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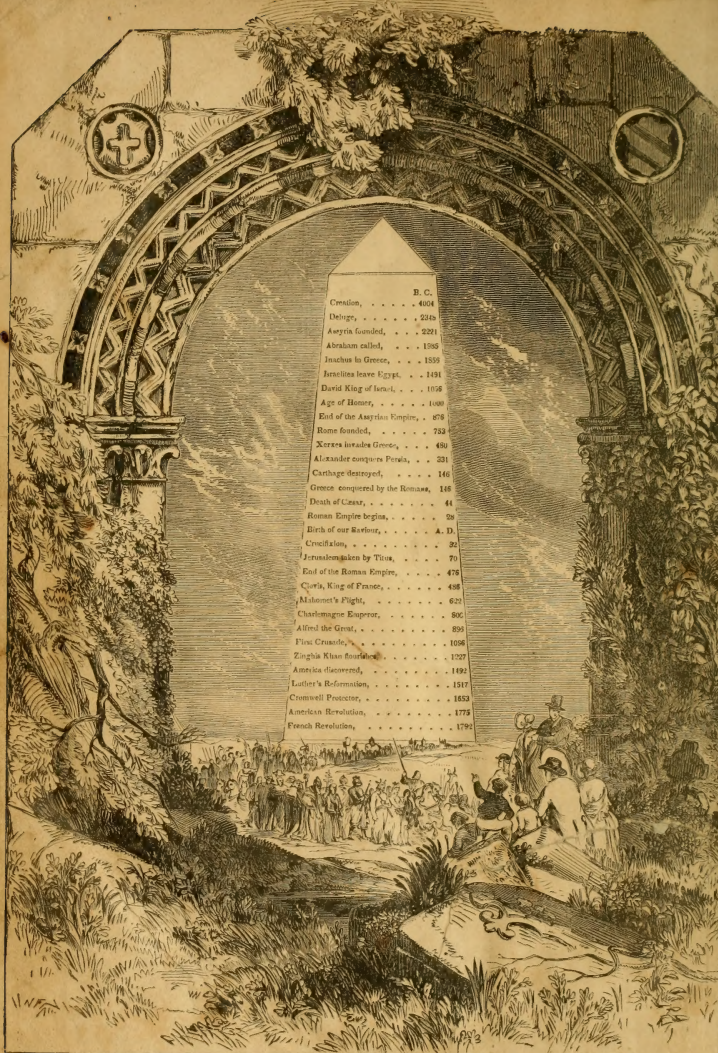




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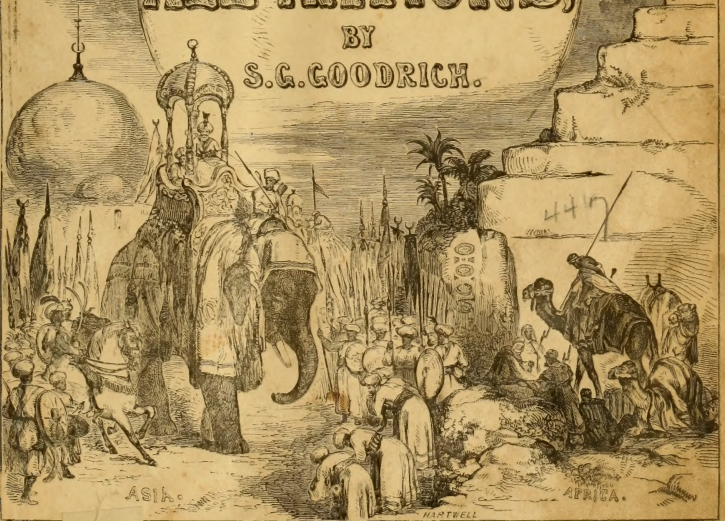


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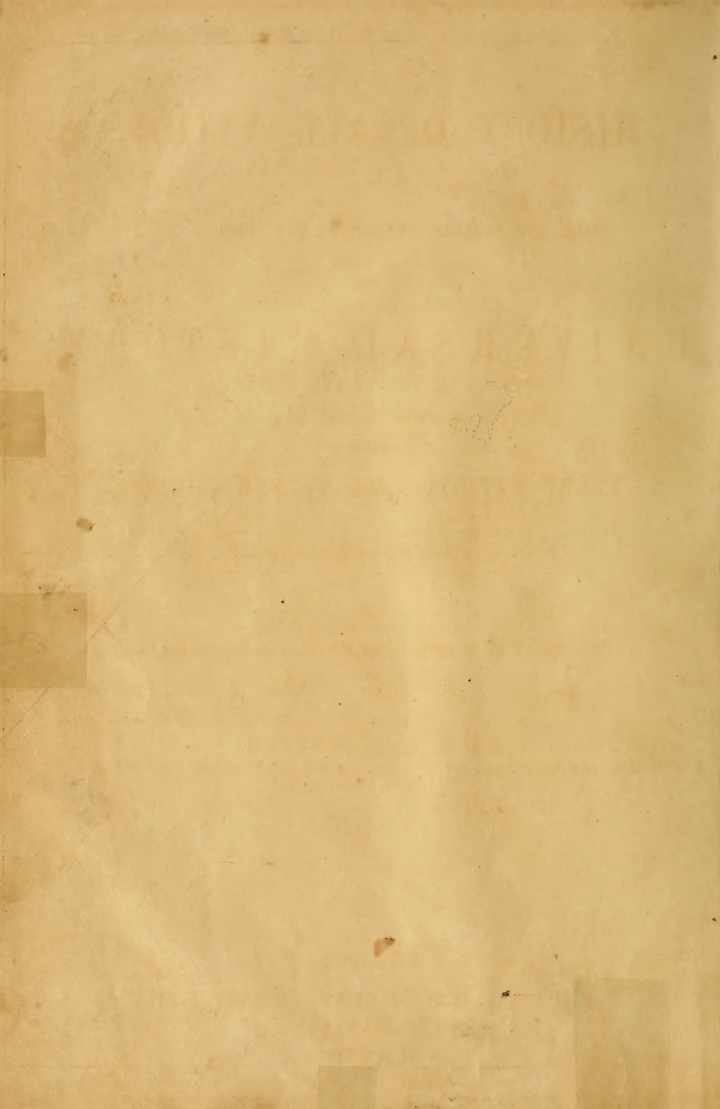
HISTORY
OF
ALL NATIONS,
BY
S. C. GOODRICH.



ASIA.

AFRICA.

HARTWELL



HISTORY OF ALL NATIONS,

FROM THE EARLIEST PERIODS TO THE PRESENT TIME;

OR,

UNIVERSAL HISTORY:

IN WHICH THE HISTORY OF

EVERY NATION, ANCIENT AND MODERN,

IS SEPARATELY GIVEN.

ILLUSTRATED BY 70 STYLOGRAPHIC MAPS, AND 700 ENGRAVINGS.

BY S. G. GOODRICH,

AUTHOR OF THE "PICTORIAL GEOGRAPHY OF THE WORLD," "PARLEY'S CABINET LIBRARY"
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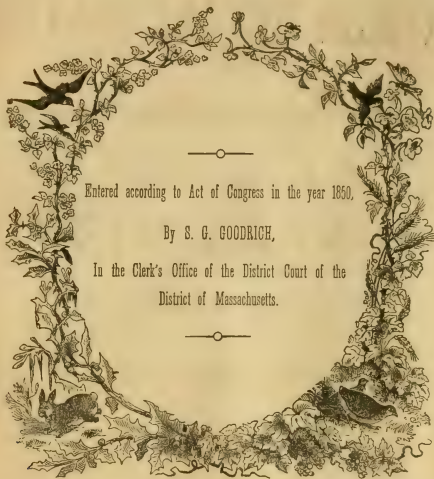
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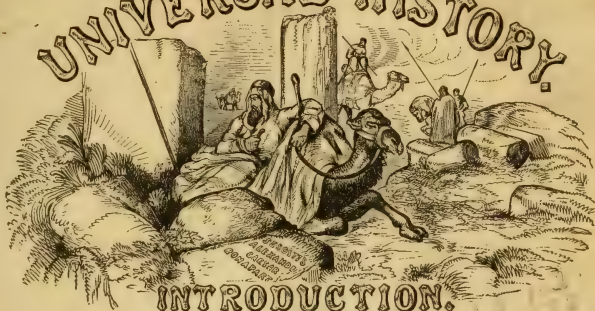
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UNIVERSAL HISTORY.



INTRODUCTION.

CHAPTER I.

The Nature and Uses of History.

ry, in its general meaning, signifies an account of some remarkable facts which have happened to the knowledge of man, arranged in chronological order, together with the causes which preceded and the various effects which they have produced so far as can be discovered. The word is of derivation, and, in its primitive use, denoted in that language, a search after curious things, a desire of understanding and rehearsing such things as have been seen. But the signification of the term has become much more extensive, and we apply it as well to the knowledge gained from others, as to that obtained from our own observation.

History, at the present day, is regarded as a very important branch of polite literature. Few accomplishments are more highly valued than an accurate knowledge of the histories of different nations; and hardly any other production is held in greater esteem than a well-written history. The advantages which may be derived from this study are various and important. It is naturally attractive to the popular and the philosophical mind; the former it interests by the excitement of novelty—the latter by the usefulness and the discovery of the general principles deduced from the facts which it records. It improves the best faculties of the human mind, and furnishes him with the most important species of knowledge.

By the study of history we do not merely furnish our memories with a naked catalogue of events, but we gain, also, a knowledge of the mechanism of society, the reciprocal influence of national character, laws, government; and of those causes and circumstances which have acted in producing and advancing, or destroying and retarding, civil and religious liberty, in the various branches of science and literature. It leads us to a knowledge of man in his social relations, and exhibits the various operations of different systems of polity on human happiness.

It is still higher use of history is to improve the understanding, and strengthen the judgment. By searching

into the causes and consequences of events, the faculty of penetration is sharpened, the attention of the mind is fixed, and the comprehension enlarged. From this source, the student acquires the power of quick discernment and accurate discrimination. It is a great, but prevalent mistake, to imagine that history is calculated to enlighten the judgment only on those subjects which are connected with the welfare of great communities. It is almost in an equal degree capable of affording lessons of wisdom bearing on individual utility and comfort.

In this respect, the advantages of written history are more important than those which we derive from our own individual observation and experience: for, although the impressions made by the latter may be more vivid, and, probably, more permanent, yet the knowledge derived from history is more correct, and, consequently, a better guide to us in our intercourse with the world. The examples presented by history are generally complete; the whole picture is before us; whereas, in real life, every scene opens slowly, and we consequently see but a small part at a time; hence, we are liable to be deceived in our estimate of men and things.

We may easily judge of the importance of the study of history to the attainment of knowledge in general, and of political knowledge in particular, when we reflect, that the most exalted understanding is nothing more than a power of drawing conclusions and forming maxims of conduct from known facts and experiments. The mind of man itself being necessarily barren of these materials of knowledge, they can be obtained only by experience. But the wisdom that is gained by the experience of one man, or of one age, must be very scanty and dearly purchased: How slow, then, must have been the progress of mankind in wisdom and improvement of all kinds, before a method of recording facts was invented, by which the people of one age could be made acquainted with the knowledge of their ancestors!

CHAPTER II.

Of History in its Moral and Philosophical Relations.

"HISTORY," says Cicero, "is the light of truth" — a noble expression, and one which reflects honor on the pure and upright mind of its author. On the clearness and steadiness of this light, depends its whole value in guiding us through the obscure and difficult passages of human life. We can reason only from what we know, and without truth our fancied knowledge is worse than ignorance. Dionysius of Halicarnassus has remarked, with equal truth and force of expression, that "history is philosophy teaching by example:" a saying which is likely to be repeated as long as the true character and uses of this department of human knowledge continue to be understood. But the question immediately presents itself, What is the philosophy that history should teach? What is the utility, which ought to be its main object? The answer is plain: — Virtue, the moral improvement of man, the nature and extent of his duties here, and the means which fit him for happiness hereafter. These constitute, not, indeed, the sole, but certainly the first and highest aim, which both the writer and reader of history should keep in view. In this sense, history has been called by the great Roman orator, "the mistress of life;" and Tacitus has remarked, that "It is the peculiar office of the historian to take care that virtue be not passed over in silence, but so to represent things, that men may fear to do or to speak evil, from the dread of the infamy which may await them in the opinion of posterity!"

A love for history seems inseparable from human nature, because it is inseparable from a regard for ourselves. The same principle, in this instance, carries us forward and backward to future and past ages. We imagine that the things which affect us must affect posterity. This sentiment runs through mankind, from Julius Cæsar down to a justice of peace. We are fond of preserving, as far as we can, the memory of our own adventures, or those of our own time and of those which preceded it. Rude heaps of stone have been raised, and ruder hymns have been composed, for this purpose, by nations without letters or the arts of civilization. Almost all savage nations have customs of this sort, and long historical ballads of their huntings and their wars are sung at festivals and on other occasions.

It is a common remark, that all history is uncertain; and if this were true to the full extent, there would be little use in attempting to show the value of that which cannot be known with certainty. But though many events, or rather the minute circumstances of such events, are uncertain, the most valuable part of history rests upon monuments which have no uncertainty in their character. The positive institutions of every civilized country, its laws, and its literature, are recorded facts, which are rich in instruction, not to mention an infinity of other facts, of which they are conclusive and satisfactory proof.

Again; the chief interest of history has been said to arise from the vices and follies of mankind. This is by no means true. The source of the mistake may be referred to the fact, that curiosity, or the vague desire of knowledge, is one of the most deeply rooted,

as well as most useful and necessary inclinations of the human mind. Hence we are led to devour, too often with an indiscriminating appetite, whatever is related to us in historical connection. We wish to see the end of the story, whether it be a tale of woe or of joy, of triumphant vice, or of virtue persecuted and depressed. But it cannot be said that mankind sympathize more strongly with the wicked than with the virtuous; on the contrary, we feel greater pleasure in reading those histories which present illustrious examples of patriotism, of self-devotion, of generosity, and whatever ennobles and exalts the human character, than those which abound only in petty intrigues, and the various artifices of selfishness and corruption.

The decline and fall of a great empire is no less instructive than its origin and growth. The solid and permanent pleasure of history does not consist in its highly colored pictures of crime and folly; or in strange events, amplifications, and exaggerations; but in the truth, beauty, and grandeur of the sentiments and descriptions which it furnishes; in the simple and unaffected ease of the narrative; in the great variety of particulars, all bearing upon one general matter, all throwing light on each other, and all illustrating the subtle movements of the human heart, the influence of social principles and institutions, and the great designs and laws of Providence in the government of the world.

The reasons, therefore, why history has always and always will be, a most important and agreeable department of human knowledge, are perfect. To desire to know the past, to ascertain how things now have become what they are, and to understand the successive steps of its development, is an active principle of our intellectual and moral constitution. Everything which concerns a human being, excites the universal sympathies of mankind, and the fate of one community is, of course, interesting to all other communities.

The history of a nation, properly defined, must be a narrative, in chronological order, of various actions and events by which the society constitutes that nation, became organized and finished. Such a narrative, if skillfully executed, of itself indicate the general principles which time to time have affected the condition of society. But as the main subject of history is the progress of development of social institutions, that historian who displays the greatest discernment in pointing out the matters, which, at each stage, characterize this progress, will make the nearest approach to the standard of philosophical perfection in his work.

CHAPTER III.

Of the Materials for and Sources of History — Monuments, Language, Laws, Medals and Coins.

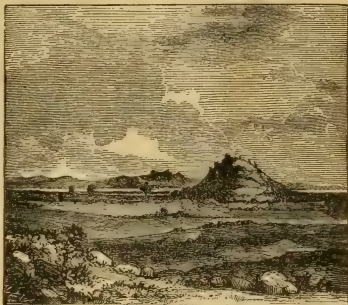
THE knowledge of events, and the state of things in times past, may be communicated to us not only by oral tradition and written histories, but by a variety of other methods.

Historical poems and ballads are of great importance in studying the history of the primitive ages, and particularly in investigating the annals of a semi-bar-

barous people. Thus the Iliad and Odyssey of Homer, orally transmitted for several centuries, have been and still are a fertile source of historical information, respecting the manners, customs, and opinions of nations which flourished nearly fifteen centuries before the Christian era. They also afford unexpected testimony to the truth of the earlier records of the Old Testament, as they portray certain curious manners and customs, analogous to those described in the sacred volume, of the same period.

Another method of preserving tradition, which has

been even more general than historical poems, may be found in visible monuments, such as pillars, edifices, heaps of stones, &c., erected upon occasion of remarkable events. These monuments, attracting the attention of the rising generation, would of course cause such inquiries concerning their origin and use, as would long preserve the knowledge of the transactions to which they refer. Thus we find that when the Hebrews crossed the Jordan to invade the land of Canaan, they set up a heap of twelve stones, to commemorate the event. [Josh. iv. 5.]



Tumulus on the plain of Marathon.

The Greeks also, when they defeated, at Marathon, the Persian armies which had invaded their country, erected a mound on the plain where the battle was fought, as a memorial of the victory. This historical monument may be seen at the present day.

Of the same nature are national customs in commemoration of remarkable facts in history; such as the Paschal Supper among the Jews; the sending a ship annually to Delos by the Athenians; the carrying about an effigy of Guy Fawkes on the 5th of November, by the English, &c.

The language of a people is also an important guide to a historian, both in tracing their origin and in discovering the state of many other important circumstances, respecting them. Colonists, for instance, will speak the language of their mother country, unless some event produce a more free and constant intercourse with people of a different tongue; and even the proportion of that foreign intercourse may in some measure be estimated by the degree of corruption in the language. It may be added, that language takes a tincture from the civil policy, manners, customs, employments and taste of the nation which uses it, and thus a sagacious observer will be able to make many curious discoveries.

The laws of a country are necessarily connected with everything belonging to it; so that a thorough knowledge of these is essential in order to learn its history. As every new law is made to remove some inconvenience to which the community is subject, the law itself is, so far, a standing and authentic evidence of the state of things previous to its enactment. When we read that a law was made by Clothaire, King of France, that no person should be condemned without being heard, we may be certain that in the

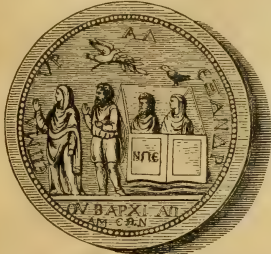
sixth century, the administration of justice was very irregular in France, and that a man could have had little security for his liberty, property or life.

But still more curious materials for history exist in coins and medals, which may be regarded as a species of portable monuments. Such a multiplicity of events have been recorded by ancient medals, and so great has been the care of antiquaries and scholars in collecting and preserving them, that they have been made to throw great light upon history. They confirm such statements as are true in old authors, clear up what was doubtful, and supply what has been omitted. It is remarkable, for instance, that history scarcely makes mention of the magnificent cities of Balbec and Palmyra, whose ruins are now so famous: we have, indeed, little knowledge of them beyond what is supplied by inscriptions and medals. A history, lost to the world, has been recovered by this means. A small collection of medals gives us a complete chronicle of the kings of Syria, not mentioned by any ancient writer whatever.



The conquest of Judea, by Vespasian and Titus, was commemorated by a medal struck by order of the Roman Senate, and now preserved in the British Museum. Of this, we give a copy as a specimen.

The Apamean medal, in the Nat. Library, Paris, of which the following represents one side, establishes the interesting fact that the tradition of the deluge was preserved in Asia Minor from remote antiquity.



Apamea was an inland city of Phrygia, situated at the source of the river Marsyas, not far from the Mæander. Its original name was Kibotos, or *Ark*. Upon this medal is a representation of the history of the flood. The ark is floating on the water, and through an opening, are seen a man and a woman, the latter veiled. A dove is perched upon the roof, and another is flying toward the ark bearing the branch of a tree. Before the ark are two persons, who by their attitude seem to have just quitted it. On the ark itself is to be read in distinct characters the Greek name of Noah. The inscription surrounding all the figures is thus interpreted, "*This medal was struck when Marcus Aurelius Alexander was a second time Chief Pontiff of the Apameans.*"



In the British Museum is another medal, of great interest, as it appears to have been executed at Tyre, at a very early date, and presents on one side the form of the ancient Phœnician vessels.

These curious relics of antiquity not only preserve the knowledge of the leading events of history, but they likewise transmit to us information of many things important to be known, more accurately than could be furnished by any written description. Thus we find upon medals, traces of manners and customs, the figures of ancient buildings, instruments, garments, &c., which show very strikingly the state of the arts at the time when they were executed.

Many interesting matters have been neglected by historians as being too familiar to require notice, or from a belief that they would never engage the curiosity of after times. Yet, fortunately these are supplied by coins, upon which we see the dresses of different persons in different ages, civil and religious customs,

such as sacrifices, triumphs, &c. By their help we know the first Roman emperor who wore a beard and rode with stirrups; on these we see Nero with his fid-



Roman coins.

dle and Commodus with his lion's skin. Upon coins also, which are still preserved, are to be seen plans of the most considerable buildings of ancient Rome. An entire gallery of ancient architectural monuments might be formed from this source alone. It is remarkable that the buildings and other objects thus represented are seen only in front, and never in perspective — an art with which the ancients were but little acquainted.

CHAPTER IV.

Of Inscriptions, Statues, Seals, Pictures, Ruins, &c.

THE study of inscriptions upon monuments of stone tablets of metal, &c., is also of great utility in the prosecution of historical researches. These remains of antiquity are very abundant, and, considered as public and contemporary monuments, they form a class of historical evidence worthy of great confidence. Since the revival of letters, much attention has been devoted to the work of discovering, collecting, publishing and explaining inscriptions. They are found upon columns, altars, tombs, vases, statues, temples, and other edifices. Their design is to record some memorable event, or to point out the use and meaning of the object on which they are engraved. They are mostly in prose, but sometimes in verse. Greek inscriptions were remarkable for uniting beauty, perspicuity and vigor. The most ancient inscriptions known are undoubtedly those of the Egyptian temples, tombs, and monuments. These are in the hieroglyphical characters, which for a long time eluded all the sagacity of the learned. But recently the hieroglyphical alphabet has been deciphered through the ingenuity and labors of Young and Champollion, and the inscriptions have thrown a wonderful degree of light upon the history of ancient Egypt. Some of them are said to be dated 3000 years before the birth of Christ.

The oldest Greek inscription, if it be genuine, is that discovered at Amyclæ, in Greece. It contains a list of the names of the priestesses of the temple of Apollo at that place. The date is fixed at about 1000 B. C. The Elian inscription, on a bronze tablet found at Olympia, comprises a treaty of alliance between the Elians and the Hereans, written in the Ionic dialect. The date is supposed to be 615 B. C. The Sigeian inscription was found upon a pedestal, supposed to have been the pedestal of a statue. It specifies a

gift of three cups made by Phanodicus to the magistrates of Sigæum. It is referred to the 6th century B. C.

The mode of writing, in this inscription, is that very ancient one, called by the Greeks *boustrophedon* or ox-turn, that is, forward and backward in alternate lines, as an ox ploughs a field. We subjoin a facsimile from this very curious relic.

ΦΑΝΟΔΙΚΟ:Ε ΜΙ:ΤΟΗ
ΟΧΟ470Τ:Ζ ΟΤΑ94 ΟΥ93
ΜΕΖΙΟ:ΚΑΛΟ ΚΡΑΤΕΡΑ
ΜΘ3Η ΙΑΧ:ΜΟΤΑΤ217ΑΧ
ΟΜ:ΕΖ ΓΡΥΤΑΜΕΙΟΜ:Κ
Υ3 ΛΙ3:ΑΥΕΥΜ:ΛΟΚΔ

The translation of the above is as follows: "I am the statue of Phanodicus, the son of Hermocrates the Proconesian. I gave a cup, a saucer and a strainer, to be preserved in the Council-House. If I meet with any accident, it belongs to you, Sigæans, to repair me. I am the work of Æson and his brethren."

The inscription of Teos, of the 5th century B. C., devotes to the infernal deities whatever persons may injure the people of that town by resisting their magistrates, plundering their territories, or hindering foreigners from supplying them with corn.

But the most interesting and important of all the Greek inscriptions is that called the *Parian Chronicle*. This writing is on a block of marble, now in the University of Oxford, in England. It was obtained at Smyrna, with other antique marbles, in the early part of the 17th century, by a person employed by the Earl of Arundel in making collections of antiquities. During the civil wars, in the reign of Charles I., these treasures, which went by the name of the *Arundelian marbles*, were defaced and broken. Some of them were used as building-materials in repairing Arundel House, and a part of the *Parian Chronicle* was worked into a chimney.

This block of marble contained in its perfect state a chronological account of the principal events in Grecian history during a period of 1318 years. The parts effaced have been restored by the ingenuity of learned scholars. The chronicle is supposed to have been executed about 268 B. C. We subjoin a few extracts from this very interesting record for the satisfaction of the curious reader.

I have described preceding time, beginning with Cecrops, the first who reigned at Athens, to Ashtanaz, archon in Paros, and Diognetus at Athens.

Since Cecrops reigned at Athens and the country was called Cecropia, formerly named Actice, from Actæos, a native, 1318 years.

Since Deucalion reigned at Parnassus in Lycoreia, Cecrops reigning at Athens, 1310 years.

Since the cause was tried at Athens, between Areë [MARS] and Poseidon [NEPTUNE] concerning Holirrhothios the son of Poseidon, and the place was called Areopagus, 1263 years. Cranaus reigning at Athens.

Since the deluge happened in the time of Deucalion, and Deucalion escaped the rains, went from Lycoreia to Athens to Cranaus, built the temple of Jupiter Olympus, and offered sacrifices for his preservation, 1268 years. Cranaus reigning at Athens.

Since Xerxes formed a bridge of boats on the Hellespont, and dug through Athos, and the battle was fought at Thermopylae, and the sea-fight by the Greeks at Salamis against the Persians, in which the Greeks were victorious, 217 years. Calliades being archon at Athens.

ΣΤΕΡΕΟΥ ΑΙΘΟΥΣ ΤΟΙΣ ΤΕΙΕ

The inscription on the Rosetta stone has excited the highest interest in very recent times, and afforded the means of making the most important discoveries in the antiquities of Egypt. This stone was found during the expedition of Bonaparte in Egypt, about the year 1800. As a party of French soldiers were digging for the foundations of a fort at Rosetta, they disinterred a large block of black basalt, containing the remains of three inscriptions. This stone afterwards fell into the hands of the English, and is now in the British Museum at London. The inscription upon it consists of a sort of decree of the Egyptian priests in honor of Ptolemy V. Epiphanes; its date being the year in which he began his reign, B. C. 193. It recounts the memorable deeds of his minority, and utters a pledge for the erection of a statue to him in every temple. This decree was engraved in three different characters, Hieroglyphic, Enchorial and Greek. This fact being evident from the Greek inscription, a method was afforded of deciphering the two others, and thus the first clue was obtained to the hieroglyphic alphabet, which had so long defied the researches of antiquarians.

A vast number, also, of Roman inscriptions have been gathered from the mass of ancient ruins. Of these the following are among the most interesting.

The inscription upon the pedestal of the Rostral Column at Rome, so called because it was ornamented with beaks of ships, was erected in honor of the Consul Duilius, after the naval victory which he obtained over the Carthaginians, B. C. 261. During the Second Punic War, this column was struck down by lightning, and the ruins remained concealed till the year 1560, when they were discovered in the Roman forum. This inscription is regarded as the most ancient monument of the Latin or Roman characters hitherto discovered.

The inscriptions on the tomb stone of the Scipios are nearly equal in antiquity to that of the Duilian column. One of these was discovered in the vault of the Scipian family, in 1780, and is engraved on a handsome sarcophagus, now in the Vatican. The other was found on a slab of marble which had been carried away from the tomb.

The inscription termed *The Decree respecting the Bacchanalia*, *Senatus Consultum de Bacchanalibus*, was discovered in 1640 in the province of Abruzzo, kingdom of Naples. It is engraved upon a bronze table, and the authenticity of it is fully substantiated by Livy, who gives the occasion and substance of the decree.

It was enacted B. C. 186, and prohibits the nocturnal celebration of the Bacchanalian rites, throughout the Roman dominions.



Various forms of ancient seals.

Inscriptions on seals may also be mentioned as evidences of facts in history. Sealed rings were common in ancient times, and in many instances they were marked with symbolical figures having reference to historical events or traditions. Ancient seals have been found, which have been identified as the property of known individuals, whose names they bear. The following is a representation of the seal of one of the



Ptolemies of Egypt. It is what is called a *Monogram*, or a combination of many letters in one figure: in this are combined the Greek letters ΑΙΤΟΑΕΜΑΙΟΥ.

In this connection, we may notice the cygnetstones of Cyprus, of which very old specimens, in red garnet, are preserved. Dr. Clark met with one, in carnelian, which had an inscription upon it, combining Phœnician and Etruscan letters, from which he very justly infers the interesting historical fact that the Phœnicians and Etruscans were originally the same people.



Ancient statues often serve as means of fixing dates, and otherwise subserving the ends of history. They were usually erected in memory of remarkable events, and in honor of the individuals who had borne a share in them. The number of ancient statues extant is very great, and these make us acquainted with the personal appearance of individuals mentioned in history. Of this class is the bust of Thucydides, a copy of which we

give, and which, doubtless, presents a likeness of the

original. The countenances of many of the Roman emperors, in ancient statues, are found to agree strikingly with their characters as drawn by the writers of those times; and in this manner history receives confirmation of great value. One of the most critical events in the annals of Rome is commemorated by a statue still in good preservation; it is that of the slave who overheard the sons of Brutus and their associates plotting the restoration of Tarquin the Proud; and by revealing this conspiracy saved the republic. The slave is represented grinding a knife while listening to the conversation of the conspirators. This is regarded as one of the finest of all the antique statues.



Among the ruins of Luxor in Egypt, is a colossal head, which is deemed a portrait of Sesostris, and thus we have reason to believe that we are made acquainted with the actual appearance of a renowned monarch, who lived in ages so remote, that the date cannot be ascertained.

Ancient pictures may also be regarded as affording materials for, and proofs of, history. They often represent real occurrences; sometimes they depict customs and manners which are intimately connected with historical events; and frequently they represent allegories referring to historical and mythological tradition. The most interesting ancient pictures are those discovered in the catacombs and temples of Egypt. In these we find displayed not only national



Picture from the catacombs, representing ancient mode of travelling in Egypt.

customs, occupations, dress, architecture, &c., in their most minute and curious particulars, but we see very important events in history represented to the life, and with such fulness of detail that it is impossible to mistake their import. The history of the ancient Egyptian kings has been illustrated in a wonderful manner by the painted walls of the temples and tombs

of that country. So minute and varied are these representations, that it has been remarked that we are better acquainted with the daily habits, manners and amuse-



Ancient Egyptian chess players, from the catacombs.

ments of the Egyptians who lived three thousand years ago, than with those of the English nation in the time of the Plantagenets—a period of little more than 500 years since.



Ancient Mexican picture.

In Mexico, Humboldt discovered an ancient picture, which seemed to represent the Bible story of the Fall through the seductions of the serpent, and the murder of Abel by his brother, Cain. The above engraving gives a copy of this curious relic, and though it may not refer to the subject suggested, it still affords an example of the mode in which these memorials may be useful in illustrating historical topics.



Lastly, among the sources and evidences of history we may include ancient ruins. These often corroborate in a remarkable manner the statements of the an-

cient historians, and sometimes furnish the only evidence to be found at the present day respecting very important events. Egypt, Palestine, Asia Minor, Greece and Italy, abound in ancient ruins, which are highly interesting in this relation. In America, wonderful ruins of ancient cities have been discovered, which afford us the only knowledge we now possess of the state of the arts and civil polity among the people who inhabited them: nay, in some cases they reveal the former existence of communities far advanced in civilization, which had risen, flourished, and perished, without the knowledge of mankind, but for these vestiges. Such are the cities of Palenque in Mexico, Uxmal in Yucatan, and Copan in Guatemala.

The most celebrated among the professed historians of antiquity are the following: *Herodotus*, who flourished about 450 B. C.; *Thucydides*, 430 B. C.; *Ctesias*, 415 B. C.; *Xenophon*, 400 B. C. These were all native Greeks, and to them we are chiefly indebted for the history of remote periods. *Polybius* wrote in Latin, 240 B. C. *Diodorus Siculus* compiled a general history about 50 B. C., but it is not of high authority.

The great Roman historians are *Sallust*, who wrote about 50 B. C.; *Livy*, 20 B. C.; and *Tacitus*, 75 A. D.

Besides regular historical treatises from these authors, we have a fund of incidental information, of high authority, and referring to the earliest dates, in the Bible. History drawn from the latter is called *sacred*, in distinction from other history, which is called *profane*. Beside these authorities, there are still other ancient writings, which contribute to our stock of historical knowledge. Yet, as will be seen hereafter, these writings often disagree, and thus the early annals of mankind are embarrassed with doubt and difficulty. As we come down to more modern times, authorities multiply, and the resources of history become at last ample and satisfactory.

It is obvious, from these considerations, that history, as a science, must be continually progressive, from the addition of new facts, the acquisition of new materials, from the discoveries of learned men, the deciphering of ancient manuscripts and inscriptions hitherto illegible, and the careful sifting of alleged facts by a comparison of dates and authorities.

CHAPTER V.

Of the various Methods of Writing History.

HISTORY may be divided into three classes; the *poetical*, the *philosophical*, and the purely *historical*. The excess of the poetical spirit in a history would lead to mere fable; yet a good historian should possess many of those powers which characterize the poet. In fact, it is only by means of the imagination that we can comprehend any scene or action whatever, of which we are not eye-witnesses; and it is only by appealing to the imagination, that history is rendered amusing. Let us call to mind the passages which have most forcibly struck us in history, and we shall commonly find that if they do not contain long and studied descriptions, yet even a single poetical expression serves to paint the scene, and to show that the author contemplated it in his mind's eye, as passing

before him. To great moral truths, in action, belong great force and beauty of description.

The philosophical spirit of history is, to a certain extent, placed in opposition to the poetical spirit. The latter looks chiefly at the visible forms, the former upon the abstract laws of existence. The one is apt to be warmed and transported into the regions of mere imagination, the other to fall into the cold and blank generalities of speculation. In ancient times, the poetical spirit was carried to a faulty extreme; in our days, it is the philosophical part of history which is overcharged. A good history should combine both, in a moderate degree. Philosophy is nothing more than an attempt to trace the relation of cause and effect, to discover in particular actions the operation of general principles, to perceive the one in the many, and thence to foresee the many from the one. Philosophy is the root, poetry is the flower; one works in darkness and difficulty, the other expands in beauty, splendor, and light.

The purely historical spirit ought, doubtless, to predominate in the writing of history, but it is not of itself sufficient to form a historian. Many an old chronicler has recorded, with the most scrupulous fidelity, the occurrences of his age, and has even displayed a zeal in collecting information, and a pride in communicating it, which are in themselves highly laudable. But these works have not merited the name of history, because they have neither been calculated for instruction nor amusement. The love of truth is the first duty of the historian, but it is not his whole duty. In laying before us the occurrences of past times, he must animate and excite our feelings by powerful descriptions, and he must exercise our habits of reflection, by appropriate remarks on the causes and consequences of the events related.

To write history in the ordinary manner, that is, to relate events just as they occurred, to abbreviate state-papers, to sketch characters of great men, to indulge in common moral reflections on the changes of human affairs, and to intersperse praise and censure in the narrative, may be a comparatively easy task, and within the range of ordinary abilities. But to be a really great historian is, perhaps, the rarest of intellectual distinctions. Many scientific works are perfect in their kind; many poems are almost faultless; many rhetorical compositions are so excellent, that no mortal skill appears able to alter them, except for the worse. But a perfect history, or even one which makes a close approach to perfection, the world has never yet seen.

The cause of this may be easily assigned. The province of literature lies in the domain both of the reason and the imagination; it is sometimes fiction and sometimes theory. A perfect historian must possess an imagination sufficiently powerful to make his narrative affecting and picturesque, yet he must control it so absolutely, as to content himself with the materials which he finds in existence, and to refrain from supplying deficiencies by additions of his own. He must be a profound and ingenious reasoner; yet he must possess sufficient self-command to abstain from wresting facts to support a hypothesis. The union of these two powers cannot often be found in any individual combined with the other qualifications necessary to form a historian.

CHAPTER VI.

Characteristics of Ancient History.—Herodotus.

AMONG the ancients, history was first regarded only as the art of weaving an amusing narrative out of the common and vulgar recollection of events. From the profound research of materials, the early writers were, no doubt, debarred, because few traces of events in early times were left in writing. But the ancient historians appear to have had little or no conception of the dependence of the events which they relate upon the most remarkable of their causes—upon the state of government, and upon the condition of society among the people to whom the events related. They tell us how one people made war upon another people, and that incidents of such and such a description ensued; but the instruction afforded by these tales is soon exhausted.

It was not till after many attempts in writing history had been made, that authors learned to give a new value to their narratives, by showing, in their details of political transactions, how nations were guided towards their real interests, and how they were led astray from them; what were the chief circumstances by which they were deceived in the schemes for their own welfare; how they suffered by their mistakes, and how they were led to the knowledge of the true object of government and social institutions.



Herodotus has been called the father of history. He formed the plan of his work with an uncommon degree of art and judgment, considering the age in which he wrote. Taking for the basis of his history the wars of the Greeks and Persians, he united with it a great variety of incidents, by retracing the power of the two belligerent nations from the earliest known sources. Thus he successively introduces the history of the Lydians, Medes, Babylonians, Egyptians, Scythians and Hindoos. After this, he returns to his main object, and concludes with the glorious victories obtained by his countrymen at Salamis and Thermopylæ. He is the earliest and best of all the poetical or romantic historians. His animation, his simple hearted tenderness, his wonderful talent for description and dialogue, and the pure, sweet flow of his language, place him at the head of narrators.

Yet the work of Herodotus cannot be called a good *history*, in the more rigid sense of the word. The

author is rather an inventor than a historian. Incomparable as his book is, considered merely in the light of an amusing narrative, it lacks authenticity. There are not only gross fictions in it, but the whole narrative has a romantic and fictitious coloring, which leaves the most sagacious reader in doubt what to believe and what to reject. There are very long passages in Herodotus, where everything is told, almost as dramatically as the events in the historical plays of Shakspeare. The great occurrences are, no doubt, faithfully related; so, probably, are many of the slighter circumstances, but which of them, it is impossible to determine. The faults of Herodotus are those of a simple and imaginative mind. He wrote as it was natural that he should write. His work was designed for a nation susceptible, curious, lively, and insatiably desirous of novelty and excitement; for a nation in which the fine arts had attained a high degree of excellence, but in which philosophy was still in its infancy.

The Greeks, in the time of Herodotus, had but recently begun to cultivate prose composition; public transactions had been generally recorded in verse. The first historians might, therefore, indulge, without fear of censure, in the license allowed to poets. The inquisitive and credulous countrymen of Herodotus were easily moved by religious awe or patriotic enthusiasm. They were the very men to hear with delight of strange beasts, and birds, and trees; of dwarfs, giants and cannibals; of gods whose very name it was impiety to utter; of ancient dynasties which had left behind them monuments surpassing all the works of later times; of stupendous cities and walls and temples and pyramids; of predictions accomplished; of dreams and omens, and warnings from the dead; and of infants strangely preserved from the dagger of the assassin to fulfil high destinies.

The history of Herodotus abounds in marvels of this sort, and as the narrative approached the time when it was written, its interest became still more absorbing. It comprised the story of that great conflict between the Persians and the Greeks, from which Europe dates its intellectual and political supremacy, — a story which, even at this distance of time, is the most marvellous and the most touching in the annals of the human race. This portion of Grecian history abounds in all that is wild and wonderful, in all that is pathetic and animating; in the gigantic caprices of infinite wealth and despotic power, and in the mightier miracles of wisdom, virtue, and courage. Herodotus told his countrymen of rivers drank up in a day by invading hosts, of provinces famished for a meal, of passages for ships hewn through mountains, of roads for armies spread upon the waves, of monarchies and commonwealths swept away; of anxiety, and terror, and confusion and despair; of proud and stubborn hearts tried in the extremity of evil, of lives dearly sold, of signal deliverance and unsparring revenge. Whatever gave a strong air of reality to a narrative so well calculated to inflame the passions, and flatter national pride, was certain to be favorably received; and hence we easily discover the source of these characteristics in the most ancient of Greek histories, to which we have alluded.

CHAPTER VII.

Thucydides — Xenophon — Polybius — Livy — Sallust — Tacitus.

HERODOTUS was followed by Thucydides, a writer totally distinct in style and plan. His history differs from that of his predecessor, as a portrait differs from an imaginary scene, on canvass. He was a sagacious and reflecting man, who never gave the reins to his imagination. His history exhibits all the appearance of the strictest fidelity, and the most punctual adherence to truth. His style is compact and forcible, and his reflections are acute and discriminating. He wrote the history of his own time, and of the events in which he was personally engaged. He borrowed from Herodotus the practice of putting speeches of his own into the mouths of the chief personages of the narrative; but he honestly tells us, that some of these discourses are purely fictitious. Although he gives us a literal record of facts, yet he produces an effect on the imagination, by skilful selection and arrangement, without indulging in the license of invention.



Xenophon is commonly placed in the same rank with Herodotus and Thucydides. His manner and plan form a medium between the loose and slightly connected excursions of the former, and the extreme critical regularity of the latter. He resembles both in the purity and sweetness of his style; he was evidently a man of elegant taste and amiable disposition, and an extensive intercourse with the world. His works, however, indicate no great power of mind.

Polybius is a historian of great fidelity. The pains he took to inform himself on the subjects respecting which he wrote are the best guarantee for his veracity. He crossed the Alps, and traversed a great part of Gaul, to obtain correct information of Hannibal's march into Italy. Fearing that he might omit some small circumstance of Scipio's actions, he travelled over the whole of Spain, to make inquiries, and study the topography of the country. He even made use of Scipio's authority to procure vessels to sail upon the Atlantic ocean, in the prosecution of his researches. He was a Greek by birth, but he studied the Latin tongue, and gained a perfect knowledge of the Roman laws, customs and antiquities. Having obtained permission from the senate to search the capitol, he diligently examined the records, and translated such as suited his purpose into Greek.

Yet Polybius was not a man of comprehensive mind, nor had he the art of telling a story in an interesting manner. He lacks eloquence and finish of style. The distinguishing character of his history is, its didactic and practical tendency. He did not design to produce a work of mere amusement, but his object was to trace events back to their causes, and deduce from them useful precepts for the benefit of the reader. He did not aim at popularity, and looked with contempt upon the refined affectation of the rhetorical writers of his day.



Livy stands at the head of the Latin historians. His work is a magnificent monument to the glory of his country, but he displays no critical regard for truth. The painting of his narrative is unrivalled for liveliness and grace, and nothing can be conceived more picturesque than his descriptions. The abundance of interesting sentiments and splendid imagery exhibited in his pages, is almost miraculous. Grandeur, magnificence, and picturesqueness of representation, seem to have been his chief aim, next to the glory of Rome. Livy was a writer peculiarly Roman,—the proud citizen of a commonwealth which had, indeed, lost the substance of liberty, but which still sacredly preserved its forms; in reality, the subject of an arbitrary prince, but, in his own estimation, one of the masters of the world, with a hundred kings below him, and only the gods above him.

The ancients are unanimous in giving the most ample testimony to the noble and generous impartiality of this writer, who, though he lived in the reign of Augustus, had the courage to do justice to the characters of Pompey, Cicero, Brutus, and Cassius. With a view to add to the solemnity of his history, he takes every opportunity of inserting accounts of omens and prodigies. These are not to be considered as proofs of the writer's credulity, but as necessary particulars, designed to indicate the manners and superstitions of the age.

Yet while we accord these merits to this great writer, we must state that his work lacks authenticity; he was more desirous to produce an imposing than an accurate history, and exercised his power rather in rhetorical display and in sounding the praises of Rome, than in patient research after truth. He made little use of the inscriptions and public documents within his reach, and was content to follow the beaten track of historians who had preceded him. When he finds

his authorities at variance with each other, instead of carefully sifting the evidence, he either admits the difficulty, and passes it over, or chooses, with little consideration, the side that pleases him. He sometimes needlessly repeats what he has said before, and in some cases, contradicts his own statements.



Sallust falls short of the majesty of Livy, but he is remarkably happy in a peculiar conciseness, clearness, and energy of expression. His great merit is impartiality, at a time when prejudice and party spirit must have been very common and very powerful in Rome. The harangues introduced into his histories are extremely elaborate, but much too long for the narratives; they have, indeed, every appearance of being purposely introduced to show the eloquence of the writer, rather than to illustrate the subjects.



Tacitus is regarded as the most profound of historians. In the delineation of character he is unrivalled. We seem to know the personages described in his history as well as if we had lived with them. He justly deserves the name of a philosophical historian. His insight into human nature, especially into the sources and workings of the bad passions, is deep and penetrating. He is faithful, grave, and severe. The subject of his history exhibits the most shocking spectacle of vice to be found in the annals of mankind; in which case, truth must necessarily have all the keenness of satire. The style of Tacitus, however, is not only faulty in itself, but it is, in some

respects, peculiarly unfit for historical composition. He carried his love of effect far beyond the limits of moderation. He tells a fine story, finely, but he cannot tell a plain story, plainly. His brilliant passages are far more striking when extracted from the body of the work to which they belong, than when they occur in their place and are read in connection with what precedes and follows.

CHAPTER VIII.

Of Modern History—Hume.

In the philosophy of history, the moderns have very far surpassed the ancients. Experimental sciences are generally in a state of progression, and the science of government being one of these, is better understood at the present day than it was in ancient times. The art of printing, also, has not only diffused knowledge more widely, but it has introduced into reasoning a precision and clearness unknown to the ancient communities, in which information was, for the most part, conveyed orally. The spirit, moreover, of the two great nations of antiquity was remarkably exclusive.

The Greeks and Romans admired only themselves or one another. They looked for nothing out of themselves; they borrowed nothing, they copied nothing, they translated nothing. Their literary men turned away in proud disgust from modes of thought and expression which differed from what they had been accustomed to admire. The effect was, narrowness and sameness of thought. The ancients made many just observations on man as he was found in a particular state of society, and on government as it had existed in a particular corner of the world. But of man as man, or government as government, they knew little, and speculated less. Philosophy remained stationary.

But the victory of Christianity over Paganism at length destroyed the old system of morals, and with it, much of the old system of metaphysics. It furnished the orator with new topics of declamation, the logician with new points of controversy; and it introduced new principles of action into every part of human society. The overthrow of the Roman empire produced still greater changes. The second civilization of mankind commenced under circumstances which afforded a strong security that it would never retrograde, and never pause. Europe became a great federal community. The numerous states were united by the ties of international law and a common religion. Their institutions, their languages, their manners, their tastes in literature, were widely different; but their connection was close enough to allow of mutual observation, and to prevent, while it was not so close as to destroy, the idioms of national opinion and feeling.

The civilized world has thus been preserved from an uniformity of character fatal to all improvement. Every part of it has been illuminated with light reflected from every other part. The number of experiments in moral science which the historian has an opportunity of witnessing, has been increased beyond all calculation. Society and human nature, instead of being seen in a single point of view, are presented

to him under a thousand different aspects. By observing the manners of surrounding nations, by studying their literature, by comparing it with that of his own country and of the ancient republics, he is enabled to correct those errors into which the most acute men, in ancient times, have fallen by reasoning from scanty materials. Hence it is, that, in generalization, the writers of modern times have far surpassed those of antiquity.

Modern historians, however, have their faults. The best of them have been seduced from truth, not by their imagination, but by their reason. They far excel their predecessors in the art of deducing general principles from facts; but, unhappily, they have fallen into the error of distorting facts to suit general principles. They frame a theory from looking at some of the phenomena, and the remaining phenomena they strain or curtail to support the theory.

In every human character and transaction there is a mixture of good and evil. By a little exaggeration, a little suppression, a little ambiguity of style, a little scepticism with regard to the evidence on one side, and a little credulity on the other, a totally false coloring may be given to a transaction, without compelling the historian to state a literal and absolute falsehood. This species of misrepresentation may be found in the most celebrated works of modern historians.



Hume's history of England is thought, by many judges, entitled to the first rank in this department of literature. The merits and demerits of the work are well known. It is written in a very easy and animated as well as thoughtful and philosophic style; but it is disfigured by glaring partiality, misrepresentation, and want of accuracy. The author was too indolent to undertake the labor of research into original documents, and he had not sufficient knowledge of the subject to indicate the steps by which the English constitution was gradually formed. He was strongly imbued with Tory principles, and a dislike of the Puritans. Whenever these subjects are concerned, he is not to be trusted. His whole account of the reign of Charles I., and of the English Commonwealth, is an elaborate falsification. Yet such is the skill of his narrative, and the charm of his style,—easy without being feeble, and simple yet elegant and flowing,—that Hume will always be popular, in spite of his known faults.

CHAPTER IX.

Gibbon, Robertson, Voltaire, Sismondi, and others.

GIBBON'S history of the Decline and Fall of the Roman Empire is a work of vast and accurate research, and of enlarged and philosophical thinking. The minute and extensive learning which it displays, not only supports the authenticity of the facts recorded, but also enables the author to discuss many correlative and incidental subjects, which elucidate either the manners, customs, laws, and state of society, at different periods under review, or those institutions which now characterize the principal nations of Europe. The subject of Gibbon's work is, perhaps, the most splendid and imposing in the whole range of history. The overthrow of the mightiest empire that the world ever saw; the decay and ruin of ancient civilization; the birth and organization of the social institutions of modern Europe; all these various elements are cast into a magnificent whole, by the master hand of the historian. Of all the great historical works which distinguish the literature of modern times, the Decline and Fall of the Roman Empire has attained the most extensive reputation, and appears the most likely to preserve its high rank, without rival or competition. The style of Gibbon is stately, elegant, and pompous, yet lacks the beautiful simplicity of Hume. But the fault which has drawn upon him severe and just censure is, the artful and disingenuous manner in which he has insinuated his attacks upon the Christian religion.



Robertson has been placed in the same rank with Hume and Gibbon, though he has not sustained his

reputation so well. He excels in an eloquent and dignified style, and a skilful and perspicuous arrangement of materials. He displays much sagacity in the development of causes and effects, and in the judgment of public characters and transactions. He exhibits, in particular, the candor and impartiality which belong to a cool temper enlightened by knowledge and directed by principle. As literary performances, his histories are likely always, to maintain a high rank; but in acuteness of perception and comprehensiveness of genius he must be placed far below Hume and Gibbon. He was, moreover, not fully acquainted with all the subjects on which he wrote, and many important errors and deficiencies are now visible in his works.

To these three great English historians, we may add Mitford, whose history of Greece is a work of vast learning and patient research, but disfigured not only by a bad style, but such gross partiality as detracts immensely from its value. The strong prejudices of the writer against republican government led him to violate truth in almost every page of his history. Among the more recent English historians, Hallam, Alison, Turner, Mackintosh, Lingard, and Macaulay occupy a high rank.



Among the modern historians of Continental Europe, Voltaire is the most widely known. His writings show great literary skill, with the power of quick, but not very deep penetration. His pen is often guided by a humane and enlightened philosophy, but it is as often misled by strong partialities. He exhibits, to an undue extent, his systematic hostility against established opinions and forms of society, in which he does not scruple to employ the arts of misrepresentation. Voltaire's histories, however, will always be found entertaining, and to a reader on his guard, they may prove useful.

De Thou, a Frenchman, sometimes called Thuanus, wrote the history of his own times, in Latin; a work which has been deemed worthy of comparison with those of the classical ages. Vertot and Raynal have written entertaining histories, but they are thought to have studied too much the arts of embellishment. Daniel, Mezeray, and Velly have written French history, but their works are little more than repositories of facts. These authors have been far surpassed by Sismondi, whose volume shows extensive learning, — a praiseworthy impartiality, sound judgment, and

the most liberal and enlightened spirit. Among recent French historians, Thiers, Mignet, Lamartine, and others, enjoy great popularity.



Among the modern Italians, Machiavelli was the first who treated historical subjects in a philosophical spirit. Guicciardini's history is regarded by his countrymen as a finished literary production. Giannoni is a historian of learning and acuteness. Muratori furnishes an immense repository of facts, arranged in a luminous chronological method. Bentivoglio, Father Paul, Davila, and Botta, also maintain a respectable rank among the Italian historians.

Mariana is the chief historian of Spain; his work is regarded as approaching to the classical model. Zurita, Conde, Solis, and Herrera, have also written valuable histories in Spanish. Joan de Barros stands at the head of the Portuguese historians. Among the Germans, history has been cultivated with success by Mosheim, Schiller, Niebuhr, the two Mullers, and many others who have displayed great learning, and an uncommon degree of critical sagacity.

Lastly, our own country has made its contributions to this important branch of literature. All the old States of the American Union have their own historians, who, though they have not, in the greater number of instances, produced works of high literary finish, have yet formed very valuable collections of facts. Marshall and Ramsay have written histories of the American Revolution with judgment and impartiality; and more lately, Prescott, Irving, Bancroft and Wheaton, have gained a well deserved reputation, not only in their own country, but in Europe, by their historical labors.

CHAPTER X.

General Remarks — Plan of the present Work.

WE have thus given a comprehensive sketch of the rise and progress of history. This picture of man has shared the fate of its original. It has had its infancy of fable, its youth of poetry, its manhood of thought, intelligence and reflection; and it has sometimes declined into an old age of dulness, decrepitude, bigotry, and barbarism.

The mind of the savage, like that of the infant, is a chaos of wonder, confusion, and uncertainty; and as soon as it passes from the impressions of animal want and gratification, to meditation on the past or anticipation of the future, it touches at once on the borders

of an ideal world, where shadow and substance are so strangely mingled, that the effort to distinguish them is unavailing. Hence the few individuals who have energy enough to feel or feign the inspiration of a loftier spirit, are soon listened to as oracles. Their obscure thoughts, expressed in language still more obscure, are imperfectly caught by their wondering hearers. Dreams, reveries, and insanity itself, supply the substance of tradition; and its wild recitals are, of course, crowded with the phantoms of a disordered imagination.

The commencement of all profane history is mythological. The fabulous beings that are introduced as gods, demigods, heroes, &c., appear to be, in some instances, personifications of the great agencies of nature,—the storm, the whirlwind, the flood, and the flame. In some of these personifications are represented the sun, moon, and planets; in others, men of extraordinary strength and skill—warriors, kings, conquerors, teachers, false prophets, and the workers of miracles. The imaginary acts of these supernatural beings are commonly mixed up with shreds and patches of true history, with vague traditions of the creation and deluge, of an early state of innocence and a fall. In proportion as the mythologists acquire arts and letters, they multiply and diversify their fables. They envelop the truth in a new veil of fiction. They speak in parables, yet are understood literally. They write in hieroglyphics, and the symbol is mistaken for an exact picture. Finally, the poet comes in aid of the priest, and enriches the tale of wonder with all the charms of verse and all the luxuriance of a fertile imagination.

It is at a still later period that the historian becomes a narrator of actual events, and while making truth the basis of his representations, still deems it a part of his province to deduce lessons of wisdom from the story he has told. It is in this view of history that the present work is undertaken. It can hardly be necessary to add, that the liberal and enlightened spirit of modern civilization should guide the pen of the historian who writes for the present age. War and conquest, and examples of successful ambition, have been too long the objects of the blind admiration of mankind. The world is evidently coming to a more just appreciation of the value of mere military renown. The praises of history, we trust, are henceforth to be withheld from the oppressors of mankind, and bestowed rather on those who prove themselves the real benefactors of the human race.

A few words are required in explanation of the plan on which the following history is executed. In the arrangement of subjects we have adopted that order which combines clearness and perspicuity of narration with the regularity and completeness of detail which are so effective in exciting an interest in the general reader. We have given the history of each country and people separate, with such geographical descriptions as convey a general idea of the physical characteristics of the territory, and show how these peculiarities often exercise an important influence on the moral character of races, and thus control the destiny of nations.

This arrangement, which may be called *ethnographic*—treating the history of different nations, or races, separately—in distinction from a *chronological* plan, which carries on the whole history of man in the order of events, and in one continuous view—is preserved throughout the work; yet in order to aid the reader in

the formation of general views, chapters are given, at suitable points, in which the state and progress of the world at large, are exhibited. It is believed that this method affords many advantages to the general reader. It presents details first, and thus supplies the materials for just generalization. It especially avoids the bewildering maze into which the mind of the youthful student is plunged, by attempting to grasp the whole field of history, and comprehend as well its particular features as its general aspects, even before he is familiar with any portion of the subject.

History is often spoken of under two divisions, *ancient* and *modern*. Some writers make the birth of Christ the point of separation; but this is arbitrary, having no foundation in the subject itself. The best arrangement is that which regards all before the fall of Rome, A. D. 476, as ancient, and all since as modern, history. Prior to this point, the spirit of antiquity prevailed throughout the world: from this period, events followed, which have resulted in the development of new institutions, social as well as political. Thus the extinction of the Roman empire was the termination of ancient civilization, and forms the broad landmark which divides ancient from modern history.

It may be proper to say a word as to the different terms applied to historical treatises, according to their nature and subject. If a work be devoted to a particular class of historical facts, as to those which relate to the church, for example, it is called *special*; if it professes to embrace all topics, it is denominated *general*. If it be confined to the history of one country, as that of France, or the United States, it may be called *local* history; if it gives a view of the history of mankind, from the beginning, it is *universal*. The present work is proposed to be an example of the latter kind.

It is necessary to add one remark further, which is, that these pages are intended rather for popular use than for the learned student. It is not the design of the author to unfold new discoveries, or present new combinations and inductions. His aims are at faithful compilation,—a collection, in a pleasant and convenient form, of the results of learned researches which have gone before,—making the whole, as far as possible, amusing and instructive, by interesting details and apt illustrations.

CHAPTER XI.

Of Chronology—Age of the World—Eras, &c.



CHRONOLOGY is, literally, a reckoning of time. While history regards events in their connection and relation

one to another, chronology only arranges them according to their dates. A general system of chronology begins with the earliest periods of human history, and therefore the creation is its point of starting.

But with respect to the periods of time at which the Deity executed his several works of creation, mankind have received no particular information. From viewing the phenomena of nature, and considering the general laws by which they are regulated, we cannot draw any conclusive or even plausible inference as to the precise period when the universe began to exist. We know not, nor can we hope to ascertain, whether the different planets circulating round our sun, and other fixed stars, were all created at one period, or each at a different period. We cannot determine from anything that appears on the face of nature, whether our earth be older or younger than her sister planets. Astronomers are, from time to time, making new discoveries in the heavens, and it is impossible to say whether some of these successive discoveries may not be owing to successive creations.

History is far from being decisive as to the age of the world. We have, indeed, as will hereafter appear, many accounts of the creation, and there are also, in ancient writers, many statements relative to the origin of human society. But these accounts are various and contradictory. Plato mentions an island called Atlantis, which was believed to have been buried in the ocean 9000 years before the age in which he wrote. He affirms that this island was well known to the Egyptian priests, and to the contemporary inhabitants of Attica. The whole story, however, is now regarded as a fiction. The Chinese represent the world as some hundreds of thousands of years old. The Hindoos are equally extravagant. The astronomical records of the Chaldeans carried back the origin of society for a space of 473,000 years. It is hardly necessary to say that these accounts are supported by no evidence.

The sacred scriptures do not fix the era of creation with perfect precision. They leave it in some measure undetermined whether we are to understand what they say, as applicable to the whole contents of created space, or only to our earth and its inhabitants. Critics disagree as to the meaning of the word *day* in the Mosaic account of the creation; some understanding by it the time of twenty-four hours, and others a period of indefinite extent. Moreover, the date of the completion of the work varies in different copies of the Bible. The Hebrew copy, which is generally followed, fixes the creation of the world 3944 years before the birth of Christ. The Samaritan Bible makes it 4305 years, and the Greek translation known by the name of the Septuagint places it at 5270 years before that era. Different systems of chronology have also been formed from the same source. Usher, whose system is generally followed, makes out from the Hebrew Bible 4004 years between the creation and the Christian era; Josephus, from the same authority, 4658 years; and Pezron, with the help of the Septuagint, extends it to 5872 years.*

* The uncertainty of the age of the world, as inferred from the Bible, may be gathered from the following statement. Kennedy, in his Scripture Chronology, says that 300 different opinions, founded upon the Bible, may be collected as to the length of time that has elapsed between the creation and the birth of Christ. Fabricius, in his *Bibliotheca Antiquaria*, has given a list of 140 of these calculations. Dr. Hales, in his *New Analysis of Chronology*, has exhibited above 120. The work entitled *L'Art de Vérifier les Dates* contains 108. Professor Playfair has given 88. Desvignolles, in

This leads us to inquire, what sure means we possess for fixing the dates of remote historical events. Ancient manuscripts never can be relied on for accuracy, like printed books. Consequently their dates must ever be liable to suspicion. Here astronomical facts are of the utmost importance. Of all the incidental circumstances by which ancient writers enable us in an indirect manner to ascertain the time of events, none afford the means of more clear and satisfactory conclusions than the mention they make of *celestial appearances*.

The regularity and constancy of the revolutions of the heavenly bodies are such that we can depend upon their uniformity in all ages. In this respect modern chronologies are much indebted to the superstition with which the ancients regarded unusual appearances in the heavens. Their imagined portentous nature first drew upon them the attention of mankind, who dreaded their unknown influences. It was on this account, and not because they were thought proper subjects of philosophical inquiry, or of any use in chronology, that they have engaged the attention of ancient historians.

Fortunately for us, the catalogue of eclipses—not observed with a philosophic eye, but gazed at by the superstitious vulgar—is pretty full. Along with the history of many remarkable revolutions and critical periods in the annals of states, the eclipses which preceded or accompanied them are transmitted to us by the historian. Now, when the time, the place, and the quantity of an eclipse are mentioned, it is very easy, by astronomical calculation, to fix the very year and day when the event happened: for considering the prodigious variety which the three circumstances of time, place and quantity occasion in the appearance of eclipses, there is no room to suspect that any two happening within a moderate distance of each other, can be in the least danger of being confounded.

For the satisfaction of the reader upon this interesting point, we shall notice some of the principal eclipses mentioned by historians, and which may be easily verified by any one familiar with astronomical computations. B. C. 585, May 28th an eclipse of the sun foretold by Thales took place. This led to a peace between the Medes and the Lydians. B. C. 523, July 16th, an eclipse of the moon, which was followed by

the death of Cambyses, King of Persia. B. C. 481, April 19th, an eclipse of the sun at the departure of Xerxes from Sardis. B. C. 463, another eclipse of the sun, followed by the Persian war. B. C. 431, August 31st, a total eclipse of the sun, followed by a plague at Athens. B. C. 413, August 27th, a total eclipse of the moon, when Nicias, the Athenian general, was defeated at Syracuse. B. C. 394, August 14th, an eclipse of the sun, when the Persians were defeated in a naval battle by Conon. B. C. 168, June 21st, a total eclipse of the moon, the day before Perseus, King of Macedon, was defeated by Paullus Æmilius. A. D. 59, April 30th, an eclipse of the sun, reckoned by Nero among the prodigies which accompanied the death of Agrippina. A. D. 306, July 27th, an eclipse of the sun, at the death of the Emperor Constantius. A. D. 840, May 4th, a great eclipse of the sun, at the death of Louis the Debonnaire. A. D. 1009, an eclipse of the sun at the capture of Jerusalem by the Saracens.

A history which contains an account of a sufficient number of these phenomena furnishes the surest means of testing its authenticity. Almost all the credit which is given to the Chinese history is derived from this source. The eclipses there mentioned, astronomers affirm, did really occur at the times assigned to them.

Eras or Epochs are memorable events from which time is reckoned, and from which any subsequent year receives its denomination. The ancient Hebrews had no fixed era. The Greeks for a long time had none; afterwards they reckoned by Olympiads, which were games celebrated in honor of Jupiter, once in four years; this era began in midsummer, B. C. 776. The Romans first called their years by the names of the consuls presiding at the time; afterwards they dated from the foundation of their city, B. C. 753. Some histories are regulated by the year of Nabonassar, King of Babylon, who began to reign, as was supposed, B. C. 747. The Jews under the Greek dominion reckoned by the year of the Seleucids, sometimes called the Year of the Contracts, beginning B. C. 312.

The Christians first made use of the Dioclesian era, which took its rise from the persecution by Dioclesian, A. D. 284. It was not till about a century later that the modern Christian era was adopted in books. The Russians date their time from the creation of the world. The old Spanish era was reckoned from B. C. 38, the period of the conquest of Spain by the Romans. This was not discontinued till A. D. 1333. The Mahometans reckon from the Hegira, or Flight of Mahomet from Mecca, A. D. 622. Their year consisting of twelve lunar months, is shorter than ours, and contains only 354 days. Mahometan reckoning is thus at variance with the course of the seasons, and its New Year's day travels round the whole circle of the months every 33 years.

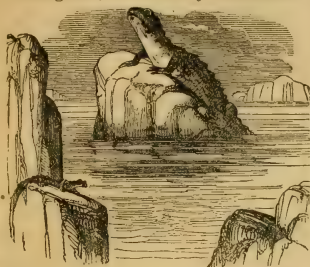
In view of this subject, we may remark that beside many other considerations, the recent investigations of the antiquities of Egypt, Persia and Mesopotamia, induce a belief that the generally received Bible chronology, which fixes the creation at 4004 years before Christ, is erroneous, and that the true space of time which elapsed between these events is greater by one or two thousand years, at least.

his Chronology of Sacred History, states that he has collected upwards of 200 such calculations, of which the longest makes the time from the creation to the birth of Christ 6934 years, and the shortest 3433. The uncertainty and controversy upon this subject have been occasioned principally by the disagreement in the ages assigned to the patriarchs, and some other numbers in the Bible.

The date of the Deluge varies according to different systems of chronology in the following manner:

Septuagint Version	B. C. 3246
Jackson,	3170
Hales,	3155
Josephus,	3146
Persian,	3113
Hindoo,	3102
Samarian,	2998
Howard,	2698
Playfair,	2352
Usher, and the English translation of the Bible,	2343
Marsham,	2344
Petavius,	2329
Strauch,	2293
Hebrew,	2288
Vulgar Jewish version,	2104

CHAPTER XII.

Cosmogonies, or Theories of the Creation.

It is but natural that mankind should seek to know the origin of the world they inhabit, and of the heavenly bodies with which it seems associated. Accordingly we find that in all ages philosophic minds have struggled to solve these mighty questions. As might have been expected, no subject has given rise to a greater number of contradictory theories and systems than that of the creation of the world. None of the ancient philosophers conceived it possible to produce a substance out of nothing; the Deity himself, according to their belief, could not work without materials to

upon. Hence some of them, among whom Aristotle, asserted that the world was eternal, matter and form. Others, though they admitted that the gods had given the world its form, considered the materials composing it to have been in the beginning. In fact, the opinions of the ancients who had not the light of revelation to guide them were confused and contradictory, so that little of consequence can be attached to them.

Various cosmogonies, or histories of the creation, have been framed by ancient authors. That of Moses is unquestionably the most ancient, and had it no other circumstance to recommend it, its superior antiquity would alone give it a claim to our attention. This history is very plain and simple. It first informs us that God created the heavens and the earth, and then proceeds to mention the order in which the various objects of creation were called into existence. First of all, the materials of which the future universe was to be composed were created. They were thrown together in one confused mass, which the ancients called *chaos*, and which they believed to have existed from eternity, but which Moses affirms to have been created by the power of God. The materials of chaos were either held in solution by the waters, or floated in them, or sunk under them. They were reduced into form by the spirit of God moving upon the face of the waters. Light was the first distinct object of creation; fishes were the first living things, and man was last in the order of creation.

We are not to regard this account as claiming to be scientific; it may, however, be remarked, that geological researches have furnished some striking coincidences with it, so far as concerns the order in which the work of creation proceeded. In our geological sketch, we shall have further occasion to refer to this topic.

The cosmogony of Sanconiaton is commonly ranked next to that of Moses in antiquity. This writer was a Phœnician, who lived about the time of the Trojan war. He professed to collect the opinions, traditions, and histories of his countrymen, respecting the first ages of the world. They closely resemble the traditions of the Greeks, and are, perhaps, the parent stock from which these were derived. According to these accounts, chaos and a spirit, or air, were the origin of all things. The manner in which the creation commenced is not described with much clearness. The spirit, we are told, fell in love with its own principles, and by this action all things were produced. As far as this system can be understood, it appears to be atheistical; at least, its object seems to be to show that the gods, as well as everything else, had a beginning from some necessity of nature.

Anaxagoras, B. C. 500, was the first among the Greeks who entertained any tolerably accurate notion of the subject of creation. He believed in the agency of an Intelligent Mind in the arrangement of the chaotic materials. These views were gradually established among the Greeks, from whom they passed to the Romans, who generally adopted them, notwithstanding the authority of Lucretius, who attempted to make the rival doctrines of Epicurus popular, by clothing them in his majestic Latin verse. Ovid has collected the orthodox ideas which prevailed on the subject, both among the Greeks and Romans, and has expressed them with uncommon elegance in the first book of his *Metamorphoses*. There is the most striking coincidence between his account and that of Moses; the reader would almost think, from the following extract, he was translating from the book of Genesis.

Before the seas and the terrestrial ball,
And heaven's high canopy that covers all,
One was the face of nature, if a face,
Rather a rude and indigested mass,
A lifeless lump, unfashioned and unframed,
Of jarring seeds and justly chaos named.
No Sun was lighted up the world to view;
No moon did yet her blunted horns renew;
Nor yet was earth suspended in the sky
Nor poised did on her own foundry;
Nor seas about the shores their way
But earth and air and water were
Then air was void of light, and earth
And water's dark abyss unnaviga-
No certain form on any was impre-
All were confused, and each distu-
For hot and cold were in one body mixed,
And soft with hard, and light with heavy mixed.

But God and Nature, while they thus contend,
To these intestine discords put an end.
Then earth from air, and seas from earth were driven,
And grosser air sunk from ethereal heaven.
Thus disembodied they take their proper place;
The next of kin contiguously embrace,
And foes are sundered by a larger space.
The face of fire ascended first on high,
And took its dwelling in the vaulted sky;
Then air succeeds, in lightness next to fire,
Whose atoms from unactive earth retire;
Earth sinks beneath, and draws a numerous throng
Of ponderous, thick, unwieldy seeds along.
About her coasts unruly waters roar,
And rising on a ridge, insult the shore.
Thus when the god, whatever
Had formed the whole, and in
That no unequal portions might
He moulded earth into a space
Then with a breath he gave it life
And bade the congregated war

In the ancient Hindoo writings, many sublime sentiments occur on the subject of creation; and they contain various accounts which bear a close resemblance to the Mosaic history. Thus we are told that the universe first existed only in the divine idea; and that the sole self-existing power expanded this idea, and made the world visible with five elements and other principles of nature. Then He, whom the mind alone can perceive, whose essence eludes the external organs, who has no visible parts, and who exists from eternity, even He, the soul of all beings, whom no one can comprehend, shone forth in person. He framed all things. Then He whose powers are incomprehensible, having created this universe, was again absorbed in the spirit, changing the time of energy for the time of repose.

The Chaldean cosmogony, when divested of its allegorical form, seems to amount to this,—that darkness and water existed from eternity; that Bel divided the humid mass and gave birth to creation; and that the human mind is an emanation from the divine nature.

In the cosmogony of the ancient Persians, appear two eternal principles,—the one good, called Oromosdes or Ormuzd; and the other evil, called Ariman. These two principles contend with each other in the creation and government of the world. Each has his province, which he strives to enlarge, and Mithra is the mediator to moderate their contentions.

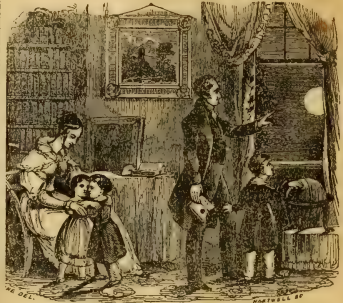
The Egyptian cosmogony, according to the account given of it by Plutarch, bears a strong resemblance to that of Sanchoniathon. In this system, there was an eternal chaos, and an eternal spirit united with it, whose agency at last arranged the discordant materials, and produced the visible system of the universe. The Orphic Fragments, or verses ascribed to Orpheus, affirm that everything existed in God and proceeded from him. This doctrine may be characterized as pantheistic, that is, to implying that the universe is God.

Plato supposed the world to be produced by the Deity uniting eternal, immutable *ideas*, or forms, to variable matter. Aristotle had no proper cosmogony, because he supposed the world to be without beginning and without end. According to the doctrine of the Stoics, the divine nature, acting on matter, first produced moisture, and then the other elements, which are reciprocally convertible. Epicurus held that the universe was formed by the concourse of atoms, without the intervention of a divine creator. The cosmogony of the barbarous nations of the North, as may be collected from the Edda, supposes an eternal principle which existed prior to the formation of the world.

These accounts are interesting and valuable, as showing the difficulties which mankind have encountered in studying the system of the universe, and the errors and absurdities into which they have been led by following mistaken systems of philosophy, or the still more illusive guide of fancy. The advances which have been made in modern times, not only in the art by which truth is to be obtained, but in the acquisition of knowledge, will be established in a brief view of the present state of science, respecting astronomy, geology, and geography, which we shall present to the notice of the reader.

CHAPTER XIII.

History of Astronomy.



It is impossible to trace the history of astronomy back to its very earliest state of infancy. Perhaps this science is as old as society itself, and we may regard the rude observations of shepherds and herdsmen as exhibiting a step in its progress. The invention of astronomy as a science has been ascribed to various nations, as the Chaldeans, the Egyptians, the Chinese, and the Hindoos. It is at least certain, that these people were very early observers of the motions and phenomena of the heavenly bodies, that they registered certain events, and by these means were able to discover the periods at which these phenomena would return again. This is science in its rudest and most imperfect shape.

The Hebrew Scriptures, which are the most ancient writings extant, describe the visible objects of the universe just as they appear to the eye. The earth is represented as a flat plane resting on "foundations which can never be moved." The sun, moon, and stars are spoken of as mere lights hung up on high to shed their beams over the earth. The heavens are described as a firmament dividing the waters above from the waters below, and through the openings or windows of which the rain fell upon the earth. The ancient Hebrews, evidently, had no idea of astronomy as a science.

The Chaldeans appear to have made observations on eclipses, at a period earlier than the commencement of written history. Their first notions of the sun and moon were, that these luminaries were on fire on one side, and dark on the other, and that eclipses were caused by their occasionally turning round. Another belief was, that these bodies were carried round the heavens in chariots, close on all sides except one, in which was a round hole; and that a total or partial eclipse was caused by the complete or partial shutting of this aperture.

The Egyptians, previous to the birth of science among the Greeks, had some correct notions as to the length of the year, and had made some advances towards a knowledge of the obliquity of the ecliptic, although they were indebted to Thales of Miletus for the art of measuring the height of their pyramids from the length of their shadows. The Chinese are said to

have calculated eclipses more than 2000 years before Christ. Of their general notions of astronomy at this time, however, we know nothing.

Thales is regarded as the founder of astronomy among the Greeks. He flourished about 600 years before Christ. He supposed the stars to be fire, and that the moon received her light from the sun. He understood the earth to be round, but supposed it to be placed in the centre of the universe. The heavens, in his system, were divided into five circles,—the equator, the two tropics, and the arctic and antarctic circles. He fixed the length of the year at 365 days. Thales is also said to have predicted the celebrated eclipse of the sun which caused the termination of the war between the Medes and Lydians.

Anaximander, Anaximanes, and Anaxagores, the successors of Thales, within a century of his time, contributed much to the advancement of astronomy. The last taught that the moon was habitable, and consisted of hills, valleys, and waters, like the earth. Pythagoras, who flourished about 540 B. C., added greatly to the science of astronomy. He taught that the universe was composed of four elements, and that the sun was in the centre; that the earth was round, and that we had antipodes; that the moon reflected the rays of the sun; that the stars were worlds containing earth, air, and ether; that the moon was inhabited like the earth, and that the comets were wandering stars, disappearing in the superior parts of their orbits, and becoming visible in the lower parts. The white color of the milky way he ascribed to the brightness of a great number of small stars. He supposed the distances of the moon and planets from the earth to be in certain harmonic proportion to one another. He was the first observer who ascertained that the planet Venus is both the morning and evening star.

Hipparchus, who flourished in the second century before Christ, carried astronomy to still higher perfection. He fixed the length of the year at 365 days, 5 hours, and 53 minutes, which is within four minutes and three seconds of the truth. He discovered a method of computing with triangles, and established the theory of the sun's motion. A new star made its appearance in his time, and this suggested to him the scheme of forming a catalogue of the stars, for the purpose of enabling future astronomers to ascertain whether the general picture of the heavens remained always the same.

Ptolemy of Alexandria, in the second century after Christ, established a theory of astronomy which still bears his name. He taught that the earth was immovable, and that the sun and planets revolved round it. The science of astronomy had reached its highest point amongst the Greeks, and began to decline. The Saracens, about the middle of the seventh century, dispersed the men of science and destroyed the libraries which had been collected at Alexandria. Astronomy was cultivated by these people after they had settled themselves peaceably in the countries which they had conquered.

The revival of astronomy in Europe is referred to the time of Copernicus, though he was preceded by some others, who prevented the last traces of Grecian and Arabic science from being effaced, by preserving and studying such works as the dark ages had spared. Copernicus was born in the latter part of the 15th century. He placed the sun in the centre of the revolving planets, and laid down those general principles

which are now regarded as the true foundation of the solar system.

Galileo invented the telescope in 1610, and by the help of this instrument, made the first discovery of the satellites of Jupiter. He also discovered the phases of Venus. The Catholic church, which had long defended with intolerant bigotry the Ptolemaic system, compelled Galileo to renounce his opinions. But the progress of scientific truth was not checked by this persecution.

Herschel discovered in 1781 the planet which at first bore his name, and afterwards that of Georgiam Sidas, but which is now called Uranus. The asteroids were discovered at various times, from 1801 to 1847. The most remarkable of astronomical discoveries was that of Neptune, the most distant known planet of our system. The existence of this body was demonstrated in 1846, by a series of mathematical calculations, made by Le Verrier, a Frenchman, and Adams, an Englishman—though the honor of the discovery is more generally ascribed to the former. The present state of the science of astronomy deserves particular notice, as it presents to the mind the most sublime objects of contemplation, and is calculated to exalt our estimate of those powers bestowed upon us by the Creator. A brief view of this subject is, furthermore, a fit preliminary to the study of the history of man, inasmuch as it points out his relation to the universe, and shows the immeasurable scope of that system of which every individual is a part.

CHAPTER XIV.

Present State of Knowledge in respect to Astronomy—The Solar System.



Comparative Size of the larger Planets.

The heavenly bodies are to be regarded as composed of the Sun and its attendant orbs, called the *solar system*; and the *fixed stars*, which are supposed to be other suns, and centres of troops of planets revolving around them. The former are to us by far the most interesting, as they are not only so near as to be within reach of investigation, but they are of that sisterhood of worlds of which our own earth is a member.

The Solar System is composed of a great central luminary, the Sun, and a number of comparatively small bodies, the planets, comets, &c., which revolve around it in various periods. The relative size of these bodies, and their respective distances from each other, may be estimated by the following illustration. On a level field, place a globe, two feet in diameter; this will represent the SUN. MERCURY will be represented by a grain of mustard-seed, on the circumference of a circle 164 feet in diameter; VENUS, by a pea, on a circle 284 feet in diameter; the EARTH, a somewhat larger pea, on a circle of 430 feet; MARS, a large pin's head, on a circle of 654 feet; JUPITER, CEREUS, VESTA, and PALLAS, grains of sand, in orbits of from 1000 to 1200 feet; JUPITER, an orange, in an orbit of nearly half a mile across; SATURN, a small orange, in an orbit of four fifths of a mile; and URANUS, a cherry, on the circumference of a circle more than a mile and a half in diameter. We shall now proceed to give a more particular account of these members of the solar system.

The Sun, when viewed with a telescope, presents the appearance of an enormous globe of fire, frequently in a state of violent agitation or ebullition. Black spots, of irregular form, rarely visible to the naked eye, sometimes pass over his disk, in a space of about fourteen days; one was measured by Sir W. Herschel, in 1779, and found to be 30,000 miles in breadth. A spot, when first seen on the eastern edge, appears like a line, progressively extending in breadth, till it reaches the middle, when it begins to contract, and ultimately disappears at the western edge. In some rare instances, spots reappear on the eastern side, and are even permanent for two or three revolutions; but they generally change their aspect in a few days, and disappear.

Astronomers inform us, that sometimes 50 spots are seen at once on the Sun's surface. From 1611 to 1629, it was hardly free from spots; while, from 1650 to 1670, scarcely any were to be seen. The same irregularity has been frequently noticed. In October, 1827, 150 spots were noticed at one time.

Sometimes, several small spots unite into a large one; again, a large one separates into smaller ones, which soon vanish. These phenomena induced Herschel to suppose the Sun to be a solid, dark nucleus, surrounded by a vast atmosphere, almost always filled with luminous clouds, occasionally opening and disclosing the opaque mass within.

The speculations of Laplace were different; he imagined the solar orb to be a mass of fire, and that the violent effervescences and explosions, seen on its surface, are occasioned by the eruption of elastic fluids formed in its interior; and that the spots are enormous caverns, like the craters of our volcanoes. The theory of Herschel, however, is that most generally received by learned men.

The magnitude of this vast luminary is an object which overpowers the imagination. Its diameter is 880,000 miles; its circumference, 2,764,600 miles; its surface contains 2,432,800,000,000 of square miles, which is twelve thousand three hundred and fifty times the area of the terraqueous globe, and nearly fifty thousand times the extent of all the habitable parts of the earth. Were its centre placed over the earth, it would fill the whole orbit of the moon, and reach 200,000 miles beyond it on every hand. Were a person to travel over the surface of the Sun, so as

to pass along every square mile on its surface, at the rate of thirty miles every day, it would require more than two hundred and twenty millions of years before the survey of this vast globe could be completed.

"It would contain within its circumference more than thirteen hundred thousand globes as large as the Earth, and a thousand globes of the size of Jupiter, which is the largest planet of the system. It is more than five hundred times larger than all the planets, satellites, and comets belonging to our system, vast and extensive as some of them are. Although its density is little more than that of water, it would weigh 3360 planets such as Saturn, 1067 planets such as Jupiter, 329,000 globes such as the Earth, and more than 2,000,000 of globes such as Mercury, although its density is nearly equal to that of lead."

The most obvious *apparent* motion of the Sun is, that it seems to rise in the morning in the east, to traverse the heavens in a westerly direction, and at last, to disappear beneath the horizon. But it is now well understood that the Sun is quiescent, and that the seeming motion we have described is occasioned by the daily rotation of the Earth on its axis. But although the Sun is fixed in the centre of the system of planets, it appears that it revolves on its axis like the other heavenly bodies, and that it completes its revolution in twenty-five days and ten hours. Every part of its equator moves at the rate of 4352 miles an hour. It is also considered probable that the Sun, attended by its troop of planets, makes a vast journey in space, but whether in a straight line, or in an immense circle, is still matter of conjecture.

The planet Mercury is 37,000,000 miles from the Sun, and is the nearest that has yet been discovered. It is seldom seen by the naked eye; its daily revolution is performed in 24 hours, 5 minutes, and 20 seconds. It revolves round the Sun in the space of 87 days and 23 hours. When viewed with the telescope, it presents the various phases of the moon, from a crescent to the full, round orb.

The diameter of Mercury is 3200 miles. Its surface contains 32,000,000 of square miles. It is about one fifteenth the size of the Earth. In its revolution round the Sun, its motion is swifter than that of any other planet, being 109,800 miles every hour, 1830 miles every minute, and more than 30 miles during each beat of the pulse. The density of matter composing Mercury is twice that of the Earth, yet it would require two millions of globes, of the same size, to make one of the size and density of the Sun.

The planet Venus, with the exception of the Sun and moon, is the most splendid of the heavenly bodies. It appears like a shining lamp amid the lesser orbs of night; and, at particular seasons, ushers in the morning dawn and the evening twilight. But if such is its appearance to the naked eye, it becomes a still more interesting object, when viewed with the telescope of the astronomer. It passes through all the phases of the moon, from the crescent to the gibbous form; and formerly several dark spots were noticed upon its surface. Its daily rotation is performed in 23 hours and 20 minutes. Several mountains have been discovered, and one of them is nearly twenty miles high, or five times the height of Chimborazo. It possesses an atmosphere supposed to be about three miles in height, and is supposed to have a satellite, or moon; but this is not determined with certainty.

The diameter of Venus is 7800 miles, being a little

less than that of the Earth. It does not appear that any great quantity of water exists upon it. Its quantity of light is about twice that of the Earth. It revolves in an orbit of 433,800,000 miles, in the space of 224 days and 16 hours. Its distance from the Sun is 68,000,000 miles; and from the Earth, when nearest to us, about 27,000,000 miles. Its matter is in a slight degree less dense than that of the Earth.

CHAPTER XV.

Present State of the Science of Astronomy, continued.



THE Earth, although it appears to be larger than all the heavenly orbs, is, in fact, infinitely smaller, and holds a rank with the inferior bodies of the universe. Although it appears to the eye immovably fixed, it has a double motion—one on its own axis, and one around the Sun, by which it is transported, with all its continents, and oceans, and kingdoms, at the rate of more than a thousand miles a minute.

This planet, like all the other heavenly bodies, has a globular shape; but it is not a perfect globe, it being depressed at the poles. The diameter, through the poles, is 34 miles less than through the equator. This curious fact was discovered by perceiving that the pendulum of a clock had 140 vibrations less in a day, at Paris, than at Cayenne, in Guiana. Further observations were made, and it was found that this variation was uniform, and that the vibrations regularly diminished in proceeding toward the equator. This led to many curious investigations, which resulted in demonstrating the fact we have above mentioned. It is interesting to observe, that so simple a circumstance as the slower movement of clocks, in a southern latitude, should have led to so wonderful a discovery in science as the depression of the poles of the Earth.

Were the Earth viewed from some point in the heavens—as the moon, for instance—it would have somewhat the same appearance as the moon does to us. The distinction between its seas, oceans, continents, and islands, would be clearly marked, and would appear like brighter or darker spots upon its disk. The continents would appear bright, and the oceans of a darker hue, because water absorbs a great part of the solar rays that fall upon it.

We are quite well acquainted with the surface of the Earth, but our knowledge of its internal structure

is very limited. The deepest mine does not extend more than a mile from the surface; and this depth, compared with the diameter of the Earth, is not more than the scratch of a pin upon the surface of an artificial globe. What materials are to be found within the bowels of the Earth, will be forever beyond the power of mortals to determine. It is supposed, however, and not without reason, that, while the crust of the globe consists of a framework of rocks, mingled with earth and water, the centre is occupied with a vast mass of matter in a state of fusion from heat.

The density of the whole Earth, bulk for bulk, is estimated at five times the weight of water, so that it would counterpoise five globes of water of the same size. The diurnal revolution of the Earth is performed in 23 hours, 56 minutes. This gives rise to day and night; to which arrangement of nature, the economy of the vegetable as well as of the animal world is adjusted. The annual revolution of the Earth is accomplished in 365 days, 5 hours, 45 minutes, and 51 seconds. From this proceed the varieties of the seasons; spring, summer, autumn, and winter, follow each other in constant succession, diversifying the scenery of nature, and marking the different periods of the year. In those countries which lie in the southern hemisphere of the globe, as at Buenos Ayres, and the Cape of Good Hope, December, January, and February, are the summer months, while in this northern hemisphere, these are the winter months, when the weather is coldest and the days are shortest.

The average distance of the Earth from the Sun is 95,000,000 miles. The length of the path annually travelled by the Earth in its orbit is 567,019,740 miles, or about 1000 miles a minute, or 17 miles a second.

The *Moon*, a satellite of our own planet, is the heavenly body of which we have the most accurate knowledge. Its surface exhibits a very large number of mountains, almost uniformly of a circular or cusp-shaped form, the larger ones having, for the most part, flat bottoms within, from which rises, in the centre, a small, steep, conical hill. They offer, in its highest perfection, the true volcanic character, as it may be seen in the crater of Vesuvius. In some of the principal ones, decided marks of volcanic stratification, arising from successive deposits of ejected matter, may be clearly traced with powerful telescopes.

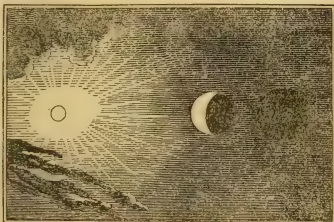
It is, moreover, a singular fact in the geology of the Moon, that, although nothing like water can be perceived, yet there are large regions perfectly level, and apparently of an alluvial character. The mountains are known by their shadows, which are distinctly visible, and which are long when they are near the boundary of light and darkness, or when the sun is in the horizon, and disappear when they are 90 degrees from that boundary, or when the sun is overhead.

The Moon is generally believed either to have no atmosphere, or one of such tenuity as not to equal in density the contents of an exhausted receiver. From this it has been inferred that there are no fluids at the surface of the moon—since, if there were, an atmosphere must be formed by evaporation. Without air and water, it would seem that the moon cannot be inhabited; or, if life exist there, it cannot be in any form which is exhibited in our own planet. The days and nights in the moon are each 14 days and three quarters in length; the intense heat and cold which

must thus alternate would destroy human life, even on the supposition that vegetation could be maintained.

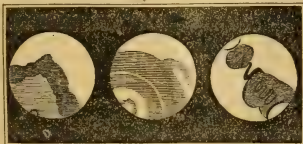
The moon, like all other heavenly bodies, appears to rise in the east and set in the western part of the horizon. Its real motion, however, is in a contrary direction—that is, from west to east, or in the same direction in which all the planets move round the Sun. It is a dark body, deriving its light from the Sun, and occasionally a faint light, by reflection of the Sun's rays, from the Earth. It is about 240,000 miles from the centre of the Earth, and pursues its course around this planet at the rate of 2300 miles an hour. It performs its revolution in 29 days, 12 hours, and 44 minutes. It is a curious fact, that the revolution on its axis is performed in the same time as its revolution round the Earth. Accordingly, it always presents the same face to the Earth, so that we never see more than one side of it.

The moon appears nearly as large as the Sun; but it is but about one fiftieth the size of the Earth, and it would take 63,000,000 of globes, of the size of the moon, to make one of the Sun.



An Eclipse of the Sun.

When the Earth comes between the Sun and moon, it casts its shadow upon the latter, which is then said to be eclipsed. An eclipse of the Sun is occasioned by the moon coming between the Earth and the Sun, thus cutting off its rays. An eclipse of the moon always occurs at the time of its full; eclipses of the Sun occur at the time of the new moon. It is one of the triumphs of science, that these sublime phenomena, formerly so fruitful a source of superstitious fear and ominous prediction, are now the subject of the most exact calculation, and are as much divested of every mysterious attribute as the common events of sunrise and sunset.



Telescopic Appearances of Mars.

The planet Mars.—The Earth is placed, in the solar system, between the orbits of Venus and Mars. The latter is 145,000,000 miles from the Sun. When nearest the Earth, its distance is 50,000,000; when

farthest, 240,000,000 miles. This fact will explain, what most persons have noticed, that this planet is at one time almost imperceptible, and at another seems to vie with Jupiter in magnitude and splendor. The diurnal revolution of Mars is performed in 24 hours, 39 minutes, 29 seconds. Its orbit is 900,000,000 miles in circumference. It performs this circuit in 1 year and 322 days. Its rate of motion is 54,649 miles every hour, which is more than a hundred times greater than the utmost velocity of a cannon-ball.

When viewed through a telescope, this planet presents a variety of dark spots and belts, though of different forms and shades. Luminous spots, and zones, have also been discovered, which frequently change their appearance, and alternately disappear and return. The latter are supposed to be occasioned by snow; the former are conjectured to be occasioned by a distribution of the surface of the planet into land and water. It is supposed that one third of the surface is occupied by the latter. It is probable that the diversities in the appearance of Mars, as seen through a telescope, are in part occasioned by clouds.

Mars has a variety of seasons, similar to ours, and it bears a closer resemblance to the Earth than any other planet. It is 4200 miles in diameter, a little more than half that of our globe. No moon or satellite has been discovered, as attendant upon it.

Ceres, Pallas, Juno, and Vesta.—The immense interval which lies between the orbits of Mars and Jupiter had led astronomers to surmise that some planet, of considerable magnitude, might possibly exist within this limit. But instead of one, four small orbs have been recently discovered, which bear the above names. The first, called Ceres, was discovered by Piazzi, in Sicily, on the first day of the present century. Pallas was discovered in March, 1802, by Olbers; Juno by Harding, in September, 1804, and Vesta by Olbers, in March, 1807.

These four planets are invisible to the naked eye, and we are, therefore, indebted to the telescope for a knowledge of their existence. It is conjectured, and not without reason, that these four planets were once united in one, and that by some mighty force they have been sundered, and thrown into their present orbits. Their diameter has not been ascertained with precision. Herschel reckons that the largest does not exceed 500 miles in circumference.



Telescopic Views of Jupiter.

We now come to one of the most splendid orbs in the planetary system. Jupiter is 495,000,000 miles from the Sun, and the circumference of its orbit is 3,110,000,000 of miles. Around this orbit it moves in 11 years, and 315 days, at the rate of about 30,000 miles an hour. Its nearest approach to the Earth is about 600,000,000 miles. A cannon-ball, flying at the rate of 500 miles an hour, would reach it in a little less than a hundred years. The daily rotation of Jupiter

is performed in 9 hours, 59 minutes, 49½ seconds. Its circumference is 278,600 miles. Its density is a little more than that of water, or five times less than that of the Earth. It is the largest planet in our system, being 1400 times larger than the Earth.

The planet Saturn may be considered in many respects the most magnificent and interesting body within the limits of the planetary system. Taking into view its satellites and rings, it has a greater quantity of surface than even the globe of Jupiter. Its majestic rings constitute the most singular and astonishing phenomena that have yet been discovered in the sidereal universe.

Its distance from the Sun is 906,000,000 of miles, which is nearly twice the distance of Jupiter, or ten times that of the Earth. The circumference of its orbit is 5,695,000,000 of miles. When nearest, it is 811,000,000 of miles from the earth. A steam carriage, travelling at the rate of 20 miles an hour, would not reach it in less than 4629 years.

This planet revolves round the Sun in the space of about 29½ years. Its motion is at the rate of 22,000 miles an hour. Its diurnal rotation is performed in 10 hours, 29 minutes, and 17 seconds. This rotation is perpendicular to the plane of its rings. Its proportion of light from the Sun is but one 90th of our own. It is 79,000 miles in diameter, and nearly a thousand times larger than the Earth. When viewed with a telescope, it exhibits belts similar to those of Jupiter, and disposed in lines parallel to the ring. These are permanent, and probably indicate a diversity of surface, either of land or water, or some substance with which we are unacquainted. Its figure is spheroidal, with considerable polar depressions.

The phenomena presented by the double ring of Saturn, as before stated, are remarkable. The outside diameter of the exterior ring is 179,000 miles; the outside diameter of the interior ring is 152,000 miles. The breadth of the dark space between the two rings is 1800 miles; so that a body nearly as large as our moon could pass through it. The breadth of the exterior ring is 7200 miles; of the interior, 20,000 miles. The thickness of the ring is not supposed to be over 100 miles. When it is presented edgewise to the earth, it can only be seen with a powerful glass. This ring is not exactly circular, but slightly elliptical. It is ascertained to have a swift rotation around Saturn, which is completed in about 10 hours and a half. The outer edge of the ring is 550,000 miles in circumference, and moves at the rate of more than 1000 miles a minute.

Saturn has seven satellites, all revolving beyond its ring. The nearest is 18,000 miles beyond its exterior edges; the most distant is 2,297,000 miles from the planet, and performs its circuit in about 79½ days. The largest is supposed to be about the size of Mars, or 4200 miles in diameter.

The planet Uranus, which we have before mentioned, was made known to us by Herschel, who first saw it in March, 1781. Its distance from the Sun is 1,800,000,000 miles; and when nearest the Earth, it is nearly the same distance from us. It moves through its orbit in about 84 years. It is the slowest-moving planet in the system, yet pursues its course at the rate of 1500 miles an hour. It is 110,000 miles in circumference, and 81 times larger than the Earth. Its solar light is 360 times less than ours; yet it is not darker than frequently happens

with us in a cloudy day. Its density is nearly equal to that of water. Six satellites are supposed to be connected with this planet; but their periods and other phenomena have not yet been accurately ascertained.

The planet Neptune, as we have said, was discovered in 1846, by a young Frenchman, named Le Verrier, and about the same time, by an Englishman, named Adams. While other heavenly bodies, beyond the reach of the naked eye, have been found only by the use of the telescope, this was discovered through mathematical calculation alone. Certain irregularities or perturbations having been noticed in the movements of Saturn, it was inferred that there might be a planet in that region, which caused these deviations. Taking the records of these perturbations, and other facts, as elements of their calculations, the two mathematicians proceeded with the most careful and toilsome processes, and after years of labor, determined the precise point in the heavens where the new planet must be. On directing the telescope to this quarter, it may well be imagined with what mingled wonder and gratification it was found that a new world, infinitely removed from the reach of the naked eye, was indeed there! This planet appears like a star of the eighth magnitude, and is the most remote, that is known, in our system. We have reason to suppose that other planets exist, beyond the reach of vision; some may be yet discovered, and others may forever baffle the researches of mathematicians and the scrutiny of the telescope.

Besides the twelve known planets, there are other bodies belonging to the solar system, called Comets. These wandering and mysterious orbs have been viewed with wonder in every age, and not unfrequently have been the occasion of superstitious terror. They have been imagined to portend war, pestilence, famine, and the death of monarchs; to be the vehicles in which departed souls, released from the care of guardian angels, were transported to heaven; to have been the cause of the deluge; to reinforce the light and heat of the sun; to break up large planets into smaller ones; to change the climate of countries; to introduce epidemic disorders; and, finally, to threaten our globe with total destruction.

The belief which prevailed for a long time, with regard to the nature of these bodies, was, that they were meteors of temporary duration, engendered in the atmosphere of the Earth. Some circumstances, certainly, gave a degree of plausibility to this supposition; the suddenness, in many cases, of their appearance and disappearance, the transparency of their tails, and the apparently small density of their bodies. But accurate observations showed that they were far beyond the region of the moon, rendering it clear that they could not be vapors generated in our atmosphere, and giving a strong probability to the opinion maintained of old by the Chaldeans, and supported by Seneca, that they were bodies permanent as the planets of our system, and reappearing at certain intervals, depending on their peculiar orbits.

It is probable, however, that comets are nothing but bodies of gas or vapor, without any solid matter whatever. Stars have been repeatedly seen through their thickest parts. The mechanical effect, therefore, to the Earth, from its collision with a comet, would be no greater than that of a mountain when in contact with a cloud; the result of such a collision would be the mixture of the gaseous matter with the Earth's atmosphere; a permanent rise, perhaps, in the mean height of the

barometer; and, if the gaseous matter should condense sufficiently to descend to the lower regions of our atmosphere, some effect upon animal or vegetable existence, good or bad. The Earth may actually have been many times in the tail of a comet, without affording any strong marks of such an accident.

The bodies of comets have varied from 30 to 3000 miles in diameter; some of them have been entirely destitute of tails, and others have exhibited them 100,000,000 of miles in length. They move in narrow, elliptical orbits, travelling to an immense distance out of our system, and at their return approaching, in most cases, much nearer to the Sun than any of the planets. Of three of them the periodical revolution has been ascertained. Encke's comet revolves in three years and a half; Biela's in six and three quarters; and Halley's in seventy-five years and a half; the last of these made its appearance in 1835. A comet with a tail of uncommon magnitude, but with a nucleus scarcely perceptible, visited us in 1843. The great comet of 1680, when at its perihelion, or point nearest the Sun, was only at the distance of one sixth of his diameter from that great body of fire; it consequently was exposed to a heat 27,500 times greater than that received by the Earth—a degree so intense as to convert into vapor every terrestrial substance with which we are acquainted. One hundred and forty comets have appeared within the Earth's orbit during the last century, which have not again been seen. If a thousand years be allowed as the average period of each, it may be computed, by the theory of probabilities, that the whole number ranging within the Earth's orbit must be 1400. But Uranus being twenty times more distant, there may be no less than 11,200,000 comets, that come within the known extent of our system.

The trains of comets are always thrown off in a direction opposite to the Sun. No satisfactory solution of the nature and cause of these has been assigned. The effect is the same as if the nucleus of the comet were a globe of water, and the Sun, in shining through it, cast its refracted rays to a distance beyond.

CHAPTER XVI.

Present State of Knowledge respecting Astronomy, continued. Fixed Stars: Nebulae.

SUCH is a brief description of the solar system, which, down to the beginning of the present century, comprised within its limits almost the whole of astronomical science. Before this period, the planetary orbits seemed to encircle all the space accessible to the human eye; they had effectively established limits to systematic inquiry; for astronomers had never pushed their researches into remoter depths, having, like the uninstructed multitude, gazed at the further heavens with vague and incurious glances, content to admire their beauty and confess their mystery. This period, however, was distinguished by two events, which could not have existed in combination without leading to important results. The telescope, formerly of very limited range, suddenly assumed a capability of sounding immense profundities of space; and the man in whose hands it attained this new power was possessed of a genius

adequate to improve the highest opportunities. The life of Sir William Herschel marks the first and greatest epoch of modern astronomy. He was a discoverer of the first rank; mingling boldness with a just modesty, a thirst after large and general views with a habit of scrupulous obedience to the intimations of existing analogies, he was precisely the man to quit paths which, through familiarity, were common and safe, and to guide us into regions dim and remote, where the mind must be a lamp to itself.

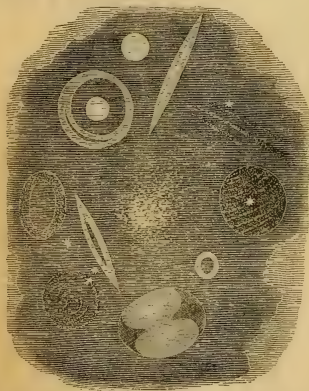
Herschel communicated to the world the first proof that there existed in the universe organized systems besides our own; while his magnificent speculations on the Milky Way, and the constitution of the Nebulae, first opened the road to the conception that what was called the *universe*, might be, and in all probability is, but a detached and minute portion of that interminable series of similar formations, which ought to bear the same name.

We have not space to pursue this topic at length, and can but briefly notice the FIXED STARS, or that stellar firmament to which the solar system belongs. About 2000 of these stars are visible to the naked eye; but when we view the heavens with a telescope, their number seems to be limited only by the imperfection of the instrument. In one hour Sir William Herschel estimated that 50,000 stars passed through the field of his telescope, in a zone of the heavens two degrees in breadth. It has been calculated that the whole expanse of the heavens must exhibit about 100,000,000 of fixed stars, within the reach of telescopic vision. These stars are classed according to their apparent brightness; and the places of the most remarkable of those visible to the naked eye, are ascertained with great precision, and formed into a catalogue. The whole number of stars registered amounts to about 200,000. The distance of the fixed stars is too great to admit of their exhibiting a perceptible disk. With a fine telescope, they appear like mere luminous points. Their twinkling arises from sudden changes in the refractive power of the air, which would not be sensible to the eye if they had disks, like the planets. Thus we can learn nothing of the relative distances of the fixed stars from us, and from one another, by their apparent diameters; but as they do not appear to change their position during the passage of the Earth from one extremity of its orbit to the other, it is evident that we must be more than 200,000,000 miles distant from the nearest. Many of them, however, must be vastly more remote; for, of two stars that appear close together, one may be far beyond the other in the depth of space. The light of Sirius, according to the observation of Sir John Herschel, is 324 times greater than that of a star of the sixth magnitude.

Nothing is known of the absolute size of the fixed stars; but the quantity of light emitted by many of them shows that they must be much greater than the Sun. Sirius is nearly four times larger, and many stars must be of vastly greater size than Sirius. Sometimes stars have been known to vanish from the heavens, and never appear afterwards; the lost Pleiad of classical mythology is one of these. The last disappearance of a star, noted by astronomers, was in 1828. Sometimes stars have all at once appeared, shone with a bright light, and vanished. A remarkable instance of this occurred in the year 125, which

is said to have induced Hipparchus to form the first catalogue of stars, as we have stated.

The stars are very irregularly scattered over the firmament. In some places, they are crowded together; in others, thinly dispersed. A few groups, more closely condensed, form very beautiful objects even to the naked eye—of which the Pleiades, and the constellation—Berenice's Hair, are the most striking examples. But the greater number of these clusters of stars appear, to unassisted vision, like thin white clouds, or vapor; such is the Milky Way, which, as Sir William Herschel has proved, derives its brightness from the diffused light of the myriads of stars that form it. Most of these stars appear to be extremely small, on account of their enormous distances.



Besides these fixed stars, certain luminous spots and patches have been discovered in the heavens, by means of telescopes, called *Nebulae*. These are of various forms, and have given rise to a variety of speculations. It has been imagined by some, that they are diffused unorganized masses of matter, in process of being formed into worlds; while others regard them only as groups of stars, like the Milky Way, so very remote that no telescope can separate them from each other. This latter opinion has gained ground from the recent resolution of one of the nebulae into distinct stars, by a new telescope of great magnifying power.

CHAPTER XVII.

History of Geology.

FROM the earliest ages, the attention of mankind has been directed to the phenomena displayed by the earth's surface, and innumerable theories have been suggested, as well to account for its origin as to point out the process of its formation. Some of these are now known to have contained glimpses of truth, but for the most part they are regarded as vain specula-

tions, and have passed into oblivion or contempt. Yet, as the extravagances of human nature may sometimes furnish instruction as well as amusement, we shall give a few specimens of the strange theories of the earth which have been broached by men of learning and ability.



Passing over earlier writers on this subject, we come to John Kepler, one of the greatest astronomers and mathematicians that ever lived. In a work published in 1619, he seriously attempted to prove by argument, that the earth is an immense animal, and breathes forth winds through the craters or chasms of volcanoes, which serve as a mouth and nostrils. Certain aspects of the planets, he says, occasion winds and tempests, arising from the sympathy which the earth has with the heavens, whereby it instinctively perceives the positions of the stars.

Plato and the Stoics had adopted a similar theory, and Kepler, with them, considered the earth a living creature, which, by the heaving of the huge bellows of its lungs, occasioned the tides. Besides other arguments to prove that the earth is animated, he remarks that in the Scheldt, at Antwerp, the tide rested one whole day, because the earth was in a fainting-fit. Perhaps, also, in 1550, it was seized with a cough, when, in the British Ocean, at the mouth of the Thames, the tide ebbed and flowed several times within twenty-four hours!

Other writers have adopted the ideas of Kepler, and, like that great astronomer, have considered the globe itself as possessed of vital faculties. According to them, a vital fluid circulates in it; a process of assimilation goes on in it, as well as in animated bodies; every particle of it is alive; it possesses instinct and volition, even to the most elementary molecules, which attract and repel each other, according to sympathies and antipathies. Each kind of mineral has the power of converting immense masses into its own nature, as we convert our food into flesh and blood. The mountains are the respiratory organs of the globe, and the schists its organs of secretion; it is by these latter that it decomposes the water of the sea, in order to produce the matters ejected by volcanoes. The veins are carious sores, abscesses of the mineral kingdom; and the metals are products of rottenness and disease, which is the reason that almost all of them have so bad a smell!

William Whiston, an English divine and inathema-

tician, published a "New Theory of the Earth" in 1708, according to which he deduced the origin of the terrestrial globe from the condensation of the atmosphere of one comet, and the deluge from the contact of another. Among the daring speculations in which this theorist indulged, there is, however, one, which he advanced on fanciful grounds, but which has derived much probability from the researches of recent inquirers. He imagined the existence in the earth of a central nucleus, which, while it was a cometary body, becoming intensely heated by its near approach to the sun, has preserved ever since a great part of the high temperature which it had acquired. This doctrine of central heat and the gradual cooling of the globe found an able advocate in the late Baron Fourier, and many facts have been brought forward in support of it by other writers. There is nothing extravagant in the length of time during which Whiston supposed the process of cooling to have been going on in the earth; for in 1680 a comet passed so near to the sun, that, from the calculations of astronomers, it must have acquired a temperature two thousand times that of red-hot iron, and would require fifty thousand years in cooling. Hence, if the earth was once a comet, its nucleus would still be burning; since the epoch of its access to the sun is supposed not to have exceeded six thousand years.

Benedict de Maillet, who held the office of French consul in Egypt, and was the author of some philosophical works, was a speculator of a different order from the preceding. About the middle of the last century, appeared one of his productions, containing some geological theories, abundantly absurd and extravagant, but deserving of some notice, as being founded on accurate and extensive observations of existing phenomena. This gentleman, in the course of his travels, remarking the occurrence of sea-shells and other marine remains on the summits of the highest mountains, inferred that the present continents were entirely formed beneath the surface of water, which must have originally covered the whole earth; that, ever since the first appearance of islands in the universal ocean, the waters have been gradually decreasing; in proof of which he instanced the formation of the Delta of Egypt, at the mouth of the Nile, and of similar tracts in other parts of the world, and the alleged extension of the sea-shores in various places. He supposed this gradual decline of the sea to be still in progress; and his opinions so far have been admitted by many other geologists.

But De Maillet not only conceived the whole globe to have been for many thousands of years covered with water, but he further alleged that this water gradually retreated: that all the land animals were originally denizens of the sea; that man himself commenced his career as a fish: supporting his reveries by adverting to stories of sirens, mermaids, tritons, satyrs, and such like monsters; and asserting that even now animals may be found in the ocean, half-human and half-fish, but whose descendants will in time become perfect men and women.

Strange and inconsistent as are these speculations, they have been revived and extended by more recent theorists. They suppose that the earth was originally in a fluid state, that the primitive fluid gave existence to animals, which were at first only of the most simple kind, as the *monas*, and other infusory and microscopic species; that in process of time, and by assuming

different habitudes, the races of animals became complicated, and at length appeared in that diversity of form and character which we now perceive. By means of those various races of animals, part of the waters of the sea have gradually been converted into calcareous earth; while the vegetables, concerning the origin and metamorphoses of which these writers choose to be quite silent, have, on their part, converted a portion of the same water into clay; these two earths, on being deprived of the characters which vitality had impressed on them, are by an ultimate analysis resolved into silex; and hence the reason that the oldest mountains are more siliceous than the rest. All the solid parts of the earth, therefore, owe their existence to life, and without life the globe would still be entirely liquid.

Other theorists ascribe the origin of the earth to fragments which have fallen successively from the heavens, in the manner of *aérolites*, or meteoric stones; and thus account for the relics of strange monsters, which they suppose to have been the inhabitants of unknown worlds.

One bold speculator imagines the earth to be hollow, and places within it a magnetic nucleus, which is transported from one pole to the other, by the attraction of comets, carrying with it the centre of gravity, and the mass of waters on the surface, and thus alternately drowning either hemisphere.

A few years ago, an American officer, named Symmes, asserted that the earth is not only hollow, but also that the interior is habitable, or at least accessible; for he alleged that an opening leading to it exists somewhere in the northern hemisphere, and he actually proposed to explore it.

Leibnitz, in 1680, advanced the bold hypothesis, that the earth was originally a burning luminous mass, the gradual refrigeration of which produced the primitive rocks, forming at first a solid crust; and this being ruptured, owing to irregular contraction, the fragments fell into the universal ocean formed by the condensation of vapors on the surface of the globe. He proceeded to trace the production of inundations, convulsions, and attrition of solid matter, by its subsequent deposition constituting the various kinds of sedimentary or stratified rocks. Hence, he observes, may be conceived a double origin of primitive masses: 1. By cooling, after igneous fusion; 2. By reconcretion from aqueous solution. "Here," says Conybeare, "we have distinctly stated the great basis of every scientific classification of rock formations."

Many writers now successively appeared, who advantageously directed their attention to the investigation of particular topics connected with this subject; as, the causes and phenomena of earthquakes and volcanoes, the formation of *deltas*, or low tracts at the mouths of rivers, the actual structure and position of mineral strata, and the description of fossil remains of animal or vegetable origin. Among those who rendered important services to the cause of science by advancing general views of the theory of the earth, were Dr. James Hutton, of Edinburgh, and Professor Werner, of Freiberg, in Saxony.

The theory of Hutton was admirably illustrated and ably supported by Professor Playfair, of Edinburgh, while it was assailed by Murray, Kirwan, Deluc, and others; a violent controversy being maintained between the partisans of Werner, who were called *Neptunists*, as ascribing the formation of all

rocks to water—and those of Hutton, styled Vulcanists, because they attributed the original formation of rocks to fire. The Neptunists, for a time, constituted by much the more numerous party; but in the course of these discussions, it was at length perceived that speculation had, on both sides, been carried further than was warranted by the extent of existing information; and that, while neither the theory of Werner nor that of Hutton could be considered as affording an explanation of all the phenomena, or making near approaches to perfection, there were many points with respect to which the researches and observations of both these philosophers contributed to the extension of our knowledge and the improvement of the science.

“When we compare the result of observations in the last thirty years,” says an eloquent author, “with those of the three preceding centuries, we cannot but look forward with the most sanguine expectations to the degree of excellence to which geology may be carried, even by the labors of the present generation. Never, perhaps, did any science, with the exception of astronomy, unfold, in an equally brief period, so many novel and unexpected truths, and overturn so many preconceived opinions. The senses had for ages declared the earth to be at rest, until the astronomer taught that it was carried through space with inconceivable rapidity. In like manner was the surface of this planet regarded as having remained unaltered since its creation, until the geologist proved that it had been the theatre of reiterated change, and was still the subject of slow but never ending fluctuations. The discovery of other systems in the boundless regions of space was the triumph of astronomy; to trace the same system through various transformations—to behold it at successive eras adorned with different hills and valleys, lakes and seas, and peopled with new inhabitants, was the delightful meed of geological research. By the geometer, were measured the regions of space, and the relative distances of the heavenly bodies; by the geologist, myriads of ages were reckoned, not by arithmetical computation, but by a train of physical events—a succession of phenomena in the animate and inanimate worlds—signs which convey to our minds more definite ideas than figures can do of the immensity of time.

“By the discoveries of a new science—the very name of which has been but a few years ingrafted on our language—we learn that the manifestations of God’s power on earth have not been limited to the few thousand years of man’s existence. The geologist tells us, by the clearest interpretation of the phenomena which his labors have brought to light, that our globe has been subject to vast physical revolutions. He counts his time, not by celestial cycles, but by an index which he has found in the solid framework of the globe itself. He sees a long succession of monuments, each of which may have required a thousand ages for its elaboration. He arranges them in chronological order, observes on them the marks of skill and wisdom, and finds within them *the tombs of the ancient inhabitants of the earth*. He finds strange and unlooked-for changes in the forms and fashions of organic life during each of the long periods he thus contemplates. He traces these changes backwards through each successive era, till he reaches a time when the monuments lose all symmetry, and the types of organic life are no longer seen. He has then

entered on the dark age of nature’s history; and he closes the old chapter of her records. This account has so much of what is exactly true, that it hardly deserves the name of figurative description.”

CHAPTER XVIII.

Geological History of the Earth.

WE have already adverted to the hypothesis which supposes that the sun was once the nucleus or centre of a nebulous mass, revolving on its axis; that this became condensed, and the planets were successively thrown off from the central body. This theory considers the earth to have been at first in a gaseous state, similar to the comets. By degrees, its heat was dispersed and radiated into space; in consequence of which, the particles became condensed, yet still in a state of fusion. The process of cooling went on, until the external crust of the globe became hardened into the solid materials of which we see it now composed, yet, perhaps, leaving the central mass in a state of incandescence.

This theory is not to be regarded as fully established, but it is probably so far true as it regards the general state of the earth at the end of the process described. At what period this began, or how long a time has elapsed since the work was thus far completed, we have not the means of knowing; but we have reason to believe that it was millions of years ago, and that the imagination of man is incompetent to measure the ages which have rolled away since our earth began its career as a planetary body. From the time that the earth had thus assumed its present form, we suppose that the great agencies which we now see at work in changing the surface of the earth have been in operation, and that these have been the instruments by which a series of revolutions and mutations have been effected.

The precise order of these changes we cannot trace, yet their general character and tendency we are at no loss to discover. At first, in the process of cooling, the crust of the globe was, perhaps, broken and torn, thus presenting the rugged aspect which the telescope now unfolds to view in the moon. The pent-up fires within would seek vent, the volcanoes would disgorge their contents, and the earthquake would shake and dislocate the land and the sea. The rain and the tempest now began their work; particles of earth were disengaged from the mountains, and borne by the floods to the valleys; and a soil was formed for vegetation. But, in a world which had sprung from a molten mass of matter, there was no seed—no principle of vegetable or animal life. A creative act of God was now necessary to commence the organic kingdoms. That act was put forth; seeds were created and cast into the soil which had been preparing for them. These sprang up at the bidding of the Almighty. At first, they were the *fuci* and *algæ*—the rank weeds which grow on the margin of the sea. These flourish and decay, and their successive generations contribute to form a rich mould which shall give sustenance to higher forms of vegetation yet to be created.

At an early period, and perhaps immediately after the commencement of vegetable life, the lowest forms

of animal existence were brought into being. The zoöphytes were seen to swarm in the waters, and shell-fish began to abound; crustaceous animals were multiplied; myriads of trilobites sported in the sea; fishes of the sauroid and shark form succeeded;—and while these steps of creation were advancing in the waters, the land began to put forth its blossoming plants. Such is the Silurian or Cambrian Period.

GEOLOGICAL SECTION OF THE EARTH.



In this figure the crust of the earth is greatly exaggerated, so as more distinctly to show the forms into which its materials are cast.

But a change comes over the scene. Continents and islands sink beneath the ocean, and new continents arise from the bosom of the deep. The old creations are in fact swept away. A new earth appears, and new beings are created to inhabit it. Fishes of new forms are seen to glide in the waters; scorpions, spiders, and various insects, are seen upon the land and the sea. The fresh waters now begin to teem with shell-fish, and the land becomes clothed with a gigantic vegetation. The pine-tree rises, with its lofty branches, into the air. The stately palm broods in forests over hill and valley; and flowering plants and shrubs appear, in diversified forms and hues, on every hand.

At this age of the world, the climate differs from that of the present period. The torrid zone seems to overspread the earth; and even in the polar regions, where animal and vegetable life can now hardly exist, the tropical plants seem to luxuriate, and animals now confined to the torrid regions sport in the tepid waters around the poles. This was the Carboniferous Period; and it was during this prolific age that the mighty masses of vegetable matter were produced and buried in the earth, to constitute those inexhausti-

ble beds of coal, which ages after were to contribute to the civilization of man, to drive the whirling spindles of the factory, to work the sledge of the iron-mill, to impel the steamboat through the wave, and urge the locomotive on its track.

Another change comes over the scene. A new distribution of land and water takes place. Myriads of organized existences become extinct, and new ones succeed. Reading the record of this age, as written upon the enduring leaves of red sandstone, we see that gigantic frogs and birds of amazing stature now dwell upon the earth. The ichthyosaurus, the plesiosaurus, and other strange yet stupendous reptiles, wonderfully combining the powers of distinct genera, dwell in the waters or along their margin, and at the same time new forms of vegetable life are scattered over the landscape.

Still another change appears, and now the marsupial animals are seen; the crocodile, the gavial, and the tortoise are created. New fishes, new insects, and new animals of the crustaceous kind, are discovered; and plants, also, of new forms, spring up from the soil. This is the Oolitic Period.

And now we come to the Wealden Period, the age

of the iguanodon, that stupendous reptile, whose very existence had never been imagined until a recent period, and to which the words of Milton have been fitly applied :—

"With head uplift above the waves, and eyes
That sparkling blazed, his other parts besides
Borne on the flood, extended long and large,
Lay floating many a rood, in bulk as huge,
As whom the fables name of monstrous size,
Titanian, or earth-born, that warred on Jove, —
Briareus, or Typhon, whom the den
By ancient Tarsus held, — or that sea-beast
Leviathan, which God of all his works
Created hugest that swim the ocean stream."

The imagination, in turning back to this period, pictures to itself this mighty reptile rioting in the waters where the solid earth of the British islands now stands, and, in place of the human habitations, the ox, the horse, the oak, and the chestnut—which now appear in the scene—discovers flying reptiles in the air, crocodiles and turtles sporting in the fens, and lizards and fishes, now blotted out of existence, making the waters boil with their gambols.

Another change takes place, and the Cretaceous Period appears. Again new forms of organized existence occupy the earth. The mososaurus and other reptiles are found. New insects, fishes, and crustacea



Extinct Animals, Iguanodon, &c.

are seen, with many that have before existed. The vegetable world displays also some new plants, amid varieties that have belonged to other ages.

We now come to the Tertiary Period, which is far more prolific in organic remains than those which have gone before. A multitude of new animals and plants appear to have entered upon their career. Many species that are now extinct—such as the palæotherium, lophodon, and dinotherium—are found, with a multitude of animals still in existence. The bones of creatures now unknown occur confusedly mixed with those of the bat, wolf, fox, raccoon, squirrel, owl, whale, elephant, ox, deer, &c. Many extinct species of genera still existing are discovered. Multitudes of extinct shell-fish are found with others that still remain, and, amid the relics of vegetable races which have vanished from the earth, we find the fossil remains of poplars, willows, sycamores, and elms. Thus, the old and the new,—the past and the present,—the races that are annihilated, and the races that remain,—are found huddled together in one common tomb, formed in that age of the earth to which we give the title of the Tertiary Period.

But as yet no traces of man appear. Hitherto the world has performed its revolutions, and ages have rolled away; change has followed change; myriads

of animals have lived and perished; the seasons have come and gone; the elements have performed their work, and all unwitnessed by human beings. Geology tells us of the volcano and the earthquake; of the iguanodon and the plesiosaurus; of ages that have fled, and races that have perished;—it opens a new and wonderful volume of history, and reveals events which would otherwise have slept in oblivion forever; but it tells us nothing of our own species. Man's history is recent; his existence, as compared with the age of the earth, is as an hand-breadth. We do not find his bones imbedded in the ancient rocks; these hoary archives have not preserved a relic of the race. It is only in the alluvial period that we find the traces of man, and within a date compatible alike with the records of sacred and profane history.

CHAPTER XIX.

Geological History of the Earth, continued.

THE greatest thickness of the superficial crust of the globe—that is, of the mass of solid materials which the ingenuity of man has been able to examine, from the highest mountain-peaks to the greatest natural or

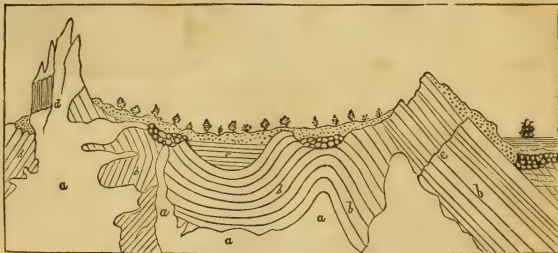
artificial depths—is estimated at about ten miles. As the earth is nearly eight thousand miles in diameter, the entire series of strata hitherto explored is, therefore, but very insignificant, compared with the magnitude of the globe; bearing about the same relative proportion as the thickness of paper to an artificial sphere a foot in diameter; the inequalities and crevices in the varnish of such an instrument would be equal, in proportionate size, to the highest mountains and deepest valleys.

As a thickness of a hundred miles so far exceeds that of the whole of the strata that are accessible to human observation, we cannot doubt that disturbances of the earth's surface, even to ten times the depth of those which come within the scope of geological inquiry, may take place, without in any degree affecting the entire mass of the globe. If these facts be duly considered, the mind will be prepared to receive one of the most startling propositions in modern geology—namely, that the highest mountains have once been the bed of the sea, and have been raised to their present situations by subterranean agency—some

slowly, others suddenly; but all, geologically speaking, at a comparatively recent period.

The superficial crust of the globe is composed of numerous layers and masses of earthy substances, of which, combinations of iron, lime, and siliceous, or flint, constitute a large proportion; the latter forming forty-five per cent. of the whole. Those strata which have been deposited the latest bear evident marks of mechanical origin, and are the water-worn ruins of older rocks; as we descend, materials of a denser character appear, which also exhibit proofs of having been subject to the action of water; but when we arrive at the lowermost in the scale, a crystalline structure generally prevails; and while, in the newer strata, trees, plants, shells, and other remains of animals and vegetables, are found in profusion,—in the most ancient rocks, all traces of organic forms are absent.

The following figure will indicate the manner in which the various strata upon the earth's surface are disposed. A reference, also, to the geological section, at page 35, will aid the reader in forming correct notions on this subject.



a Primary Rock, which has been thrown up, so as to disturb and mix itself with the Secondary Rocks.

b Secondary Rocks, thrown into inclinations and curves by the rising of the Primary Rocks.

c Tertiary Formation, deposited in a hollow formed by the disturbance of the Secondary Rocks.

d Basaltic Columns. e A fault or hitch in the strata.

The circles are Boulders or detached stones, rounded by travelling in water, and deposited in hollows formed by water.

The dots indicate beds of gravel immediately beneath the soil.

No department of geology is more attractive than that which relates to fossil remains, and to which we have already alluded. It seems to open a new volume of the world's history, and to unfold the archives which have been sealed in oblivion for ages. We cannot present more than a brief outline of this interesting topic. It must be sufficient to say, that the vestiges of trees, plants, and shrubs; of insects, birds, fishes, and quadrupeds; are found imbedded in the strata of the earth; and, what is most wonderful, these are, for the most part, of species now extinct. It may be added, that the remains of animals and vegetables are found in climates repugnant to their nature; as, for instance, those of plants and animals fitted only to the tropics are found abundantly even along the margin of the Arctic Sea.

Among the fossil animals are the *dinotherium*, an herbivorous quadruped, eighteen feet in length, and holding an intermediate place between the tapir and the mastodon; the *megatherium*, of the sloth species, covered with a bony coat of armor, like the armadillo, and exceeding the rhinoceros in bulk; the *ichthyosaurus*, or fish lizard, resembling the porpoise, and

sometimes thirty feet in length; the *plesiosaurus*, having the head of a lizard, the teeth of a crocodile, the tail of a quadruped, ribs like those of the chameleon, paddles like a whale, and the neck of a serpent; the *pterodactyle*, with a neck like a bird, wings like a bat, and a body like a lizard; and the *iguanodon*, an enormous lizard, which we have before described.

These are the remains of some of the wonderful animals found in the more ancient strata. Among the more recent formations, are the remains of the mammoth and mastodon; birds resembling the woodcock, quail, cormorant, owl, and buzzard; fishes of a thousand forms; and shells in countless abundance, and of infinitely diversified forms.

No principle, in geology, is better ascertained by facts, than that many successive destructions and renovations have taken place on the surface of our globe. We are apt to imagine that all the great revolutions of the earth have been sudden and violent, and some of these have doubtless been so; an instance of this kind is that recorded by Moses, and which, in consideration also of the great revolution which

was effected, and the new aspect which the world presented, is properly spoken of as a *creation*. But, in general, we have reason to believe that the mutations and revolutions which have been wrought upon the globe, for a series of ages, have been the work of great and powerful agents still in operation, and still accomplishing their destined task of change and revolution.

There are two great antagonist powers in nature—the *aqueous* and *igneous*. These are visible, and in operation, at the present hour. The former, as in springs, rivers, tides, frosts, and rain, is constantly employed in the disintegration of rocks, and in the degradation, or levelling, of land.

Among the igneous causes of change in the earth's surface are *volcanoes* and *earthquakes*, which are inseparably connected, and result from the same causes. The former are chiefly confined to certain geographical limits; some are periodical, while others are in a state of constant activity. Stromboli, in one of the Lipari Isles, has never ceased its action during a period of more than 2000 years; while Vesuvius and Etna give forth eruptions only at intervals, and others have been dormant for ages.

In the snowy regions of the Andes, the effects of an eruption are terrific; for not only are torrents of lava ejected, but the intense heat melts the snow, which causes inundations, carrying the volcanic sand, stones, and rocks, down with desolating fury upon the plains below. Iceland is entirely of volcanic origin; and so

times burst forth from the middle of the sea, displacing the waters, and rearing up islands to the height of 100 feet.



Earthquakes are remarkable for the extent of country over which they operate. The shock of an earthquake in Chili, in 1822, was simultaneously felt throughout a space of 1200 miles, from north to south. During the convulsions of an earthquake, the surface of the earth undulates like a boiling liquid; the sea heaves and swells as in a tempest; edifices are thrown into heaps of ruins, and enormous fragments of rocks are detached from the mountains. In some instances, whole cities have been engulfed in the space of a few minutes; and extensive districts of country, teeming with wealth and prosperity, have been suddenly converted into ghastly spectacles of desolation.

The explanation of these sublime yet terrific phenomena is to be found in the action of heat, generated by chemical causes in the bowels of the earth. When this has melted vast masses of rock into lava, the boiling flood seeks vent, and, in its egress, rends everything asunder which obstructs its path. There is reason to believe that every portion of the earth has been at successive periods covered by water, and that the present elevations, even including the Andes and the Alps, have been upheaved from the bottom of the sea.

The difference between the former and the present temperature of northern latitude is a highly interesting topic in geology. It is a fact fully admitted, that the climate of the northern hemisphere was once much hotter than it is at present. Fossil plants, and animals, analogous to species which only subsist, at present, in tropical countries, are found strewn over the northern parts of Europe. To account for the change of climate thus indicated, various theories have been suggested; but the most probable one is that the ocean and land had once a different arrangement from the existing one, and that, at a former period, currents flowing from the tropical regions, and other circumstances tending to the same point, contributed to soften the temperature of those regions which have since become frigid.



intense has been the volcanic action, that Hecla has sometimes continued in a constant state of eruption for six years, shaking the whole island, and causing great changes in its surface.

The amazing effects of volcanoes almost surpass conception; mountains of great height have been thrown up in a single day, and have taken their rank among the permanent elevations of the globe. In 1759, Jorullo, in Mexico, was elevated, in the space of two months, into several cones—the central one being 1600 feet above the level of the plain. Forty years afterwards, when Humboldt visited the place, he found the mighty masses of lava still so hot, that he was able to light his cigar at the depth of a few inches. Two small streams, which had disappeared during the eruption, afterwards burst forth as hot springs in a position remote from their former course. Such is the expulsive power of volcanoes, that Cotopaxi has been known to project rocks, more than 100 tons in weight, to the distance of nine miles.

Nor are volcanoes confined to the land; they some-

Various attempts have been made to account for the deluge upon geological principles. It has been suggested that an elevation of the bottom of the sea, with a corresponding depression of the mountains, making nearly a level surface over the earth, enabled the accumulated waters to spread over the whole extent of the globe. But this supposition appears inconsistent with the language of Scripture. This implies a vast increase of the waters upon the earth; as we cannot assign any natural cause for this, we must refer it to the miraculous agency of that mighty Being whose stupendous operations sink into comparative insignificance the entire creation of a globe like ours.

The age of the earth, deduced from the archives of nature, as recorded in the rocks of the earth's surface, has been supposed to be millions of years. This has been thought to impugn the veracity of the Mosaic history, which seems to represent our globe as having been created about 6000 or 7000 years ago. A proper reading of the Bible, however, shows no incompatibility with the facts attested by geology. The six days spoken of in Genesis, during which the work of creation was performed, may have been six indefinite periods of time, each millions of years in length; or, what is more probable, the six days were of the ordinary length; but, previously to the first day, a vast period of time had elapsed, during which all those strata were formed, and those plants and animals lived, the existence of which, previously to our own epoch, is so clearly proved. In this view, the Mosaic creation is to be regarded as a renovation of animal and vegetable life, and a preparation for the reception of man. That such a work was actually performed upon this globe, at the period indicated by the Scriptures, is as clearly demonstrated by geology as by holy writ; for, while we find the vestiges of other races of plants and animals, that lived ages ago, we find no traces of man himself which indicate his existence at a period earlier than that which the Bible establishes.

CHAPTER XX.

History of Geography. — Early Notions of Mankind respecting it. — Scripture Geography.



The oldest geographical records are in the sacred Scriptures, yet in these books we can discover nothing like a regular system of geography. The Hebrew writers were occupied with higher objects, and do not even allude to any such branch of learning as then in

existence. That people, it is very clear, never attempted to form any scientific theory respecting the structure of the earth. Throughout the Bible we find prevailing the common notion of all uninstructed people, that the earth is a flat surface, and the heaven a firmament or curtain spread over it. The region beneath was believed to be a deep pit,—the abode of darkness and the shadow of death. In one passage we find a grand image of the earth, which represents it as “hung upon nothing;” but elsewhere, repeated mention occurs of the “pillars of the earth,” and sometimes of the “pillars of heaven.” It is evident, in short, that every writer of the Hebrew Scriptures took up the idea impressed upon his sense and imagination by the external view of these grand objects, without endeavoring to arrange them into any regular system. But, although these persons never indulged in speculative geography, yet there are copious examples, in their writings, of minute and careful topography, for practical purposes.

The objects always specified by the Hebrew writers as placed at the furthest limits of their geographical knowledge are, *Tarshish, Ophir, The Isles, Sheba, Dedan, The River, Gog and Magog, and the North*. The first of these, *Tarshish*, has been the subject of infinite discussion. It has been supposed by some to be Tarsus, in Cilicia; by others, Tartessus, in Spain, Cadiz, Carthage, &c. By others, again, *Tarshish* is understood to mean the great ocean.

Ophir was known to the Hebrews as the country of gold. This may have been *Dofar*, in Arabia, *Sofola*, on the eastern coast of Africa, or some part of *Hindustan*, or *Further India*. On this point, geographers are not agreed.

Under the name of “*The Isles*,” the Hebrew writers are supposed to have designated the southern coast of Europe, comprising both the insular and continental parts. *Sheba* was, undoubtedly, *Sabæa*, or *Arabia Felix*. *Dedan* is thought to have been a port on the Persian Gulf. “*The River*” was the great stream *Euphrates*. *Gog, Magog, and the North*, signify the *Hyperborean* nations in general, the inhabitants of *Scythia, Sarmatia*, and, perhaps, of the mountainous regions of *Armenia* and the *Caucasus*.

It appears, therefore, that the primitive Israelites knew little beyond the limits of their own country, the land of Egypt, and the regions lying between the Mediterranean and the Euphrates. The Phœnicians or Tyrians, and Sidonians, from the extent of their voyages, surpassed the Israelites in their knowledge of the earth, and they were the first navigators who carried maritime discovery to any considerable extent. As early as the year 1000 B. C., these people had explored the whole of the Mediterranean, as well as the Black Sea, and had settled colonies on their shores. Afterwards, they sailed through the Straits of Gibraltar, then called the Pillars of Hercules, and extended their voyages along the western coast both of Europe and Africa; a party of them in the service of Pharaoh Necho, King of Egypt, is said to have circumnavigated the latter continent.

The Greeks, like the Hebrews, were, for the most part, ignorant of the real figure of the earth, and supposed it to be a vast plain surrounded by an ocean of unknown extent. Beneath the earth were the fabled regions of *Elysium* or *Paradise*, and *Tartarus*, or the place of punishment for the wicked. Above the whole rose the great arch of the heavens, which was sup-

posed to rest on the summits of the highest mountains. The sun, moon, and stars were supposed to rise from the waves of the sea, and set in them on their descent from the heavens. It was believed that those who lived in the remote west could hear at evening the hissing noise made by the sun dipping into the ocean, as if that orb had been a mass of red hot metal.

CHAPTER XXI.

Geography of Homer—Of Herodotus—The Milesian and Samian Schools.

In the poems of Homer we find the earth described as entirely surrounded by water. The geography of this poet, however, was very limited. He was well acquainted with the southern parts of Greece and the western coast of Asia Minor, but, beyond these limits, everything appears doubtful and obscure. Some grand and distant features, discernible through the gloom, are exaggerated and distorted by ignorance and superstition. Thebes, the mighty capital of Egypt when that kingdom was in its greatest glory, is celebrated for its hundred gates, and the hosts of warriors which they sent forth to battle. Beyond lay the Ethiopians, deemed the most remote of men, dwelling on the furthest verge of the earth, and to whose distant confines Jupiter repaired to hold an annual festival.

In the western part of the same continent, the stupendous ridges of Atlas had excited, in Grecian fancy, the image of a gigantic deified being, to whom was intrusted the support of the heavens. Even further to the west, the exploits and wanderings of the great Grecian demigod had conveyed a tradition of the strait leading into the ocean, and of the rocks on each side, celebrated as the Pillars of Hercules. On the east, Colchos was distinguished by Homer for its early wealth and commerce. It was regarded as an ocean-city, and here was believed to be the palace of the Sun, where, during the night, he gave rest to his coursers, and from whence, in the morning, he drove his chariot on its diurnal career. Colchos must, therefore, have been regarded by Homer as placed on the most eastern verge of the earth.

On the north, Rhodope, or the Riphean Mountains, appeared to be a chain of indefinite extent, closing in the hyperborean limits of the world. The poet, however, had heard a vague report of the Scythians, under the description of a people living on mare's milk. The ships which conveyed the Greek army to Troy were, evidently, only large boats, and all distant voyages, or those in which the mariners lost sight of land, were considered as fraught with the extremest peril. A navigation to Africa or Sicily only happened when a vessel was driven thither by storm, and a return from these shores was deemed almost miraculous.

In regard to Sicily, indeed, Homer has largely communicated his ideas, having made it the chief theatre of the woes and wanderings of Ulysses. Making every allowance for poetical license, we see evident traces of an excited and terrified state of mind in the navigators who returned from these shores. Monsters of strange form and magnitude, who watched for the destruction of the mariner, and fed upon his

quivering limbs; delusive sirens, who lured but to destroy; magicians, who transformed men to wild beasts;—these, probably, are only a highly colored repetition of the terrific rumors brought by the few who had returned from those savage coasts.

Impressions of gloomy darkness, and even of death, are, in certain moods of the human mind, associated with images of distance and obscurity. These influences gave birth to the fable of the Cimmerians, a people who are described by Homer as dwelling in perpetual darkness, and never illumined by the cheerful rays of the sun. Their chief residence was supposed to be on the straits, at the mouth of the Sea of Azoph, the most northern point, probably, of which rumor had spoken in the poetical ages, and which was called the Cimmerian Bosphorus. Other fabulous creations, springing from those of Homer, continued long to hold a place in ancient geography. The Cyclops, with one eye, were placed in Sicily; the Arimaspians, of the same character, on the frontier of India, and in the remotest extremity of Africa; the Pygmies, or Dwarfs, who fought pitched battles with the cranes, were supposed to dwell in Asia Minor, in Libya, in India, and the north of Europe.

The system of geography embraced in the history of Herodotus is as complete as could be formed from the materials within his reach. It comprises a general summary of all that he could learn respecting the residence of mankind. His information was obtained, not merely from books, but from travelling, the only mode, in fact, by which, at that era, geographical knowledge could be procured in any completeness. He assures us, that he had visited Persia, Assyria, Egypt, Thrace, Scythia, and all the distant regions which he describes. He viewed them, however, only as tracts of territory, the abode of so many tribes of men, and did not attempt to combine them into any geographical system.

The division of the earth into three portions, or continents, was in the time of Herodotus completely formed. Europe and Asia had acquired the names which they now bear. Africa was called Libya; it was not till the time of the Romans that the name of the small district of Africa Proper, in which Carthage was situated, began to extend itself till it finally embraced the whole continent. Herodotus declares, that Europe is larger than Asia and Libya together. It is clear that his knowledge of Asia was very circumscribed. He knew nothing of Further India, Thibet, China, Eastern Tartary, or Siberia, which constitute more than half the continent. In Africa he knew nothing with accuracy beyond the limits of Egypt. The whole of Asia, north of the Caspian Sea, he considered as belonging to Europe.

The astronomical schools of Miletus and Samos appear to have made the first attempts to form geography into a system, and to illustrate it by astronomy. These, and other cities of Asia Minor, rank high among the early seats of commerce, and they established colonies in various quarters of the Mediterranean and the Euxine. While they continued independent, they were very wealthy and prosperous, and their citizens cultivated the sciences with ardor and success. To a commercial people, practical mathematics, and especially those branches subservient to geography and navigation, must have been peculiarly interesting. Thales, Anaximander, Anaximenes, and Pythagoras, are celebrated by their countrymen as th.

inventors of all the processes by which the phenomena of the globe are calculated. The gnomon, or sun-dial, for ascertaining the progress of the sun from tropic to tropic, and, finally, the latitude of particular places, the division of the year into 365 days and into four seasons, are represented as having originated in this school. It appears doubtful, however, whether these discoveries were due to the sole exertions of the Greeks, or were borrowed from the Egyptians and Chaldeans, whose fame, amid the dim traditions of antiquity, stands preëminent for astronomical observation.

The distinction of climate seems to have formed the first foundation of a geographical division of the earth, and the climate was determined by the species of animals and plants produced in each. Thus, the negro, the rhinoceros, and the elephant, were considered as characteristics of the torrid zone. This very loose method soon gave place to another, which was based on observations, at sundry places, of the length of the longest and shortest days. This could be done with accuracy only by a gnomon, or dial, erected on a horizontal plane, and showing, by the length or shortness of its shadow, the elevation of the sun above the horizon. There is reason to believe that this simple instrument was employed by the Egyptians; it has even been imagined by some that the pyramids were only huge sun-dials. Thales and his disciples, however, doubtless made large additions to whatever astronomical knowledge they derived from Egypt. Two books, one on the tropics, and the other on the equinoxes, are reported to have been written by Thales himself. The degree of knowledge thus obtained enabled him to discover the error of the vulgar notion that the earth is a plane surface, but he did not fully conceive the idea of its spherical form. Anaximander viewed it as a cylinder; some believed it to be shaped like a boat; others compared it to a lofty mountain. The cosmography of Pythagoras placed the sun in the centre of the system, with the earth moving round it. This knowledge was subsequently lost for many ages, and only recovered at a far more advanced stage of human science.

CHAPTER XXII.

*Eratosthenes—Greek and Roman Geography
—Pliny, Pomponius Mela, and Ptolemy.*



The geography of the Greeks was, at first, little more than a topographical delineation of military routes; and, as they never cultivated mathematical science with any great care, they had no power of arranging even these limited materials into a systematic form. The expedition of Alexander gave a

much greater degree of expansion to the human mind. That monarch's career of conquest led him into what was then thought to be the remotest region of the East. The Greeks thus became acquainted with the northern parts of India, and the adjacent countries. Nearchus, the admiral of Alexander, first opened to his countrymen the view of the Indian Ocean. About the same time, Pythias, a Greek of Marseilles, sailed from Gades, now Cadiz, to Thule, the most northern country known to the ancients, and supposed to have been either Iceland or Norway.

Eratosthenes, B. C. 230, at length succeeded in reducing geography to a system, under the patronage of the Ptolemies of Egypt, which gave him access to all the materials collected by Alexander, his generals and successors, and to the immense mass of documents assembled in the Alexandrian library. The astronomical observations made in this school were now sufficient to prove the globular form of the earth. Proceeding upon this principle, he made it his study to adjust to it all the known features of the globe. Hipparchus, B. C. 128, carried this system still further, and subjected the whole science of geography to astronomical principles. His labors in numbering the stars, and arranging them according to their places in the heavens, were such as appeared marvellous to the ancients, and are esteemed by Pliny as achievements that would have been arduous, even for a god. Hipparchus appears to have first conceived the notion of transferring the observed latitudes and longitudes of the stars to their corresponding places on the earth's surface, thus fixing the latter with a precision wholly unknown before.

But, in tracing the outline of the known world, and especially of the continents, geographers still proceeded amid obscurity and doubt. The great ocean of Homer and Herodotus, surrounding the world, still remained in their system. This idea was, doubtless, supported by facts to a considerable extent, but its application to the world in general was a mere hypothesis. Eratosthenes, in comparing the magnitude of the known world in his time with the general circumference of the earth, became sensible that only a third part of the space was filled up. He indulged in conjectures as to the contents of this vast unknown region, which he supposed might either consist of one great ocean, the whole of which he denominates the Atlantic, or of land and islands which might be discovered in sailing westward.

The Roman geographers never attained to any proficiency in the mathematical branch of the science. They made no attempt, therefore, to combine their materials into one harmonious system, or to fix their positions with that strict accuracy which astronomical observation alone can reach. Yet no nation employed greater diligence in the operations of practical survey. The geographical researches of the Romans were, however, held strictly subservient to their ambitious designs of universal conquest. Itineraries, or plans of roads, were, therefore, the only form in which the results of these investigations were presented.

According to Vegetius, when the Romans were about to make war upon any country, their first care was to procure a complete set of routes, and place them in the hands of the general. These itineraries contained, not merely the distances between one place and another, but the quality of the roads, the surrounding objects, the mountains and rivers, delineated with

the utmost precision. These were not only described accurately in language, but were drawn and painted, that the commanders might have before their eyes the route by which they were to proceed. The Romans became thus the surveyors, as well as the conquerors, of the world. Every new war in which they engaged, every new conquest which their arms achieved, produced a fresh accumulation of materials for the use of the geographer. Even after a country was subdued, the necessity for accurate survey did not cease. The empire was long held in a state of mere military occupation. Camps formed at proper distances were connected by those excellent and durable roads, many of which remain to this day. An accurate acquaintance with the positions and intervals of these camps, and the nature of the intervening districts, was essential to the maintenance of their dominion over the vast extent of their conquered territories.

When Julius Cæsar became master of the republic, he immediately gave orders for a general survey of the Roman world. Twenty-five years were occupied in this task, which was, perhaps, delayed somewhat by the civil wars that followed the assassination of the dictator. But the exact principles upon which the grand measurement was conducted have not been mentioned by any writer now extant. Pomponius Mela, and Pliny the Elder, wrote geographical works during the first century. Mela adopted the general principles of the school of Eratosthenes, incorporating into it the new features which had been furnished by Roman conquest. He does not appear to have comprehended the idea of the globular form of the earth, and he adhered to the old belief of a circumambient ocean. He made a vague division of the world into east, west, and north, distributing the whole into five zones—two temperate, one torrid, and two frigid. Only the first two were habitable, and that on the south was inaccessible to man, on account of the torrid regions intervening.

Mela, however, seems to have had a very confused notion of the antipodes, whom he calls *antichthones*. In treating of the western shores of Europe, and the "huge and infinite sea" on which they border, he relates with exaggerating wonder the phenomenon, unknown to a Mediterranean people, of the tides; that mighty movement by which the sea alternately advances and returns into itself, overflowing the land, driving back mighty rivers, and sweeping away the strongest land animals. His speculations on the cause are singular; and he comes to the conclusion, that either the earth is a great animal, whose breathings excite in its breast these alternate movements, or it contains deep caves, which alternately absorb and eject the waters!

Pliny, the most learned of the Roman writers, appears to have possessed a greater store of authentic materials for geography than any former writer. The different authors from which he compiled his *Natural History* amounted to 2500. Two books of this work are devoted to the subject of geography. But he employs no astronomical elements, and appears to have taken no pains to construct a regular system. His general ideas are founded on the same basis with that of Mela.

Ptolemy, the last and greatest of the geographers of antiquity, lived about the middle of the second century. He instituted a complete reform of the science, and undertook to purify it from all the false elements with which it had been alloyed. In fact, the principles

which he adopted were strictly correct, for though, as an astronomer, his theory of the whole universe was essentially false, yet, in two very important points, he had arrived at the truth, namely, the globular form of the earth, and the revolution of the heavenly bodies. Ptolemy was the first geographer who combined together all the sound views of his predecessors, and formed out of them a just and harmonious delineation. He rejected the old theory which represented the earth as enclosed by a circumambient ocean. Mercantile caravans, especially in the east of Asia, had now proceeded considerably beyond that line which had been considered the shore of the eastern ocean. In Ptolemy's map, therefore, the Eastern Atlantic and Northern Oceans were expunged, and an undefined expanse of unknown territory was substituted as the boundary of the world. Africa was represented as extending indefinitely south, and was even carried round to join the east of Asia, and form the Erythrean or Indian Sea, into a vast basin. In Asia, Ptolemy had obtained some faint knowledge of Further India and China. In Europe he gives a comparatively accurate account of the British Islands, but he supposes the Baltic to be an open sea, which he denominates the Sarmatic Ocean.

CHAPTER XXIII.

Geography of the Middle Ages—The Saracens.

THE science of geography, during the middle ages, passed into new hands. The Saracens were, for some time, the most learned of nations. As the mantle of science dropped from the sages of Greece and Rome, it fell upon the wild and strange Arab race,—sprung from the bosom of bigotry and barbarism. The fanatic hordes, who, under the guidance of Mahomet, rushed from the burning deserts of the south, owned no law but the Koran and the sword. When they had conquered half the known world, however, and founded powerful and splendid monarchies in the east and west, there arose among them a race of princes, of humane temper and polished manners, who sought to light anew the almost extinguished lamp of science.

The Arabian authors applied themselves with great ardor to the study of geography. Masudi and Ebn Haukal, in the ninth and tenth centuries, and Abulfeda and Edrisi, in the twelfth and thirteenth, deserve particular mention. The mathematical sciences, and especially astronomy, were among the favorite pursuits of the court of Bagdad. In the year 833, the Khalif Al Mamoun endeavored, by observations of latitude made at Kufa, and at a point in the desert of Palmyra, to measure the circumference of the globe. In all the countries subject to the Mahometan arms, numerous observations are recorded, which, though not always rigorously correct, appear, at least, to have been real. Many countries, before unknown and barbarous, were explored, and in some degree civilized by the Moslem arms. The territories on the Oxus and Jaxartes, the Asiatic Scythia of the ancients, and occupied then only by wandering hordes, were covered by the Mahometans with large and flourishing cities. Among these, Samarcand became afterwards the capital of an empire that extended over half of Asia. At the opposite extremity of the Saracen dominion, Mauritania,

which had been regarded by the Romans as almost beyond the limits of social existence, became a flourishing kingdom, and possessed in Fez an eminent school of learning. Even beyond the limits of the Mahometan world, missions were sent to explore the remote countries of the east and west.

The Arabian geographers, however, notwithstanding the new facts within their reach, attached themselves closely to the ancient theories. They revived the early impression of an all-surrounding ocean. This, according to a natural feeling, was characterized as the "Sea of Darkness," an appellation most usually given to the Atlantic; but the northern sea of Europe and Asia, inspiring still more mysterious and gloomy ideas, was called the "Sea of Pitchy Darkness." Edrisi imagined the land to be floating in the sea, and only part appearing above, like an iceberg. At the same time, he divided the water into seven seas, appropriated to the seven climates into which the earth was divided.

In the geography of the Arabs, the boundaries of Asia are much enlarged by new discoveries. China makes a distinct appearance, partly under the appellation of *Seen*, and partly under that of *Cathay*. Under the former term was probably included Further India. They also mention an island productive in camphor, gold, ivory, and dye-woods, named *Lanery*; this was, doubtless, Sumatra. Another island is mentioned under the name of *Al Djavah*, in which we have no difficulty in recognizing Java. Eastern and Western Tartary are for the first time delineated with tolerable accuracy in the Arabian geographies. Many of the leading positions in this hitherto inaccessible part of the continent were fixed by astronomical observation, and some positive, though faint and indistinct notice, appears to have been obtained respecting the people situated along the shores of the Northern Ocean.

A very singular circumstance is connected with the geographical discoveries of the Saracens. The main objects of curiosity and inquiry were Gog and Magog. Oriental fancy had transformed these imaginary beings into two enormous giants, who had erected an impregnable castle on the borders of Scythia. The efforts made by the court of Bagdad in pursuit of this chimaera were most extraordinary.

The first expedition to discover the castle of Gog and Magog was undertaken with the hope of finding it somewhere on the shore of the Caspian Sea. But as the Saracen conquests soon embraced the whole of that region, without disclosing the slightest trace of this tremendous fortress, the more southern country of Bokhara was the next field of research. When that also had been surveyed in vain, the court was involved in much perplexity. At length, one of the Khalifs dispatched a mission, with strict injunctions on no account to return without having discovered the mysterious castle. The envoys, according to the account of Edrisi, proceeded first along the shores of the Caspian, then through a vast extent of desert, probably the country of the Kirghises, when they arrived at a stupendous range of mountains, which must have been the Altai chain. Here they found, or pretended to find, something which they concluded to be the castle of Gog and Magog. Perhaps this was one of the ancient structures or monuments which have been seen by travellers along the mountain barrier. The envoys gladly seized so plausible a pretext for ridding themselves of their very troublesome commission.

The picture which they drew of it was highly colored, according to the Oriental taste. The walls were represented to be of iron, cemented with brass, and containing a gate fifty cubits high, secured by bolts and bars of enormous magnitude. The curiosity of the Arabians was thus set at rest, and in all their subsequent maps and descriptions of Asia, the mighty castle of Gog and Magog was seen towering at its further extremity.

CHAPTER XXIV.

Geographical Discoveries down to the Present Time.



EUROPE, during the period which followed the overthrow of the Roman empire, was overwhelmed with a deluge of barbarism, and no longer cultivated the liberal arts. The rude states into which it was divided had only a vague idea of each other's situation. The monasteries, during the dark ages, afforded an asylum for all that remained of ancient knowledge. The missions undertaken for the conversion of the northern pagans were the principal means by which geographical knowledge was acquired. The missionaries did not, at first, attempt to pass the limits of Europe, but directed their efforts towards the conversion of the Slavonic tribes, who occupied Poland, Prussia, and Livonia. One of these, named Other, appears to have penetrated through the interior of Russia to the White Sea, and along the coast of Norway. Otho and Anscaire visited Sweden and Denmark. But although the monks did something to illustrate the geography of Europe, there is sufficient evidence that they were in general grossly ignorant, and that many of them knew not even the capital of their own country, or the names of the cities in their immediate neighborhood.

Charlemagne and Alfred distinguished themselves by their efforts to rescite the age from this profound ignorance. The former constructed a silver table of large dimensions, on which was delineated the whole world as far as was known to him. Unfortunately, the material was too costly for his finances, and the silver world was afterwards melted down to supply the necessities of state. Alfred produced a more valuable monument in a description of the north of Europe, compiled from the best materials which could be then

collected, and which forms still the best record of the geographical knowledge of that age.

The Danes and Norwegians, under the name of Northmen, acquired considerable knowledge of the maritime parts of northern Europe. They were familiar with the countries bordering on the Baltic. They conquered and explored the Orkney and Shetland Islands, the Hebrides, and the western coast of Ireland. They discovered Iceland and Greenland, and established colonies there. In the south their fleets even reached the shores of Italy and Sicily. In the west they discovered a portion of the American continent, to which they gave the name of Vinland. This, however, is a subject of controversy among geographers.

The study of geography was promoted in an especial manner by the crusades. These expeditions formed a series of events which roused the European mind from its local and limited range, and directed its scrutinies into the regions of another continent. Not only the Holy Land, with the kingdoms of Jerusalem and Edessa, founded by the crusaders, but the extensive domains belonging to the Saracen and Turkish empires, became objects of inquiry. Search was now made into the writings of the ancient geographers, and perhaps some light was derived from the Saracen authors. In a map constructed by Sanudo, a Venetian of the 13th century, Jerusalem is placed in the centre of the world, as the point to which every other object is to be referred. The earth is represented as a circle surrounded by the ocean. Persia stands in its proper place, but India is confusedly repeated at different points. The river Indus is given as the eastern boundary of Asia. In the north the castle of Gog and Magog crowns a vast range of mountains, within which it was believed that the Tartars had been

imprisoned by Alexander the Great. The Caspian Sea, with the bordering countries of Georgia, Hyrcania and Albania, stand nearly at the northern boundary of the habitable earth. Africa has a sea to the south, stated to be inaccessible on account of the heat.

The Tartar conquests of Zingis Khan and his successors, in the 12th and 13th centuries, attracted the eyes of Europeans to the regions of Central Asia. Embassies were sent from the pope into those distant countries, and by this means a large portion of Asia, before unknown to Europe, was explored. Marco Polo, a Venetian, was the first person who communicated to Europeans any distinct knowledge of the great empire of China. He travelled to that country by land, on a mercantile expedition, in the 13th century, and returned by way of the Indian Archipelago, visiting Sumatra, and the coasts of Malabar and Coromandel. Marco acquired a great amount of geographical information, but his descriptions of China were for a long time discredited, though they have been confirmed by more modern observation.

But geography was now to assume a new aspect, and worlds before unknown were to be included in its domain. At the close of the 15th century the American continent was discovered by Columbus, and the passage to India by the Cape of Good Hope was effected by Vasco de Gama. A few years afterwards Magellan explored the great Pacific Ocean, and his ship sailed round the globe, returning to Europe by the route of the East Indies. The spherical form of the earth, which had for some time been no longer doubtful to men of science, was thus demonstrated. Of the minor geographical discoveries at subsequent periods, mention will be made in the course of the following history.

GENERAL VIEWS OF THE EARTH.



The Earth as viewed from the Moon.

CHAPTER XXV.

Physical Geography.

It was in the 16th century that geographers conceived the idea of dividing all known lands into three great divisions; 1st, the Old World, comprising Europe, Asia, and Africa; 2d, the New World or America;

and 3d, the Terra Australis or Magellanica, Austral or Southern World; to which afterwards was added the Arctic World. At a later period, when the knowledge of the Pacific became more extensive, but the notion of a Southern or Antarctic continent still prevailed, the names of Australia were proposed for the island of New Holland and the surrounding groups; Polynesia, for the groups scattered over the Pacific; and Magella-

nia, for the supposed Southern continent. Finally, geographers have agreed to consider the Island World of the Pacific Ocean as a third continent, under the name of Oceania.

Adopting this classification, we divide the land area of the globe into three great continents, called *worlds*, which are completely separated from each other by the circumfluent ocean:

1st. Old World, subdivided into Europe, Asia, and Africa.

2d. New World, subdivided into North America and South America.

3d. Maritime World, or Oceania, subdivided into Malaysia, Australia, and Polynesia.

The whole land area of the globe has been differently estimated; the most recent and accurate calculations make it 50,200,000 square miles, distributed as follows:

Dvisions.	Square Miles.
Old World, or Eastern Continent,	31,230,000
Europe,	3,724,000
Asia,	16,152,000
Africa,	11,354,000
New World, or Western Continent,	14,800,000
North America,	8,000,000
South America,	6,800,000
Maritime World, or Oceania,	4,170,000

The recently discovered Antarctic Continent is of unknown extent.

Although the ocean presents the appearance of a barren waste, and in the infancy of human art seems to interpose an impassable barrier to the intercourse of nations whom it separates, yet in the eye of philosophy it is the great reservoir of the vapors which feed the rivers and fertilize the earth; and to civilized man, it becomes a highway connecting the most distant parts of the globe. Its bosom contains an inexhaustible supply of food, and its comparatively equable temperature renders it a source of refreshing coolness in the burning climates of the tropics, and of kindly warmth in the more inclement regions, remote from the equator.



The ocean, with all its inland bays and seas, covers an area of nearly 147,800,000 square miles, or about three fourths of the surface of the globe. Laplace has calculated, from the influence of the sun and moon upon our planet, that the depth of the sea cannot exceed 26,500 feet. If we suppose its mean depth to be about two miles, its contents will be nearly 300,000,000 cubic miles.

The ocean forms in fact a single mass of fluid, surrounding the land, and penetrating the continents with numerous indentures. But geographers generally divide it into five great basins:

The Pacific Ocean, 11,000 miles in length from east to west, and 8,000 in breadth, covers an area of 50,000,000 square miles.

The Atlantic, 8,600 miles in length from north to south, and from 1,800 to 5,400 in breadth, covers about 25,000,000 square miles.

The Indian Ocean, lying between 40 degrees S. and 25 degrees N. latitude, is about 4,500 miles in length and as many in breadth, covering a surface of 17,000,000 square miles.

The Antarctic Ocean, lying round the South Pole, and joining the Indian Ocean in the latitude of 40 degrees S., and the Pacific in 50 degrees, embraces an area of about 30,000,000 square miles, including the Antarctic continent.

The Arctic Ocean surrounds the North Pole, lying to the north of Asia and America, and having a circuit of about 8,400 miles. Including the land it may contain, the extent of which is unknown, it may embrace 8,000,000 of square miles.

Climate.—This term expresses the particular combination of temperature and moisture which characterizes the atmosphere of any particular place. We may distinguish, in general, six different combinations or climates, which, however, are infinitely diversified in degree; thus we have warm and moist, warm and dry, temperate and moist, temperate and dry, cold and moist, and cold and dry, climates.

There are nine prominent circumstances which determine the character of climate: 1. The sun's action upon the atmosphere. 2. The temperature of the earth. 3. The elevation of the ground above the level of the ocean. 4. The general slope of the ground, and its particular exposure. 5. The position and direction of mountains. 6. The neighborhood and relative situation of great bodies of water. 7. The nature of the soil. 8. The degree of cultivation and density of population. 9. The prevailing winds.

Seasons.—There are only two seasons in the torrid zone; the dry, and the rainy or wet. The latter prevails in the tropical regions, over which the sun is vertical, and is succeeded by the dry season, when the sun retires to the other side of the equator. The rains are produced by the powerful action of a vertical sun, rapidly accumulating vapors by evaporation, which then descend in rains; this arrangement is wisely adapted to afford a shelter from the perpendicular rays of the sun. In some regions there are two rainy seasons, one of which is much shorter than the other.

The four seasons which we distinguish in this country are known only in the temperate zones, which alone are blessed with the varied charms of spring and autumn, the tempered heats of summer, and the salutary rigors of winter. In the part of the temperate zone bordering on the tropics the climate resembles that of the intertropical regions; and it is between 40° and 60° of latitude, that the succession of seasons is most regular and perceptible.

Beyond the 60th degree of latitude only two seasons take place; a long and severe winter is there suddenly succeeded by insupportable heats. The rays of the sun, notwithstanding the obliquity of their direction, produce powerful effects because the great length of

the days favors the accumulation of heat; in three days the snow is dissolved, and flowers at once begin to blow.

Geographical Distribution of Plants.—Each plant has generally a determinate climate to which it is best adapted; there are other climates, however, in which it can be raised, though less advantageously; but beyond certain limits it ceases to grow altogether. The whole number of species at present known amounts to about 50,000, but it is estimated that the total number of existing species may be 100,000.



Mosses.

The most simply organized plants, such as mosses, lichens, grasses, &c., which form the lowest order of the vegetable creation, are the most widely diffused; the more perfect tribes are in general limited to particular regions, and, in some cases—as, for example, the cedar of Lebanon—to a particular mountain or district.

There are properly no plants which are peculiar to the frigid zone, because the mountains of the torrid zone, embracing every variety of climate between their base and summit, are capable of producing all the vegetables of the temperate and frigid regions.

The number of vegetable species in the frigid zone is small; the trees are few and dwarfish, and as we advance towards the poles, finally disappear. But mosses, lichens, ferns, creeping plants, and some berry-bearing shrubs, thrive during the short summer.

In high latitudes are the pine and the fir, which retain their verdure during the rigors of winter. To these, on approaching the equator, succeed the oak, elm, beech, lime, and other forest trees. Several fruit-trees, among which are the apple, the pear, the cherry, and the plum, grow better in the higher latitudes; while to the regions nearer the tropics belong the olive, lemon, orange and fig, the cedar, cypress, and cork tree.

Between 30° and 50° is the country of the vine and the mulberry; wheat grows in 60°, and oats and barley a few degrees further. Maize and rice are the grains more commonly cultivated in lower latitudes.

The vegetation of the torrid zone, where nature supplies most abundantly moisture and heat, is the most remarkable for its luxuriance and the variety of its species. The most juicy fruits and the most powerful aromatics, with the most magnificent and gigantic productions of the vegetable creation, are found in the intertropical regions. There the earth yields the sugar-cane, the coffee-tree, the palm, the bread-tree, the immense baobab, the date, the cocoa, the cinnamon, the nutmeg, the pepper, the camphor-tree, &c., with numerous dye-woods and medicinal plants. At

different elevations of soil the torrid zone exhibits, in



Bread Fruit Tree.

addition to its peculiar forms, all the productions of the other regions of the earth.

CHAPTER XXVI.

Geographical Distribution of Animals: Varieties of the Human Race.



Comparative Size of the Principal Quadrupeds.

The limitation of groups of distinct species of animals to regions separated from the rest of the globe by

certain natural barriers, has long been recognized by naturalists as a general law in the geographical distribution of organic beings. The discovery of America revealed a race of indigenous quadrupeds, all dissimilar from those previously known in the Old World; the elephant, the rhinoceros, the hippopotamus, the camelpard, the dromedary, the buffalo, the horse, the ass, the lion, the tiger, the apes, the baboons, and numerous other species of mammalia, were nowhere met with on the new continent; while in the old continent, the American species of the same great class, such as the tapir, the lama, the pecari, the jaguar, the cougar, the agouti, the paca, the coati, and the sloth, had never been seen.

In examining the crust of the earth, as already

stated, it has been found to be full of different organic substances, animal and vegetable, which have remained as the memorials of the revolutions that have taken place on its surface, and the only monuments of races of beings long passed away. Naturalists have studied and classified these interesting relics, and have shown that while many belong to extinct species of still existing genera, many others belong to distinct genera of which no type now survives. Their relative positions in the different formations recognized by geologists, have also enabled scientific inquirers to determine the relative periods at which they acted their part upon the changing stage we now occupy—hereafter, perhaps, to be trod by an indefinite succession of new creations.



Man, at birth the most helpless of animals, and seemingly the most exposed to the accidents of nature, is yet the most universal and independent of the animal creation. Gifted with the divine powers of reason and speech, he is separated by a wide gulf from the mere animal nature; yet physically considered he stands at the head of the animal kingdom. The human race forms but one species; yet exhibits those physical diversities which constitute varieties.

CLASSIFICATION OF HUMAN VARIETIES.—In attempting to form a classification of the human race according to its physical varieties, the most eminent philosophers agree in considering man as forming a single species of the genus, and differ only as to the number of varieties into which it is to be sub-divided. The celebrated Cuvier includes all these varieties under three primary divisions, which he terms, 1. The Fair, or Caucasian variety. 2. The Yellow, or Mongolian. 3. The Black, or Ethiopian. Blumenbach extends these primary divisions to five, of which we shall here give a brief survey.

I. THE CAUCASIAN VARIETY, characterized by a white skin; red cheeks; copious, soft, flowing hair, generally curled or waving; ample beard; small, oval, and straight face, with features distinct; expanded forehead; large and elevated cranium; narrow nose; and small mouth. This race has given birth to the most civilized nations of ancient and modern times,

and has exhibited the moral and intellectual powers of human nature, in their highest degree of perfection. This variety derives its name from the group of mountains between the Caspian and the Black Sea, because tradition seems to point to this part of the world as the place of its origin. Thence its different



branches have issued at different periods, in different directions; and here, even at the present day, we find its peculiar physical characteristics in the highest perfection, among the Georgians and Circassians, who are considered the handsomest people in the world.

It embraces several branches, distinguished by analogies of language, viz :

The Syrian branch, comprising the

- (Chaldeans,
- Assyrians,
- Phœnicians,
- Jews,
- Arabs,
- Egyptians, (Copts,)
- Abyssinians, (Arab colonies,) &c.)

From this branch, which directed its course southwards, have sprung the religions which have proved the most durable and the most widely extended in the west.

(Hindoos,

Persians,

Greeks,

Romans,

Celtic Nations, (Ancient Gauls, Celtiberians, Britons, &c., Welsh, Irish, Scotch Highlanders, &c.,)

2. The Indo-Pelagic branch, comprising

Teutonic Nations, (Germans, Danes, Swedes, Norwegians, Dutch, English, &c.,)

Slavonic Nations, (Russians, Poles, Servians, Croatsians, Bohemians, Slovacs, Wends, &c.,)

Romantic Nations, (French, Spaniards, Portuguese, Italians, Belgians, Walachians, &c.)

The nations which compose this branch have carried philosophy, science, and the arts to the highest perfection, and for more than three thousand years have been the depositaries and guardians of knowledge.

3. The Scythian or Tartarian branch, comprising

- (Scythians,
- Parthians,
- Turkish Nations, (Usbecks, Turkmans, Kirghises, Osmanlees or Ottoman Turks, &c.,)
- Uralian Nations, (Finlanders, Hungarians or Magyars, Esthonians, Sames or Laplanders, &c.)

Accustomed to a roving and predatory life in the vast steppes of Asia, these wandering tribes seem only destined to devastate the inheritance, and subvert the civil institutions, of their more polished brethren.

II. THE MONGOLIAN VARIETY has these characteristics:—The skin, instead of being white or fair, is olive yellow; the hair thin, coarse, and straight; little or no beard; broad, flattened face, with the features running together; small and low forehead; square-shaped cranium; wide and small nose; very oblique eyes; and thick lips. Stature inferior to the Caucasian. In this race the moral and intellectual energies have been developed in an inferior degree.



This variety, which stretches eastwardly from the Scythian branch of the Caucasian race to the shores of the Pacific Ocean, and which has mostly retained

the wandering life, appears to have had its origin in the Altai Mountains, whence it has thrice carried the terror of its name, under Attila, Gengis, and Tamerlane, over half the Old World. The Chinese, belonging to this variety, are by some thought to have been the most early civilized of all the nations of the world

It comprises the

- (Chinese, or mass of the population of China,
- Coreans,
- Japanese,
- Tungooses, (Tungooses Proper in Siberia, at a Mantchoos, the ruling people of China,)
- Mongols, (Mongols Proper, Kalmucks, &c.,)
- Birmese or Myammas,
- Annamites, (Cochinchinese, Tonquinese,)
- Siamese,
- Samoyedes, and numerous other Siberian hordes,
- Esquimaux, (classed by some in the American variety,) &c.



III. THE AMERICAN VARIETY has the skin dark, and more or less red; the hair is black, straight, and strong, with the beard small; face and skull very similar to the Mongolian, but the former not so flattened; eyes sunk; forehead low; the nose and other features being somewhat projecting.

The moral and intellectual qualities of this race approach those of the Mongolian; like that, it has remained stationary, but it has stopped at a point much below the Asiatic variety. The ancient and now extinct empires of Mexico and Peru may be considered analogous to those of China and India, exhibiting the highest point of civilization to which the two races have reached; but arts, sciences, and all those intellectual endowments which, to a certain extent, belong to the Asiatics, appear to have made little or no progress among the Americans.



IV. IN THE ETHIOPIAN VARIETY, the skin is black, hair short, black, and woolly; skull compressed on

the sides, and elongated towards the front; forehead low, narrow, and slanting; cheek bones very prominent; jaws projecting, so as to render the upper front teeth oblique; eyes prominent; nose broad and flat; lips, especially the upper one, very thick. Different branches of this race spread over the whole of the African continent, excepting those parts bordering on the north and east of the Great Desert, which are occupied by Caucasian Syrians, and in which all traces of the Negro formation disappear.

The extension given to this variety seems to be rather arbitrary, and a more correct division of the African races will probably be the result of a better acquaintance with that continent. There is, indeed, little in common between the Negro and the Berber, and the Hottentot and the Caffre. The Ethiopian variety comprises the following leading branches, viz:

1. *The Hottentots*, (Coronas, Namaquas, Bushmen, and other tribes within the Cape Colony and the basin of the river Orange.)
2. *The Caffres*, (Coosas, Tambookis, Betsuanas, &c., extending from Port Natal to an uncertain distance north.)
3. *The Negroes*, occupying the whole continent from about 20° N. to the southern tropic, with the exception of some regions on the eastern coast, and including numerous families of nations.
4. *The Gallas*, (comprising numerous wandering tribes, who have conquered a great part of Abyssinia and the neighboring countries.)
5. *The Barabras or Berbers*, (including the native tribes of Northern Africa; Berbers Proper, Tuaricks, Tibboos, Shelluhs, &c., of the Atlas region; and the Nubians, Kenocs, Shangalls, Shillocks, Darfurians, Somaulis, &c., to the east.)

The Ethiopian variety has ever remained in a rude and comparatively barbarous state; their cities are but collections of huts; their laws, the despotic whim of the reigning chief. Incessantly occupied in war and the chase, they do not seek to perpetuate their ideas; they have no written language, the Arabic being the only character used in Africa; and although abundantly supplied with the necessities of life, they have retained their condition unchanged, after centuries of intercourse with enlightened nations. Let us hope that a better destiny awaits them.



V. THE MALAY RACE varies in the color of the skin from a light tawny to a deep brown, approaching to black; hair black, more or less curled, and abundant; head rather narrow; bones of the face large and prominent; nose full and broad towards the lips. Such is the account given by many writers of this variety, which is spread all over Oceania, and is found in Malacca, in Asia, and on Madagascar, in Africa;

but it certainly includes races of very different physical and moral qualities.

We may divide it into the Malayan race and the Melanesian or Papuan race. The former is of a lighter complexion, longer hair, and somewhat oval countenance. Some of the nations of this race have long possessed alphabets, and made considerable advances in civilization, while others are in a low state. The latter have the black complexion and woolly hair of the Negroes, and are in the most degraded social condition, living by fishing or on the spontaneous productions of the earth, without clothing, without huts, and even without arms, except of the rudest construction. They form the only inhabitants of the great islands of Australia, and are found in the interior of the other principal islands of Oceania, in which the Malayan races are generally the ruling people.

Malayan branch, in- cludes	Javanese,	{	Sumatra,
	Malays Proper, (in Sumatra, Borneo, Malacca, the Moluccas, &c.,)		
	Battaks,	{	Celebes,
	Achinese,		
	Bugis,		
	Macassars,		
Papuan branch, in- cludes	Alfouros,	{	Borneo,
	Dayaks or Haraforas,		
	Tagals,	{	Philippines,
	Bissayos,		
	Sooloos,		
	Mindanaos,		
	Carolinians,		
	New Zealanders,		
	Feejeeans,		
	Sandwich Islanders,		
	Society Islanders,		
	Friendly Islanders, &c.		
	New Hollanders,	{	Papua, and many others, in various islands, mixed with the Malays.
	Inhabitants of New Guinea,		

The origin of the different races of men has been a subject of much inquiry. The Bible traces them all to one source, and this view is confirmed by scientific investigation. If we resort to the supposition that the diversities of color, form, and character, which we discover in mankind, proceed from so many different creations, then we shall be driven to the conclusion, that there were, at least, many thousands of these. In Hindostan, for instance, where the people for many centuries have been regarded as one race, there are groups of every shade of complexion, and every variety of stature, form, and character, both mental and physical. Now, had each of these groups original parents—an Adam and Eve,—created by the direct act of God? Such a supposition finds no support in history; on the contrary, all history, both written and traditional, is against it.

On the other hand, the variety of races in the human family may be accounted for from facts within our own observation. True whites have been born among negroes and Arabs, remote from all contact with white population. The style of living, the food, the climate, are well known to produce complete transformations in the whole physical and mental aspect of families and tribes. We come to the conclusion, then, that nature herself has made provision for the varieties of the human race, thus adapting them to every zone and every clime, and displaying in the Author of nature that wisdom which “sees the end from the beginning.”

CHAPTER XXVII.

Physical Geography, continued—Western Hemisphere, &c.

EXTENT AND POPULATION. The continent of America extends from 74° N. to 54° S. lat., and from 35° to 168° W. long. Its extreme length is about 9,000 miles; area, including the islands, 15,000,000 square miles; population about 50,000,000, comprising 24,000,000 whites, 10,000,000 Indians, 8,000,000 negroes, and the same number of mixed breeds (mulattoes, mestizoes, zambos, &c.) Of this population about 23,600,000 speak the English language; 12,500,000, Spanish; 7,600,000, the Indian languages; 4,600,000, Portuguese; 1,400,000, French, and 300,000, Danish, Dutch, and Swedish.

MOUNTAINS. The name of Andes may be properly applied to the whole system of mountains which, under different names, extends from the Arctic Ocean to the Straits of Magellan, a distance of 10,000 miles. It is remarkable for its great length, its mineral treasures, and the number and elevation of its volcanoes. The mountains of America extend from north to south, while the great chains of the eastern hemisphere run from east to west. The principal elevations are the following:

Nevado de Sorata,	25,420	} South America.
Illimani,	22,550	
Chimborazo,	21,425	
Antisana,*	19,136	
Cotopaxi,	18,870	
Illiniza,	18,300	} Central America.
Pichincha,*	16,500	
Agua,	15,500	
Popocatepetl,*	17,800	
Orizava,*	17,500	
Istaccihual,	15,700	} North America.
Long's Peak,	14,000	
Mount St. Elias,	17,860	
Mount Fairweather,	14,736	

* Volcanoes

VOLCANOES. The Andes form one of the great volcanic regions of the globe, containing volcanoes through their whole course, from Chili to Russian America. About 20 are known between 46° and 27° S. lat.; 2 in Peru; 5 in the Equator; 6 in New Grenada; 21 in Guatemala; 8 in Mexico, &c. There is also a volcano in South Shetland, several in the West Indies, one in Jan Mayen's Island, several in Iceland, &c.

CLIMATE. The climate of North America is known to be colder and more variable than that of Europe; this is explained by the fact that it has but little land surface within the torrid zone, while it extends far into the frigid zone with a great width. The direction of the mountains being from north to south, a great part of the continent is thus exposed to be swept by the icy winds of the poles; and by means of the snow-capt mountains, the polar climate extends quite to the tropic, where winter and summer seem to struggle face to face. The western coast, being sheltered from the polar winds by the Rocky Mountains, has a milder climate, resembling that of Europe.

In South America the most different climates are brought into close contact, by the physical character of the country; the vegetation of the tropics borders on districts covered with the plants of temperate regions, while above rise in successive layers zones of Alpine vegetation and of perpetual ice.

NATIVES. Two distinct races of men have been found in America,—the Esquimaux, supposed to be of the Mongolian stock, and the American Indian, properly so called.

The former comprises three principal branches; the Karalits or Greenlanders; the eastern Esquimaux, who occupy the north-eastern coast of Labrador; and the western Esquimaux, who roam over the countries bordering on Mackenzie's and Copper Mine rivers,

&c. The Esquimaux are essentially a maritime people, never residing at a great distance from the sea-coast, and dependent rather upon fishing than the chase. The dog is their only domestic animal, and their mechanical skill is chiefly confined to the construction of their canoes.

The American Indians, comprising all the other native tribes of America, differ essentially from the

Esquimaux, and although exhibiting great diversities of physical character, and moral condition, they are commonly considered as of a kindred race. According to Balbi, more than 438 languages, including upwards of 2,000 dialects, are spoken by 10,000,000 Indians of America. Our limits will not even permit us to give the names of their tribes, which are still numerous, notwithstanding the general decay of the race.

CHAPTER XXVIII.

Physical Geography, continued—Eastern Hemisphere.



EXTENT and POPULATION. The Eastern Hemisphere, containing the three great divisions of Europe, Asia, and Africa, with Australia, presents the largest mass of land on the face of the globe. Exclusive of the islands, it extends from 78° N. from 17° W. long. to 190° E. of about 31,000,000 square miles nearly 800,000,000. Including which may be considered as Hemisphere, the land area in 34,500,000 square miles, with about 2,000,000,000 inhabitants.

Divisions.	Area.	Population.
ASIA,	16	485,000,000
AFRICA,	11	60,000,000
EUROPE,	3	230,000,000
ISLANDS (Malaysia, Australia, &c., }		25,000,000

MOUNTAINS. The general direction of the eastern and western mountain chains corresponds with the general direction of the land; those of America extending north and south, and those of the Old World east and west. This is true of the Alps of Europe, the Himalaya, Caucasian, and other chains of Asia, and seems to be the case with those of Central Africa. This remarkable parallelism of the great mountainous chains of the globe has led recent geologists to some important conclusions as to their relative ages. The highest summits of the eastern continent are as follows:

of the land is entirely different, but in the straight line from the Cape Verde to Behring's Strait is from miles; the longest runs from the Strait of Magellan to the

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Tchamoulari, (Bootan,)	Asia,	28,200
Dhawalagiri, (Himalaya,)	ditto,	28,000
Elburz, (Caucasus,)	ditto,	17,000
Ararat,	ditto,	17,000
Mont Blanc,	Europe,	15,732
Geesh, (Abyssinia,)	Africa,	15,000
Mount Rosa, (Alps,)	Europe,	15,152
Maladetta, (Pyrenees,)	ditto,	11,424
Ætna,*	ditto,	10,871
Rusky-Poyana, (Carpathians,) do.,		9,912
Kvar Kutch, (Ural,)	ditto,	5,370

SOIL. It has been estimated that of 31,000,000 of square miles which compose the eastern continent, the productive soil constitutes hardly one third, and a part

* Volcano.

even of that third is poor; while of the 13,900,000 square miles composing the American continent, 10,000,000 consist of useful soil. A great part of the American soil being in warm regions, where it enjoys the combined advantages of heat and moisture, is also much more productive than the available soil of the Old World.

VEGETATION. The number of vegetable species at present known is, according to Humboldt, about 44,000, of which, 6,000 are cryptogamous, and 38,000 phanerogamous; according to the same philosopher, who has paid particular attention to the geography of plants, the latter are distributed as follows:

In Asia,	6,500
In Europe,	7,000
In Africa,	3,000
In Oceania,	5,000
In America,	17,000

It is also observable, that in the Old World large tracts are often wholly occupied by a single species of social plants, to the exclusion of all others, but that a given space in the New World contains a greater diversity of vegetable forms.

VOLCANIC REGIONS. There are certain vast regions in the eastern continent, in which active volcanic vents are distributed at intervals, and most commonly arranged in a linear direction. Throughout the intermediate spaces, there is abundant evidence that the subterranean fire is continuously at work; for the ground is convulsed from time to time by earthquakes, the soil disengages gaseous vapors, and springs of a high temperature, and impregnated with the same matter as that discharged by the eruptions of the volcanoes, frequently occur.

1. The volcanic region from the Aleutian Isles to the Moluccas extends in a continuous line, first in an easterly direction for about 1,000 miles, and then southwards, through a space of between 60° and 70° of latitude, to the Moluccas, when it branches off in different directions, to the east and north-west. It thus extends through the Aleutian Islands, Kamtschatka, the Kurile, Japanese, and Philippine Isles, and is prolonged through the north-eastern extremity of Celebes, by Ternate and Tidore, to the Moluccas. Here a great transverse line runs from east to west; on the west, passing through the whole of Java, which contains 38 large volcanic mountains, and Sumatra; on the east, stretching through Borneo, Celebes, Banda, New Guinea, New Britain, and spreading out over a great part of Polynesia. The whole of the equatorial Pacific is one vast theatre of volcanic action, and many of its archipelagoes are composed of volcanic rocks, with active vents here and there interposed.

2. The other great volcanic region of the eastern hemisphere extends from the central regions of Asia, on the east of the Caspian, to the Azores, a distance of about 4,000 miles, and reaching from the 35th to the 45th degree of latitude. Its northern boundaries are, the Caucasus, the Carpathian and Alpine systems, the Cevennes, and the Pyrenees; its southern limits comprise part of the Arabian desert, and of Northern Africa. Throughout the whole of this vast area, we may trace numerous points of volcanic eruptions, hot springs, gaseous emanations, &c.; and few tracts of any considerable extent have been entirely exempt from earthquakes during the last 3,000 years.

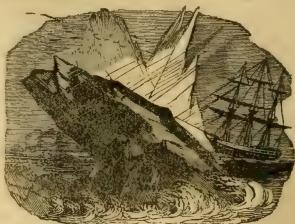
3. Beside these great continuous spaces of volcanoes, there are in the eastern hemisphere several disconnected volcanic groups, of which the geographical ex-

tent is yet very imperfectly known. Thus the island of Bourbon belongs to a volcanic region of which Madagascar probably forms a part; near the entrance of the Arabian Gulf is the volcano of Gabel Tor, and in the province of Cutch, and the adjoining districts of Hindostan, violent earthquakes are frequent.

The whole number of volcanic vents in the world has been estimated at 518, many of which only emit smoke, and many are quiescent. They are distributed as follows:

Europe,	14
Asia,	100
Africa,	31
America,	202
Oceania,	171

ARCTIC REGIONS. In the Arctic Ocean navigators have penetrated to 84° 30' N. lat., and a Russian hunting station has been established on Spitzbergen, in lat. 80°, which is the most northerly inhabited spot of the known world. Nova Zembla, discovered by Willoughby in 1553; Spitzbergen, discovered by the Dutch in 1596; Greenland, probably an island; Iceland; the North Georgian Islands, lying on the north of Barrow's Straits, and numerous islands on the south of the same straits, are the principal masses of land in these territories.



These dreary regions, where no tree casts a shade, and of which mosses and some stunted shrubs are the only vegetation, are the abode of winter, the seat of fogs, frosts, and storms. It begins to snow as early as August, and during the month of September the whole ground is covered to the depth of several feet; from this time till toward June everything is bound in fetters of ice. In May the snow begins to dissolve, and the ice breaks up, but the air is now darkened by dense fogs, until for a few weeks in July and August the sun shines out with great power.

The sun does not appear above the horizon for about four months, although even in the depth of winter the light of day does not entirely abandon the miserable tenants of these regions, and the fitful, but brilliant illumination of the *Aurora Borealis*—Northern Morning—relieves the horrors of the scene.

The only animals which can resist the cold, and procure subsistence in this climate, are the reindeer, which advances as far north as 80°, but migrates to the south in October; the great white or polar bear, some species of wolves and foxes, &c. The seas are crowded with water-birds, during the warm months, and the whale, the seal, and the mowse or walrus, attract fishermen in pursuit of their fat, fur, or tusks. The right whale, or Greenland whale, (*mysticetus*), is chiefly pursued in the Arctic, and the cachalot, or spermaceti whale, in the Antarctic seas.

ANTARCTIC REGIONS. Until the middle of the last century, geographers and naturalists, reasoning from the unequal distribution of land in the two hemispheres, maintained the existence of a continent round the south pole, to which they gave the name of Southern Continent, Australia or Magellanica, and which they conceived necessary to counterbalance the mass of Arctic land. The voyages of Cook and succeeding navigators apparently refuted this supposition; but in 1840, an American exploring expedition, commanded by Captain Wilkes, discovered a vast extent of land, which they named the Antarctic Continent. It is between the Antarctic Circle and 70° S. lat.

The Magellanic Archipelago, or the islands of Terra del Fuego, are the most southerly part of the globe inhabited by man; the highest southern latitude reached by navigators is lat. 74° 15', and the

little isles of Peter and Alexander, about lat. 70°, discovered in 1821, are the *Ultima Thule* of the Antarctic seas.

Other islands known here are New South Shetland, (61°—63° lat.,) discovered by Williams in 1819; South Georgia, inaccessible on account of ice for a great part of the year, (54° 30' lat.,) discovered in 1675; Southern Orkneys, 50° W. long., 60° 45' S. lat., discovered by Weddel in 1822, &c. These bleak regions are visited only by whalers and seal ships.

The voyages of other navigators have made us acquainted with large tracts of land, the limits and extent of which are as yet unknown; Enderby's Land, discovered by Captain Biscoe in 1831, is in lat. 67° S., lon. 50° E., and Graham's Land is in about the same lat. in the meridian of 60°—70° W.

CHAPTER XXIX.

Political Geography—Nations—Governments—Religions, &c.



Surface of the Earth.

PHYSICAL Geography regards the earth as constituted by its Creator; **Political Geography** considers mankind in their social capacity, including their division into states and nations, with their various institutions of government, laws, and religion; including, also, the state of society in respect to civilization. The distribution of mankind into nations will be considered successively, as we treat of the several quarters of the globe, and the general condition of each will be duly presented, in the course of our work.

Languages. Some writers have endeavored to arrange the human tribes into classes or families, according to the relations of their languages; comprising under the name of family those nations whose languages are closely connected in grammatical structure, or in the etymology of their roots. Thus the German, Swedish, Danish, Dutch, and English languages bear a close resemblance to each other, and the nations speaking those languages are considered as kindred tribes, forming a family of nations to which has been given the name of the Teutonic family. The whole number of known languages is about 2,000. Of these fifteen are spoken or understood over a wide extent of country, or by a great number of individuals, viz: the Chinese, Arabic, Turkish, Persian, Hebrew, Sanscrit, German, English, French, Spanish, Portuguese, Russian, Greek, Latin, and Malay.

Population of the Globe. Very different estimates have been formed of the entire population of the globe; a regular enumeration has been made only in a few states, and the whole number of individuals in some has been calculated from a consideration of the known number of males, or of men capable of bearing arms, or of taxable polls, &c. But these data are not possessed in regard to many countries, and there are extensive regions of the world quite unknown to us. Accordingly, the most trustworthy estimates of late writers differ considerably on this subject, some calculating the number of individuals of the human race at 1,000 millions, and others at 700 or 800 millions. Supposing the population of the globe to be a little over 800 millions, the following table exhibits an estimate of its distribution in the five great divisions of the world.

	Pop.
Old World or Eastern Continent,	775,000,000
Europe,	230,000,000
Asia,	485,000,000
Africa,	60,000,000
New World or Western Continent,	50,000,000
Oceania,	25,000,000

Governments. The most important powers of a government are, that of making laws or the legislative power; that of interpreting or applying them to individual cases, or the judicial power; and that of exe-

cutting them—or the executive power. Each of these powers is, in many states, confided to a distinct body, and the government is, therefore, divided into three independent branches, the legislature, the judiciary, and the executive.

There are various forms of government, differing in their character and appellation, according to the distribution of the powers of government in few or many hands, and the organization of the different branches.



A *monarchical government* is one in which the supreme power is exercised by a single individual; if the sovereign succeeds his predecessor by right of inheritance, it is a hereditary monarchy; if he is chosen by the nation, or certain privileged classes, or dignitaries, it is an elective monarchy.

When the sovereign has no law but his own will, and can dispose, at pleasure, of the lives, persons, and property of his subjects, the government is a despotism; if the sovereign unites all powers in himself, but is bound by the laws, the government is an absolute monarchy.

When the authority of the head of the state is restricted by the concurrent authority of the representatives of the nation, or of certain privileged classes of the nation, the government is called a limited or constitutional monarchy.

A *republican government* is one in which the supreme power is in the hands of the whole body of the people, or is exercised by the principal citizens; in the former case, it is called a democracy or democratic republic; in the latter, an aristocracy or aristocratic republic.

States are also differently denominated, according to the title of the sovereign, without regard to the form of government; thus a monarchy is styled an empire, kingdom, duchy, principality, electorate, landgraviate, &c., according as the head of the state bears the title of emperor, king, duke, prince, elector, landgrave, &c.

It is to be remarked, that the *form* of a government generally determines its spirit also. If power is lodged in the hands of one man, or in the hands of a few men, it is likely to be exercised according to the wishes, interests, and passions of the one or of the few. In a despotic country, if the ruler be of a warlike turn, he is likely to involve his kingdom in wars, and all the miseries which may follow: if he be weak,

selfish, or vicious, his government is sure to partake of his character, and entail consequent miseries upon his people. If, on the contrary, the government be confided to the great mass of the people, or if the rulers be directly responsible to them, it is likely to be administered with regard to the interests of the many, and not of the few.

Yet, while this is true, it is still to be considered, that even in despotic countries, the character of the people as to intelligence, and the state of the world as to civilization, have a modifying influence upon governments; and thus it is that, in modern times, especially in Europe, we have seen the old despotisms of particular countries administered with a milder spirit, and a more careful regard to the wishes and interests of the people.

Colonies are establishments founded by states, or sometimes by individuals, in foreign countries, for commercial or benevolent purposes; and subject to the authority of the mother-country. Factories are trading stations established in foreign countries. Colonies founded by the transportation of convicted criminals are called *penal colonies*.

Religion. All the various religious systems professed by different nations may be reduced to two great classes, the one comprising those which acknowledge the existence of a supreme God, the creator, preserver, and ruler of all things; and the other including those, which do not recognize the existence of a Supreme Intelligence.

Fetichism, Sabeism. To the latter class belong the innumerable forms of superstition which prevail among ignorant and barbarous tribes. Fetichism is the worship of fetiches, that is, of various living or inanimate objects of nature; the elements, rivers, fire, trees, and whatever else the credulous savage sees endowed with powers of good or evil, become the objects of gratitude or fear and worship. Different forms of fetichism prevail among the negro tribes of Africa, in Australia, Polynesia, and in some parts of Asia and America. The sacrifice of human victims often forms a part of its horrid rites.

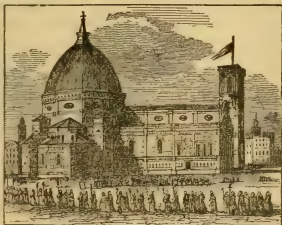


Sabeism is the worship of the heavenly bodies, the sun, moon, and stars; this is an ancient form of religious faith, but has ceased to prevail very extensively.

Judaism. Judaism acknowledges no revelation but that made to the Hebrews by Moses and the prophets. The Jews are the descendants of the ancient Hebrews, and though dispersed over all parts of the world, they

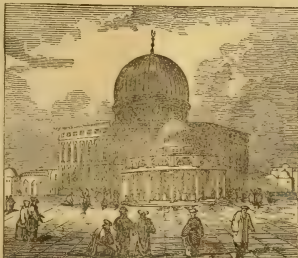
preserve their ceremonies and faith. Their sacred books are the books of the Old Testament, written originally in Hebrew; they still expect the coming of the Messiah promised by their prophets, and observe the seventh day of the week as the Sabbath. Since their dispersion, they have ceased to offer the sacrifices prescribed by the law, and instead of their ancient priests or Levites, they have substituted Rabbins or learned men, who expound the law in the synagogues. Among the Jewish sects are the Talmudists, so called because they receive the Talmud, a collection of traditions and comments upon their sacred books; the Carites, who reject the absurd traditions and superstitious follies of the Talmud; the Rechabites, who live in the oases near Mecca, and receive only the earlier books of the Old Testament; and the Samaritans, who still offer sacrifices on Mount Gerizim.

Christianity. Although founded on Judaism, and originating among the Jews, Christianity teaches that the Messiah promised by the Jewish prophets has come, and brought a new revelation to men, and that Jesus Christ is this Messiah; the New Testament contains the revelations of this divine teacher.



A Church.

The professors of Christianity, like those of all other religions, are divided by their peculiar creeds into distinct sects. These may be arranged under three classes,—the Roman Catholics, who acknowledge the Pope of Rome as their head; the Greek Catholics, who acknowledge a patriarch as their head; and the Protestants, who are subdivided into many hundreds of minor sects.



Mahometan Mosque.

Mahometanism. Islamism, or Mahometanism, was founded by Mahomet, or Mohammed, an Arabian,

who, admitting the divine mission of Moses and Jesus Christ, and acknowledging the sacred character of the Old and New Testaments, claimed to be charged with new revelations from God. Islamism teaches the immortality of the soul, a future judgment, &c.; it prescribes prayer five times a day; frequent ablutions; fasting during the month ramazan; yearly alms, to the amount of the fortieth of one's personal property; pilgrimage to Mecca, and some other rites. The temples are called mosques, and divine service is performed in them every Friday.

The sacred book of the Mahometans is the Koran, an Arabic word, signifying *The Book*; it is written in Arabic. The principal Mahometan sects are the Sonnites, who acknowledge the authority of certain traditions and commentaries on the Koran; the Shiites, including the Nosairians, Ismaelians, Druses, &c., who reject these traditions; the Yezids, whose religious system consists of a mixture of Christianity and Mahometanism; and the Wahabees, an Arab sect, which arose during the last century, and has endeavored to effect a reformation of Islamism, by purging it of human corruptions, and restoring its primitive simplicity.

Brahmanism. Brahmanism recognizes the existence of a supreme intelligence, Brahm, but teaches that he governs the world through the medium of numerous subordinate deities. The principal of these are Brahma, the Creator, who presides over the land; Vishnu, the Preserver, presiding over water; and Siva, the Destroyer, who presides over fire: these three persons are, however, but one God, and form the Trimourti, or Hindoo Trinity. The Hindoos, who profess this faith, have several sacred books, called Vedas, written in Sanscrit, and forming their code of religion and philosophy. They teach the metempsychosis or transmigration of souls, and the immortality of the soul, and prescribe a great number of fasts, penances, and rites. Pilgrimages, voluntary death, self-torture, ablutions, &c., are practised; and the females of the two higher castes are required to burn themselves on the dead bodies of their husbands.



Buddhist Temple.

Buddhism. Buddhism resembles Brahmanism in many points; it is the prevailing religion in Thibet, in Ceylon, the Birman empire, and Annam; and is professed by a portion of the people of China, Corea, and Japan. Buddhism teaches that the universe is inhabited by several classes of existences, partly material, and partly spiritual, which rise by successive transmigrations to higher degrees of being, until they arrive at a purely spiritual existence, when they are

termed Buddhas. These holy beings descend, from time to time, upon earth in a human form, to preserve the true doctrine among men; four Buddhas have already appeared, the last under the name of Shigee-nooni, or Godama.

Nanekism. Nanekism, or the religion of the Seiks, founded by Nanek in the fifteenth century, is a mixture of Mahometanism and Brahmanism. The Seiks adore one God, believe in future rewards and punishments, and reject the use of images as objects of worship; they receive the Vedas and the Koran as sacred books, but think that the Hindoos have corrupted their religious system by the use of idols.

Doctrines of Confucius. The Doctrine of the Learned, or the Religion of Confucius, is the received religion of the educated classes of China, Annam, and Japan; it uses no images, and has no priests, the ceremonies being performed by the civil magistrates. The rites, such as the worship of the heavens, stars, mountains, and rivers, genii, and souls of the departed, are esteemed merely civil institutions.

Magianism. Magianism, or the religion of Zoroaster, teaches the existence of a supreme being, Zervan, or the Eternal, subordinate to whom are Ormuzd, the principle of good, and Ahriman, the principle of evil, who wage a perpetual warfare; numerous inferior deities and genii take part in this struggle, in which Ormuzd will finally prevail. The sacred books of the Magians are called the Zendavesta. The ceremonies consist chiefly in purifications, ablutions, and other rites, performed in the presence of the sacred fire, the symbol of the primeval life; hence the Magians are erroneously called fire-worshippers.

The numbers of the adherents of each religious system have been estimated as follows:

Christianity.	Judaism,	4,000,000
Roman Catholics, 139,000,000	Mahometanism, . .	96,000,000
Greek Catholics, . . 62,000,000	Brahmanism, . . .	60,000,000
Protestants, . . . 60,000,000	Buddhism,	220,000,000
Total,	Other Religions, .	210,000,000

In a historical point of view, the religions of mankind are subjects of the greatest importance, because religious rivalries have been the occasion of most of the wars which have desolated the world for the last twelve centuries; and because nearly every kingdom and empire has employed some religion as the main instrument of its support. Wherever there has been a state religion, the priest, for the most part, has become the tool of despotism; and thus history will show that some of the greatest promoters of a particular faith have, at the same time, been among the sternest and bloodiest of tyrants.

State of Society in respect to Civilization. In the reading of history, it is important to bear in mind that nations are distributed into three general classes, or conditions,—savage, barbarous or half civilized, and civilized.

Savages are those nations which are destitute of the art of writing, and whose vague and unsteady ideas are attached only to objects which strike their senses. Barbarous nations are those which have emerged from their savage state and have not yet reached a civilized condition. Civilized nations are those which have arranged their knowledge in the forms of sciences; which practise the fine arts, have books and literature, with a fixed system of legislation and policy.

CHAPTER XXX.

General Historical and Chronological Outline.

THE history of mankind, beginning with the Creation, embraces a period of nearly six thousand years. Taking the received Bible chronology, we fix the creation at 4004 B. C.; since that period nearly 2000 years have elapsed.

For the history of events between the creation and the deluge, a period of 1656 years, we are indebted entirely to the Bible. This is called the *antediluvian age*. After the flood, Noah and his descendants established themselves in the valley of the Euphrates, where, aided by a genial climate and a fertile soil, the human family rapidly increased. Some remained stationary, founding kingdoms and building cities; while others migrated into other lands. Asia was first peopled, and here society and civilization had its beginning.

At a very early date, however, mankind spread themselves into Africa, and Egypt took the lead in learning and the arts. Many centuries subsequent to this, but still more than 2000 years before Christ, bands of emigrants had reached Europe; and at a somewhat later date, the civilization of Asia and Africa were carried to Greece, which soon eclipsed all the rest of the world by its advances in learning and philosophy. Other portions of Europe were gradually peopled, and while Asia and Africa remained nearly stationary, this quarter of the globe became the seat and centre of civilization. America was wholly unknown to the ancient world.

We have already alluded to the division of history into *ancient* and *modern*. The great states that attract the attention in ancient history are, 1. The Assyrian, which begun 2221 B. C., and ended 876 B. C. 2. The Persian, which begun 538 B. C., and ended 331 B. C. 3. The Egyptian, which begun 2181 and ended 525 B. C. 4. The Grecian, which begun 1456 B. C., and terminated 146 B. C. 5. The Roman, which begun 763 B. C., and ended A. D. 476.

In modern history the great events are, 1. The rise of the present European nations, during what are called the *dark ages*, or middle ages. 2. The discovery of America, which led to a vast expansion of human knowledge and enterprise. 3. The Reformation of Luther, in the sixteenth century, which burst the thralldom of mankind to papal despotism. 4. The American Revolution, which set a conspicuous example of free government. 5. The French Revolution of 1792, which dispelled the charm of divine right, by which kings had hitherto claimed to rule. Finally, that amazing progress of knowledge in the present century, which has been the immediate result of two great causes—the use of a just philosophy in the pursuit of truth, and the application of science to the useful arts.

It will be our purpose, in the following pages, to notice these topics in detail, and unfold the means and instruments by which such results have been produced.

For the purpose of presenting a general view of the great events of history, and as a guide in the reading of the subsequent pages, we give a chronological table of leading events, dividing them in such a manner as to show at a glance, which belong to one quarter of the globe and which to another.

CHRONOLOGY OF REMARKABLE EVENTS.

B. C.	ASIA.	AFRICA.	EUROPE.	AMERICA.
4004	Creation.			
4003	Birth of Cain.			
2348	Deluge.			
2221	Foundation of Assyrian empire.			
2188		Foundation of Egyptian empire.		
1985	Abraham called to go to Canaan.		Inachus settles in Greece.	
1856				
1766	Chang dynasty in China begins.	Shepherd kings in Egypt.		
1600			Athens founded by Cecrops.	
1556			Deucalian's Flood.	
1503		Israelites depart out of Egypt.		
1491				
1245	Tyre founded.			
1184	Troy captured by the Greeks.			
1140	Samuel, prophet of Israel.			
1056	David, King of Israel.			
1004	Solomon's Temple finished.		Age of Homer.	
880			Age of Lycurgus, in Sparta.	
869		Carthage founded by Dido.		
850	Assyrian empire ceases.		Rome founded.	
753				
588	Babylonian captivity.			
538	Persian emp. founded by Cyrus.		Xerxes invades Greece.	
430			Alexander born.	
356				
331	Alexander conquers Persia.			
262		Carthage and Rome at war.	First Punic War.	
218			Hannibal in Italy.	
146		Carthage destroyed by Romans.	Greece conquered by Romans.	
63	Judea becomes a Rom. province.		Cæsar invades Britain.	
55				
30		Cleopatra, Queen of Egypt, dies.		
30		Egypt a Roman province.		
23			Roman empire begins under Augustus.	
A. D.	BIRTH OF OUR SAVIOUR.— Beginning of the Christian era.			
29	Beheading of John the Baptist.			
32	The Crucifixion.			
37	Conversion of St. Paul.			
49			London founded by the Romans.	
62			St. Paul prisoner at Rome.	
70	Jerusalem taken by Titus.			
306			Constantine the Great emperor.	
476			End of Western Roman empire.	
486			Clovis founds French monarchy.	
606			Power of the Popes begun.	
622	Mahometanism established.			
640		Alexandria taken by Saracens.		
713			Saracens conquer Spain.	
800			Charlemagne flourishes.	
828			English monarchy begins.	
842			Germany separated from France.	
896			Alfred the Great flourishes.	
987			Hugh Capet King of France.	
995				
1066			William I. conquers England.	
1096			First Crusade.	
1099	Jerusalem taken by Crusaders.			
1215			Magna Charta in England.	
1227	Zingis Khan ravages Asia.			
1347			Beginning of Swiss Cantons.	
1340			Gunpowder invented.	
1405	Death of Tamerlane.			
1440			Printing invented.	
1453			Constantinople taken by Turks.	
1492				America disc. by Columbus.
1493		Cape of G. Hope disc. by Diaz.		
1513				Pacific discovered by Balboa.
1517		Egypt conquered by the Turks.	Luther begins the Reformation.	
1603			Elizabeth, Queen of Eng., dies.	
1607				Virginia settled.
1620				Settlement at Plymouth.
1630				Boston founded.
1643			Louis XIV. of France, King.	
1653			Cromwell protector in England.	
1682			Peter the Great, Czar of Russia.	
1701			Prussia erected into a kingdom.	
1706			Union of England and Scotland.	
1756				
1775			French Revolution begins.	Old French war.
1789				American Revolution.
1793	Keen-lung, emp. of China, died.	French invade Egypt.		Washington first President of United States.
1804			Napoleon Emperor of France.	
1815			Battle of Waterloo.	
1820	Tou-w-Kwang emp. of China.			
1821		Colony of Liberia founded.	Death of Napoleon.	Peru, independent.
1822		Bornou visited by Clapperton.	Greek Insurrection.	Lafayette visits the U. States.
1830			Louis Philippe King of France.	
1842	Peace between China and Gr.B.			
1848			Rep. in Fra. Pope flies from R.	Disc. gold mines in California.

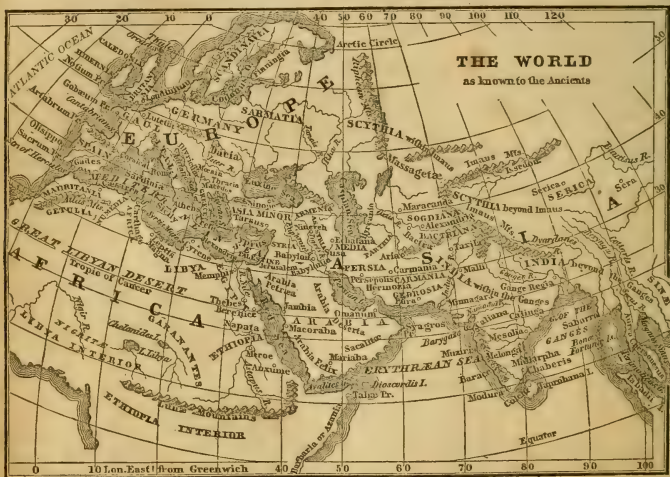
CHAPTER XXXI.

Ancient Geography.

It will be understood that geography has been a progressive science. At the commencement of the Christian era, when the Roman empire was at its greatest extent, and knowledge and civilization at the highest point to which they attained in ancient times, not only was the American continent unknown, but a large part of Asia, Europe and Africa, had been unexplored. In order to understand ancient history, it

will be necessary to keep in view, not merely the extent of geographical knowledge at that time, but the political divisions of the earth, and the names they then bore.

As a preliminary view, on this point, we give a map of the World as known to the Ancients, remarking generally that it embraced the north of Africa, the whole of western Asia except the northern extremity, and the southern and central portions of Europe. In ancient geography the terms Asia and Africa had a much more restricted application than at present.



Physical Geography remains the same from age to age, or if there be change, it is unimportant in a general view. The seas, the mountains, the rivers, the coasts, of those portions of the earth embraced in the map, therefore, present the same prominent features at the present day as those which marked them in the times of Cæsar, of David, and of Moses. Particular portions of the earth, also, in many cases, bear the same names now as in ancient times, notwithstanding the fluctuation of political boundaries, and the mutations and revolutions of human society. The following table will be convenient for reference in the reading of the ensuing pages:

Beside these, there were other small territories, which need not be particularly mentioned here.

ANCIENT DIVISIONS OF AFRICA.

Ancient Names.	Modern Names.	Ancient Names.	Modern Names.
Egypt.	Egypt.	Africa, proper.	Tunis.
Æthiopia.	Nubia and Abyssinia.	Getulia.	Bled el Jerid.
		Libya.	Iarcæ.
Numidia.	Algiers, in part.	Lybian Desert.	Sahara.
Mauritania.	Fez, Morocco and part of Algiers.	Æthiopia Interior.	Ethiopia.
Carthage.	Carthage, — in ruins, near Tunis.	Phazania.	Fezzan.

ANCIENT DIVISIONS OF ASIA.

Ancient Names.	Modern Names.	Ancient Names.	Modern Names.
Asia Minor.	Anatolia, or Nætolia, belonging to the Ottoman empire.	Media.	Irak Adjemi.
		Persia.	Persia.
		Parthia.	Part of Tartary.
Syria.	Syria.	Khorasin.	Khorasin.
Phœnicia.	Part of Syria.	Belochistan.	Belochistan.
Arabia.	Arabia.	Tartary, Chinese and Independ't.	Tartary, Chinese and Independ't.
Armenia.	Armenia.	Hindustan.	Hindustan.
Assyria.	Koordistan.	Part of China.	Part of China.
Babylonia.	Pt. of Irak Arabi.	Cochin China.	Cochin China.
		Sindh.	Sindh.

ANCIENT DIVISIONS OF EUROPE.

Ancient Names.	Modern Names.	Ancient Names.	Modern Names.
Greece.	Greece.	Helvetia.	Switzerland.
Italy.	Italy.	Sarmatia.	Poland, and part of Russia.
Hispania.	Spain and Portugal.	Scandinavia.	Norway, Sweden and Denmark.
Gaul.	France.	Belgium.	Flanders.
Britain.	Britain.	Batavia.	Holland.
Hibernia.	Ireland.	Sicily.	Sicily.
Caledonia.	Scotland.		
Germany.	Germany.		

ASIA.



CHAPTER XXXII.

Introduction—Geographical Sketch—Civil and Social State.

ALL ancient history, whether written or traditional, points to Asia as the region in which man began his career. Here our first parents dwelt; here cities, kingdoms and nations, were first founded, and here many of the most wonderful events on record have transpired. In its whole aspect, whether historical or geographical, Asia presents features of the most striking character.

The extent of Asia is nearly equal to that of Europe and Africa united. It is surrounded by sea through the greater part of its outline, having the Frozen Ocean on the north, the Pacific on the east, and the Indian Ocean on the south; on the west, it is bounded by the Red Sea, the Isthmus of Suez, which connects it with Africa, the Mediterranean, and Europe. Its length may be stated at 6000 miles, and its width 4000. Its extent is sixteen or seventeen millions of square miles; its population is estimated at from four to five hundred millions. It probably contains about as many inhabitants as all the rest of the world.

Stretching from the Arctic regions almost to the equator, Asia has still but two distinct climates. In the Russian possessions, or Siberia, the cold is extreme. In Independent Tartary, the Chinese empire, and Japan, the climate is more mild. In the southern regions, it is hot. In general, the climate of Asia may be divided into hot and cold, the temperate being hardly known.

The vegetation of Asia is greatly diversified, from the creeping lichens of the north to the splendid products of equatorial regions. Many of the finest fruits cultivated in Europe and America had their origin here. The forests abound in useful woods, including the far-famed cedar of Lebanon, the teak, the cypress, &c. Among the aromatic plants and trees are the cinnamon, camphor, and cassia. Among fruits, besides those common to our climate, are the orange, fig, lemon, pomegranate, tamarind, &c. A large portion of our choicest garden-flowers are also from Asia. The grape, sugar-cane, cotton, wheat, rye, oats, barley,

and millet, are all indigenous to this quarter of the globe, and are largely cultivated. Tea is produced only in Asia, and the finest coffee in the world is the product of Arabia.



The Cypress Tree.

The animal kingdom is no less varied. Here are not only the beasts and birds common to Europe, but the elephant, rhinoceros, tiger, yak, nyl-gau, gazelle, and ostrich, are natives of Asia. Here, also, is the original home of the horse and the camel, the pheasant and peacock, as well as of our common barn-yard fowls.

The physical features of Asia are grand and remarkable. In the centre is an immense plateau, consisting of naked mountains, enormous rocks, and vast deserts and plains. In these elevated regions, the great rivers which flow north into the Arctic Ocean, or south and east into the Indian and the Pacific, have their source.

ASIA

Scale of Miles
200 400 600 800 1000



Here also the chief ranges of mountains in Asia form a stupendous rampart, from which the others branch out and extend over the country. These ranges are the Altay on the north, the Belur Tag on the west, and the Himmaleh on the south.



Distant View of Mount Ararat.

The following table exhibits the height of the principal mountains of Asia, in feet, with the ancient names :

MOUNTAINS.

Modern Names.	Ancient Names.	Height.
Himmalch,	Emodi,	29,000
Altay, Siberia,	Imaus,	10,520
Ararat,	Niphates,	17,280
Lebanon,	Libanus,	10,880
Elwend, Syria,	Orontes,	14,000
Demavend, Persia,	Tabor,	2,000
Tor, Palestine,	Sinai,	7,940
Sinai, Arabia,	Bettigo,	9,600
Ghauts, Hindostan,	Caucasus,	17,920
Caucasus,	Hyperborean, or Riphean,	5,280
Ural Group,		

The following shows the length of the principal rivers, with the ancient names :

RIVERS.

Modern Names.	Ancient Names.	Miles.
Yenesei,		2900
Obe, or Obi,		2800
Lena,		2500
Indus,	Indus,	2500
Ganges,	Ganges,	1700
Sihon,	Iaxartes,	1500
Euphrates,	Euphrates,	1350
Burrampootee,	Dyarranes,	1100
Irawaddy,	Sabaracus,	1700
Cambodia,	Cotiaris,	2700
Yangse Kiang, or Kian Ku,	Bautisus,	2400
Hoang Ho,		2240
Amoor,		

The Caspian Sea, a vast salt lake, six hundred and fifty miles long, and three hundred and twenty feet below the level of the ocean; the Sea of Ural, another salt lake, two hundred and fifty miles long; and the great Desert of Cobi, are peculiar and striking objects.

Asia, as we have said, was the cradle of the human family; and from this quarter of the globe all the varieties of the human race have proceeded. While Africa, Europe, and America, were peopled from Asia, its inhabitants, at the present day, are more diversified than those of any other country. Here are the roving Arab, the horse-mounted Tartar, the superstitious Hindoo, the fierce Malay, the ingenious Chinese, the polite Yamtschadale, the fish-eating Chinese, and others.

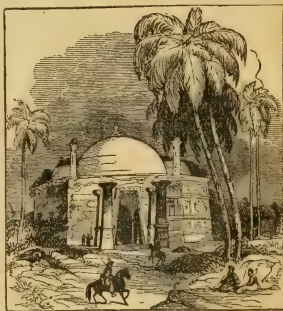
While in Asia we find a great number of cities, where the people gather like bees in the hive, we observe that a considerable portion lead a pastoral life, roving from place to place with large herds of cattle. Others subsist by hunting and fishing; and others still by plunder and robbery.



Asiatic Sovereign.

The governments of Asia are despotic. Among the pastoral and wandering races, a patriarchal government, resembling that of the father of a family, prevails. With the predatory tribes, the bravest leader becomes a chief. In the established kingdoms, the rulers generally claim to reign by divine right, surrounding themselves with barbaric pomp, and exercising the most absolute power over the life, property, and conscience of their subjects.

Asia, as before stated, is the source whence all the prevailing religions of the world have sprung. Christianity; Judaism; Mahometanism; Brahmanism, or the



Ancient Brahmin Temple.

worship of Brahma; Buddhism, or the worship of the Grand Lama; and several other religions, originated in Asia, and all still exist there to some extent. Mahometanism prevails in Western Asia; Brahmanism, in Southern Asia; and Buddhism, in Central and East-

ern Asia. Judaism is professed by the Jews, and Christianity is the faith of a small number in Turkey. As in government the spirit of the people of Asia is slavish, so in religion it is eminently superstitious.

The manners and customs of Asia are peculiar and striking. The dress is generally loose and flowing. The beard is left to grow long, and is an object of reverence. All over Asia there is a taste for jewels and showy equipage. Polygamy is general, and women hold a low station in society. The Asiatics are so wedded to the customs of their fathers, that the dress, habits, and opinions of the people now, are nearly the same as they were thousands of years ago.



The turban generally supplies the place of the hat, and sandals are worn instead of shoes. In entering the house, or wishing to show respect—when we would take off the hat, they take off the sandal. They make no use of chairs, tables, plates, knives, forks, or spoons. At meals they seat themselves cross-legged on the floor, and eat out of a large wooden bowl, placed in the middle, and filled, not with our solid joints, but usually with stews or sweetmeats. This dish is common to the whole company, and each thrusts in his hand without ceremony, and carries the morsels direct to the mouth. In return, they are very scrupulous about the washing of the hands. They use no beds, or at least nothing that we should call a bed. An Oriental, going to sleep, merely spreads a mat, adjusts his clothes in a certain position, and lays himself down. Their household furniture is thus exceedingly simple, consisting of little more than carpets covering the room, and sofas set round it, both of which are of peculiar beauty and fineness. Their attire is also simple, though composed, among the rich, of fine materials, and profusely ornamented with jewels and precious stones. Their arms, and the trappings of their horses, are also objects on which they make a studied display of magnificence.

In their disposition and temper, the people of the East also show striking peculiarities. They are grave, serious, and reclusive; they have no balls, no theatres, no numerous assemblages; and they regard that lively social intercourse in which Europeans delight, as silly and frivolous. Unless when roused by strong incite-

ments to action, they remain stretched on their sofas, and view as little better than madmen those whom they see walking about for amusement and recreation. Their moral qualities cannot be very easily estimated, but may be generally ranked below those of Europeans. Their domestic attachments are strong, and their reverence for ancestry deep. Their deportment is usually mild and courteous; and they show themselves capable of generous and benevolent actions.

On the other hand, among the subjects of the great empires, the obligations of truth and honesty are habitually trampled under foot; the statesmen and chiefs are usually designing, treacherous, and inhuman, devoid of honor, and capable of the most enormous crimes. The smaller tribes, who display a greater manliness and energy of character, are rude, coarse, and addicted to predatory habits. The sentiments and conduct of the Asiatics towards the female sex are such as cannot exist without a general degradation of character. The practice of polygamy, with the jealous confinement to which it naturally leads, seems to be the radical source of this evil. The exclusion of the sex from society; the Hindoo maxim which prohibits them from reading and writing, and from being present at religious ceremonies; are evidently parts of a general system for reducing them to an inferior rank in the scale of creation. It is true there is one local example—in Thibet—of an opposite system,—female sway, and a plurality of husbands; but this is evidently no more than a capricious exception to the general rule.

A high, and even ostentatious profession of religion, generally distinguishes the Asiatics, and the name of God is continually in their mouths. Their creeds, however, are all marked by that deep tincture of superstition which seems naturally connected with a crude and imperfect state of knowledge. In many parts of the continent, the most savage and degrading rites are practised; and in all, the favor of the Deity is supposed to be gained rather by splendid donations, costly structures, and elaborate outward appearances, than by holiness of heart and life. The pure and refined system of Christianity, though it was first communicated to Asia, has not maintained its ground against these superstitious propensities. Two systems of faith divide Asia between them. One is that of Mahomet, which, by the arms of his followers, and of the conquering Tartars of Central Asia, has been thoroughly established over all the western tracts as far as the Indus. It even became, for centuries, the ruling religion in India, though without ever being that of the body of the people. The other is the Hindoo religion, divided into its two great sects of Brahma and Boodh—the former occupying the whole of Hindostan, the latter having its centre in Thibet—filling all the east of Asia and Tartary, and penetrating even north of the Altai.

The useful arts are cultivated in the Asiatic empires with somewhat peculiar diligence. Agriculture is carried on with great industry and care, though by less skilful processes and with ruder machinery than in Europe. A much smaller amount of capital, particularly in live stock, is employed upon the land. The cultivators scarcely rise above the rank of peasantry. The chief expenditure is upon irrigation; for, in all the tropical regions, water alone is required to produce plentiful crops. Asia has also a number of manufactures, which, though conducted with small capital and simple machinery, are not equalled, in

richness and beauty, by those of any other part of the world. All the efforts of European art and capital have been unequal fully to imitate the carpets of Persia, the muslins of India, the porcelain of China, and the acquired ware of Japan. Commerce, though fettered by the jealousy of the great potentates, is very active throughout Asia. The commerce of Europe is principally maritime; that of Africa, principally inland. Asia combines both. Her interior caravan trade is very considerable; though much diminished since Europe ceased to be supplied by this channel. The native maritime trade on her southern coasts is also considerable, but the foreign trade, particularly that carried on by the English nation with India and China, has now acquired considerable importance.

The Asiatic languages are classed in seven groups. I. The family of the Shemetic languages. II. The language of the Caucasian region. III. The family of the Persian languages. IV. The languages of India. V. The languages of the region beyond the Ganges. VI. The group of the Tartar languages. VII. The languages of the Siberian region.

CHAPTER XXXIII.

Preliminary View of the History of Asia — Present Political Divisions — Order in which the Subjects will be treated.

THE history of Asia begins with the history of man in the garden of Eden, and we have reason to believe that the antediluvian population was confined to this quarter of the globe. The first great empires had their beginning and end in Asia; here, too, civilization and the arts originated, and flourishing for a time, passed into other lands. All the great religions which have prevailed had their origin here, including Christianity itself.

The principal topics in the Ancient History of Asia are, Assyria, with the empires which arose upon its ruins, including Persia, the most powerful and extensive kingdom that has ever existed, here; the Jews, beginning with Abraham, and finally losing their nationality by the conquest of Jerusalem, after the crucifixion of Christ; the Phenicians, the originators of maritime commerce; with various kingdoms in Asia Minor, which, however they may have been of inferior extent, present interesting materials for history. The rise and progress of the Mongol power, during the middle ages, are a remarkable feature in the history of this quarter of the globe. The great nations of the present day, as China, Hindostan, India, and Arabia, make little figure in the annals of antiquity.

From a very early date, the country south of the great ridge of mountains which occupies Central Asia, has been rich and populous. Here, within a space less than one fourth as extensive as the present United States, all the prominent events recorded in the Scriptures transpired; here Assyria rose, flourished, and decayed; here was the centre of the empires of Semiramis and Cyrus and Cambyes. Here were the rich kingdoms which became the spoils of Alexander, and, in after times, of the Roman conquerors.

This portion of Western Asia was, of course, well known to the Greek and Roman geographers; but they knew little of India, and almost the entire eastern

and northern portions of the continent were unknown regions. It is supposed that the Euphrates, Tigris, Oxus, Iaxartes, the Indus, Ganges, and Baitisus, or Hoang Ho, were known to Ptolemy; but he, probably, was unacquainted with the other larger rivers. The Taurus, Caucasus, Orontes, Paropamisus, Imaus, Hyperborean, Otterocoras, and Emodi, were the chief mountain ranges known to the ancients. Of the latter, which are the highest in the world, the Greek and Roman geographers had no knowledge. The existence of such a country as Hindostan or India was not imagined by Alexander till he approached it in the progress of his conquests. Of India beyond the Ganges, of China, Japan, Siberia, and a great part of Tartary, both he and his successors for centuries, were totally ignorant.

In no part of the world have the fluctuations of empires, or the revolutions of states and nations, been more sudden and frequent, or attended by more striking circumstances, than in Asia. These vicissitudes will be detailed in the following pages. For the sake of distinctness, however, we first give the present divisions of Asia, as exhibited on the map at p. 60; with a brief geographical sketch of each country.

I. **TURKEY IN ASIA.** The extent of this is 450,000 square miles, and it contains 12,000,000 of inhabitants — 27 to a square mile. The religion is Mahometan. This territory includes countries greatly celebrated in history. These are as follows: 1. *Asia Minor*, including the ancient Troas or Troy, Caria, Lycia, Mysia, Phrygia, Mæonia, Ionia, Lydia, Pergamos, Pontus, Caramania, Bithynia, Paphlagonia, Pamphylia and Pisidia, Galatia, and Cappadocia. 2. *Syria*, including Palmyra, Phœnicia, &c. 3. *Palestine*, the country of the Philistines, and afterward of the Jews; including *Edom*, an ancient kingdom, now a scene of desolation. 4. *Armenia*, ancient and modern. 5. *Provinces on the Euphrates*, including *Mesopotamia*, the seat of Babylon — the capital of the great empires of Assyria, Babylonia, Persia, &c.; also, including Bagdad, capital of the Saracen caliphs.

II. **ARABIA.** Its extent is 1,000,000 of square miles; population 10,000,000 — 10 to a square mile; religion Mahometan. This country gave birth to Mahomet, and from him sprang the empire of the Saracens, of which Bagdad was the capital. Mecca, the holy city of the Moslems, is in Arabia.

III. **PERSIA.** The extent of this is 450,000 square miles; population, 12,000,000 — 25 to a square mile; religion Mahometan. Modern Persia contains but a small portion of the great empire founded by Cyrus.

IV. **HINDOSTAN; anciently called INDIA.** This contains 1,100,000 square miles, and 130,000,000 of people, which is 118 to a square mile. It is the most thickly peopled country of Asia. The religion is Brahmanism and Buddhism. This country has been generally divided into several kingdoms, though it has, at times, all become subject to a single ruler. The British are now masters of the greater portion.

V. **FURTHER INDIA** contains 900,000 square miles, and 20,000,000 of people — 22 to a square mile. Its religion is Buddhism. Its early history is little known. The present kingdoms, *Birmah, Anam, Siam, &c.*, are of comparatively modern date.

VI. **CHINESE EMPIRE.** This contains 5,400,000 square miles, and a population of 280 to 340 millions. It is one of the most extensive, and by far the most

populous kingdom on the globe. It has 22 inhabitants to the square mile; the religion is Buddhism, &c. It includes *China Proper*, *Chinese Tartary*, and *Thibet*. These all present historical topics of interest.

VII. JAPAN. This empire, consisting of three islands, contains 120,000 square miles, and a population of 12,000,000—100 inhabitants to a square mile. Next to Hindostan, it is the most thickly peopled kingdom of Asia. The religion is Buddhism.

VIII. AFGHANISTAN and BELOOCHISTAN are modern kingdoms, containing 450,000 square miles, and 10,000,000 of people—22 to a square mile. Their religion is Buddhism and Brahmanism.

IX. INDEPENDENT TARTARY contains 700,000 square miles, and 7,000,000 of people—10 to a square mile. This country contains, at present, various tribes, and presents numerous topics of historical interest.

X. RUSSIA IN ASIA embraces Siberia, and contains 5,100,000 square miles, and 7,000,000 of people—a little more than one to a square mile.

In no part of the world are populous cities so numerous as in Asia, though none which now exist can be said to rival in grandeur either ancient Babylon, Nineveh, or Persepolis. The following table shows the principal capitals and chief marts of commerce.

<i>Names.</i>	<i>Population.</i>
Astracan, Russia in Asia,	70,000
Tobolsk, do. do.,	20,000
Aleppo, Turkey in Asia,	150,000
Smyrna, do. do.,	120,000
Damascus, do. do.,	100,000
Bagdad, do. do.,	60,000
Jerusalem, do. do.,	20,000
Sana, Arabia,	20,000
Mecca, ditto,	30,000
Muscat, ditto,	10,000
Isphahan, Persia,	200,000
Teheran, ditto,	50,000
Khiva, Independent Tartary,	—
Bokhara, ditto, ditto,	160,000
Candahar, Afghanistan,	100,000
Cabul, ditto,	60,000
Pashawar, ditto,	100,000
Kelat, Beloochistan,	20,000
Calcutta, Hindostan,	500,000
Sorot, ditto,	500,000
Madras, ditto,	350,000
Delhi, ditto,	300,000
Bombay, ditto,	220,000
Cashmere, ditto,	170,000
Benares, ditto,	200,000
Bankok, Further India,	50,000
Ava, ditto, ditto,	150,000
Pekin, China,	2,000,000
Canton, ditto,	900,000
Nankin, ditto,	500,000
Jedo, Japan,	1,300,000
Meaco, ditto,	300,000

The following is the order in which we propose to treat the subjects embraced in Asiatic History :

1. ANTEDILUVIAN AGE.
2. THE PATRIARCHAL AGE.
3. ASSYRIA; the first great empire of antiquity; the country is now subject to Turkey, and is called *Koordistan*.
4. BABYLONIA, or CHALDEA; at an early period a province of Assyria, and afterwards a great empire; the country is now subject to Turkey, and forms part of the province of *Irak Arabi*.
5. MEDIA; at first divided into many tribes; then formed into a nation; then subject to Assyria; then,

joining with Babylonia, it subdued Assyria; increasing in power, it subjected Elam or Persia, and finally, extended its domains westward to the river Halys, in Asia Minor. The history of Media is intimately connected with that of Assyria and Persia. The country now belongs to the Persian empire.

6. ANCIENT PERSIA. Persia was at an early date a province of Assyria; in after times it conquered the adjacent countries, and Babylon became its capital. It was, at one period, very extensive, embracing the whole of Western and Central Asia then known. This subject will include the great empire founded by Alexander; which, however, was of short duration.

7. MODERN PERSIA; this is confined to a comparatively small territory, and includes only the central provinces of the ancient empire.

8. PALESTINE, including the history of the *Jews*. It is now subject to Turkey.

9. EDOM, or IDUMEA; an ancient kingdom, conquered by the Jews; now a part of Turkey in Asia.

10. PHENICIA, now a part of Syria.

11. SYRIA, ancient and modern, including the history of the *Assassins*.

12. PALMYRA.

13. ARMENIA, ancient and modern.

14. ASIA MINOR, the modern *Anatolia*, now subject to Turkey. It included various ancient states of great historical interest.

15. ARABIA, ancient and modern. This will include an account of Mahomet and the *Saracen Empire*.

16. TURKEY IN ASIA. This will include a history of the *Turks* or *Ottomans*, and a sketch of the modern history of the several Asiatic provinces subject to the Turkish power. A detailed account of the conquests of the Turks in Europe will be reserved for the history of the Greek empire.

17. CAUCASIAN COUNTRIES, including the ancient *Colchis*, *Iberia*, and *Albania*; and the modern *Circassia*, and *Georgia*.

18. PARTHIA, including *Hyrcania*, *Bactriana*, and *Sogdiana*; the country is now a part of Independent Tartary.

19. INDEPENDENT and CHINESE TARTARY, including *Ancient Scythia*, whence originated the Huns, Turks, &c. Under this head, we shall give a brief sketch of these and other Tartar tribes.

20. MONGOL, or MONGUL EMPIRE. This topic will include the history of the *Mongols*, who conquered a great part of Asia during the middle ages.

21. THIBET; subject to China.

22. CHINA, ancient and modern.

23. JAPAN.

24. COREA.

25. AFGHANISTAN; a modern kingdom; part of the ancient *Aria*, or *Ariana*.

26. BELOOCHISTAN; a modern kingdom; the ancient *Gedrosia*.

27. HINDOSTAN, or INDIA, ancient and modern; with an account of the Portuguese, French and British operations in that quarter.

28. FURTHER INDIA, including *Burmah*, *Anam*, *Siam*, *Malacca*, and the *British Possessions*.

29. SIBERIA, including *Asiatic Sarmatia*, and various tribes, as *Cossacks*, *Calmucs*, *Samoides*, *Kamtschadales*, &c.

Antediluvian Age.



CHAPTER XXXIV.

4004 to 3074 B.C.

*Scripture Account of the Creation of Mankind
—Eden—The Primeval State.*

FOR the history of the creation and the antediluvian age, we are wholly indebted to the Bible. "In the beginning," says the Mosaic account, "God created the heavens and the earth." Guided by geological and astronomical researches, learned authors regard this *beginning*, not as the commencement of the existence of the materials which compose our earth, but as an era when a new order of things began. At first, all things appeared to be in a chaotic state; but by successive revolutions, seeming like new creations, the order of nature was established;—the sun shone out, the land emerged from the waters, the plants sprung up, the mists cleared away and the stars became visible; animals, unknown before, and such as we now see, were created, and finally, MAN, the crowning work of the Deity, was brought into existence. This account, though it does not profess to be philosophical, is yet in harmony with the developments of science.

The creation of man is regarded by the sacred historian as the most important action of the Deity, and even as the main end of the divine operations. A more enlarged account of it, than of the other works of creation, is therefore given. "God," we are told, "created man in his own image;" by which we are to understand that there are striking points of resemblance between what the historian knew of man in his original state, and what he conceived of the Deity as essential to his nature and sovereignty; that is, man in his intellectual endowments, in his dominion over the earth, and in his felicity, was originally made after the Divine likeness. The woman was formed out of the side of the man. *Adam and Eve* were the names borne by these two progenitors of the human race.

Man thus created, male and female, was placed in a "garden, eastward, in Eden." There are many places which have borne this name. The locality of the true Eden, or Paradise, cannot be determined by the Mosaic description, as the geography of this part of Scripture is quite obscure. The oriental nations reckon

four Paradises in Asia; one near Damascus in Syria, another in Chaldaea, a third in Persia, and a fourth in the island of Ceylon. In this island is a lofty mountain called Adam's Peak; it is believed by the natives that Adam was buried under it, after his expulsion from Paradise. The Mahometans maintain that the garden of Eden, in which Adam was placed, was not terrestrial, but that it was one of the seven heavens, and that from this heaven he was thrown down into the island of Ceylon, where he died.

Eden has also been placed, by different authorities, in Europe, Africa, and even in America. The name seems to have been anciently applied to various situations distinguished for beauty, thus perpetuating, through many generations and all countries, the memory of this original garden of delight. The name of Paradise has the same universality of application. But whether we follow tradition or scientific research, there seems good reason for the belief that the human race originated in the lofty region of Central or Southern Asia. Perhaps there is no spot in the world which has a stronger claim to the distinction of having been the cradle of mankind, than the country of Cashmere, lying at the head of several of the mightiest rivers of the eastern continent, and in one of the most elevated habitable regions. This country constitutes a valley, enclosed on every side with steep mountains, separating it on the north and east from Thibet, and on the south and west from Caubul and Candahar. On this beautiful spot nature has lavished all those charms which can adorn a terrestrial paradise. Numerous rivulets, descending from the surrounding heights, diffuse on all sides verdure and fertility, and render the whole country an ever blooming garden. All the productions of the tropical and temperate climes flourish here in equal abundance and perfection. The plane-tree, that pride of the eastern world, spreads in no other region such a magnificent pomp of foliage as in Cashmere. But the peculiar boast of this paradisaical spot is its rose, whose tints and perfume are alike unrivalled. The numerous rivulets that water the valley unite in a single current, which, after forming several small lakes, rolls westward, bursts through the mountain barrier, and be-

comes one of the head streams of the great river Indus.

Of the history of our first parents while they dwelt in Eden very few particulars are given by the sacred historian. Adam received permission to eat of every tree of the garden excepting one. In order to qualify him for social intercourse, he was ordered to exercise his faculty of speech, by giving names to different creatures. These are the chief transactions in Eden—that is, previous to the Fall. How long the state of innocence endured we are not informed; but at length, Adam and his wife disobeyed the commands of their Creator, by eating of the forbidden tree. As a punishment for this offence they were expelled from Paradise.

CHAPTER XXXV.

3074 to 2348 B.C.

The Antediluvians.

OF the life of Adam, subsequent to his expulsion from Eden, we have no further account in the Mosaic writings than this,—that he died at the age of 930, after having had a number of children born to him. Cain and Abel, the eldest of these, betook themselves to distinct employments,—the former to husbandry and the latter to the keeping of sheep. Their inward dispositions were also different,—Cain being wicked and avaricious, and Abel just and virtuous. In process of time, they brought their respective offerings to God, but met with different success, for the Almighty accepted the offering of Abel, but rejected that of Cain. In his anger at this occurrence, Cain slew his brother. The murderer went forth an outcast and a wanderer. He settled in the land of Nod, supposed to be the Persian province of Susiana. Here he had a son, called Enoch, and here he built a city of the same name. Few other particulars are related of Cain: all we know is that Lamech, the fifth in descent from him, married two wives, Adah, and Zillah. Of the former were born two sons,—Jabal, who was the first dweller in tents and a herdsman, and Jubal the inventor of music. Of Zillah was born Tubal Cain, who discovered the art of working metals.

Of Seth, another son of Adam, were born Enos, Caiman, Mahalaleel, and Jared. After this we are informed, that men began to multiply, and the earth was filled with violence; and a race of giants existed. The translators of the Bible are not agreed as to the meaning of the word “giants” in this account. Some render the word, *violent and cruel men*: others, men who *fall upon and rush forward*, as a robber does upon his prey. We shall not attempt to clear up these obscurities, but only remark, that at this period of history, and long after, political power and bodily strength went hand in hand. Whoever was able to encounter and kill a wild beast, and clear the country of noxious animals; or who was able in the day of battle to destroy the most of his enemies, was looked upon by his associates as the fittest to be their king and commander. Thus Nimrod, from being “a mighty hunter,” became a great king.

So far we have followed only the account of Moses, who has left us almost entirely in the dark as to the particular events of antediluvian history. The Jews, and other eastern nations, however, have made ample amends for his silence, by the abundance of their traditions. According to these, after the death of Adam, his son Seth, with his family, separated

from the profligate race of Cain, and chose for their habitation the mountain where Adam was buried; while the Cainites remained below, in the plain where Abel was killed. Here the family of Seth lived in great purity and sanctity of manners, and they went every day to the top of the mountain, to worship God, and visit the body of Adam.

On the mountain they were enabled, by a contemplation of the heavenly bodies, to learn the first rudiments of astronomy. Lest their knowledge of this science should be lost to their posterity, they built two pillars, one of brick and the other of stone, on which they engraved their discoveries. This was done in consequence of a prediction made by Adam, that there would be a general destruction of all things,—once by fire, and once by water. If the brick pillar happened to be destroyed in this catastrophe, they hoped the pillar of stone might be saved. Josephus, who relates this story, affirms that one of these pillars was standing in his time, in the land of Seriad. But where this country is to be found he does not inform us. Some have thought it to mean Upper Egypt.

Among other traditions of the antediluvian age, preserved by ancient writers, we may mention that given by Berosus, a Chaldean historian, who flourished in the time of Alexander the Great. This writer enumerates ten kings who reigned in Chaldea before the flood. Of these, the first is called Alorus, and is supposed to be the same with Adam: the last is Xisuthrus, who corresponds to Noah. In the first year of the world, according to this account, there rose out of the Red Sea a certain irrational animal, called Oannes. His body was like that of a fish, but under his fish's head was another of a different sort. He had a man's feet and voice. This animal conversed with mankind during the day, and imparted to them the knowledge of letters, and various arts. He taught them to dwell together in cities, to build temples, to enact laws, to gather seeds and fruits, and to do many other things tending to advance science and civilization. When the sun set he withdrew into the sea, and remained there all night. This fable is also related by other authors, who state that Oannes wrote books upon the origin of things and political economy.

We have other antediluvian stories, preserved by Sanchoniathon, a Phœnician writer already mentioned. According to him, the first pair of mortals were named Protopogus and Eon. Their two children were named Genus and Genea; these dwelt in Phœnicia, and worshipped the sun. Three more children were born to them afterwards, named Light, Fire, and Flame. These discovered the art of producing fire by rubbing pieces of wood against each other. They begat sons of vast bulk and height, who gave their names to the mountains of which they took possession, as Mount Lebanon, and the other lofty heights in that quarter.

One of the descendants of these, named Hypsurianus, inhabited Tyre, and invented the building of huts with reeds and the stalks of the papyrus. Usous, his brother, found out the art of making clothes from the skins of wild beasts. In a violent tempest of wind, the boughs of the trees being rubbed together, took fire and burned off. From these he constructed a vessel, or raft, boldly ventured to sea, and became the first sailor.

It is hardly necessary to say that there is no authentic foundation for these stories, though many of

the writers who relate them appear to have had some knowledge of the books of Moses. The Egyptians, who were unwilling to yield the palm of antiquity to any other nation, pretended to show a series of kings in their annals who reigned before the flood.

In regard to the customs, policy, and other general circumstances of the antediluvians, we must rest satisfied with conjectures. The only thing we know of their religious rites is that they offered sacrifices both of the fruits of the earth and of animals. Of their arts and sciences, we are able to say but little. Before the flood, man might have acquired much practical knowledge, such as the first elements of agriculture, architecture and metallurgy, and these arts were doubtless practised, though in an imperfect manner. The antediluvians seem to have spent their time rather in indolence and luxury—to which the abundant fertility of the first earth invited them—than in discoveries and improvements, of which they stood less in need than their successors.

As to their political and civil institutions, we have hardly anything even to help our conjectures. It is probable that the patriarchal form of government, which was, undoubtedly, the first, was set aside when tyranny and oppression began to prevail. Communities appear to have been but few, or, rather, it is a question whether there existed distinctions of civil society, or diversities of regular governments, in any respect similar to the distinctions of government as they now exist. It seems more likely that all mankind then constituted but one great nation, having one common language, and the same general manners and habits. It is supposed that these circumstances contributed to that universal corruption which so soon overtook them.

The population of the world in antediluvian times

affords a theme for curious speculation. As men then lived to a much greater age than at present, it must be evident that population advanced much more rapidly than in after times. It has been estimated, that under circumstances so favorable, the human race might have increased to the number of 400,000,000,000 before the year of the deluge. But all calculations of this nature must be regarded as mere hypothesis. We have reason to think that a portion of the earth was very populous at that period, but of the numbers we are entirely ignorant.

The extraordinary age of the antediluvians has given rise to much investigation among those who are fond of curious researches into the history of mankind. Methuselah lived 969 years, and others of the patriarchs lived many centuries. Admitting the literal correctness of the scriptural accounts, physiologists have attempted to account for it in various ways. By some, this long life is explained, by supposing great temperance and simplicity of diet in the antediluvians; and others have thought this race of men endowed with a constitutional vigor and perfection of bodily organization far beyond what the human family enjoy at the present day. These reasons, however, do not make the matter much clearer. If we suppose, by way of explanation, that the human body was more perfect in ancient times than at present, the question still remains, how it came to be more perfect. Those who take liberties with the chronology of ancient history think the numbers are wrongly stated, or that months should be understood instead of years. We shall not attempt to reconcile these discordant opinions, nor to explain what is clearly inexplicable. An honest confession of ignorance is the best course, where the means of removing a difficulty are not within our reach.

The Patriarchal Age.



CHAPTER XXXVI.

2348 to 2300 B.C.

The Deluge—Noah and his Sons.

The universal depravity of human manners, which the Scriptures inform us characterized the latter portion of the antediluvian times, opened the way for the tremendous catastrophe of the deluge. This epoch is

of the first importance in history, as all the authenticated records of profane writers fall within the period at which it is said to have taken place. The deluge is an event of which the memory is traditionally preserved among most nations. According to the ordinary computation, it happened in the year of the world 1656, or 2348 years before Christ. All the inhabitants of the earth were destroyed, except Noah and

his family. This patriarch, amid the general corruption, found favor in the sight of God. Being apprized of the coming deluge, by Divine command he built an ark, designed to receive and preserve him and his family, and pairs of the various animals which then existed. It was shaped like a chest or trunk, and was of about forty thousand tons burthen—larger than any modern ship. In due time, the ark being completed, and filled with its destined inhabitants, the floods came, and in forty days the earth* was covered with waters. All human beings and all land animals perished, except those in the ark. This vessel floated upon the waves; but at the end of a year dry land appeared, and the ark rested upon it. This was Mount Ararat. Noah and his family, and the other tenants of the ark, now came forth. The earth, being again habitable, was re-peopled by the descendants of the patriarch, who thus became the father of the human race. He lived for more than three centuries after the flood, and of course saw his children multiply like the sands of the sea.

It has been conjectured that Noah himself migrated eastward, and founded China. He had three sons, named *Shem*, *Ham*, and *Japhet*. The first, or his descendants, appear to have settled near the plains of Shinar, or Chaldea. From these proceeded, in course of time, what are called the Shemitic or Semitic nations, of whom the Assyrians, Medes, and Persians, were the earliest. *Ham*, the second son of Noah, is thought to have established himself in India, or Egypt. The descendants of *Japhet* proceeded to Asia Minor, from whence they spread themselves all over Europe. These divisions are, in a great measure, conjectural, though very ingenious reasons have been brought forward in their support.

From *Shem* proceeded Abraham, whose descendants have been so important in the history of the eastern world that they deserve a particular notice. Abraham, like Solomon, has always been a person of great celebrity among the oriental nations. Four great races of men have issued from this patriarch. The Edomites or Idumeans, the red men of the East, who descended from his grandson Esau; the Jews, who date their parentage from his grandson Jacob; the Arabs, from his son Ishmael, by the Egyptian Hagar; and lastly, those tribes and nations which arose in the regions east of Syria, who descended from his last children, by Keturah.

It appears that the earliest civilized nations of antiquity—those which inhabited Asia and Africa—issued from the line of *Ham*. The people most intimately connected with sacred history were derived from *Shem*; while the elder stem of *Japhet* furnished that posterity which has taken the lead in the human race since the Christian era, and has become, in modern times, distinguished for a degree of civilization and social improvement far surpassing anything of the kind in the ancient world.

The four sons of *Ham* were Cush, Mizraim, Phut, and Canaan. These may be considered as represent-

ing, according to Hebrew geography, the regions and ancestors of Ethiopia, Egypt, Libya, and Canaan. Cush is Ethiopia, or that part of Eastern Africa extending from Meroe, in Upper Egypt, along the Red Sea, toward the Indian Ocean. Both the natives of this country and the ancient Jews gave it this denomination. The inhabitants are believed to have migrated from the banks of the Indus. From Mizraim descended the colonies which established themselves in Egypt. The most ancient sacred writers call Egypt by the name of Mizraim, and it was so called in the time of Josephus. From one of the sons of Mizraim sprang that people who, under the name of Philistines, were so formidable to the Israelites, and who occupied the parts of Syria between Judea and the Mediterranean. Canaan, the son of Mizraim, is distinguished as the progenitor of the Phenicians, for Sidon is said to have been his first-born, and the city of this name was one of the most ancient and distinguished in the East. The family of Canaan spread from Sidon to Gaza, along the Mediterranean, and inland as far as the Dead Sea.

Japhet may be deemed the ancestor of the chief races, not only of ancient and modern Europe, but of Upper Asia. He seems to have been the Iapetus whom the Greek and Roman traditions, transmitted to us by their poets and mythologists, declare to have been the ancestor of the human race. Seven sons and as many grandsons are ascribed to him by Moses. The Turks, Tartars, and Mongols, claim him as their progenitor. Madai and Javan, two sons of Japhet, are supposed to represent the Medes and Greeks. Gomer, another son, is regarded as the ancestor of the Kimmerians, or Cimmerians. Magog, another son, is identified with the Scythians by Josephus, and whenever the name is mentioned in Scripture, it evidently refers to the region now called Tartary.

Of the progressive steps by which the descendants of one man became thus spread abroad over the ancient world, we have no record. It is not necessary to suppose that when Noah left the ark the whole continent of Asia had become dry. A small portion only of dry land was required for the subsistence of him and his family. As mankind and animals increased, more space of habitable land would be wanted; and it would be quite sufficient for their convenience, if the waters withdrew in proportion as they spread. This observation becomes important in a geological view of the earth's history, as the rocks, in many places, clearly indicate that several wide districts remained under water much longer than others. The process of forming the habitable surface of the globe may have been in gradual operation, in many countries, for several centuries after the deluge, while the tide of human population had not yet reached them.

—Asia first nourished the renewed race of man; but while population was spreading from the mountains of that continent into the plains, the greater part of Europe may have been under water. It is thought that this latter continent, for many ages, consisted of a series of immense lakes, or internal seas, between the acclivities of its great mountains. The gradual dissemination of the human race, and of the various tribes of animals, must always have been governed by local circumstances, of which we can now form no competent judgment.

* There is a difference of opinion, among learned men, as to the extent of the deluge: some holding that the waters covered the entire earth; others that they covered only limited portions of it—such as then were peopled. It is impossible to decide this question, and many others of a similar kind: nor is it important to do so, as the instruction conveyed by history is the same in one case as the other.

Assyrian Empire.

CHAPTER XXXVII.

Geographical View, Ancient and Modern.

THE countries within and around the valley of the Euphrates were anciently called *The East*. This title, extended to the adjacent territories, has come down to our day. The poet thus describes this region, so favored by nature, yet so degraded in its social condition:

"Know ye the land where the cypress and myrtle
Are emblems of deeds that are done in their clime;

Where the rage of the vulture, the love of the turtle,
Now melt into sorrow, now madden to crime?
Know ye the land of the cedar and vine?
Where the flowers ever blossom, the beams ever shine;
Where the light wings of Zephyr, oppressed with perfume,
Wax faint o'er the gardens of Gail in her bloom;
Where the citron and olive are fairest of fruit,
And the voice of the nightingale never is mute;
Where the tints of the earth, and the hues of the sky,
In color though varied, in beauty may vie,
And the purple of ocean is deepest in dye;
Where the virgins are soft as the roses they twine,
And all, save the spirit of man, is divine!
'T is the clime of the East; 'tis the land of the Sun: —
Can he smile on such deeds as his children have done?"



These territories, extending from the borders of Persia, on the east, to the Grecian Archipelago, on the west, are now subject to the Sultan of Constantinople, and bear the title of *Turkey in Asia*. We shall have occasion, hereafter, to describe these countries more particularly; we now mention them only as introductory to the history of *Assyria*, *Babylonia*, &c.

The territory which bears the title of *Koordistan*, in the preceding map, was anciently called *Assyria*, and here the first great empire known in history arose and flourished for many centuries. It is bounded by the *Koordistan* (anciently *Zagros*) Mountains on the east, which separate it from *Persia*; north by *Armenia*; south and west by the river *Tigris*, which separates it from *Mesopotamia*. Lying in the same latitude as the state of Georgia, the climate is similar. The whole extent of the territory was about 18,000 square miles—that is, twice as large as the state of Massachusetts. The southern part consists of undulating plains; the northern portion is broken into craggy hills and rugged mountains.

The more level country is now occupied by Chaldeans, Arabs, and other races, who live in miserable towns and villages in a state of barbarism. The northern portion is occupied by the descendants of a fierce and warlike tribe, anciently called *Carduchi*; from these they derive their name of *Koords*, and hence the country is called *Koordistan*. These people live in castles, or cities which are so encircled by rocks and precipices as to have the appearance of castles. The chiefs are the heads of clans, and greatly resemble the Scottish chiefs of other days, by their fierceness, pride, and predatory habits. They are proud of their pedigree, which they trace back to Noah. They are devotedly attached to their country, but hate strangers, and exercise toward them neither humanity nor good faith. The chief modern towns of this part of *Koordistan* are *Moush*, *Sert* and *Betlis*. The last is considered the capital.

The ancient cities have wholly disappeared. Nineveh, the proud capital of the empire, is a heap of ruins, on the eastern bank of the *Tigris*, opposite the

present city of Mosul. To the east were *Arbela* and *Gaugamela*, near which Alexander defeated the Persian army, and consequently became master of Asia. To the south were the cities of *Sumere*, *Opis*, and *Demetrius*. These places have all vanished, with their builders. New towns and villages are scattered here and there, often built of the ruins of the ancient cities. *Bagdad*, in the southern part of the territory, long the capital of the Saracen Caliphs, is still a large town.

The country lying between the Tigris and the Euphrates has borne a variety of names, as *Babylonia*, *Chaldea*, and *Mesopotamia*,—the latter being descriptive, and meaning, *between the rivers*. Its present title is *Irak Arabi*. The greatest width of this territory is about 100 miles. Its whole extent may be 23,000 square miles—or half that of the state of New York. It is a level plain; the lower portion, being annually overflowed by the Euphrates, is exceed-

ingly fertile. The middle portions are naturally barren, but by means of irrigation were anciently very productive. The present inhabitants neglect agriculture, and live in a state of barbarism. The ancient towns have vanished. *Babylon*, the city that went back to Nimrod for its founder, and continued long to be the wonder of the world, on account of its wealth and magnificence, has crumbled into ruins. Deserted by the Euphrates, which once flowed through it, it is now a heap of unsightly bricks, earth and stone, surrounded by a marsh!

Near the Persian Gulf, the Euphrates and Tigris unite and form a river called *Shatul Arab*. On the western bank of this is *Bassora*, the great centre of commerce between Persia and the countries within the valley of the Euphrates. This portion of Mesopotamia, the proper Chaldea of antiquity, is still marked with a high degree of fertility.



Such is the present condition of these celebrated countries, where history teaches us the first great empires had their rise, and where human civilization first attained a considerable degree of development. If the reader will now cast his eye upon the annexed map of *The East*, he will readily gain such a knowledge of the ancient geography of this portion of Asia as is essential to a clear understanding of the history which follows. He will there see that *Assyria Proper* is bounded on the north by *Armenia*; on the east by *Media*; on the south by *Susiana*; on the west by *Mesopotamia*.

The history of Assyria is connected not only with these adjacent countries, but with all those which lie between India and Egypt. At one period, the Assyrian empire embraced Media and Persia on the east; Mesopotamia and Susiana on the south; Syria, Palestine, and portions of Asia Minor, on the west.

The greater portions of these countries lie between 30 and 40 degrees of north latitude, and have a climate similar to that of Georgia and the Carolinas. Among the mountains of the north, it is colder, and in Assyria, along the borders of Armenia, snow falls to a

considerable depth in winter. The whole may be deemed a fruitful region, producing wheat, rye, barley, sesame and millet; also, grapes, and a great variety of other fruits. In such a climate, irrigation is alone necessary to produce abundant crops, and this was practised to a great extent in ancient times. The kings and emperors caused canals, embankments, and reservoirs, to be constructed on a vast scale, to facilitate irrigation, and owing to this liberal policy, the whole country became in the highest degree productive.

The climate and soil are the same now as formerly, but owing to the oppressive and destructive influence of Mahometan institutions, a great part of these fair and fertile territories are marked with poverty, barrenness, and degradation.

Among the ancient cities of Mesopotamia, beside Babylon, were *Vologesia*, *Alexandria*, and *Seleucia*. The modern towns of note are *Mosul*, *Disibis*, *Mardin*, *Orfa*, and *Diarbekir*.*



View of the City of Mosul.

It is supposed that the founders of the Assyrian and Babylonian empire had derived some civilization from the patriarchal ages. It is probable these people were never reduced to a savage state. The ancient Assyrians were a people of energetic character and a high order of genius. The Babylonians, or Chaldeans, were of the same original stock, and in after times they became blended into one mass with the Assyrians.

While the great empires arose in the valley of the Euphrates, and became rich and powerful—the seat of arts, refinement, and luxury—the regions to the north were occupied by the Parthians, and other rude and warlike tribes of *Scythians*, of whom the modern Tartars are the descendants. *Media*, to the east of *Assyria*, became powerful at an early date, and though at first a province of the empire, it afterwards caused its overthrow. *Persia*, also to the east, united with *Media*, became a conquering state, and subjected to its sway the entire region from the Indus to the Sea of Marnora. Arabia in ancient times was nearly the same as at present. Palestine was the seat of the two kingdoms of Judah and Israel—the capital of one being Jerusalem, and the other Samaria. Syria and Asia Minor were thickly peopled many centuries before the Christian era, and at a very early period we hear of inroads into their territories by the Assyrian monarchs.

TABLE OF DISTANCES.

The following table will be found convenient in the reading of the ensuing pages, especially those which relate to Assyria, Babylon, Media, and Persia.

	Miles.
From Babylon to Nineveh, in Assyria,	230
ditto to Persepolis, in Persia,	400
ditto to Susa, in Persia,	200
ditto to river Indus, in India,	1500
ditto to mouth of the Ganges, in India,	2600
ditto to Ecbatana, capital of Media,	250
ditto to Bactra, capital of Bactriana,	1200
ditto to Jerusalem, capital of the Jews,	420
ditto to Memphis, in Egypt,	850
ditto to Damascus, in Syria,	360
ditto to Antioch, in Syria,	420
ditto to Byzantium, now Constantinople, in Europe,	1000
ditto to Greece,	1500
ditto to city of Rome, in Italy,	2500

* Several of the modern cities in the northern part of Mesopotamia possess considerable interest. *Mosul* is chiefly noted as lying on the bank of the Tigris, opposite the ruins of ancient Nineveh. It is so near the level of the river, that its streets are often flooded. The people are a mixture of Christians, Jews, Arabs, Turks, and Koords. The population is about 35,000. The houses are supposed to be in part built of the ruins of Nineveh. The walls of the city are in a decaying state. The mosques, coffee-houses, khans and bazars possess some beauty of architecture. The Greek Christians have nine churches, and there is a Dominican convent. The trade of the place was formerly considerable, but it has now declined. *Mosul* is under a separate pacha or governor, who exercises his authority with capricious despotism.

Orfa is one of the finest cities of this region; it is the ancient *Edessa*, and is supposed to be the *Ur* of the *Chaldees*, where Abraham dwelt before he removed to Haran. It stands on the slope of a hill, and is about four miles in circuit. The streets are narrow, and well paved. The houses are of stone, and well built. On the banks of a small lake, at one extremity of the city, is the *Mosque of Abraham*, the most splendid edifice of the kind in Asiatic Turkey. Every place of consequence in the city bears some relation to the name of the great father of the Jewish nation. The inhabitants of *Orfa* are well bred and polite, and the city is regarded as the most agreeable residence in the Turkish dominions.

Mardin is situated on a rocky precipice, like a castle. *Diarbekir*, the ancient *Amida*, is the seat of the pachalic for the surrounding country. It has 60,000 inhabitants, and carries on a considerable trade.



CHAPTER XXXVIII.

2221 to 2000 B.C.

Antiquity of Assyria—Tower of Babel—Dispersion of the People—Nimrod—Ninus—Semiramis.

ASSYRIA appears to have been one of the earliest settled countries in the world; and according to all historical records, it was the seat of one of the most ancient monarchies. It therefore claims an early notice from the historian, as being connected with the origin of government, arts, and civilization.

Yet, however distinguished for its antiquity, and the power to which it attained, we can give no certain information with regard to the primitive history of Assyria. The early annalists were deeply infected with superstition and the love of fable. The records of the empire, if any existed possessing the character of authenticity, have long since perished in the wrecks of time; and the preposterous vanity of the Greeks, in neglecting the history of foreign nations, or relying upon their own fanciful historians in preference to better attested documents, has involved this subject in hopeless obscurity.

The Greek writers inform us that the early Assyrian history consisted, of little more than traditions of the heroes and heroines who, at some early but uncertain period, founded a kingdom in the countries bordering on the Tigris and Euphrates. These traditions are said to have been marked by no chronological data, but to have exhibited the usual features of oriental exaggeration. The Assyrian history contained in the Mosaic writings is that of a distinct nation of conquerors, who founded an empire. This history, however, is confined to incidental notices of the wars between the Assyrians and the Hebrews. The Greek historian, Herodotus, dwells briefly on the subject of the Assyrians, but his narrative, as far as it goes, confirms the scriptural account. All the histories, however, of these early times, are so obscure, and the statements they contain so contradictory to each other in many material points, that it is impossible to construct a narrative on this subject which can

be pronounced certain and incontestable. It has been generally assumed as a safe conjecture, that the empire of Assyria was as ancient as the city of Babylon. We are informed by Callisthenes, a Greek philosopher, who accompanied Alexander the Great in his career of conquest in the East, that the Babylonians reckoned 1903 years from the foundation of their city to its capture by Alexander. This would fix the beginning of Assyria* at the year of the world 1770, or only 114 years after Noah's flood, according to Usher's Chronology.

Assyria was, undoubtedly, the first great empire founded after the deluge. When the waters subsided, we are told that the ark rested on the mountains of Ararat. These are in Armenia, a country bordering on that region where the Assyrian empire afterwards arose. The sacred historian gives us few particulars of the migrations of the human race after Noah and his family left the ark. One body of them journeyed east to the land of Shinar, which is supposed to be Chaldea. Here they undertook a singular project,—that of building a city and a tower "whose top might reach to heaven." Various motives have been assigned for this enterprise. Some have explained it by the fears of another deluge. Others imagine it was intended as a landmark, or object to be seen at a distance; that when the people wandered hither and thither with their flocks, the tower might be visible as a common point of union. Others look upon it as an indication of extravagant ambition and appetite for celebrity, which, if unchecked, might have led to the most criminal excesses. On this point, however, we can offer little except conjecture. The only distinct information we have in relation to it, is, that the design was displeasing to the Almighty, and to prevent

* The founding of the Assyrian empire is usually fixed at 2221 B. C., only 127 years after the deluge. The ancient histories represent that at this time there were numerous and populous nations, and in a very short period after, armies amounting to hundreds of thousands of men were brought into the field. Cities also were built, of vast extent and astonishing magnificence. These facts lead to the belief that Usher's Chronology is defective, and that a much longer space of time elapsed between the founding of Assyria and the Deluge than is usually reckoned. The opinion is gaining ground, that Hail's Chronology is more nearly accurate than that of Usher. See note page 23.

its completion, he "confounded their speech, so that they left off to build the city," and were dispersed over the face of the earth. In commemoration of this remarkable event, the place was called Babel, or Confusion. It is supposed that Babylon was afterwards built upon this spot.

Many traditions of the eastern world referred to this striking catastrophe. Josephus quotes one of the ancient Sibyls as having declared that mankind once spoke a common language, but having built a tower immensely high, as if with the intention of scaling heaven, the gods sent a wind and overthrew it, giving each man a new tongue; and from this Babylon derives its name. Abydenus, a Chaldean historian, makes a similar statement, and, to fix the date of this occurrence, he says, "Then began the war between Saturn and Titan." There can be little question, that, by divesting history of its poetical decorations, the celebrated fable of the war of the giants against heaven, originated in this event.

Whatever opinion we may form respecting this subject, we may very reasonably ascribe the origin of the Assyrian empire to Ashur, who, according to the Mosaic record, went out of the land of Shinar, after the confusion of Babel, and built Nineveh, and other cities. The reign of Ashur is not marked with any other striking event. After him, Nimrod is mentioned as a ruler of great ambition and enterprise. He is said to have been "a mighty hunter before the Lord!" which probably refers to his love of conquest and dominion. Nimrod is, perhaps, the same with Belus or Baal, afterwards worshipped as a god. The city of Babylon is mentioned as being the capital of a kingdom in the reign of Ninus, the son of Nimrod, though some writers regard these two persons as the same. All this portion of Assyrian history is involved in a confusion which no conjectures can reduce to order. We shall only endeavor to produce as clear a narrative as the materials will admit.*

One of the first measures of Ninus, we are informed, was to enter into a league with the King of Arabia, by whose assistance his magnificent schemes of conquest were, to a great degree, accomplished. Their united forces overran a vast extent of country, from Egypt to India and Bactriana. The King of Babylon was made prisoner by Ninus, and put to the sword, with his children. He also conquered Armenia and Media, putting to death all the royal family of the latter kingdom. On his return from these conquests, we are told he established his court at Nineveh, and adorned the city with magnificent buildings. It is stated, both by sacred and profane writers, to have been at this time of great magnitude and splendor. "His design," says the Greek historian Diodorus, "was to make Nineveh the largest and noblest city in the world, and to put it out of the power of those who came after him ever to build, or hope to build, such another."

Ninus, having enlarged, fortified, and embellished his capital to a wonderful extent, assembled an immense army for a campaign against the Bactrians. If we may believe Ctesias, a Greek, who wrote a history of Assyria and Persia, this army consisted of 1,700,000 foot, 200,000 horse, and 16,000 war chariots, armed with scythes. All this is, doubtless, an exaggeration. Ninus captured a great number of

cities, and at length laid siege to Bactria, the capital of Bactriana. Here he would probably have miscarried in his attempt, but for the extraordinary assistance which he received from Semiramis, the wife of one of his chief officers, and one of the most remarkable women of whom history has made mention.

CHAPTER XXXIX.

2000 B.C.

Reign of Semiramis.

SEMIRAMIS has been regarded by some persons as a fabulous being; yet the particulars of her life are related with a degree of minuteness altogether inconsistent with a supposition of this kind. Fable, however, is very liberally mixed up with her true history. We are told she was descended from the goddess Daceto, to whom a temple was erected near Askelon, in Syria. This goddess, according to the legend, attempting to drown herself by jumping into a lake, was instantly changed into a fish. Her child was preserved by a flock of doves, who nourished her with their milk, and sheltered her from the weather by their wings. The birds then fed her with cheese, which they stole from the neighboring shepherds. These persons discovered the little infant, and she was adopted by the king's principal shepherd, whose name was Simma. The name of Semiramis was given to the foundling, the word signifying, in Syriac, doves or pigeons. We have recited this legend to show how close a resemblance it bears, in some material points, to the story of Romulus and Remus. The fable of Semiramis, however, is much the more ancient of the two.

According to all the traditions, Semiramis was distinguished by great talent, and the most captivating beauty. Menon, a principal person in the household of the King of Assyria, having been commissioned to inspect the royal flocks and herds, saw Semiramis at the house of Simma, and persuaded her to accompany him to Nineveh, where she became his wife. She is said to have possessed, a complete influence over her husband, whose power and celebrity were increased by the wise and prudent counsels of his wife.

At the siege of Bactria, Semiramis resorted to the camp at the call of her husband. She pointed out the errors of the king in attacking the wrong parts of the enemy's works, and offered to lead herself a body of soldiers to the assault of the citadel. This was done; the citadel was captured, and the king became master of Bactria. The extraordinary exploits of Semiramis caused Ninus to entertain a wish to possess her as a wife. He entreated her husband to relinquish her, but without effect. The king, enraged at his obstinacy, persecuted him so cruelly that the unfortunate man committed suicide. Semiramis, in consequence, became Queen of Assyria. The date of these events is uncertain, and varies according to different authors, from 2100 to 1200 B.C.

According to some accounts, Ninus was assassinated by his new queen; but others state that he died peacefully, after the birth of a son, named Ninyas. Semiramis became regent of the empire during the minority of her son. She determined to commence her administration by some mighty undertaking, that should

* See history of Babylonia, at p. 74.

transmit her name to succeeding generations, and cause mankind to forget the obscurity of her birth. Collecting, therefore, out of the numerous provinces of the empire, no less than two millions of men, she undertook the building of Babylon,* a city whose magnitude and splendor have excited the astonishment of all subsequent times. The natural propensity of mankind, especially in a remote and superstitious age, ought certainly to induce us to receive with considerable abatement the high-wrought descriptions of ancient writers. But in the case of Babylon, of which we shall hereafter give an account, there is good evidence that the marvellous tales of antiquity did not exceed the truth.

CHAPTER XL.

2000 B. C.

Conquests and Death of Semiramis.

ALTHOUGH the building and ornamenting of so stupendous a city as Babylon might seem a sufficient work for a whole life, yet we are told that Semiramis also built several considerable cities along the banks of the Tigris. But peaceful and laborious occupations did not furnish sufficient scope for the restless and boundless ambition of this extraordinary female. She assembled a numerous army, and marched into Media. Along her route she caused to be constructed many beautiful gardens, adorned with statues and other monuments, to perpetuate her memory. From Media she extended her progress into Persia, everywhere erecting palaces, founding cities and towns, and levelling hills that obstructed the roads. From Asia she is said to have marched into Egypt and the sandy desert of Libya. Her curiosity induced her to visit the celebrated temple of Jupiter Ammon, to inquire of the oracle of that place how long she had to live. The answer was, that she should die when her son Ninyas conspired against her life, and enjoy divine honors after her death.

On her return to Babylon, new projects inflamed her ambition, and she hastened to carry them into execution. She had received information of the immense wealth and boundless fertility of India, and she determined to attempt the conquest of that country. An army was collected out of all the provinces of the empire. Shipwrights from Phœnicia, Syria, and Cyprus were employed to construct the frame-work of vessels, which she proposed to transport over land, in order to cross the broad stream of the Indus. Having understood that the Hindoos relied chiefly upon their elephants in battle, she determined to produce an imitation of these animals. She accordingly ordered 300,000 oxen to be slaughtered, and their hides to be stuffed, and placed on the backs of camels, so as to make them equal in size to elephants. With these she hoped to throw terror into the ranks of her enemies.

Such mighty preparations could not long remain concealed from the Indian king, and this monarch, named Stabrobates, assembled an army to meet the invader. A navy of 4,000 bamboo boats was also

equipped for his service on the river. Some negotiations preceded the breaking out of hostilities, but the arrogance of Semiramis prevented all peaceable accommodation. She advanced with her prodigious army to the Indus, and attempted a passage with her boats. The two fleets encountered each other with great alacrity, and the victory was for some time uncertain. At length, Semiramis rushed into the thickest of the fight, and turned the tide of success against the Hindoos. A thousand of their boats were sunk, and an immense number of prisoners taken.

Semiramis now pressed forward into the Indian territory, in pursuit of her fugitive enemies. According to some accounts, the retreat of the Hindoos was a stratagem to draw the Assyrian army into ambushes. The counterfeit elephants at first terrified the enemy, but their fears were soon dissipated by some Assyrian deserters, who gave them information of the deception. The Hindoos, therefore, faced their foe, and a second battle ensued. Some advantage was at first gained by the Assyrians, but the Hindoos soon rallied, and supported by their elephants, advanced to the conflict with great courage and regularity. The counterfeit elephants proved not only useless, but embarrassing, and contributed to a speedy and most disastrous defeat.

The two leaders of the respective armies now met in single combat. The king wounded Semiramis, who, finding the battle irretrievably lost, fled from the field, and re-passed the river amid a crowd of fugitives, where she had so lately passed into her enemy's country amid shouts of triumph. With the loss of two thirds of her immense army, she retreated homeward, this being the last of all her mighty undertakings.

Thus ended the glory of Semiramis, and, shortly afterwards, her life. Having discovered a conspiracy in the palace against her, she voluntarily resigned the sceptre to her son Ninyas, and withdrew into retirement. She died at the age of sixty-two, having reigned forty-two years over a great part of Asia. It was believed that she left this world in the form of a dove, in consequence of which the Assyrians afterwards paid divine honors to this bird.

The life of this queen must be regarded as one of the most uncertain parts of history. The extraordinary actions ascribed to her seem incompatible with the state of military science at that time. It is not improbable that the Greek historians may have blended into one narrative the actions of many of the Assyrian sovereigns, and invested a single reign with the splendor and glory which, in fact, ought to be distributed over a much wider field of history. This may have been done partly from ignorance and misconception, and partly from a love of the marvellous. The real Semiramis, however, was evidently a woman of masculine mind and wonderful force of character. Valerius Maximus states that her very presence was sufficient to quell sedition in the multitude. One day, it is said, while she was engaged in dressing, she received information of a tumult in the city. Upon this, she sallied forth, with her head half dressed, and in that condition harangued the populace, completely tranquillizing and dispersing them. A statue was erected in commemoration of this singular achievement, representing the queen in the attitude and habit in which she addressed the multitude.

* Such is the account; but it is more probable that she only undertook to enlarge and beautify Babylon, which must have been built some centuries before. See p. 75.

CHAPTER XLI.

2000 to 876 B. C.

Ninyas—Sardanapalus—End of the First Assyrian Empire—Its Dismemberment.

NINYAS succeeded his mother Semiramis, and when seated on the throne abandoned himself to slothful inactivity and luxury. In order to indulge his taste unmolested by public affairs, he withdrew from the sight of his subjects, and shut himself up in his palace with the eunuchs and females with which the royal dwelling abounded. His army was disbanded at the end of every year, and replaced by a new one, which required a considerable time for its organization. By this arrangement he hoped to prevent all conspiracies against his person. His inglorious life was followed by an unlamented death. His successors, during a long period of twelve hundred years, comprising thirty reigns, so closely imitated his example, that their history is buried in total obscurity, and we have no one recorded event to mark the annals of the time. This seems incredible, but it is so related to us by the ancient writers.

The last of this race of princes was Sardanapalus, who acceded to the throne about 900 B. C. His character exhibits a perfect specimen of sloth, degeneracy, and vice. Like his inglorious predecessor, the first of this effeminate dynasty, he secluded himself in his palace, assumed the dress of a woman, imitated the voice and actions of a female, painted his face, handled the distaff, &c., and abandoned himself to every degree of folly and depravity, till his actions became the disgrace and scandal of the whole empire. This conduct excited the indignation of Arbaces, the governor of Media, and he resolved to vindicate the honor of the nation by overthrowing the government of this contemptible despot. For this purpose, he entered into a confederacy with Belesis, the viceroy of Babylon, to dethrone Sardanapalus. They stirred up the Medes, Persians, and Babylonians, to revolt, and brought the King of Arabia into the scheme. By these means, they were enabled to gain the control of the army, and immediately raised the standard of rebellion.

Sardanapalus was suddenly roused from his voluptuous dreams. Inspired by this desperate emergency, he raised all the forces that remained faithful to him, and boldly encountered his rebel subjects. He was victorious in three successive battles, and offered a reward of two hundred talents of gold to any one who would kill Arbaces or Belesis—and twice that sum to whoever would capture either of them alive. But these offers were in vain. Belesis, who was a Chaldean priest, and a great astrologer, consulted the stars every night, as we are told, and after the third battle solemnly assured his troops that the heavens would now be propitious to their arms. Sardanapalus, in the mean time, confident of final success, was occupied in arranging a sacrifice and festival, to be celebrated by his army after the total destruction of their enemies.

To such an extent had his confidence prevail, that he thought it unnecessary to take the field again in person, but intrusted the command of the army to his brother-in-law, and shut himself up in his palace, at Nineveh, where, it appears, he held his court. The rebels attacked the city, and destroyed the greater part of his army. Sardanapalus was then closely

besieged, but he kept his hopes alive by the remembrance of an ancient prediction that "Nineveh could never be taken till the river became her enemy." The city being abundantly supplied with provisions, the confederated forces remained two years before the walls, without compelling the inhabitants to surrender. But at length the Tigris, being swelled by an unusual inundation, threw down more than two miles of the wall; the besiegers entered by this breach, and made themselves masters of the city. Sardanapalus at once comprehended his danger, and his last hope being thus extinguished, he fled into his palace, determined to die in a manner suitable to a great monarch. He ordered a vast funeral pile to be reared in the court of the palace, and on this he placed all his most valuable treasures, amounting to an almost incredible sum. Upon these he caused to be seated his eunuchs, his wives, and his household attendants; then taking his place among them, he set fire to the pile, and perished with all the rest, amid the conflagration.

This monarch is said to have ordered two lines to be engraved upon his monument, purporting that he had taken with him all he had enjoyed, leaving the rest behind; an epitaph, as Aristotle justly observes, fit for a swine. Plutarch mentions a statue of Sardanapalus, representing him in the posture of a dancer, with an inscription, supposed to be addressed by the king to the spectator, in these words: "Eat, drink, and be merry; everything else is nothing."

With Sardanapalus ended the first Assyrian monarchy. The government of the empire was broken up, and the conquerors are said to have completely destroyed Nineveh. If this be true, it must have been rebuilt, for it was afterwards a great city.

We cannot specify dates with any assurance, in this early part of our history, as the most learned and accurate writers differ very widely in their chronology of the events above related. The duration of the Assyrian empire, according to Herodotus, who is followed by the critical Usher, was only 520 years. On the other hand, the Greek historians, Ctesias and Diodorus, and the Latin Trogus Pompeius, who are followed by a great number of modern authors, allow 1450 years for the duration of this empire. The date of its conclusion is more certain than that of its commencement. It is commonly fixed about 876 B. C.; some writers make it 888, and others 821 B. C.

Out of the ruins of this vast empire were formed three considerable kingdoms;—that of the Medes, under Arbaces, the principal head of the conspiracy; that of Babylonia, or the Assyrians of Babylon, under Belesis; and that of the Assyrians of Nineveh, which, at no distant day, we find under the dominion of *Pul*, or *Phul*. Of the latter, which is called the *Second Assyrian Kingdom*, we shall now give a brief sketch, remarking by the way, that there is great confusion in this portion of history. We can do no more than give what seems to us the most probable view.*

* The history of the Assyrian empire is one of the most obscure portions of ancient biblical literature; and the manner in which it has been hitherto treated has not contributed in any measure to dispel the darkness. In the want of all native histories, the only original sources from which the fragments of the earlier history of this country can be drawn are the Old Testament, Herodotus, and Ctesias. These sources are all evidently independent of each other, but the accounts derived from them are so far from constituting an harmonious whole, that they are in the chief points entirely discordant. Indeed, the two Greek historians are so much at variance with the biblical writers, and also with themselves, especially with regard to the origin and elevation of the Assyrian and Median empires, that most critics have assumed a *double Assyrian dy-*

CHAPTER XLII.

876 to 606 B.C.

The Second Assyrian Kingdom.

EXCEPT a very general sketch of the foundation of the Assyrian empire, the Bible furnishes us nothing of its history, till the time of *Pul*, who is the first Assyrian king mentioned in the sacred writings. The preceding particulars are chiefly drawn from the Greek writers; but now we come to the *Second Assyrian Empire*, whose history touches upon that of the Israelites, and the accounts of the latter, incidentally noticing the former, give us the materials for a reliable and consistent narrative.

Before we proceed further, it may be well to cast a glance at the surrounding nations, especially those which, about this time, begin to figure in the Assyrian annals. To the west, and nearly contiguous to Assyria, lay the land of Canaan; but the glorious days of David and Solomon were passed, and the Hebrew nation was divided into two kingdoms; that of *Judah*, of which Jerusalem was the capital, and that of *Israel*, of which Samaria was the capital. North of these territories were the flourishing commercial cities of Phœnicia, — Tyre and Sidon; and in the immediate vicinity was the populous kingdom of Syria, Damascus, the metropolis being one of the great centres of Asiatic commerce. Asia Minor was thickly peopled, and several considerable kingdoms were flourishing there. To the north of Assyria was Armenia, already a populous country, and beyond were the extensive regions of the fierce and barbarous Scythians. To the east of Assyria were the territories of Media and Persia, and still further, India and China, with many intermediate territories, all of which were, at this period, more or less thickly inhabited.

While such was the condition of the nations in the central and southern portions of Asia, Egypt was in the height of its power, and even surpassed Assyria in learning and the arts. Carthage had begun its maritime career, and carried its navigation, by way of the Straits of Gibraltar, into the Atlantic. In Europe, Greece was advancing towards the brightest era of its existence; and Rome, the future queen of the world, was raising its walls along the banks of the Tiber. Such was the course of events during the period of somewhat more than two centuries, in which the second Assyrian empire flourished. We now return to the thread of our narrative.

How long a time elapsed between the overthrow of Sardanapalus and the accession of Pul seems uncertain. Whether Arbaces* reigned for a time over the new kingdom of Assyria, which had been mainly founded by him, or whether his sovereignty was re-

stricted to Media, cannot be determined. All we can affirm with certainty is, that within about a century after the overthrow of ancient Assyria, Pul appears seated on the throne of the new kingdom as an independent sovereign, and qualified, not merely to sustain his position, but to extend his dominions by conquest. It seems that Menahem, having taken forcible possession of the throne of the kingdom of Israel, attended by the murder of Shallum, his country was invaded by the Assyrian king, at the head of a large army. The usurper averted the threatened blow, by presenting his enemy with a thousand talents of silver. In consideration of this tribute, he was confirmed in his throne, and received a promise of the protection of the Assyrian monarch. Pul returned to Nineveh, his capital, not only having made the kingdom of Israel tributary, but having also received the homage of several other nations in his march. This was a period of great extension of the new empire of Assyria; and here was the beginning of the miseries inflicted upon the Israelites by the Assyrian sovereigns.

From the earliest periods of history, it appears that captives taken in war were considered as lawful plunder, to be used for the benefit, or even the caprice, of the captors. They were often killed or tortured in revenge of resistance they had made to their conquerors, or for the amusement which their cries and agonies afforded. Some had their tongues cut out, and thus made mutes, were employed as servants; others were maimed, and accordingly a supply of eunuchs for the palace was obtained; others still had their eyes put out, and were left to their fate; often a whole tribe or nation was transplanted to another country — their towns and cities being laid waste and desolate. Kings, princes and nobles, decorated the triumphal processions of conquerors.

These customs, with slight modifications, were common as well among the Assyrians, as the ancient Jews, Egyptians and Greeks. During the second period of Assyrian history, the people of the two kingdoms of the Hebrews — Judah and Israel — suffered from successive conquests and captivities, which will be duly noticed in the history of that people.

It is evident from these facts, that in the remote ages of which we write, the claims of humanity, so familiar now, were unknown, or at least unacknowledged. That golden rule which makes every human being our neighbor, and institutes an equality of rights between man and man, had not been promulgated. The history of the good Samaritan had not yet been placed before the world, as an authoritative example. Although mankind have had the advantage of these lights for eighteen centuries, there are still many lingering traces of that ancient barbarism which deemed it lawful for one race to reduce another to captivity, and to use the captive as convenience might suggest. So slow and difficult is the march of true civilization!

Pul was succeeded, 747 B. C., by his eldest son, *Tiglath Pileser*, on the throne of Assyria; at the same time, his younger son, *Nabonassar*, became King of Babylon, which, at this period, it seems, was subject to Assyria, or, at least, tributary to it. Tiglath Pileser greatly extended the boundaries of his kingdom, by various conquests. He marched against Syria, took its capital, Damascus, and killed Rezin, the king. The kingdom of Damascus, or Syria, was terminated, and the people transferred to Kir, in Media.

nasty. The first closed by Sardanapalus, about 688 B. C., and followed by Arbaces and the second commencing about 590 or 775 B. C., and subsisting along with the Median race. But as Ctesias and Herodotus both profess to have drawn from original sources, and yet differ from each other in important particulars, as much as if they were speaking of different states; and as there is no ground whatever for distrusting the accounts contained in the Old Testament, it would seem preferable, on every critical, as well as other ground, to make the biblical accounts the foundation of the Assyrian history. — *Robinson's Notes to Calmet's Dictionary.*

* Some authors suppose that Assyria continued still to be a great empire, of which Media and Babylonia were provinces. In this view, Arbaces is represented as King of Assyria, and Belesis, governor of Babylonia, not an independent sovereign. The successor of Arbaces was *Mandaucen*, supposed to be the same as *Pul*, above noticed.

During this reign, the King of Judah was obliged to pay heavy tribute and formally acknowledge himself a vassal of the Assyrian empire.

Salmanezzer, called *Enemesser* in the book of Tobit, succeeded Tiglath Pileser, about 725 B. C. He marched against Hosea, the King of Israel, who had sought to throw off the Assyrian yoke, and to aid in this object, had formed an alliance with the King of Egypt. The immense army of the Assyrians, however, soon overran the country of the Israelites, and Hosea was obliged to shut himself up in his capital of Samaria. Here, for three years, he made a valorous defence; but at last he was taken, put in irons, and kept in prison during the rest of his life. His efforts to liberate his country not only proved vain, but resulted in its ruin. The people of the ten tribes were carried into captivity, and here history loses sight of them forever. Hosea was the last sovereign of Israel; and this kingdom, which had existed distinct from Judah for 250 years, was thus finally terminated. The latter endured for a century and a half, when it fell a prey to Nebuchadnezzar.

Salmanezzer, after the conquest of Israel, subdued the cities of Phœnicia, with the exception of Tyre, which he was unable to capture, though he besieged it for five years. He was succeeded by *Senacherib*, in 714 B. C. This monarch marched against Hezekiah, King of Judah, who had refused to pay the stipulated tribute. Encouraged by the prophet Isaiah, Hezekiah refused to deliver up Jerusalem. In the mean time, the armies of Egypt and Ethiopia were coming against Senacherib. The latter marched to meet them, and gave them battle. He defeated their armies, and pursued them into their own countries, which he ravaged and despoiled, bearing away immense treasures. Returning victorious, he again marched upon Jerusalem. In his extremity, Hezekiah entreated the Lord, and an answer was returned by the prophet Isaiah: "The King of Assyria shall not come into this city, nor shoot an arrow there, nor come before it with shield, nor raise a bank against it. By the way that he came, by the same shall he return." And such was the event. That very night, the camp of Senacherib was smitten with pestilence, and 185,000 of his men perished.

"The Assyrian came down like the wolf on the fold,
And his cohorts were gleaming in purple and gold;
And the sheen of their spears was like stars on the sea,
When the blue wave rolls nightly on deep Galilee.

"Like the leaves of the forest when summer is green,
That host with their banners at sunset were seen;
Like the leaves of the forest when autumn hath blown,
That host on the morrow lay withered and strown!

"For the Angel of Death spread his wings on the blast,
And breathed in the face of the foe as he passed;
And the eyes of the sleeping waxed dead, and chill,
And their hearts but once heaved, and forever grew still!

"And there lay the steed with his nostril all wide,
But through it there rolled not the breath of his pride;
And the foam of his gasping lay white on the turf,
And cold as the spray of the rock-beating surf.

"And there lay the rider, distorted and pale,
With the dew on his brow and the rust on his mail;
And the tents were all silent, the banners alone,
The lances uplited, the trumpet unblown."

Senacherib returned to Jerusalem; but, like a conqueror of modern times,—whose army perished in the snows of Russia—thus furnishing a striking parallel to the destinies of the Assyrian hosts,—he was not softened by misfortune. On the contrary, he seemed filled with spite and revenge, which he wreaked on his subjects, and especially on the captive Jews and Israelites, whom he wantonly caused to be slaughtered. At last, he was killed by two of his sons, before the altar of the god Nisroch, at which he was kneeling.

Esarhaddon, another son of Senacherib, succeeded him in 710 B. C. The Medes and Babylonians, who, it appears, had become tributary to Assyria took advantage of the weakened state of the Assyrians, caused by the misfortunes of Senacherib, to assert their independence. The new king made war on both; he was unsuccessful against Media, but he compelled Babylon to acknowledge his supremacy. He conquered Syria, and reduced Judah, whose king, Manasseh, he carried in chains to Babylon, where he now held his court. After a successful reign of forty-three years, he was succeeded by *Saosducheus*, 667 B. C.

This king was followed by his son *Chuplidan*, the *Nabuchodonosor* of the book of Judith, 647 B. C. He was ambitious and warlike; and raising a large army, he marched against the Medes. He defeated them in battle, and taking their fugitive king, Phmortes,—the *Arphaxad* of Scripture,—he shamefully put him to death. Returning to Nineveh, now the capital, and in all its glory, he feasted his victorious troops for one hundred and twenty days. He next sent his general, Holofernes, to punish the tributary states who had refused to aid in his expedition against Media. Having partly fulfilled his mission, Holofernes proceeded against the Jews; and having invested the town of Bethulia, he perished by the hand of Judith, who had devoted herself to the salvation of her country. The Assyrian troops fled in dismay, being pursued by their enemies with great slaughter.

This monarch was succeeded by *Sarac*, 636 B. C. He was a weak prince, and this circumstance seems to have suggested to Nabopolassar, the ambitious governor of Babylon, the scheme which followed. He united with Cyaxares the Mede, who, in revenge for his father's death, had made war on the Assyrians, and defeated their army in a pitched battle. The combined Medes and Babylonians now besieged Nineveh, but their designs were interrupted by an inroad of the Scythians into Media. After a long struggle, in which these people were nearly annihilated, Sarac returned to the attack on Nineveh, and by the aid of the Babylonian king, it was burned and razed to the ground, 606 B. C. Thus the second Assyrian kingdom perished, and the mighty drama of its kings and its princes was closed forever.

The destruction of Nineveh was fatal and final. Two centuries after, the people around could not tell the site of the city. The country is now inhabited by barbarous bands of Arabs and Chaldeans, who plunder each other, and are plundered by their chiefs in turn. For twenty-five hundred years the wrecks of the ancient city have been buried in accumulating rubbish, affording a ghastly spectacle of ruin and desolation. Recent excavations have happily brought to light some interesting vestiges of the ancient palaces, of which we shall give an account in a subsequent chapter.

Babylonia, or Chaldea.



CHAPTER XLIII.

876 to 538 B. C.

Belesis—Nebuchadnezzar—Belshazzar—End of the Babylonian Empire.

BABYLONIA, which we have already described as lying on both sides of the Euphrates towards its mouth, was also called *Chaldea*. In this territory was the plain of Shinar, and here, at a very early date, was a population sufficient to undertake the building of Babel. It is probable, therefore, that even before the founding of the Assyrian empire by Ashur—who went thither after the confusion of tongues—there was an established government in Babylonia, founded by Nimrod, the mighty hunter of Scripture. Hence, some authors suppose that a kingdom originated here as early as 2236 B. C. It is also conjectured that Babylon, its capital, was built upon the very spot where the tower of Babel was begun. It would appear that this country soon became subject to Assyria, and continuing to be a mere province of that kingdom, its fame was overshadowed and almost forgotten in the lapse of centuries. Nineveh surpassed even Babylon, until Semiramis rebuilt the latter on a scale of such grandeur and magnificence as to cast its former glory into the shade.

But the date at which the Babylonian Empire, generally recognized in history, began its career is that of 876 B. C., when *Belesis*, who had assisted in the overthrow of Assyria, took this portion of its territory as his share of the plunder. Whether he was an independent sovereign, or tributary to Arbaces as chief ruler of the several portions of the dismembered Assyrian empire, is matter of doubt. After the lapse of more than a century we find *Nabonassar* upon the throne. During his reign, an exact method of reckoning time was introduced, by adopting the Egyptian solar year; and its starting point, —767 B. C.,—is known as the *Era of Nabonassar*. The three

immediate successors of this king performed no actions worthy of record. *Merodach Baladin*, who came to the throne 721 B. C., is mentioned in the Bible as having written letters to Hezekiah, King of Judah, congratulating him on his recovery from illness.

Omitting the names of several kings, we come to *Nabopolassar*, whose reign began about 626 B. C. He was an ambitious monarch, and extended his dominions to the shores of the Mediterranean. He united with the King of Media against Assyria, and that empire was overthrown,—its ancient capital, Nineveh, being utterly destroyed.

Pharaoh Necho, King of Egypt, took advantage of some civil dissensions in Babylonia, to invade the kingdom. He induced the governors of Phœnicia and Cœlo-Syria to revolt, but Nabopolassar made vigorous endeavors to regain his authority in these countries. In this enterprize, he was materially assisted by his son Nebuchadnezzar, who subsequently raised the monarchy to the highest pitch of greatness. He gained a brilliant victory over the Egyptian king at Carchemish, and was about to follow up his success by invading Egypt, when he was recalled to Babylon by his father's death, whom he succeeded 604 B. C.

Nebuchadnezzar conquered the kingdom of Judah, and carried several of its princes away to Babylon as prisoners, or hostages. Among these was the prophet Daniel. Soon after this event, a horde of Tartars from the north, who were then known by the name of Scythians, invaded the Babylonian territories, and the Jews embraced this opportunity of asserting their independence. Nebuchadnezzar marched against them with an overwhelming force. Jerusalem was taken and plundered; its king slain, his son sent a prisoner to Babylon, and a tributary king appointed by the conqueror.

The Jews again revolted, relying on the promised aid of the Egyptians, but were once more subdued, and treated with barbarous cruelty. Their city was made desolate, their lands laid waste, and the greater part

of the inhabitants were carried into captivity. Nebuchadnezzar then pursued his career of conquest into Phœnicia, which he completely subdued; after which, he invaded Egypt, and ravaged all the northern part of that country. On his return from this expedition, he erected a golden statue in the plain of Dura, commanding all his subjects to fall down and worship it.—as we are informed in the book of the prophet Daniel.

Towards the close of his reign, Nebuchadnezzar was punished for his impiety by a fit of madness, and the sacred writer informs us that under this infliction he “did eat grass as an ox, and his body was wet with the dews of heaven till his hairs were grown like eagles’ feathers, and his nails like birds’ claws.” He was succeeded on the throne, 561 B. C., by the prince named in Scripture *Evil Merodach*, and who was shortly afterwards murdered by his brother-in-law, *Neriglissar*. The young prince Belshazzar was saved from the attempts of the conspirators, and continued several years in obscurity, but at length he was placed on the throne of his father.

There is much confusion in this part of Babylonian history, and we should in vain attempt to construct any clear and connected narrative of the events, for many years. It is said that during the youth of Belshazzar, the administration of the kingdom was confided to Queen Nitocris. She was a woman of talent and enterprise, and put a finishing hand to many great public works which had been begun by Nebuchadnezzar. The great bridge across the Euphrates, in the centre of Babylon, and the tunnel under the river, are enumerated among the works of her reign. This last undertaking was accomplished by turning the waters of the river into a new channel, during the progress of the work, by means of an artificial lake and canal. This celebrated queen was daughter of Nebuchadnezzar, and mother of Belshazzar. She was buried in a wall over one of the hundred gateways of Babylon.

When Belshazzar assumed the reins of government, he deserted the prudent line of policy by which Nitocris had delayed the downfall of the tottering empire. He abandoned himself to licentious pleasures, and provoked the hostilities of the warlike Medes. In the progress of this war, Babylon was besieged by Cyaxares, otherwise called Darius, King of the Medes, joined by Cyrus, his nephew, who was King of Persia. The latter had already signaled himself as a warrior, and he advanced against the Babylonians with a large army, and all the pomp of a conqueror. In the siege which followed, he seems to have had the chief command.

Belshazzar, confiding in the strength of the walls of Babylon, laughed his enemies to scorn; and while they were still urging the attack, the infatuated monarch made a great feast in honor of the success which he expected in driving the assailants from the city. Cyrus, learning this, took advantage of the folly and self-confidence of the Babylonians. He sent a body of men to open the canal leading to the lake which had been dug by Nitocris, and gave orders to his army, as soon as the water should be drawn from the bed of the river into this lake, to march into the city under the walls, through the deserted channel.

In the height of their midnight feast, the Babylonian revellers were astounded by the supernatural hand-writing on the wall, described by the prophet Daniel, which announced the impending destruction of the empire: *Thou hast been weighed in the balance*

and found wanting! The enemy entered the city, and guided by the lights that gleamed from the chambers of revelry, penetrated into the very heart of Babylon, and attacked the guards before the palace. The guests within, startled by the clash of arms, flung the gates open to learn the cause of the tumult, and thus gave admission to the enemy. Belshazzar, in this hour of despair, behaved in a manner suited to his lofty station and illustrious descent. He drew his sword, and at the head of a few friends, attempted to drive back the enemy. But his endeavors were vain; overpowered by numbers, he was slain in his own hall, B. C. 536. With Belshazzar fell the Babylonian empire, and Darius the Mede became its ruler for a short space, when Cyrus succeeded him.

CHAPTER XLIV.

General Views—Trade and Commerce of the Assyrians and Babylonians.

FROM the preceding sketch, it appears that, although Assyria and Babylonia originated as distinct monarchies, yet, at an early date, they were blended in one kingdom, and at different periods were under one government. Lying contiguous to each other, the climate of both was nearly the same, and therefore we may regard them as one people, in a general view of their character and institutions. It is proper, however, to make a distinction between the two eras of their civilization, corresponding to that of their history. The recent discoveries at Nineveh have not only served to confirm the opinion, now generally adopted, that there was a *first and second Assyrian empire*, but they have, at the same time, thrown great light upon the manners and customs of the more ancient periods of Assyrian history. We shall, accordingly, notice first the state of society in the latter period, when Babylon may be taken as the representative of Assyrian civilization, and afterwards give a sketch of society in the ancient empire, as exhibited by the vestiges of Nineveh, its metropolis.

During the reign of Nebuchadnezzar, and for a considerable period before and after, the city of Babylon appears to have been not only the seat of an imperial court, and a station for a vast garrison, but the emporium of an immense commerce. The Babylonians were both an ingenious and an industrious nation, and the clothes which they wore were the product of their own art and labor. They dressed in robes of fine linen, descending to their feet. Woolen tunics were also worn, and these were generally covered with a white cloak. Their heads were covered with turbans, or mitres of linen, finely plaited. The floors of their houses were covered with double and triple carpets, of the brightest colors; and the walls were hung with the beautiful cloths called *Sindones*, which the eastern kings esteemed so highly as to select them for their robes of state. The looms of Babylon, and of the neighboring town of Borsippa, which owed its prosperity to its manufactures, supplied the kingdom with the finest veils and hangings, together with various articles of dress and furniture composed of cotton, linen, or woollen.

In the numerous articles consumed by the Babylonians, we find a variety of commodities produced in countries far remote from their own. The vast quantities of spices and aromatics wasted in private luxury

or in the superstitious worship of their gods, appear to have been objects of greater expense to them than to any other people of antiquity. At the annual festival of Jupiter, twenty-five tons of frankincense were burned on his altar. Next to this article, the prodigious masses of gold employed in statues and other ornaments, excite our wonder. The Babylonians were also curious in their estimation of gems; every man of any consequence is said to have worn an engraved precious stone, which was used as a signet; the most common were the onyx, the sapphire, and the emerald. The people delighted also in perfumes, the use of which was universal.

The Babylonians carried on an extensive trade in the east with Persia and northern India. From these ports they obtained gold, precious stones, rich dyestuffs, and other valuable articles. From the countries now known as Candahar and Cashmere they procured fine wool, and the shawls which at the present day are so highly valued. From the Bactrian Desert, now called *Cobi*, they obtained emeralds, jasper, and other rare gems. The intercourse with these countries was maintained by caravans.

Babylon enjoyed also a large maritime commerce. Situated in the neighborhood of those great seas and rivers by which the inmost recesses of Asia are penetrated, this city possessed peculiar advantages for combining inland with maritime traffic. It was chiefly by the help of their commercial allies, the Phœnicians, that they were enabled to participate in the trade of the Indian Ocean. The Hebrew prophets speak of the Chaldeans, or Babylonians, as a people "whose cry is in the ships;" but it is hardly probable that they had a navy of their own, except upon the rivers. The Euphrates was navigable for boats more than three hundred miles. At two hundred miles above its mouth was the commercial town of Gerra, which was one of the great marts of Arabian and Indian merchandise, and a place of immense wealth. Its inhabitants rivalled the splendor of princes in their manner of living. Their houses shone with a profusion of gold and silver; the roofs and porticoes were crowned with vases, and studded with jewels; the halls were filled with sculptured tripods, and other household decorations, of which gold, ivory and gems, constituted the chief material.

The Babylonian trade in the Indian Ocean was carried on between the Persian Gulf and the western coast of India and the island of Ceylon. From these countries they imported timber of various kinds, sugar cane, spices, cinnamon, and pearls. At a very early period, they formed commercial establishments on the Bahrein Islands, in the Persian Gulf, where they obtained large quantities of the finest pearls. All along the shores of this gulf, pearl oysters are abundant. The cotton plantations on the above mentioned islands were extensive, and the article surpassed in fineness that of India.

Indian dogs were valued at an extravagant rate by the Babylonians. So high was the passion for this article of luxury carried among them, that whole provinces were exempted from every other tribute, that they might be enabled to defray the expense of maintaining these animals. They are said to have been a mongrel breed of dogs and tigers, participating in the qualities of both. Marco Polo, the Venetian traveller, found these animals existing in northern India, in the thirteenth century. He compares them in strength

and size to lions. For the purpose of hunting wild beasts, they must have been invaluable to the kings and satraps of the east, whose favorite recreation lay in the sports of the chase.

A brisk trade was also maintained by the Babylonians with the West, by means of caravans, which traversed the Syrian desert, and visited the Phœnician marts of commerce on the Mediterranean. Besides this route, another and a far longer line of communication existed, by means of the *Royal Road*, which led through the north of Asia Minor to the eastern frontier of Europe. The Greek colonies were established at an early period on the northern shore of the Euxine. By the medium of these trading people, the peltry and rich furs of Sarmatia and Scythia were carried to Babylon, and diffused over the central provinces of Asia. On the other hand, the spices and aromatics of the east were conveyed to Europe. This rich traffic was the origin of the celebrated city of Palmyra.

The Babylonians also maintained a commercial intercourse with the trading establishments of the Phœnicians on the Red Sea, in the neighborhood of the Ethiopian mines, which had been worked from the very earliest period of history. The Phœnicians likewise opened to the Babylonians the trade with Ophir, which is supposed to be Sofala, on the eastern coast of Africa.* This trade was the source of immense wealth.

CHAPTER XLV.

Government, Religion, Manners, Customs, &c., of the later Assyrians and Babylonians.

THE Assyrian and Babylonian empires were monarchies in which despotism in its most severe form prevailed. The monarch's will was the law. No written code existed, to curb his arbitrary judgments, and even ancient customs were set aside at his pleasure. He was the head of the church as well as of the state, and claimed divine worship. His palace was crowded with as many wives as he chose to collect, and these were placed under the guardianship of eunuchs, an unfortunate race of beings, first known in Assyria. The priesthood seems to have been hereditary. The religion was that species of idolatry called *Sabeian*, and consisted in the worship of the sun, moon, and stars. In later times, they added the worship of deified mortals, whom they supposed to be

* "Whether 'Ophir' was on the peninsula of Malacca, contiguous to the Chinese Sea, or at Sofala, on the east coast of Africa, is doubtful. I visited Sofala, in her Majesty's vessels *Leven* and *Barracouta*, in 1824; and Malacca in 1844, in her Majesty's steamer *Spitfire*; my opinion is in favor of Malacca being the true Ophir. There is a large mountain so named, contiguous to the coast, at Malacca, and it abounds in gold. In sailing close along the shore at night, the air was perfumed as if with spices and frankincense. The whole country teems with rich and rare products. Sofala, on the contrary, is a low, swampy territory; no mountain is visible; gold dust is certainly obtained there, brought from the interior, but there are no spices, frankincense, or myrrh. Its latitude prohibits the growth of those articles, while Malacca is specially adapted for them. The transition of the Jews from Malacca, up the coast, to China, was an easy matter; indeed, the Chinese themselves visited the Red Sea and Persian Gulf. About the year A. D. 1150, the Rabbi Benjamin of Tudela visited several eastern countries, for the express purpose of ascertaining the residence of the lost tribes. The Rabbi found some of his brethren in Samarcand, China and Thibet; in the first city he found 50,000 Israelites." — *Martin's Israelites*.

transported to heaven, or to be in some way connected with the celestial luminaries. Eastern monarchs of the present day show something of this belief, in styling themselves brothers of the sun and moon.

The supreme deity of these people was named Belus, Bel, or Baal, signifying "Lord." The Greeks supposed him to be the same with Jupiter. Many of their religious rites were distinguished by impurity and cruelty. Human victims were offered up in sacrifice. Their religion had also much of the absurdity of modern Brahminism. Monstrous combinations of forms were attributed to the gods; their idols had many heads, and the limbs of men and brutes were combined in a grotesque manner. These had probably at first a symbolical meaning, which the priests preserved by tradition, but which was carefully concealed from the multitude.

The Greeks, who visited this country during its most flourishing period, 330 B.C., were struck with the freedom of intercourse which existed between the sexes in Babylon, so unlike the unsexual jealousy of most Oriental nations. But if the Babylonian women enjoyed more liberty, they were also in a more degraded condition than their neighbors. No man had a right to dispose of his daughter in marriage. When a girl had attained a mature age, she was set up for sale in the public market, and became the wife of the highest bidder. The handsomest, of course, brought the highest prices, and those who had no outward charms to recommend them could find no purchasers; but these were allowed the benefit of the funds raised by the sale of the beauties, and in this manner husbands were obtained for all. Strange as this custom may seem, it has a sort of equity in attempting to balance the caprices of nature in a point so important to the sex.

Herodotus informs us that sick people were carried to the squares and places of public resort in Babylon, that they might be seen by passengers, and obtain advice for the cure of their complaints. Such a practice might be advantageous in a city frequented by companies of travelling merchants. The Babylonians had made considerable progress in the mechanical arts, and in mathematical science. They were somewhat acquainted with astronomy, but their knowledge was so disfigured by astrological absurdities as to lose much of its value. The arts of weaving and metallurgy were practised in Babylon; the naphtha and petroleum with which the country abounded, furnished excellent fuel for furnaces; and the accounts given of their skill in working metals show that they had many ingenious contrivances, which supplied the deficiencies of stone and wood.

The Babylonians were one of the earliest nations that possessed the art of alphabetical writing. Whether they were the original inventors of letters, or obtained them from the Phenicians, cannot be ascertained with certainty. Their language belonged to the class called Semitic, of which the Hebrew, Arabic and Syriac are branches. Many of the bricks found in the ruins of Babylon are stamped with ancient characters, called *Arrow-head*. Elaborate attempts have been made, especially in France, to find the key to this language, and, it is said, with promising success. If these writings can be deciphered and interpreted, many historical mysteries will be solved. The clay used in the walls and buildings of Babylon was not only abundant, but so durable, when made into brick, as still to present fragments as hard as rock,

and retaining impressions upon it as distinct, after the lapse of 2500 years, as when first made. The Babylonians wrote on tiles and cylinders of this clay; but as their country produced no material from which, in the existing state of the mechanical arts, paper could be made, they probably had no books.

What we have said of the manners and customs of the Babylonians will apply in general to the Assyrians of Nineveh, of the same date, — that is, during the period of the second empire. The descriptions of the ancient writers alone, would not enable us to speak with much confidence on the subject; but we have now the means of knowing that there was a pretty close similarity in the modes of life of the two nations. The most particular description which we possess of Nineveh is in the Greek history of Diodorus. According to this writer, it was anciently the largest and most magnificent city in the world. He might be suspected of exaggeration, when he asserts that it was twenty miles in extent, and sixty in circuit; but these are said to be exactly the dimensions of the modern city of Yedo, in Japan. The walls of Nineveh are described as two hundred feet high, and so thick that three chariots could easily drive abreast upon them. They were fortified with fifteen hundred towers. This description may be understood as applying to the flourishing portion of the second Assyrian empire.

Our astonishment, however, at the great size ascribed to Nineveh and Babylon, may be diminished by the very reasonable supposition that the walls of these cities enclosed some open ground; that the houses were not everywhere built in continuous streets, but stood apart in many quarters, some being surrounded by gardens, parks and farms, the size of which varied according to the rank and wealth of the respective proprietors. There must have been very great inequalities of condition among the inhabitants, and consequently great contrasts in their dwellings. While some lived in magnificent palaces, others in the immediate vicinity occupied miserable huts. Such is the character of eastern cities to the present day.

Yet, making every abatement, there can be no doubt that Nineveh was, indeed, a mighty city. Its ruins have recently attracted great attention; and they are said to verify the Scripture account, which represents the place as three days' journey in circumference. A number of fragments of these ruins have been recently taken to London and deposited in the British Museum.*

* There are three points, all on the eastern side of the Tigris, at which interesting relics have been found: opposite the present town of Mosul; at *Khorsabad*, north of Mosul, and at *Nimroud*, some dozen miles to the south of Mosul. The ruins of Khorsabad have been investigated by M. Botta, the French consul, and interesting and valuable sculptures have been taken thence to Paris, where they are undergoing careful investigation, from which important results are anticipated. At Nimroud the researches have been conducted by Mr. Layard, for the British Museum. These appear to be the most ancient relics, and are of great interest. The work of Mr. Layard, just published, (1849,) gives the result of his labors, which are of great value, in a historical point of view.

The Nineveh relics now in the British Museum consist of various sculptures. One of the relics is an obelisk, covered with sculptures, divided into compartments. The first compartment represents the great King, who, holding two arrows, and attended by his eunuch and bearded domestic, the captain of the guard, receives the homage of a newly-subjugated province, of which the person standing erect before him is constituted governor. The king seems to be in the act of presenting the arrows and a bow, as insignia of office. High in the back ground, between the great King and the satrap, are two remarkable emblems, one resembling the winged globe of the an-

These consist of sculptures, which reveal, in an unexpected manner, a knowledge of the costumes, dwellings, art of war, and customs of private life, in ancient Nineveh.

CHAPTER XLVI.

Recent Discoveries at Nineveh. Manners and Customs during the First Period of Assyrian History.

In general, it may be remarked, that the late investigations on the ruins on the eastern bank of the Tigris have confirmed the ancient accounts of Assyria. They pretty clearly show that there were two distinct periods in the history of the empire; the one beginning at least 2000 B. C., and coming down to the eighth or ninth century—that is, to the time of Sardanapalus; another, extending from this epoch to the destruction of Nineveh, and the final overthrow of the empire, 606 B. C. A remarkable inference from these investigations is, that during this first period many of the arts seem, in some respects, to have been further advanced than during the second; thus showing in the early Assyrians a genius more original, if not more refined, than that of their successors. A striking resemblance appears in many of the sculptures to those of the ancient Egyptians, leading to the belief that the latter borrowed many arts from the former, though it is probable there was an exchange of ideas between the two nations, especially at a later period. It would

seem, also, that the Greeks obtained some of their elegant designs from Assyria. It is supposed that the inhabitants of Troy were originally an Assyrian colony, and thus, by way of Asia Minor, an early exchange of arts and knowledge may have taken place.

As to Nineveh, there can be little doubt that its dimensions, as given by Greek writers, are nearly correct. A square of twenty miles on each side would include the ruins opposite Mosul, which have usually been regarded as marking the site of Nineveh, with those of Nimroud, to the south, and those of Khor-sabad at the north. At these several points, vast ruins are known to lie buried in the earth: here, doubtless, were the palaces of the kings, while the intermediate spaces, now covered over with bricks and fragments of decayed architecture, were occupied by the more common dwellings of the people. The walls described by Diodorus were not, probably, of such vast height as he states, except in particular places near the palaces.

At Nimroud, supposed to be the original site of Nineveh, and which lies on the east side of the Tigris, where that river is intersected by the Zab, excavations have been made, which have disclosed the walls of several edifices, some of them belonging to the ancient period of Assyrian history. From these researches, we are able, in imagination, to rebuild the lost palaces of kings, to re-people them with their ancient inhabitants, and thus to enter their halls and realize the imposing spectacles presented in their days of glory. We are able, by looking at the remains of the sculptured and painted walls of these edifices, dimly and imperfectly to read the records of the empire,—its battles, its

cient Egyptians, the other a circle surrounding a star. The same emblems occur on other sculptures.



The Obelisk, from Nineveh.

The second compartment comprises the same number of figures, and similarly arranged, except that the eunuch behind the king holds an umbrella, and in the place of his satrap stands the cup-bearer with his fly-flap. In the third compartment are two men, each leading a camel of the two-humped species. The men wear the fillet round the head and the short tunic, and are without boots and sandals. The fourth compartment exhibits a forest in a mountainous country, occupied by deer and wolves. This is an episode in the story related on the monument, intimating the vastness of the dominion of the King of Nineveh, which extended not only over the people, but over the forests and the mountains inhabited solely by wild beasts. Thus in Daniel, "And whosoever the children of men dwell, the beasts of the field and the fowls of heaven hath he given unto thine hand, and hath made thee ruler over them all."—Dan. 3: 33.

The fifth compartment represents a short-bearded race of people, wearing long robes and boots, and a remarkable cap like a bag, the end of which is made to turn back, instead of falling toward the front, like the Phrygian. They carry wood or bars of metal, baskets with fruit, bags and bundles.

Other slabs and blocks of stone are covered with sculptures in relief. One of these is remarkably interesting, as showing the

military tactics and discipline of those days. Ranks of soldiers are sheltered behind a wicker breastwork. In front of the soldiers is a war-engine on wheels, protected by a hanging, which has been impelled against the wall of a fort up a steep ascent, on which stands a city, a levelled roadway having been evidently formed by the besiegers for the purpose. The two spears of the engine have made a breach in a tower, on the top of which is a man extending his hands as if imploring a cessation of hostilities. In front, and within view of the citizens, are three men impaled, to strike terror into the besieged. The analogy between these representations and the events which attended the siege of Jerusalem by Titus, centuries after, is altogether surprising.

In another relief is an impetuous assault upon a town and citadel fortified by two ranges of embattled walls, the lowest of which is higher than a full-grown date-tree. A movable castle, containing archers, is thrust forward against the walls, and the battle is vigorously maintained on both sides. The dead are falling into the ditch beneath. Further from the town are soldiers felling the date-trees, and advancing with spear and shield.

In one of the reliefs, scribes are seen taking an account of the slain on the field of battle. The following is a copy.



In another relief is the passage of a river by the army of the great king and his allies. The soldiers have taken off their clothes and accoutrements, which, with the chariots, are ferried over in boats. The horses, likewise, being relieved of their trappings, are guided by swimmers. All these are supported by skins, which they blow up as they proceed.

sieges, its conquests and its triumphs. We see around the gigantic images of the religion of the people, by which, in monstrous yet striking emblems, they sought to express their conceptions of divinity. We are here introduced to the semblances of monarchs who flourished at least thirty centuries ago; we see these in their costumes of state, in all the pomp and circumstance of war, — in the ardor of the chase, and



The King Lion-hunting: from the Ninevan sculptures.

the solemn ceremonials of religion. Passing from these scenes, we are able to make out many of the customs of household life; the furniture of the dwellings, the tools and implements of artisans, the modes of agriculture, the crops of the husbandman; in short, the occupations and the amusements of the people in the dim and misty ages of Sardanapalus, and perhaps of Semiramis.

Mr. Layard, the fortunate discoverer of these ruins, remarks that the interior of the Assyrian palace must have been in the highest degree imposing to a stranger who entered it for the first time, during the flourishing periods of the empire. He was ushered in through the portal, guarded by the colossal lions or



The Winged Lion: from the Ninevan sculptures.

bulls of white alabaster. In the first hall he found himself surrounded by the sculptured records of the empire. Battles, sieges, triumphs, the exploits of the chace, the ceremonies of religion, were portrayed on the walls, sculptured in alabaster, and painted in gorgeous colors. Under each picture were engraved, in characters filled up with bright copper, inscriptions describing the scenes represented.

Above the sculptures were painted other events, — the king, attended by his eunuchs and warriors, receiving his prisoners, entering into alliances with other monarchs, or performing some sacred duty. These representations were enclosed in colored borders, of elaborate and elegant design. The emblematic tree, winged bulls, and monstrous animals, were conspicuous

amongst the ornaments. At the upper end of the hall was the colossal figure of the king in adoration before the supreme deity, or receiving from his eunuch the holy cup. He was attended by warriors bearing his arms, and by the priests or presiding divinities. His robes, and those of his followers, were adorned with groups of figures, animals, and flowers, all painted with brilliant colors.

The stranger trod upon alabaster slabs, each bearing an inscription, recording the titles, genealogy, and achievements of the great king. Several door-ways, formed by gigantic winged lions or bulls, or by the figures of guardian deities, led into other apartments, which again opened into more distant halls. In each were sculptures. On the walls of some were processions of colossal figures, — armed men and eunuchs following the king, warriors laden with spoil, leading prisoners, or bearing presents and offerings to the gods. On the walls of others were portrayed the winged priests, or presiding divinities, standing before the sacred trees.

The ceilings above him were divided into square compartments, painted with flowers, or with the figures of animals. Some were inlaid with ivory, each compartment being surrounded by elegant borders and mouldings. The beams, as well as the sides of the chambers, may have been gilded, or even plated, with gold and silver; and the choicest woods, in which the cedar was conspicuous, were used for wood-work. Square openings in the ceilings of the chambers admitted the light of day. A pleasing shadow was thrown over the sculptured walls, and gave a majestic expression to the human features of the colossal forms which guarded the entrances. Through these apertures were seen the bright blue of an eastern sky, enclosed in a frame, on which were painted in vivid colors the winged circle, in the midst of elegant ornaments, and the graceful forms of ideal animals.

These edifices were great national monuments, upon the walls of which were represented in sculpture, or inscribed in alphabetic characters, the chronicles of the empire. He who entered them might thus read the history and learn the glory and triumphs of the nation. They served, at the same time, to bring continually to the remembrance of those who assembled within them on festive occasions, or for the celebration of religious ceremonies, the deeds of their ancestors, and the power and majesty of their gods. Such was the dwelling of the monarch, — at once a palace and a temple, the abode of him who united the offices of prophet, priest, and king.

The ruins of Nineveh disclose no tombs like those of Egypt, whose painted chambers, shut up from the ravages of the elements, have served to bear down to after ages the thoughts, feelings, and opinions of their ancient builders. All that remains are scattered bricks, generally marked with inscriptions, with sculptures and reliefs. The most interesting and valuable are the slabs which served as facings to the interior walls of the temples. It seems that the buildings generally were of brick, and therefore they have crumbled away beneath the wasting influence of time. The temples, constructed of stone, have partially remained, though they have been buried in rubbish for more than two thousand years. In the time of Alexander, Nineveh was forgotten; and a century before, when Xenophon passed over its ruins, the name of the place was lost to the inhabitants.

It appears that the ancient edifices of Nineveh had no windows, but let in light through the roofs, which were of wood. Under the floor of each room in the palaces there was a drain, consisting of an earthen pipe. The inscriptions upon the walls are in the ancient arrow-head characters. It appears that these palaces were of one story, but of vast extent. No vestiges of the dwellings of the common people remain. These were, no doubt, slight, and it is ascertained that even within the walls of Nineveh some of the inhabitants dwelt in tents. It is probable there were gardens, orchards, and perhaps farms also, within the walls.

It appears, by the sculptures, that the Ninevites were acquainted with the arch. No columns are visible in the edifices. The outsides of the palaces were probably faced with sculptured slabs of stone or marble, and colored. The country being level, they must have been seen at a distance, and the effect was doubtless imposing. The brick which constituted the chief material for common edifices, and for the walls of the city, was made easily and abundantly from the soil. This enabled the kings to erect those vast structures described by the ancient historians. There were no large trees in the country. In the palaces they used alabaster, marble, and basalt, which seem to have been abundant.

In sculpture and painting, the Assyrians had made great progress. Many of the drawings on the prominent sculptures are elegant. Everything shows a taste for display. In architectural designs, and the grouping of flowers and animals, for the purposes of embellishment, there is great richness and variety of fancy. The dresses of the kings show gorgeous robes, richly embroidered, fringed, and tasselled. Sandals of wood or leather were in use. Caps and tiaras of silk were worn on the head.

Many articles of furniture were elegant. Tables of wood and metal, inlaid with ivory, and having legs gracefully carved, were in the houses of the rich. Elegant baskets appear to have been in use. A profusion of ornaments were employed, such as tassels, fringes, necklaces, amulets, clasps, and earrings of various forms, and of elegant workmanship. There were drinking-cups of gold and silver. Everywhere a love of elaborate and gaudy decoration is manifested. Glass, for bottles, and vases, is found among the ruins. There were skilful engravers on stone, as may be seen by the seals. They had gold, silver, lead, antimony, and iron. These they cast and wrought with taste and skill. Their swords were of copper mixed with iron: they made iron into steel. No coins have been discovered.

In weaving the Assyrians excelled. They had the art of decorating their stuffs by introducing colored threads and tissues of gold in the woof. They had indigo, cotton, and silk, in abundance. Rich figured robes were worn by the chiefs. The men appear to have cherished their beards, which were dressed in long artificial curls.

No agricultural implements, except the plough, have been found. Irrigation was common. The ox, horse, ass, mule, sheep, goat, camel, and dog, were the domestic animals. Elephants were not used. The stag, gazelle, lion, tiger, and wild bull, afforded objects for the chase. Eels, fish, crabs, and crocodiles, are figured in the reliefs. The chief food was sesame,

millet, and corn, yet they raised a variety of other products.

The religion was Sabeen. Images of winged lions, and bulls of solemn aspect, with other mystic devices, in the halls and chambers, seem to show that religion was mixed with the business of daily life, and that everything went on as if in the presence of presiding deities. In this respect the Assyrians were like the Jews and Egyptians. Chairs, tables, couches, — the common household furniture, — had carved heads of the lion, the bull, and the ram, — all sacred animals.

The Assyrians appear to have been fond of entertainments, and these were conducted with great pomp and luxury. They had vessels of gold and silver; wine was abundant, with delicious fruits and rich viands. Women — even the wives — danced naked before the guests, and the music of stringed instruments added to the festivity. Honey, incense, conserves of dates, were among the delicacies of the repast.

The commerce of the Assyrians was extensive, though chiefly carried on by land. At a later period their maritime trade was also important. They imitated the ships of the Phœnicians, which are pictured on the more modern sculptures. The original Assyrian vessels appear to have been round, the ribs being made of willow boughs, covered with skins. There was neither stem nor stern; they were chiefly river craft, though of sufficient size and strength to transport cattle.

In the decoration of arms the Assyrians were like the modern Greeks. The hilts of swords and daggers were ornamented with gold chasings of elegant forms, and the points of the sheaths with the beaks of birds. The bow was the chief weapon of war, and this was often richly mounted. The chariots were of wood, often costly, and richly ornamented with paintings. They were open behind, and panelled on



War Chariot: from the reliefs at Nineveh.

the sides. They were furnished with bows, quivers of arrows, javelins, shields, hatchets, and battle-axes. Three horses were sometimes yoked abreast, one being designed as a supply in case of loss. The wheels had six spokes. The harness and trappings of the horses were extremely rich and elegant, — ribbons, tassels, fringes, and rosettes, of gay colors, profusely decorated the head and neck and sides. The bits and ornaments of the bridles were of gold and silver. Embroidered robes were sometimes thrown over the backs of the chariot horses. The charioteers and mounted horsemen constituted an important part of an Assyrian

army. Holofernes had no less than 1200 mounted archers in his war against Judah. In sieges, various engines, such as ladders for scaling, and batteries for demolishing walls, were employed. The warriors generally wore a tunic of felt, or leather, beneath scale-armor of iron. Different corps had different uniforms. The caps and helmets were of various forms; many were elegant. The shields were round, conical on one side, and highly ornamented. The banners were carried by charioteers: the king and his chief officers used the bow, and attendants supplied them with arrows. The bowmen drew the arm to the ear, like the Saxons and our Indians, and not to the breast, like the Greeks. War seems to have been the chief glory of kings, and it was attended by all the pomp which a gorgeous fancy could suggest, or unbounded wealth supply.



The King in his Chariot: from Nineveh.

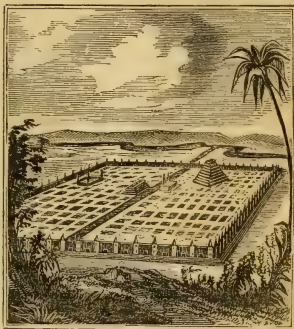
The king was the source and centre of power; he was lord of the kingdom, and master of the souls and bodies of the people. These yielded without hesitation; he accepted, and used without scruple. He consumed the treasures which the toil of his subjects had gathered as his own, and he sacrificed their happiness, and shed their blood as freely as we do that of our domestic animals,—fed and bred for the slaughter-house. Nor need we be too harsh in our estimate of these monarchs of antiquity, for it is easy to find resemblances in an age of greater light. Napoleon sacrificed as many lives in his Russian campaign as Senacherib in his invasion of Judah; the French in Algeria have done deeds as merciless as those of any eastern despot; the British, at the present moment, are waging war in India, as grasping and merciless as the wars of Nebuchadnezzar, or Tig-lath Pileser; and in our own conquest and removal of the Seminoles, we have closely followed the conduct of the Assyrian kings toward the Jews, which drew down the denunciations and the doom of prophecy.

Such are the main results of the recent discoveries among the ruins of Nineveh. It is clear that the ancient Assyrian manners and customs greatly resembled those of the Babylonians, which we have already described. We see in them, indeed, the same government, religion, and civilization, in their earlier stages. This is a great accession to our knowledge; if, at last, the writings upon the bricks and slabs now deposited in London and Paris shall be deciphered, still more interesting contributions to history will be realized. In that event, long lines of kings, hitherto unknown, may be brought to light, wide chasms in chronology may be filled up, and the mazy

contradictions and incongruities of Assyrian history be made to disappear in the light of clear and consistent narrative.

CHAPTER XLVII.

Description of Babylon.



Supposed Plan of Ancient Babylon.

BABYLON, the capital of Babylonia, and afterwards of the Assyrian empire, as well as the metropolis of the great empires which followed it, was one of the wonders of the ancient world, for its vast size, architectural embellishments, and the enormous wealth it contained. The accounts of this city, in the writings of the Greeks, seem, to an ordinary observer, exaggerated to a high degree; yet these descriptions are so circumstantial and consistent with known facts, that there can be no doubt of their general truth. Herodotus, who visited Babylon about 450 B. C., describes it with great minuteness and undoubted fidelity.

This famous city stood on both sides of the Euphrates, in the middle of a wide plain. It was an exact square, fifteen miles in length and breadth; consequently, the whole circuit of the walls was 60 miles. They were 350 feet high, and 87 feet thick; they were built of brick cemented with bitumen, and were encompassed by a broad ditch, filled with water. On each side of the city were 25 gates of solid brass, and upwards of 100 towers rose above the battlements of the walls. The streets of the city were all straight, crossing each other at right angles; and in this manner they formed 676 squares, each two miles and a quarter in circuit. The river ran through the city from north to south, and on each side was a quay of the same thickness as the walls of the city. These quays were furnished with gates of brass, and steps leading down to the river.

In the centre of the city was a bridge across the Euphrates, an eighth of a mile in length. The arches were built of stones fastened together with clamps of iron and lead. As the Euphrates is subject to periodical inundations, occasioned by the melting of the snow on the mountains of Armenia, two canals were cut, to turn the waters into the Tigris, and vast artificial embankments were raised on each side of the river.

On the western side of the city was an artificial lake, 40 miles square and 35 feet deep, into which the waters of the river might be turned, when necessary.

At each end of the bridge was a palace, and a tunnel passing under the river afforded a communication between them. The larger of these palaces was surrounded by walls seven miles in circuit. Within the outer circuit were two other walls, the one within the other, and the whole three were adorned with curious sculpture, representing different species of animals and hunting scenes. This palace contained many magnificent works of architecture, among which were three halls of brass, one under another, opening by a curious mechanical contrivance, and designed for the celebration of certain festivals.

Near the centre of Babylon stood the temple of Belus, attributed to Semiramis. It comprised eight stories or towers, rising one above the other, to the height of 600 feet. In the different stories were large halls, with ceilings, supported by pillars. On the top of the whole was an astronomical observatory. In the various parts of this edifice were chapels, appropriated to the worship of the god Bel, and other divinities, and all of these contained treasures of immense value, in statues, censers, cups, and sacred vessels of massy gold. On the summit of the topmost tower were three golden statues of divinities, called by the Greeks Jupiter, Juno, and Rhea. The first was forty feet high. That of Juno was proportionally inferior in size; she was seated on a golden throne, with lions at each knee, and two serpents of silver. The statue of Rhea was of the same height with that of Jupiter; she grasped a serpent in her right hand, and a sceptre enriched with gems in her left. Accompanying these statues was a table of beaten gold, forty feet long and fifteen feet wide, supporting goblets and vases of the richest description. It has been calculated that the treasures in this temple amounted in value to six hundred millions of dollars. All this wealth the kings of Babylon had acquired by the plunder of their neighbors.

The hanging gardens were among the chief curiosities of the city. The wife of Nebuchadnezzar, having been bred in the mountainous part of Media, desired to have something in Babylon to resemble the scenes of her childhood; and the king, to gratify her, caused these gardens to be constructed. They consisted of large terraces raised upon arches, one over the other. On the tops of the highest terraces were first laid large flat stones; over these a layer of reeds mixed with bitumen, and on these a layer of bricks closely cemented. All these were covered with sheets of lead, which served as a floor for the garden mould; and this mould was so deep that large trees could take root in it. The whole surface was diversified with trees, shrubs, and flowers, and with summer-houses, from which the most delightful prospects were afforded.

As it is impossible to call in question the astonishing magnitude of Babylon, many persons have been perplexed in endeavoring to discover how its inhabitants could have been supplied with food. In the narratives of ancient writers we hear nothing of those famines which often prevail in the populous cities of China, and other countries of the East, and which reduce the wretched natives to the most deplorable straits for food. On the contrary, the Babylonians are represented as living in great plenty, and the upper classes as enjoying the habitual use of expensive

luxuries. All this may be explained by referring to the fertility of Babylonia, which, owing to irrigation of the lands, not only produced more abundantly than other countries, but also supplied a quicker succession of crops,—one product of nature speedily following another in the same season. The Babylonians also, like the inhabitants of Southern Asia in general, lived on the simple and immediate produce of the ground; and it is well known that nations subsisting chiefly on grains and roots attain a degree of populousness almost incredible to those who judge animal food necessary to existence. In the dry climate of Babylonia the crops of many years might be treasured up with safety, and we have abundant proof in history that this expedient for preventing scarcity was in actual use by the Babylonians.

After Alexander's conquest, history says very little of this great city. For a time it was the capital of Seleucus, but he soon transferred his court to Antioch. A Parthian general is said to have ravaged it about B. C. 127, destroying the public buildings, and carrying off great numbers of the inhabitants to slavery. In the reign of the emperor Augustus, Babylon was almost deserted. Some time afterwards the Jews took refuge in this city, where they were cruelly persecuted by Caligula. In the beginning of the fourth century the walls were used as an enclosure for game, by the King of Persia. In the middle of the fifth century the only inhabitants of Babylon were a few Jews. At this date the Euphrates had changed its course, and no longer reached the city, except by means of a small canal. After this, we hear no more of Babylon but as a heap of ruins. It is now a scene of desolation, and strikingly fulfils the prophecy of Isaiah, uttered in the height of its prosperity: "And Babylon, the glory of kingdoms, the beauty of the Chaldee's excellency, shall be as when God overthrew Sodom and Gomorrah. The wild beasts of the desert shall lurk in its ruins: the houses shall be full of doleful creatures; there shall the owls dwell and the satyrs dance."

CHAPTER XLVIII.

Celebrated Characters among the Assyrians and Babylonians. General Remarks.

NIMROD was the son of Cush, the grandson of Ham, and great-grandson of Noah. In becoming what the Scriptures call "a mighty hunter," he seems to have had two objects in view. The first was to gain the people's affection, by delivering them from the ravages of wild beasts. The other was to train up numbers of young people, by the exercise of hunting, to endure labor and hardship; to form them to the use of arms, and the practice of discipline and obedience, that he might in the end have a body of soldiers at command, for more serious purposes than hunting animals.

We find in ancient writers some notice of this article. Diodorus mentions Nimrod, under the name of Ninus, in these words: "Ninus, the most ancient of Assyrian kings mentioned in history, performed great actions. Being naturally of a warlike disposition, and ambitious of the glory that attends valor, he armed a considerable number of young men, who were brave and vigorous like himself, trained them up a long

time in exercises and hardships, and by that means accustomed them to bear the fatigues of war patiently, and to face danger with courage."

Semiramis may be regarded as one of the most remarkable women that ever lived, although, according to the opinions of many, the actions recorded of her cannot be justly ascribed to a single person, but ought rather to be regarded as a collated view of the achievements of many distinct sovereigns. What is known of her, however, serves to show her general spirit and character. Ambition, and the love of glory, were evidently the predominant features of the character of Semiramis. Regardless of the welfare of others, she took delight only in conquering nations, and in performing deeds designed to send her fame to the remotest corners of the globe, and transmit it to posterity. No risk was thought too considerable, no expense too great, and no trouble too oppressive, to a woman bent on grasping at splendid though empty distinctions. Her name is, indeed, recorded on the page of history, and mighty actions are ascribed to her; but they are so deeply involved in obscurity that they can scarcely be called the acts of Semiramis; and the progress of intellectual light and sound knowledge has shown them rather to merit condemnation than applause.

Beleis, the governor of Babylonia, was a Chaldean priest. He seems to have been crafty and mean, for he practised deception upon Arbaces, his coadjutor in the conquest of Assyria. Being informed of the immense treasures consumed in the palaces by the conflagration of Nineveh, he pretended to Arbaces that he had made a vow to his god, Belus, to carry the ashes of the city to Babylon. The ashes were accordingly taken thither, and were doubtless well sifted by the pious Beleis. The trick was afterwards discovered, and the deceiver was condemned to death; but Arbaces generously left him in possession of his throne, saying, "The good he has done ought to serve as a veil to his crime." It is added that Beleis became so debased as to disgust Arbaces, who seems to have despised effeminacy. Accordingly, he sent an ambassador to reprove the Babylonian sovereign: but the latter caused the messenger to be assailed by various seductions, and forgetting his mission, he became more dissipated than the object of his intended reproof.

Nebuchadnezzar distinguished himself by executing the great projects which had been first conceived by his father. After he had firmly established himself upon the throne, and enlarged and secured the borders of his empire, he turned his attention to the improvement and embellishment of his capital. In his hands Babylon acquired that magnitude and splendor for which it was celebrated in subsequent ages. To Nebuchadnezzar we must assign the most magnificent ornamental and useful objects in that great city; — the fortifications, the gardens, the lakes, &c., which some writers ascribe to Semiramis. This supposition agrees with the scriptural account of his own vain-glorious boast, as he looked down upon the city from the terraces of his palace: "Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honor of my majesty?"

If we attempt to pass from these sketches of individual character to general views of the Assyrian monarchs, we are necessarily embarrassed by the imperfect state of our knowledge, and the apocryphal nature of many of the details, which, in the absence

of more authentic materials, are received as history. Cautioned by these considerations, we may still arrive at certain important conclusions, in respect to the policy and influence of these ancient governments.

It is certain that the countries of Assyria and Babylonia once teemed with a population to whom fertile fields, large flocks, ample harvests, productive manufactures, and an extended commerce, gave occupation and support; that they were covered with cities, abounding in wealth and luxury; and that here, indeed, was the seat of trade, arts, and civilization. It is equally certain that these territories are now, to a great extent, desolate, the soil unproductive, and the inhabitants, few in number, in a state of abject barbarism. As the climate of these lands is the same now as in ancient times, — as the hills, valleys, rivers — the great landmarks of nature — are ever the same, — whence the amazing difference between the past and the present, in all the features of moral and political geography?

The answer is full of instruction; it is to government we must impute these striking phenomena. At the outset of society, the rulers of Assyria and Babylonia, the Nimrods and Ashurs, were doubtless military chieftains, who had yet the enlightened views of statesmen. They established regular governments, insured tranquillity, and gave general security to life and property. Under such auspices, the industry and genius of the people found scope in the cultivation of the soil, in the pursuits of commerce, and, in due time, in the working of mines, and the labors and inventions attendant upon the arts which have birth among a thriving people.

Admitting the despotic character of the Assyrian monarchies, we still come to the conclusion that they were administered, at least for long periods of time, with ability and wisdom. Selfish as these sovereigns seem — blemished as are their personal annals by acts of cruelty, debauchery and crime — the results show that many of them were statesmen of enlarged views; and if we cannot call them patriots, we may at least assign to them that enlightened ambition which seeks glory in national improvement. Not only the records of history, but the vestiges of canals, dykes, embankments and bridges, testify to the liberal policy of some of these ancient sovereigns in the promotion of internal improvements for the benefit of agriculture, commerce and the arts.

To this source, then, — the wise encouragement of government, — we are to look for the wealth and prosperity of the Assyrians and Babylonians. The foreign wars of the kings, at certain periods, may have given to the two great capitals a portion of their splendor; but the substantial prosperity of the kingdom was doubtless diminished rather than augmented by these means. From the luxury consequent upon the plunder of other nations, we may suppose the corruptions sprung which debased alike the government and the people, and prepared the way for the total wreck of society which ensued. In this condition, Assyria and Babylonia became the victims of Mahometanism, a system of religion and law, which in all ages and all countries has impoverished the masses, and proved an effectual barrier to general prosperity and national civilization. "The grass never grows where the Sultan's horse has set his foot" is an eastern proverb, the force of which is seen in many of the finest portions of Asia.

Median Empire.



CHAPTER XLIX.

700 to 534 B. C.

Reign of Dijoces—Scythian Invasion—End of the Median Empire.

MEDIA comprised the country south of the Caspian Sea, now belonging to Persia, and called *Irak Adjemi*, or *Persian Irak*, to distinguish it from *Irak Arabi*, or *Babylonian Irak*. It constitutes the central part of the present kingdom of Persia. It is traversed by long naked mountains, with fertile valleys between. It is scattered over with ruins of cities, aqueducts, gardens and roads, whose founders have faded from the pages of history.

Such is Media proper; but as spoken of in history, it is impossible to fix its boundaries, for they varied at different times. The country is mentioned as early as the date of the first kings of Assyria. Sennacherib is said to have marched hither with a large army, which implies that the Medes were then numerous and powerful. She is said to have caused many monuments to be raised along her track, and some of the existing vestiges of cities and gardens are referred to her time.

The ancient population of Media seems to have possessed a vigorous character, and to have been greatly addicted to horsemanship. Their country, consisting of mountains and valleys, was favorable to the breeding of horses, the Nisæan plain, alone, having 150,000 at a time. In other respects, the country was also highly productive. For many ages, the Median nation seems to have been more important than the Persians. In the later ages, when Media became more known, it is spoken of as divided into *Great Media*, of which Ecbatana, now *Hamadan*, was the capital; and *Lesser Media*, of which Gaza, now *Febris*, was the capital.

The same confusion which attends the early history of Assyria and Babylonia disfigures that of Media. Ctesias, a Greek physician, who lived seventeen years

at the Persian court in the time of Artaxerxes Mnemon, tells one story, and Herodotus another. These are utterly irreconcilable, but on the supposition that each omits large portions of history, and one frequently speaks of dynasties wholly overlooked by the other.

Groping in this darkness, we are only able to assure ourselves of the facts above stated in relation to the remote annals of Media. There were, doubtless, kings and dynasties wholly lost to history, except such casual glimpses as are revealed in the accounts of Assyria and Babylonia, to which we have alluded. Herodotus speaks of Dijoces as the founder of a very ancient line of kings, but we know nothing of them. Subsequent to this, in the eighth century B. C., Media appears to be a province of Assyria, of which Arbaces is satrap or governor. Disgusted with the effeminacy of Sardanapalus, he combined with Belesis, governor of Babylonia, and together they overturned and divided the empire, 876 B. C. Arbaces became King of Media, over which he reigned twenty-eight years. Ctesias makes his dynasty consist of eight kings.

Herodotus considers another *Dijoces* than the one already mentioned, as the true founder of the Median empire. He may have been one of the successors of Arbaces, who extended his dominion over all Media, reducing the independent tribes and consolidating the whole into one empire. He was originally no more than a private citizen; but he bore a high character for talents and prudent conduct. In his time, great disorders were prevalent in the country, owing to defects in the government, or, perhaps, to the want of all government. Dijoces, on account of his commanding qualities and high reputation, was elevated to the post of chief man in his native village. In this office he acquitted himself with great discretion and success, and brought the inhabitants of his village into regular and peaceful modes of life. The members of the other communities, whom perpetual disorders had kept in a wretched and suffering state, observing the

good order and prosperity which the government of Dijoces had introduced, began to apply to him, and make him the arbitrator of their differences.

The fame of his equity daily increased, and his influence in the nation soon eclipsed that of any other man. He now conceived the design of establishing his authority in a formal and permanent manner. For this purpose, he withdrew from public business, pretending to be overwhelmed with the multiplicity of its cares. The want of his advice and authority was so sensibly felt that Dijoces found no difficulty in persuading the people to elect him their king. This is said to have occurred about 700 years before Christ.

Dijoces, having secured his authority in this manner, determined to surround himself with all those marks of dignity and power which inspire respect for the person of a monarch. He caused his subjects to build him a magnificent palace, strongly fortified; and in this residence he maintained a large body of guards, with trains of attendants, servants, &c. Having thus provided for his personal security, he undertook the task of civilizing the Medes, and bringing them into sober and orderly habits. Before his time they led a barbarous life, and their habits were roving and unsettled. Dijoces determined to build a large city, as a means of giving a new and permanent character to the population.

He accordingly selected a spot, and marked out the circuit of the walls. The people willingly assisted in carrying his plans into effect; so high an opinion did they entertain of his wisdom. When the whole was completed, the city was encompassed with seven walls, one within the other; the interior walls rising above the outer, so that the inhabitants of the whole seven could be seen at once from without. The site of the place favored this design, it being a rising ground, with an equal slope on every side. Within the seventh enclosure stood the king's palace and treasury. Outside of this were lodged the officers of his household; the remainder of the city was occupied by the common people. This city he named *Ecbatana*: it has been supposed to be the same with the modern *Ispahan*, though more probably the site was near the present city of *Hamadan*.

Dijoces made good laws for the government of the Medes; but either from a fear of conspiracies, or with a design to envelop himself in mystery, and thereby strike the people with awe, he passed all his time in the innermost part of his palace, unseen by the multitude. They continued to regard him with feelings of obedience and veneration, and his reign passed in tranquillity, undisturbed either by domestic sedition or foreign war. He died B. C. 657.

Phraortes his son, succeeded him. He was of a very warlike temper, and not content with the kingdom of Media, invaded the territory of the Persians, defeated them in a great battle, and established his own dominion over them. Uniting the Persian army to that of Media, he found himself strong enough to attack other neighboring nations. He made many conquests, and at length, turned his arms against the Assyrians. In this war, however, he was unsuccessful. The Median army was defeated, and compelled to retreat to their own country. The Assyrians pursued them, captured *Ecbatana*, pillaged the city, and stripped the royal palace of all its treasures and ornaments. *Phraortes* escaped to the mountains, but was

pursued and overtaken by his enemies, who deliberately shot him through with darts.

Cyaxares I. is the next King of Media mentioned in history. He is said to have begun his reign B. C. 635. He re-established the affairs of the kingdom, and enlarged its borders by new conquests. He next undertook a war against the Assyrians, to avenge the insult which his nation had sustained in the sacking of *Ecbatana*. In the first battle he defeated the Assyrians, and drove them into *Nineveh*, their capital. Pursuing his victory, he laid siege to the city, which was on the point of surrendering, when an unexpected event suddenly turned the tide of war against the invaders.

A great army of Scythians, from the neighborhood of the northern shores of the Black Sea, had a short time before this expelled the Cimmerians from Europe, and was still marching, under the command of King *Madyses*, in pursuit of them. The Cimmerians had found means to escape from their enemies, and the Scythians, in the pursuit, advanced as far as Media. The account of this invasion was brought to *Cyaxares* while he was encamped before *Nineveh*. He immediately raised the siege, and marched with all his forces against the mighty army of barbarians, which threatened to overwhelm all the civilized portion of Asia. The two armies met; the Medes were vanquished, and the Scythians were masters of all Media and the neighboring countries. They next directed their march to Egypt, but *Psammetichus*, the king of that country, purchased their friendship with presents. They then overran Palestine, and plundered the temple of *Venus*, at *Askelon*, which was the most ancient shrine dedicated to that goddess. Some of them settled permanently at *Bethshan*, a city belonging to the Jewish tribe of *Manasseh*, which, from this circumstance, received the name of *Scythopolis*.

During a period of twenty-eight years the Scythians remained masters of Media, Armenia, Cappadocia, Pontus, Colchis, and Iberia: that is, they continued marching hither and thither over these countries, spreading desolation wherever they came. The Medes, finding it impossible to expel them from their territories by force, resorted to stratagem. Under pretence of strengthening the alliance which they had been forced to make with these people, they invited the greater part of them to a general feast, which was participated in by every family. Each master of the feast made his guests intoxicated, and in that condition the Scythians were nearly all massacred. The Medes then re-conquered the provinces which they had lost, and once more extended their empire to the banks of the river *Halys*, in Asia Minor, which was their ancient boundary in the west.

Those of the Scythians who escaped the massacre fled into the kingdom of Lydia, where they were received in a friendly manner by King *Halyattes*. This brought on a war between him and *Cyaxares*; and a Median army immediately advanced to the frontiers of Lydia. Many battles were fought in the space of five years, without any decisive results. In the sixth year, a very remarkable event happened. At the commencement of a battle between the armies of the two nations an eclipse of the sun occurred. The combatants, terrified at this phenomenon, believed it to be a sign of the anger of the gods, and immediately put an end to the fight. A peace was concluded between the two kings in consequence of this interruption of

hostilities. The eclipse, although unexpected by the Medes and Lydians, who were ignorant of the regular motions of the heavenly bodies, had been foretold to the Greeks by Thales, an astronomer of Miletus.

In order to render this peace more firm and sacred, the two monarchs added to it the sanction of an intermarriage, and Halyattes gave his daughter Aryenis to Astyages, the eldest son of Cyaxares. The manner of contracting an alliance by these people deserves to be mentioned. Among other ceremonies which they used in common with the Greeks, the two contracting parties made incisions in their own arms, and licked one another's blood.

The first care of Cyaxares, after the peace with the Lydians, was to renew the siege of Nineveh. Nebuchadnezzar, the King of Babylon, with whom he had contracted an alliance, joined him in the war against the Assyrians; and by a union of the forces of these two powers, Nineveh was taken and destroyed, 606 B. C. Cyaxares died shortly after this event.

Astyages succeeded his father Cyaxares B. C. 595. He is supposed to be the monarch called in Scripture *Ahasuerus*. His reign, though long, is not marked by any considerable event. He had two children, Cyaxares and Mandane: the latter was married to Cambyses, son of Achemenes, King of Persia. From this marriage sprung Cyrus, already mentioned in the history of Babylonia. On the death of Astyages, the throne was occupied by *Cyaxares II.*, his son, frequently called *Darius the Mede*. This prince, in conjunction with his nephew Cyrus, captured Babylon. On the death of Cyaxares and Cambyses, the kingdoms of Media and Persia both devolved on Cyrus; and after this period, they are to be regarded as one empire. The further history of this celebrated monarch will be given in our account of Persia.

CHAPTER L.

Manners, Customs, &c., of the Ancient Medes—Celebrated Characters—Antiquities.

THE Medes differed more widely from the Babylonians and Assyrians than the two latter nations from one another. The Medes are said to have been originally very warlike, though in the time of Cyrus they had become effeminate and luxurious, and were charged with corrupting the Persian plainness and simplicity. They were celebrated for the use of the bow, with which they fought on horseback. Their arrows are said to have been poisoned with a bituminous liquor, which burnt the flesh with such intensity that water increased the heat, and dust alone could assuage it. An ancient writer, quoted by Eusebius, affirms that they maintained a breed of dogs for the purpose of devouring their friends, parents, and relations, when they were at the point of death, because they looked upon it as dishonorable to die on a bed, or be laid in the ground. But we do not find this strange account substantiated by any trustworthy author.

The practice of polygamy, so destructive to domestic happiness, was carried by the Medes to a great excess. According to Strabo, it was even enforced by law. They were noted for their celebration of birth-days, their distinction of ranks, their forms of salutation, and the eagerness with which they adopted foreign fashions. The arts and sciences were by no

means in a forward state among them. Cyaxares is thought by some to have been their first king that coined gold money. These pieces were, perhaps, the coins which subsequently received the name of *Daries*, from the belief that they were first struck by Darius.

The Medes had a great reverence for diviners and soothsayers, and were much addicted to the practice of augury. The priests took from the spoils of conquest whatever they chose, under pretext of dedicating it to the gods. They had neither temples, altars, nor statues, to aid their religious worship, nor did they, like many other ancient nations, believe the gods to be born of men. They offered up sacrifices on the summits of mountains, to the sun, moon, earth, fire, water, and winds.

The government of Media was despotic, from the accession of Arbaces to the throne; but the kings, though they claimed to be nearly equal to the gods themselves, had not the power of reversing their own decrees; hence the Scriptures speak of the laws of the Medes and Persians as unalterable. The monarch administered justice in his own person, and in order that he might be properly qualified for this business, particular care was taken to educate the kings' sons in a knowledge of the laws of the country. Slavery existed among the Medes, but the severity of this institution was mitigated by strict laws.

Celebrated Characters.—If the accounts which have been handed down to us are worthy of credit, several of the Median kings were persons of extraordinary merit. The mingled prudence, moderation, and wisdom of Phraortes, distinguish him as infinitely superior to the ordinary race of ambitious and bloody founders of empires. Arbaces seems to have been an able soldier, an enlightened statesman, and a generous man. Cyaxares I. was unquestionably a monarch of more than ordinary ability, and a similar remark may be applied to Cyaxares II.; but the value of any general observations upon topics like these will appear small, when we consider that different authors assign different dates, names, and actions to these individuals.

Antiquities.—However obscure the early history of Media may be, there are existing proofs that it was a populous country at a very remote date. Every portion of it now displays the ruins of cities, aqueducts, and walls, some of great antiquity. Near the city of Teheran, are the ruins of the ancient Rhagæ, now *Rei*, to which the Jews were removed after the Babylonish captivity, as mentioned in the Book of Tobit. For three miles, in every direction, are seen burnt bricks, mounds, mouldering walls, towers and tombs.

Hamadan, of comparatively modern date, is supposed to be on or near the site of the ancient Ecbatana. It presents numerous vestiges of the ruined city. In this region is *Besitton*, which forms a high rock, cut smooth on one side, and impending over the road like a canopy. On an almost inaccessible point, are sculptured a group which represents a procession. There are also other remarkable excavations and sculptures. This rock is supposed to be the mountain called *Bajistanon*, mentioned in the history of Semiramis, and where she is said to have made a garden, and caused her image, with one hundred guards around her, to be chiselled on the rocks. Such are some of the antiquities of this region which belong to the Median period of its history. Others are of a later date; and as Media became, and still is, an important province of Persia, they will be noticed in the account of that kingdom.

Ancient Persia.



CHAPTER LI.

Geographical View.

THE present kingdom of Persia, or Iran, is bounded on the north by Tartary and the Caspian Sea; on the east by Afghanistan and Beloochistan; on the south by the Persian Gulf, and on the west by the territories of Turkey in Asia. Its extent is 480,000 square miles, or one fourth that of the United States; its population is 12,000,000.

Modern Persia embraces *Persia Proper*, the ancient *Media*, *Susiana*, and *Carmania*; Ancient Persia embraced not only these territories, but *Hycania*, *Parthia*, *Gedrosia*, *Aria*, *Bactriana*, *Sogdiana*. *Persia Proper* is the province now called *Fars* or *Farsistan*. The parent of the nation, according to Scripture, was *Elam*, a son of Shem. The Persians were an ancient people, whose first king, known to history, lived in the time of Abraham. The Kajanides were a race of princes of whom the celebrated Giamschid was a descendant. The *Magi* or *Magians* were the priests, who taught the worship of fire as the emblem of deity. Zoroaster was the reformer of this religion. Magianism

nearly superseded the Sabeism of Babylonia and Assyria, after the conquest of Cyrus. The Sabeans worshipped images, while the Magians regarded this as idolatry; and hence a strong repugnance between these two ancient modes of faith. The Persians destroyed the idols of all nations whom they conquered. The modern *Guebres* preserve the Magian doctrine, but their number is small.

Persia Proper is a country of rugged mountains and sandy deserts, interspersed with fertile valleys. Originally, the people were hardy and brave, and hence they became the conquerors of the adjacent territories.

Media, now the province of *Irak Arabi*, has been already described. Here are the cities of Isfahan and Teheran; the former was once the capital, but the king now holds his court at the latter. The Medes and Persians are supposed to have been originally the same people.

Susiana, now *Khusistan*, was small in extent, but of great fertility. Strabo says that its harvests yielded two hundred fold of corn. The northern part was mountainous; the southern, flat. The inhabitants, said to be the descendants of *Cush*, were long celebrated for their skill in archery. The capital was Susa.

Caramania, the modern province of *Kermen*, was separated from Persia Proper by an extensive desert.



The name, in Syriac, signifies *a vine*, which is appropriate, as grapes are produced here in perfection.

These are the countries which form the present kingdom of Persia. They lie between 25 and 38 degrees of north latitude; — in the south the climate is nearly that of Georgia and Florida; in the north it is similar to Virginia. A large portion of the territory is occupied with arid deserts and barren mountains; yet some of the loveliest valleys in the world, such as those of Shiraz, Keesistan and Ispahan, are found in Persia. The roses here are the finest that are known.



Silk is abundant; large quantities are exported, and used in manufactures. Corn, fruit, wine and fine

drugs, are among the products. Many of the fruits known in Europe, as apricots, grapes and pomegranates, surpass those of all other countries. The Persians call the latter the fruit of Paradise. In the valley of Shiraz the harvest begins in May and ends early in June. The antelope is a native of the country, and its soft melancholy eye furnishes many an illustration to the poets.

Gedrosia, now *Beloochistan*, is composed of arid mountains and sandy plains. In traversing these deserts, the vast armies of Semiramis and Cyrus were nearly destroyed, and here Alexander and his army suffered intensely from the heat of the climate and the want of water.

Aria was an extensive tract, including the modern Afghanistan, with a part of Tartary. It was anciently embraced under three divisions; *Aria* in the centre, *Margiana* in the north, and *Arachosia* in the south. The people, called *Arii*, were of the same race as the Medians and Persians. It is supposed that Persia derived its name of Iran, from these. The district is divided by a range of mountains, running east and west, anciently called *Paropamisus*, now *Elboorz*.

Parthia lay to the north. The people were a hardy race of Scythian or Tartar warriors, who fought on horseback. Though partially subject to Persia at an early period, they were never thoroughly conquered; and after the fall of the Persian empire, Parthia became the seat of a powerful kingdom. The history of this country will be hereafter given; it is now a part of *Independent Tartary*.

Hyrcania, lying on the south-eastern border of the Caspian Sea, was noted for its tigers and serpents. The southern portion was fertile in vines, figs and olives. The inhabitants were of Scythian origin, and the country became subject to Parthia after the decline of the Persian empire. It constitutes the northern part of modern Persia, and bears the name of *Mazanderan* and *Ghilan*.

Bactriana lay on the northern side of the *Paropamisus* Mountains, and was that portion of Independent Tartary now called *Koondooz*. It was a fertile country, and early became the seat of a civilized and important kingdom. It was conquered by Cyrus, and afterwards by Alexander.

Bactra, the ancient capital, called the mother of cities, was a splendid place. It now bears the name of *Balkh*, and is reduced to insignificance.

Sogdiana, lay between the *Oxus* and *Iaxartes* rivers. It was a fine country, and now bears the name of *Bucharia*. *Maracanda*, or *Samarcand*, was the capital. It is now inhabited by the Usec Tartars. We shall have occasion, hereafter, to give a more particular description of some of these countries, when we treat of their separate history.

Such were the countries* which constituted the central part of the Persian empire in its early days. It afterwards added Assyria and Babylon, and transferred its capital to the latter. It then extended its conquests westward to Europe, involving Egypt and Asia Minor in its gigantic dominions. The tide of conquest, which set westward for several centuries, broke at last upon Greece, and rolling backwards, overwhelmed the whole Persian empire in ruins.

* For a view of the situation of these countries in ancient times, see map, p. 69.



CHAPTER LII.

1000 to 800 B. C.

Early History of Persia—Kaïomurz—Giamschid.

Of all the mighty empires which have flourished in the East, that of Persia is perhaps the most remarkable. Including the modern kingdom, it has endured, through a succession of vicissitudes almost unparalleled, for more than 2500 years: It has been by turns the prey of foreign enemies, and the sport of internal revolution; yet it has ever been subjected to despotic rule, alternately elevated to the summit of glory and prosperity, and plunged into misery and degradation.

Although the history of Persia, as a prominent kingdom, begins with the reign of Cyrus after the capture of Babylon, still, Persia Proper furnishes annals of a much more ancient date.

The sources of the history of this country are more abundant and diversified in their nature than those of the nations which have hitherto occupied our attention. The earlier ages of Persian, as of all other history, are wrapt in fable and obscurity; but if we would investigate the rise and progress of a nation, we must not altogether reject the mythology which conceals the traces of its origin. Yet in drawing from such sources, a distinction must be made between early records which have been handed down pure, and those looser traditions which, being the growth of more recent times, should be viewed with greater suspicion. Whatever we possess entitled to credit, respecting the remoter periods of Persian history, has been gathered from three sources: first, from the pages of the Jewish Scriptures; secondly, from the Greek historians, and thirdly, from the writings of native Persians. Of these last, we may particularize two—the *Zendavesta* and the *Shah Nameh*.

The *Zendavesta* is a collection of the sacred books of the ancient Persians. In this work are contained the early traditions of the nation, and the religious system and moral code ascribed to Zerdusht or Zoroaster, the great Persian legislator. This is still the sacred book of the Guebers, or worshippers of fire. The *Shah Nameh*, or Book of Kings, is a great epic or historical poem, written by Firdusi, the Homer of Persia, about

the middle of the tenth century A. D.* It was compiled from vague traditions, and the few fragments of ancient Persian literature that survived the destruction of the national records by the Greeks and Parthians, and the fanatical ravages of the first Mahometan conquerors. The facts in the early history of Persia are disguised by a multitude of fictions—the invention of the poet—and it is difficult to separate the truth from the fanciful embellishments of the story. The poem of Firdusi, however, comprises almost all that Asiatic writers can produce on the subject of Persian history before the Mahometan conquest.

The first monarch of Persia is called *Kaïomurz*. His descent is traced to Noah, and he is said to have flourished eight or nine centuries before Christ. He was the founder of the race of kings called *Paishdadians*, or Early Distributors of Justice. His actions have been magnified into miracles; his enemies were thought to be *deers*, or magicians, and his confederates the lions and tigers of the forest. After a succession of brilliant exploits, he retired to Balkh, his capital, where he died, or resigned the crown to his son *Hoshung*. The latter was a virtuous king, and invented many useful arts; among others, that of striking fire from flints, and that of irrigating land in agriculture.

Giamschid, or *Jumshedd*, was the fourth king of this dynasty, and is one of the most celebrated of all the fabulous heroes of Persia. His power and riches are the theme of multitudes of the historians and romance writers of the country, by whom he is extolled as the great reformer of his age. A long course of prosperity, however, made him proud and arrogant, and he was punished by the invasion of Zohak, prince of Syria, who defeated and put him to death.

* The *Shah Nameh*, though claiming to be a history, is chiefly celebrated as a poem. It is written in purer Persian than any other considerable work, and is read and admired, by educated Persians, to the present day. The copies which now exist appear to have undergone great mutilations. No two copies agree, in the order of the verses or the phraseology, for twenty couplets together. Whole episodes are omitted, many verses are rejected, and some copies have not more than 40,000 verses, while the original poem contained 60,000. A specimen of this work is afforded in the life of Alexander, who is called *Sikander*, and represented as the son of Darab, King of Persia, by the daughter of Faliukus (Philip) of Macedon. In other respects, the history of Alexander is given with tolerable accuracy as to the main outline.

CHAPTER LIII.

800 to 600 B. C.

*Zohak—The Blacksmith Gao—Feridoon—
Zal—Rustem—The Legend of Sohrab.*

ZOHAK, by this victory, became sovereign of Persia. Some writers suppose him to have been an Arab; others think him identical with the Nimrod of Scripture, as the chronology of these events is by no means fixed. All accounts represent him as a tyrant, delighting in blood. The courage of *Gao*, or *Kanah*, a blacksmith, delivered the nation from his sanguinary rule. To save his sons, who were doomed to be the victims of the despot's cruelty, this man flew to arms, roused his countrymen, and using his apron as a banner, he overthrew and slew the usurper, and placed *Feridoon*, the legitimate prince, upon the throne. In these accounts, the first glimmerings of truth break through the veil of fiction that obscures the early history of Persia. The blacksmith received for his reward the city of Ispahan with its dependencies as a feudal principality, and in memory of this revolution, his apron was laid up in the treasury of the Persian kings, and enriched with jewels of inestimable value. It continued to be the royal standard till it was captured by the earliest Mahometan invaders, and sent to the Khalif Omar. This singular trophy affords a strong confirmation of the traditions of that period.

The Persian historians expatiate with enthusiasm upon the justice, wisdom, and glory of *Feridoon*, whose virtues and prosperity acquired for him the title of the Fortunate. In the reign of his grandson, flourished the celebrated *Rustem*, the Hercules, or national hero, of Persia, whose miraculous birth and marvellous exploits form the darling subject of the Shah Nameh. This hero was the son of *Zal*, the prince of *Seistan*, who was born with white hair, and consequently received from his father the name of *Zal*, or "*old fellow*." *Sam*, the father of *Zal*, was prime minister of Persia. Believing that this white-headed child was not his own son, but the offspring of a magician, he exposed him on the top of the mountain *Elburz*.

According to the poetical legend, *Zal* was nurtured on this mountain by a griffin. After a time, his father, being warned by a supernatural admonition, took his son home, and brought him up at the Persian court. In his manhood he accompanied his father to *Caubul* and *Seistan*, over which countries *Sam* had been appointed governor. One day *Zal*, while engaged in the chase in a forest, came to a tower, and saw standing on one of its turrets a young lady of exquisite beauty. They mutually gazed and loved, but there appeared no means by which the enamored *Zal* could ascend to the battlements. After much embarrassment, an expedient occurred to the maiden. She loosened her dark and beautiful tresses, which fell in ringlets to the foot of the tower, and enabled the young hero to climb up to her. This lady proved to be *Rudabah*, the daughter of *Mehrab*, King of *Caubul*. The love occasioned by this extraordinary interview gave rise to a marriage, and *Rustem* was born of this union. Seven nurses were assigned for his support, but these proved insufficient, and a flock of sheep were added to suckle the robust infant! Such is the fabulous account of the birth of the Persian hero.

The deeds of *Rustem* have been magnified into

miracles by the poet who describes them, and thus his history is enveloped in romance; yet there is no reason to doubt that he was a real personage. He commanded the Persian armies against the Tartars of *Turan*, who crossed the river *Oxus*, under the command of prince *Afrasiab*, and invaded Persia. *Rustem* had received from his father the club of his ancestor *Sam*. This tremendous weapon, which had long been the terror of Persia's enemies, was soon perceived by the Tartars. *Afrasiab* demanded who that boy was that made such havoc in his ranks. One of his attendants replied, "Seest thou not that he wields the club of the mighty *Sam*—that he is a youth the object of whose soul is renown?" *Afrasiab*, despising his enemy, hastened to attack him. *Rustem* perceived his intention, and observing that he was almost unarmed, threw aside his club and rushed to the combat. After a short but violent contest, the Persian hero seized the prince and bore him off his saddle; but his girdle breaking, *Afrasiab* fell to the ground, and his soldiers crowded to his defence in such numbers that it became impossible for *Rustem* to recover his prisoner. But the rich crown and girdle of the Tartar prince remained in the possession of the victor, whose triumph was completed by the entire defeat of the enemy. If we may believe the Persian authors, *Rustem* slew in this battle no less than 1160 men with his own hand!

Kai Koos reigned over Persia during the lifetime of *Rustem*. He was vain and proud, and appears to have been in continual distress from the unfortunate result of schemes which were prompted by his ambition, but which he had not the ability to consummate. His life is connected with a thousand romantic incidents, which appear with great effect in the poem of *Firdusi*. Among them, we find the singular and affecting tale of the combat between *Rustem* and his son *Sohrab*, in which the Persian hero gained a victory that embittered all his future life.

The poet commences this episode by calling it a tale full of tears. Young *Sohrab* was an illegitimate son of *Rustem*, and unknown to his father; for the mother had written to *Rustem* that his child was a daughter—fearing to lose her infant if the truth became known. *Sohrab*, when he grew up, left his mother and sought fame under the banner of *Afrasiab*, where he gained a renown beyond that of all contemporary heroes, excepting only his father. He had carried dismay and death into the ranks of the Persians, and had terrified their boldest warriors. At last, *Rustem* resolved to encounter him, under a feigned name.

They met three times. At the first, they parted by mutual consent, though *Sohrab* had the advantage. At the second, the youth obtained a victory, but granted life to his unknown father. At the third meeting, *Sohrab* received a mortal wound, and fell. Writhing in the pangs of death, he warned his conqueror to shun the vengeance inspired by parental woes, and bade him dread the rage of the mighty *Rustem*, who must soon learn that he had slain his son *Sohrab*. These words were like death to the aged hero. When he recovered from the first shock, he called for proofs of what *Sohrab* had intimated. The dying youth tore open his mail, and showed a seal which his mother had placed on his arm, when she discovered to him the secret of his birth and bade him seek his father. The sight of his own signet rendered *Rustem* insane. He cursed himself, and attempted to commit suicide, but was prevented by

the efforts of his expiring son. After Sohrab's death he burnt his tents and all his goods, and carried the corpse to Seistan, where it was interred. The mother, on receiving intelligence of this catastrophe, set fire to her palace, meaning to perish in the flames—but was prevented by her attendants. She became quite frantic; now her chief joy was to clothe herself in the bloody garment of her son, to kiss the forehead of his favorite horse, to draw his bow, to wield his lance, his sword and his mace. At last, to use the words of the poet,—“She died, and her soul fled to that of her heroic son.”

CHAPTER LIV.

600 to 529 B.C.

Gushtasp—The Worship of Fire—Adventures of Isfundear—Foundation of the Empire of Cyrus.

THE reign of Gushtasp owes its chief celebrity to its being the period when the Persians were converted to the worship of fire. Zoroaster, who, it is believed, effected this change in the religion of his country, is called a prophet, or an impostor, as the events of his life are described from ancient Persian or Mahometan sources. The former writers pretend that he was a most holy and enlightened man. The latter assert that he was an astrologer, who, under the deception of the devil, became the teacher of a new and impious doctrine. All agree that he lived in the time of Gushtasp, and led him, either by his magical arts or holy miracles, to become a zealous and powerful propagator of his doctrine. The royal bigot not only built fire-temples in every part of his kingdom, but compelled his subjects to worship in them. The doctrines of Zoroaster spread rapidly over the whole country. The king ordered twelve thousand cow-hides to be tanned fine, that the precepts of his new faith might be written upon them. These parchments were deposited in a vault hewn out of the rock at Persepolis. Holy men were appointed to guard them, and it was commanded that the profane should be kept at a distance from the sacred records.

The first consequence of this change of religion was a war with Arjasp, King of Tartary, who wrote a letter to Gushtasp, warning him against the error into which he had fallen, and threatening him with an invasion if he refused to return to the religion of his ancestors. The Persian king was indignant at this letter, and hostilities immediately ensued. Isfundear, the son of Gushtasp, commanded the Persian army, and gave the Tartars a complete overthrow. But being driven into rebellion by the intrigues at court, he was thrown into prison by his father. When the Tartar king heard of this, he took up arms again, invaded Persia, defeated Gushtasp, and made his daughter prisoner.

Gushtasp, in despair at this loss, not only gave Isfundear his liberty, but promised to resign his crown to him if he succeeded in releasing his sister. The prince agreed to the terms, collected an army, defeated Arjasp, and prepared to pursue him to his capital, Ruendeh, or the Brazen City, so named from the strength of its walls. Three routes led to this city; the shortest was over a desert so wild and barren, and so infested by ferocious animals and poisonous ser-

pents, that no attempt had ever been made to cross it. This, however, was the route which Isfundear determined to take, accompanied by only sixty chosen men. He despatched a chief by the longer route, with the army and heavy baggage, directing him to watch as he approached the city for a signal of fire, and to make the attack the moment he saw it.

Isfundear and his sixty attendants were dressed as merchants, and carried with them a load of marketable commodities. They passed the desert in safety, and entered Ruendeh without exciting suspicion. They caused a report to be circulated, that a wealthy merchant, attended by a number of friends, had escaped from the tyranny of Gushtasp. This, according to design, soon reached the ear of Arjasp, who sent for Isfundear, that he might view his merchandise. The disguised prince attended, made an offering of some rich jewels, and was assured of favor and protection. No suspicion fell upon him, and, at length, he saw the Persian army approach the city. In the darkness of the night he made the signal. The troops without immediately made an attack upon the walls, while the prince and his companions rushed to assail the palace. So sudden and unexpected was the assault, that everything was thrown into confusion, and no resistance was made. When the prince approached the king, he exclaimed,—“You miscreant Turk! I am Isfundear, Prince of Persia!” Arjasp fled, terrified at the name, but was soon overtaken and slain; all his brothers met the same fate. The sister of Isfundear was released and restored to her father, to whom the victorious prince also sent the throne of Arjasp, with an immense booty. These exploits are highly embellished in Persian romance. The seven stages by which Isfundear made his way to Ruendeh are each marked by some formidable obstacle. The first is defended by two savage wolves; the second, by two enormous lions; the third, by a dragon with seven heads; the fourth, by a *ghoul* or demon; the fifth, by a griffin; the sixth, by a perpetual fountain of immense height; and the seventh, by a great lake surrounded by lofty mountains.

These legends may serve to give the reader an idea of the ancient Persian history, as it is told by native writers. None of these accounts are to be found in the writings of the Greeks, whose knowledge of Persian affairs, previous to the time of Alexander, appears to have been very scanty and indistinct. The conquest of Persia by Cyrus the Great forms one of the most important eras in the annals of this nation. Attempts have been made to reconcile the accounts of Cyrus, as given by Herodotus, with those relating to Kei Khosrou, in the work of Firdusi.

The Persian sovereign called Kai Kobad by Firdusi has been thought identical with the Dejeoces of Media. The Kai Koos of Firdusi is supposed to be the same with Cyaxares, or Astyages; but the perplexing fictions with which the genius of the poet has invested the history of this period, render everything obscure. The coincidence of the reigns of Kai Koos and Cyaxares rests upon a single fact,—a total eclipse of the sun, which took place during an engagement between the Medes and the Lydians. This is supposed to be the same phenomenon that, according to Firdusi, struck the army of Kai Koos with a sudden blindness, in a battle with the magicians of Mazenderan.

It is impossible to say with certainty which of the kings of Persian history is the Cyrus of the Greeks. The

Persians, according to Heeren, were originally a highland people, and led a pastoral life. They were classed into ten tribes, of which the Pasargadæ were the ruling horde. Their government was a patriarchal one, the vestiges of which may be traced throughout their whole history.

The revolution effected by Cyrus was, according to this view, like most other important revolutions of Asia, the effort of a great pastoral people, who, impelled by necessity and favored by circumstance, forsook their own seats in search of more peaceful and permanent abodes, and drove out some previously successful invader. Cyrus was, probably, a chief of the Pasargadæ, elected leader of the Persian hordes, and by their assistance became a powerful conqueror, at a time when the Median and Babylonian kingdoms were on the decline. On their ruins he founded the Persian empire, which rapidly increased till his dominions extended from the Mediterranean to the Indus and the Oxus.

The Greek histories of Cyrus are derived chiefly from Herodotus and Xenophon. The latter writer is represented by Plato as having given in his work his own conceptions of what should constitute a just prince, rather than a true account of Cyrus. Cicero also affirms that Xenophon's work was drawn up expressly as a model of government, and was not intended as a true history. Herodotus founds the Persian empire upon the destruction of the Medes. Xenophon unites the Medes and Persians in the conquest of Babylon. Other discrepancies occur in the narratives of these two writers which we should in vain attempt to reconcile. Amid these contradictory views, we can only be sure of certain leading facts.

The supremacy of the Medes over the Persian principalities was probably first established in the reign of Kai Koos, *Astyages*, called also *Ahasuerus*, a name given to several other oriental monarchs, reconciled the Persians to his authority by giving his daughter in marriage to Cambyzes, of the royal tribe of the Pasargadæ. From this union was born *Cyrus*, or *Khosrou*, in Persian, signifying the sun. Before his accession to the throne, he had been intrusted with the command of the Persian armies, and had carried on successful wars against Lydia and other countries in Western Asia.

Uniting with Cyaxares II. or Darius, king of Media, *Cyrus* marched against Babylonia, and, after a siege of two years, took its capital. Darius became king of Babylon, where he reigned in great pomp and splendor for a short period. He was then succeeded by *Cyrus*, who proceeded to consolidate his immense conquests. Hence arose the Persian empire, which extended, during this reign, from the Indus on the east to Greece on the west.

When *Cyrus* came to the throne, he found many Jews in a state of captivity at Babylon. Among these was the prophet Daniel, whom he treated with respect and favor. The prophet Isaiah had spoken of *Cyrus*, long before his birth, as destined to fulfil the high purposes of Heaven. The following passage is supposed to refer to him :—

"I will go before thee and level mountains —
I will burst asunder the folding doors of brass —
And split in twain the bars of iron.
Even I will give thee the dark treasures
And the hidden wealth of secret places,
That thou mayest know that I, the Lord,
Who call thee by thy name, am God of Israel."

Cyrus seems to have been made acquainted with the prophecies of Isaiah concerning him. Soon after his accession to the throne of Babylon, he issued a decree for the return of the Jews to their own country. They were not, however, permitted to rebuild the temple till the expiration of seventy years, when *Darius Hystaspes* granted them that privilege.

Cyrus now made war on the Massageteæ, a nation living in the north of Asia. Here he was defeated and slain by the people, under command of their queen *Tomyris*, 529 B. C. The enraged sovereign caused the head of the conqueror to be cut off and plunged into a leathern bag filled with human blood, saying, "Though I am alive, and have conquered you, yet you have undone me by taking my son. I will, however, satiate you with blood." This speech, savage as it may seem, still shows the tender feelings of a mother, and a just estimate of the character of a conqueror, whose work is the same in all ages — the shedding of human blood.

Cyrus is considered the great hero of Persian history, and his name is cherished to the present day. It is said, that there was a tomb erected to his memory, at Pasargadæ, near the city of Persepolis. Two hundred years after the death of *Cyrus*, *Alexander* visited his sepulchre at this place, and offered sacrifices to his shade. He opened the tomb, expecting to find great treasures; but a rotten shield, two Scythian bows, and a Persian cimeter, were the only relics. Within the sepulchre was the following inscription: "O man, whoever thou art, and whencesoever thou comest, I am *Cyrus*, the founder of the Persian empire: envy me not the little earth that covers my body."

CHAPTER LV.

529 to 521 B. C.

Cambyzes — Conquest of Egypt — The False Smerdis.

CYRUS left two sons, *Cambyzes* and *Smerdis*. The former succeeded him, 529 B. C. He began his reign by making war upon Egypt. He invaded that country with a powerful army, captured Pelusium, and, being aided by local information furnished by a Greek deserter, he overthrew Psammenitus, the king of Egypt, and subdued the whole country. His fierce hostility to the sacerdotal caste, which he inherited from his father, made him a persecutor of the Egyptian priests, who, in revenge, have portrayed him as the worst of tyrants. He next determined upon an invasion of Ethiopia. He sent spies into that country, in the character of ambassadors. These carried presents from *Cambyzes*, and were directed to inquire respecting the marvellous "table of the sun." This was said to be a plain near the chief city of the Ethiopians, covered to the height of several feet with the roasted flesh of all sorts of animals, and free for every one to eat. Some of the ancient geographers call this a supernatural production of the earth.

The Ethiopian prince easily detected the design of the pretended ambassadors. He sent back a message, advising *Cambyzes* to be content with his own dominions, and not to covet the possessions of another. He

sent him, also, in return for the presents, his own bow, saying, "When Cambyes can bend this bow as I can, let him attack me." The Persian king, highly incensed by this message, ordered his army to march, though quite unprovided for such an expedition: "Never reflecting," says Herodotus, "that he was about to visit the extremities of the earth." He left no part of his forces behind, except his Greek auxiliaries, on whom he depended to keep the country in awe. Arriving at Thebes, in Upper Egypt, he detached from this army 50,000 men to march against the Ammonians, with orders to ravage their country, and burn the temple of Jupiter Ammon.

By the help of guides, the Persian army reached the city of Oasis, seven days' march from Thebes. What became of them afterwards was never known. Herodotus, who received the story from the Ammonians, relates that, "after they had left Oasis, they halted to take some repast, when a strong south wind arose and overwhelmed them beneath a mountain of sand." Perhaps the Egyptians, intending the destruction of their enemies, conducted them into the vast solitudes of Libya, and abandoned them in the night. Being unable to find their way out of the desert, they perished from heat and thirst.

Cambyes, in the mean time, advanced with his main army against the Ethiopians. He soon began to feel the fatal effects of his improvident haste. His scanty stores of provision were consumed. The army then fed on the beasts of burden, and, at length, on the roots and herbs which the uncultivated soil could supply. Cambyes had yet the indiscretion to advance, till his troops were reduced, amidst sands and deserts, to the dreadful expedient of devouring one another. The whole army was decimated, every tenth man, selected by lot, being slain and prepared as food for his companions. At last, the king, finding it impossible to proceed, marched back with the wreck of his army, defeated without seeing the face of an enemy.

The next design of Cambyes was to carry his arms into Western Africa, against the Carthaginians; but the Phœnician mariners on whom he depended for the transportation of his army, refused to serve against a people whom they regarded as their brethren. To secure his throne, he had taken the cruel precaution of putting his brother Smerdis to death; but he was now alarmed by hearing that a usurper, under his brother's name, had seized the crown. He immediately gave orders for his army to take up their march for Persia; but, while mounting his horse, his sword slipped from the scabbard, and gave him a mortal wound in the thigh. He died at Ecbatana, in Syria, B. C. 521.

The false *Smerdis* was sustained upon the throne by a faction of the Magi, or Persian priests. But Otanes, a nobleman of high rank, suspecting the deceit, was enabled to detect it by means of his daughter, who, having been the wife of Cambyes, was retained in the usurper's harem. He communicated the intelligence to six other chiefs, and a conspiracy was formed, which succeeded in overthrowing the impostor, who was put to death, with a multitude of the Magi, his supporters. The conspirators then deliberated respecting the fittest form of government, and, having decided that an absolute monarchy was the best, the whole seven agreed to meet on horseback at sunrise, without the city, and that the crown should be given to him whose horse should neigh first.

Darius Hystaspes, one of the seven, had a groom who managed his horse so cunningly, as to cause him to neigh as soon as he had arrived at the place of rendezvous. All the others immediately saluted Darius as king of Persia, 521 B. C.

CHAPTER LVI.

521 to 500 B. C.

Darius I.—Capture of Babylon—Expedition to Scythia.

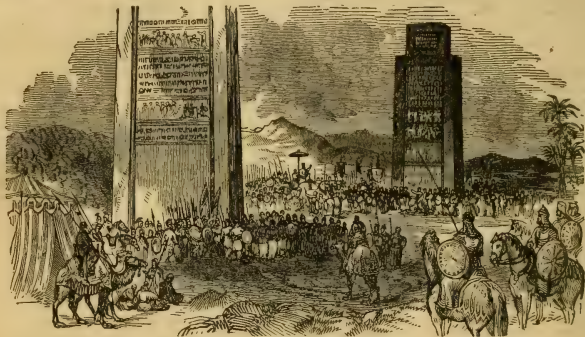
THE long and successful reign of *Darius* was marked by events which exercised a powerful influence over the destinies of Persia. Not less a legislator than a conqueror, he divided the empire into nineteen satrapies, on each of which was imposed a fixed tribute. The duties of the satraps appear to have been at first confined to the collection of imposts, the improvement of agriculture, and the execution of the royal orders. They were purely civil governors, although, by an abuse of their powers, they afterwards acquired military command. An efficient system of checks upon these officers was imposed by Darius. Periodical visits were paid to each district by royal commissioners, or by the king himself; and an establishment of couriers was formed for transmitting edicts to every quarter of the empire. The army was distributed into commands, formed on the principle of decimal division—a system which has ever since prevailed. Greek mercenaries were taken into pay, and, on occasion of great wars, recourse was had to a general conscription.

The Babylonians broke out into rebellion against Darius, and expecting the speedy vengeance of the king, who mustered his army on the first news of the revolt, they prepared to sustain a long siege, and resorted to a horrible expedient. "Of all the women in Babylon," says Herodotus, "each man reserved his mother and one other female of his household; the rest were collected together and strangled." The king advanced and laid siege to the city. The Babylonians, confiding in their preparations and the strength of their walls, treated the besiegers with contempt. They even amused themselves with dancing on the ramparts. More than a year and a half was wasted before the walls, and Darius, at last, began to despair of taking the city, when the enterprise was accomplished by a stratagem of Zopyrus, one of his chief officers.

This person cut off his own nose and ears, and otherwise mutilated his person in an extraordinary and cruel manner. He then deserted to the Babylonians, and pretended that he had received this barbarous treatment from Darius for advising him to raise the siege. The Babylonians could not hesitate to believe a story accompanied by such convincing proofs. They received Zopyrus, and gave him the command of a body of troops. With these he sallied out of the city, attacked the Persians, and cut off several detachments, according to a plan which had been agreed upon between him and Darius. In this manner, he raised his character with the Babylonians, and at length his credit became so far established that

he was entrusted with the command of all their forces. The city being thus entirely in his power, he was enabled by artful manœuvres to deliver it up to Darius. Thus Babylon fell a second time into the hands of its enemies. Three thousand of the most distinguished inhabitants were crucified, the walls of the city were lowered, and the gates taken away. The Babylonians, from this time forth, were prohibited from bearing arms; and they were encouraged to pass their time in singing, and playing on instruments, and other effeminate occupations.

After the subjugation of Babylon, Darius marched against the Scythians, under the pretence of revenging their former invasion of Media. His army is said to have amounted to 700,000 men. He arrived at Chalcedon, on the Bosphorus, opposite Byzantium, where Constantinople now stands. Here a bridge had been constructed for his army by the ingenuity of Mandrocles, a Samian. Near this spot Darius ordered the erection of two columns, on one of which was inscribed in Assyrian, and on the other in Greek characters, the names of the nations which attended



Darius, in Asia Minor, erecting two Columns to celebrate his Victories.

him. He is also said to have erected pillars in other places, with pompous inscriptions, describing himself as the best and handsomest of all men living. A fleet of 600 ships attended the army, to assist in crossing the wide rivers of Thrace and Scythia.

CHAPTER LVII.

500 to 464 B. C.

Retreat of Darius from Scythia — Wars with the Greeks — The Jews under Darius — Reign of Xerxes — Invasion of Greece — Death of Xerxes.

HAVING crossed the Bosphorus with his immense army, Darius marched through Scythia, eastward, to the River Tanais, now the Don. The Scythian army retreated regularly before him at the distance of a day's march, filling up the wells and destroying the produce of the fields, their families and cattle being previously sent to the northern frontier. Darius proceeded in his march, crossed the Tanais, and penetrated as far as the Oasis, supposed to be the Volga. Here he constructed eight fortresses, the remains of which were visible in the time of Herodotus. The Scythians treated with contempt the demands of Darius, who required of them to submit to him as the "Great King," and to make the usual offerings of earth and water. They despatched to him a messen-

ger bearing the enigmatical gifts of a bird, a mouse, a frog, and five arrows, which were thus interpreted: "Persians, unless you can fly in the air like birds, hide yourselves under ground like mice, or swim in the water like frogs, you will not escape the Scythian arrows." Darius was struck with the force of this barbarian eloquence, and finding his provisions nearly exhausted, and his army weary and dispirited, was compelled to abandon his rash enterprise and retreat.

The undertakings of Darius in the east were more fortunate. He ordered a fleet to be equipped at Caspatyra, a city on the River Indus, and placed under the command of Scylax, a Greek mariner of Cara, with orders to proceed down the river and sail westward till he should come to Persia. Scylax accomplished a voyage which had never before his time been performed. He sailed down the Indus to the Arabian Sea, crossed the Persian Gulf, and coasted along the barren shore of Arabia, to the Straits of Babelmandel, entered the Red Sea, and, after thirty months' navigation, reached Egypt. The information which he obtained in this voyage induced Darius to invade India with a large army, and several of its rich provinces were added to his empire.

In the mean time, the Greeks of Asia Minor had revolted; but Darius quickly suppressed the rebellion, and treated the revolted cities with great severity. Miletus was completely destroyed, and the king resolved to extend his vengeance to the Greek allies of those who had resisted his authority. He collected a large naval and military force, which he placed under

the command of his son-in-law, Mardonius. The Persians crossed the Hellespont, and marched through Thrace into Macedonia, which was made a Persian province. All the neighboring countries submitted, but the fleet was shattered in a storm while doubling Mount Athos, and the army was soon afterward attacked, unexpectedly, by the barbarous Thracian tribes, who killed many of the soldiers, and severely wounded Mardonius himself. A second expedition was sent to Greece under the command of Datis and Artaphernes, who forced a passage into the northern part of that country, and threatened Athens—when they were totally defeated by the Athenians, led by Miltiades, at the memorable battle of Marathon, 490 B. C. This event will be more particularly described in the history of Greece.

To avenge this disgrace, Darius resolved to invade Greece in person; but an insurrection of the Egyptians, and disputes among his children respecting the succession, retarded his preparations, and before his army were ready to march, the whole design was frustrated by his death.

This monarch is supposed to be the king of Persia who showed such distinguished favor to the Jews, by aiding them in rebuilding Jerusalem and restoring the sacred vessels of the temple, which had been carried away by Nebuchadnezzar. Josephus states as follows: "Darius, the son of Hytaspes, while he was a private man, had made a vow to Heaven, that if he came to be king, he would send all the vessels of God which were in Babylon, to the temple at Jerusalem. He also ordered the rulers of Syria and Phœnicia to cut down and carry cedar-trees from Lebanon to Jerusalem, and to lend their aid in building the city. Likewise he commanded that all the captives returning to Judea should be free, and he prohibited his

deputies and governors from laying any taxes on the Jews. And he sent the vessels, and fulfilled all that Cyrus had intended for the restoration of Jerusalem."

Xerxes succeeded Darius, his father, 485 B. C. His first exploit was the suppression of a rebellion in Egypt, which he performed so effectually that the subjugation of that country was rendered more complete than by the original conquest of Cambyses. He then employed three years in making preparations for an invasion of Greece. His army, if we may believe Herodotus, amounted to five millions. The dresses and arms of the soldiers are described in the following manner: The Persians wore on their heads woollen tiaras. Their dress was a parti-colored tunic, adorned with plates of steel in imitation of the scales of fishes. They bore a shield, called *gerra*. Their spears were short, their bows large, with arrows made of reeds. On the right side they wore a dagger. The Assyrians had brazen helmets of a barbarous form; their arms resembled those of the Egyptians. They had also clubs pointed with iron, and linen cuirasses, which would resist the edge of a sabre. The Arabians wore long, folding vests, which they called *zyra*; their bows were long, flexible, and crooked. The Ethiopians were clad in skins of panthers and lions; their bows were of palm, four cubits long; their arrows were short, and made of reeds; instead of iron, they were pointed with a stone, with which they used to cut their seals. They had spears armed with the horns of goats, shaped like the iron of a lance, and also knotty clubs. It was the custom of these people, when they went to war, to daub one half the body with gypsum and the other half with vermillion.

The cavalry of this army amounted to 80,000, exclusive of camels and chariots. One body of these



Xerxes viewing his Fleet and Army, before crossing the Hellespont.

is thus described by Herodotus: "The Sagartii were 8000 in number. These people led a pastoral life, were originally of Persian descent, and spoke the Persian language. They had no offensive weapons except their daggers. Their principal dependence in battle was upon cords made of twisted hide. These cords, having a noose at the end, they throw out, and,

thus entangling their enemy, easily put him to death." This contrivance is precisely the same with the South American *lasso*.

To this immense army was attached a fleet of 1200 ships. Xerxes, having numbered his forces of every description, proceeded to make a formal review of the whole armament at Abydos, on the Hellespont. A

throne of white marble was placed on an eminence, from which he is said to have beheld these myriads of troops and vessels at one view, and to have been further gratified by the exhibition of a naval combat in which the Phœnicians of Sidon were the victors. The first feeling of the great king was that of pride, on viewing the vast assemblage of which he was the sovereign; but his mind was soon sobered by different thoughts, and he burst into tears at the reflection that not a man of all that numerous host would be alive a hundred years from that day.

He had ordered a bridge to be constructed across the Hellespont. This was done by fastening several tiers of ships together by strong cordage. No sooner was this bridge completed than it was broken by a violent tempest. Herodotus states that Xerxes was so enraged at this accident, that he ordered the sea to be beaten with stripes, a pair of fetters to be thrown into it, and all the workmen employed upon the bridge to be beheaded. The bridge was then rebuilt in a stronger manner, and the whole army passed over. They marched through Thrace, where the inhabitants made their submission to Xerxes. The fleet which attended the army was unable to sail round the promontory of Mount Athos, and a canal was cut for its passage across the isthmus. The labor of this is said to have occupied three years. The Persians encountered no great obstacle till they reached the Grecian territory; but here, at the mountain pass of Thermopylæ, the countless hordes of Xerxes were checked and repulsed by a handful of men, under the command of Leonidas, king of Sparta. Treachery, however, enabled the Persians to gain an entrance into the heart of the country; but the particulars of this invasion belong properly to Grecian history. It is sufficient at present to say, that the mighty hosts of Xerxes were destroyed by the Greeks at Salamis, Mycale, and Plataea; and the great king himself was forced to recross the Hellespont in a fishing-boat, where he had passed, in so pompous a manner, a short time before. The Greeks, following up their success, expelled the Persians from the Mediterranean, and made them tremble for the security of their provinces in Asia Minor.

Xerxes was at Sardis when he heard of these accumulated disasters. He immediately fled from that city, giving orders for the destruction of all the temples in Asia Minor, either from zeal for the Magian religion, or to wreak his vengeance on the Greeks. Upon his return to Persia, he was assassinated by a captain of his own guards, 464 B. C. It is remarkable that the Persian historians make no mention of this monarch, and scarcely any thing would have been known respecting him, but for Herodotus. That writer's account of Xerxes, and his expedition into Greece, is certainly full of marvels, and should be received with great caution. It would hardly be reasonable to expect impartiality, or a scrupulous regard to truth, in the narrative of a credulous and patriotic Greek, describing the invasion of his country by a haughty and arrogant enemy. Whether Herodotus *

has justly described, or grossly misrepresented, the character of Xerxes, he has certainly transmitted his name to posterity as an object of contempt rather than of admiration. No name has been more frequently employed to "point a moral and adorn a tale."

CHAPTER LVIII.

465 to 334 B. C.

Artaxerxes Longimanus — Battle of Cunaxa — Retreat of the Ten Thousand Greeks under Xenophon.

XERXES was succeeded on the throne by *Artaxerxes Longimanus*, (465 B. C.) who is celebrated for his just and beneficent administration. But his virtues were insufficient to check the decline of the empire, which now began to exhibit signs of weakness in every quarter. After countless humiliations, *Artaxerxes* was forced to sign a disgraceful peace, by which he recognized the independence of the Asiatic Greeks. Internal wars and rebellions were of frequent occurrence; the royal forces were often defeated, and the empire was kept in a state of confusion. He died 425 B. C.

We now pass over a few other monarchs, unworthy of particular notice, and come to *Artaxerxes Mnemon*, who ascended the throne 405 B. C. He was, however, opposed by his brother *Cyrus*, who had the support of the queen mother, and of an army of Greek mercenaries, which he was enabled to raise by his connection with Sparta.

Cyrus assembled his army, consisting of thirteen thousand Greeks and one hundred thousand of other nations, at Sardis, in Asia Minor, and marched towards Susa, the Persian capital, to assert his right to the throne. At Cunaxa, in Babylonia, he was met by *Artaxerxes*, at the head of an army amounting, we are told, to nine hundred thousand men. A battle took place, 400 B. C. *Cyrus* was killed and his army dispersed. The Greeks† were, however, victorious in their quarter of the field, and, after the battle, were summoned by *Artaxerxes* to lay down their arms. This proposal was heard with the liveliest indignation. They were surrounded by enemies, yet they rejected the summons without hesitation, being firmly resolved to fight, to the last extremity, rather than surrender. To add to their embarrassments, they were seduced into a deceitful armistice by the Persians, and their generals were treacherously murdered. This act of perfidy converted their previous alarm and apprehension almost into despair. They were near two thousand

excite suspicion, he presents such particulars as confirm his statements. He gives an enumeration of the land forces, telling us that their number was ascertained, not by counting, but by their being marched into enclosures, and the number inferred by calculation. He tells us the number of men in the naval armament, giving us first the number of ships, and then how many he reckoned to each. Upon these and other grounds, learned men, generally, consider this portion of the history of Herodotus, marvellous as its details may appear, as worthy of credit.

† For a long period, the Asiatic sovereigns had been accustomed to employ Greek soldiers as auxiliaries. These people, like the Swiss and Hessians of modern times, sold their services to the highest bidder. The Greeks formed the chief reliance of Darius in his conflict with Alexander.

* Whatever doubts we may entertain of the precise accuracy of Herodotus, in the details of this part of his history, there are good grounds for believing that he is entitled to general confidence. He wrote at no very distant period from the time when the events happened; he appears, always, to have a sincere regard for truth; and even in giving the numbers of the Persian army, where the vastness of his figures

miles from home, surrounded by powerful foes, and had no possibility of retreating except by crossing steep and craggy mountains, rapid rivers, and wide deserts, thus encountering famine, hostility, and treachery,

at every step. Provisions could be obtained only at the point of the sword; every country that lay in their way was hostile; and, although they might conquer one enemy, another stood ready to



Retreat of the Ten Thousand Greeks under Xenophon.

oppose them. They had no cavalry to chastise the clouds of barbarians who would perpetually hang upon their front, flanks, and rear: under such circumstances, it would seem that victory would be fruitless, and defeat inevitable ruin.

Yet, in the face of all these terrors, the Greeks determined to make the attempt to fight their way homeward. Xenophon, in a council of war, roused the troops from the despondency which had taken possession of them, and was elected general-in-chief. The retreat was therefore commenced; but, as they proceeded, constant attacks in every quarter, made their march a continual battle. We can present only a portion of their adventures which followed; these we shall give nearly in the words of Xenophon himself, who became the historian of the expedition.

After innumerable skirmishes with hosts of enemies, and a fatiguing march through a desert, they came to the Euphrates, near its source in Armenia. This they crossed, the water being breast high. From thence they marched three days over a plain covered with deep snow. The last day's march was very painful, for the north wind, blowing full in their faces, parched and benumbed the men. One of the priests advised them to sacrifice to the wind, which was done, and the violence of the blasts sensibly abated. The snow was a fathom in depth, so that many of the slaves and sumpter-horses died, with about thirty soldiers. They kept fires during the night, finding plenty of wood where they encamped. In the places where the fires were made, the snow being melted, there were large pits which reached down to the ground; this afforded an opportunity of measuring the depth of the snow.

From this station they marched the next day through the snow, when many of the men were seized with a disease called *bulimia*, and fell down exhausted. Upon the march, a party, under Cheirisophus, came to

a village just as it was dark, and found some women and girls at a fountain without the walls, carrying water. These females inquired who they were. The interpreter answered, in Persian, that they were going to the satrap from the king. The women replied, that he was not there, but at a place in the neighborhood. It being late, they entered the town with the women, and called upon the governor. Here Cheirisophus encamped, with all of his men that could come up. The rest, who were unable to continue their march, passed the night without food or fire, by which some of them perished; and a party of the enemy, following them, took those of the sumpter-horses that could not keep pace with the others. Some of the men, also, who had lost their sight by the snow, or whose toes were frozen, were left behind. The eyes of the men were relieved from the snow by wearing black cloth before them, and their feet by continual motion.

Their extreme sufferings caused some of the men to sit down and refuse to march any farther. Xenophon used all the means in his power to persuade them not to stay behind, telling them that the enemy were in great force close upon the rear. At last he grew angry; but they bade him kill them if he chose, for they were not able to go on. Upon this, he determined, if possible, to strike a terror into the pursuers lest they should fall upon the men who were thus unable to proceed. It was now dark, and the enemy came on with great tumult, wrangling about the booty they had taken. At this moment, such of the Greek rear-guard as were able, rose up and rushed upon them, while those who were fatigued shouted as loud as they could, and struck their shields with their pikes. The enemy, in great alarm, rushed into a valley through the snow, and were heard of no more.

Xenophon, with the rest of the forces, then retired, assuring the sick men that, the next day, some people

should be sent to them. But, before they had gone half a mile, they found others lying down in the snow, while no guard was set. They forced these men to rise, and then learned that the vanguard had halted. Xenophon, hearing this, pushed forward, sending the ablest of the targeteers before, to inquire the cause. They brought word that the whole army were taking their rest in the snow. Xenophon and his men, therefore, after setting such guard as they could, passed the night in that spot without fire or food. Towards day-break, he sent the youngest of his men to compel the sick to rise, and proceed on the march.

Meantime Cheirisophus had sent a company from the village, to inquire how the rear-guard fared. These were rejoiced to see them, and, having delivered their sick to be carried to the camp, they marched forward to the village. Here Cheirisophus kept his station, and the remainder of the army took up their quarters in the villages around.

Polycrates, an Athenian, one of the captains, then took a company of the light-armed troops, and made a rapid incursion upon a neighboring village. He surprised the inhabitants, together with the governor, in their houses, and found seventeen colts, that were being bred as a tribute for the king; also the governor's daughter, who had been married about nine days: her husband, having gone to hunt rabbits, was not taken. The houses of these people were under ground, the entrance resembling a well, but the interior was spacious. There was a passage dug for the cattle, but the inhabitants descended by ladders. In these houses were goats, sheep, cows, and fowls. All the cattle were fed within doors. There were also wheat, barley, pulse, and jars of beer, the malt floating even with the brim of the vessels. The jars contained reeds of various sizes, without joints. When any one was thirsty, he took one of these in his mouth and sucked. The liquor was very strong, but pleasant to those accustomed to it.

Xenophon invited the governor of the village to sup with him, and encouraged him with the assurance that his children should not be taken from him, and that, when the Greeks departed, they would leave his house full of provisions in payment for what they took, provided he would serve them as a guide till they came to another nation. The governor agreed to this, and, as a proof of good-will, told them where there was some wine buried in the earth. The soldiers enjoyed plenty that night, keeping a watchful eye, however, upon the governor and his children.

The next day, Xenophon, taking the governor with him, went to Cheirisophus, visiting the villages on his way, where he found the soldiers feasting and carousing. They all forced him to sit down and feast with them, and he every where found the tables covered with lamb, kid, pork, veal, and fowls, with plenty of wheaten and barley bread. When any one wished to drink to his friend, he took him to the jar, where he was obliged to stoop and drink like an ox. When the party came to Cheirisophus, they found his men also feasting, and crowned with garlands of hay, having Armenian boys, in barbarian dresses, to wait upon them. With these boys they conversed by signs, as if they had been deaf and dumb. Cheirisophus and Xenophon asked the governor, by their interpreter, what country this was; and he answered, Armenia.

From hence, as the army advanced, they came into the country of the Taochians, and here their provisions

began to fail; for the natives inhabited fastnesses, into the recesses of which they had conveyed all their effects. The Greeks, at length, arrived at a strong post without any houses, but where great numbers of men, with their cattle, were collected. This place Cheirisophus attacked, and when one company was roughly received in the assault, another went up; for the place, being surrounded with precipices, could not be assailed in all parts at once.

When Xenophon came up with the heavy-armed rear-guard, Cheirisophus said, "You come very seasonably, for this place must be taken, or the army will be starved." Upon this a council of war was called, and Cheirisophus said, "The place is accessible only at this point, and when any of our men attempt to go up, the enemy roll down great stones from the rock above; and behold the consequence!"—pointing to his men with broken legs and ribs. "But," replied Xenophon, "when they have expended all their stones, what can hinder us from going up? I can see only a few men with arms. The space through which we must pass, exposed to the stones, is not above a hundred and fifty feet in length, one third of which is covered with clumps of large pines, where the soldiers may be sheltered." "But while they are exposed," said Cheirisophus, "the stones will fall in a shower." "So much the better," replied Xenophon; "they will be out of ammunition the sooner. Let us try it." Upon this, Cheirisophus and Xenophon, with Callimachus of Parrhasia, one of the captains, advanced, all the rest of the officers keeping out of danger. Then about seventy of the men crept forward, one by one, under the trees, sheltering themselves as well as they could. At a safe distance in the rear stood Agasius the Stymphalian, and Aristonymus of Methydania. Callimachus advanced two or three paces from his tree, but as soon as he saw the stones pouring down, he ran back; this he repeated several times, and on each occasion more than ten cartloads of stones were thrown at him. When Agasius saw what Callimachus was doing, and that the eyes of the whole army were upon him, he began to fear that his rival would bear away the palm of victory; so he pushed forward. Callimachus, seeing him endeavoring to pass by, laid hold of his shield; and, in the mean time, Aristonymus, and after him Eurylochus, ran by them both, for they were rivals in glory.

By this emulation, which urged the assailants to the boldest efforts, the place was taken. And now followed a dreadful spectacle; for the women in the garrison first threw their children down the precipices, and then themselves. The men did the same. Æneas, the Stymphalian, a captain, seeing one of the barbarians, richly dressed, running to throw himself down, caught hold of him, and they both fell over together, and were dashed to pieces.

The Greeks now advanced through the country of the Chalybians. These were the most courageous people they had hitherto met, and a close engagement soon followed. The enemy had long linen corselets, with thick twisted cords instead of tassels, and their pikes were fifteen cubits long. They kept within their towns till the Greeks had passed, and then followed them with harassing attacks. The latter, however, advanced in spite of every obstacle, and soon came to the River Harpasus, which was four hundred feet broad. From thence they marched through the country of the Scythians, and in four days more,

they came to a large city, well inhabited, called Gymnias.



Ancient Scythians.

The governor of this country sent the Greeks a guide: this man promised, in five days, to bring them within sight of the sea; if not, he consented to be put to death. The fifth day they arrived at the holy mountain called Theches. As soon as the vanguard ascended the mountain and saw the sea, they gave a great shout, which being heard by Xenophon, and those in the rear, they thought the front must be attacked. The noise, however, increased; for the men, as fast as they came up, joined in the shout. This so swelled the sound, that Xenophon, thinking something extraordinary had happened, mounted his horse and rode forward. Presently he heard the soldiers crying out, "The sea! the sea!" and cheering one another with congratulations. At this moment they all ran, the rear-guard as well as the rest, so that the horses and beasts of burden were driven forward in the crowd. When they all reached the top of the mountain, and saw the sea, they embraced one another with tears in their eyes, for they now deemed that they were near their home. Under the grateful impulse of the moment, they brought together a great number of stones, and built a mound, upon which they piled up the shields, staves, and bucklers, taken from the enemy. The guide was dismissed with the present of a horse, a silver cup, a Persian dress, and ten darics.

The sea which had thus delighted the eyes of the Greeks was the Euxine or Black Sea. A few days' march now brought them to the city of Trapezus, the modern Trebizond, a Grecian colony on the shore of the Euxine. They had traversed above one thousand miles of a hostile and naturally difficult country, with surprisingly little loss. They proceeded westward, and, at Cerasus, another Grecian city, where they soon after arrived, a muster of the forces took place, when it was found that of the original ten thousand heavily-armed men, eight thousand six hundred still survived.

From this place they advanced, partly by land and partly by water, to the city of Byzantium, now Constantinople.* Nearly a year had been spent in this adventurous and toilsome march, the success of which is to be attributed to the skill and ability of Xenophon, their leader. It might have been supposed that they

would now have taken the shortest way to their respective states; but, instead of doing so, such was their partiality for a warlike and adventurous life, that they first engaged in the service of Seuthes, a prince of Thrace, and afterwards joined the Lacedæmonian army in Ionia.

CHAPTER LIX.

400 to 336 B. C.

Artaxerxes — Ochus — Darius Codomannus.

WE must return to Artaxerxes, who, during the remainder of his reign, was the mere puppet of his mother, whose inveterate hatred against all whom she suspected of having contributed to the overthrow of her favorite son Cyrus, filled the palace with murders and conspiracies. While the court was thus disgraced, Agesilaus, king of Sparta, joined with the Asiatic Greeks, and made rapid conquests in Western Persia. He would probably have dismembered the empire, had not the troubles existing in Greece through a lavish distribution of Persian gold, compelled him to return home.

Ochus, the youngest son of Artaxerxes, came to the throne 360 B. C. He had murdered his brother to obtain this dignity; and, to secure the quiet possession of it, he put to death no less than eighty of the royal family. Artabazus, the satrap of Asia Minor, taking advantage of the unpopularity which the bloody deeds of the king had brought upon him, made an effort to seize the throne. But this attempt was unsuccessful, and Ochus, after defeating Artabazus, marched against the Phœnicians, who had rebelled, and who were supported by the Cyprians and Egyptians. The treason of their leader gave Ochus an easy victory, and the Phœnicians were reduced to such desperation, that the people of Sidon set their city on fire, and perished, with their wives and children, to the number of 40,000, in the conflagration.

Having thus quelled all resistance to his authority, Ochus renewed the attempt made by his father for the conquest of Egypt. He marched with a numerous army into that country, but met with a disaster on his route from the Serbonian Lake—a marshy district lying between Phœnicia and the mouths of the Nile. During the continuance of the southerly winds, such a quantity of sand is thrown upon this dangerous spot, that it is impossible to distinguish dry land from unfathomable bogs. The Persians, being unprovided with guides, wandered among these quagmires till great numbers of them were engulfed. Ochus, with the wreck of his army, arrived in Egypt; and so feeble a resistance was made by the inhabitants, that he was able to plunder the land, and return with a rich booty to Persia.

The success of this enterprise so far satisfied him, that he gave himself up to enjoyment, and intrusted the administration of the government to two of his officers, Mentor and Bagoas. The latter was an Egyptian eunuch, and bore an inveterate malice against the king for having plundered the temples of Egypt, and killed the sacred bull Apis. These acts he regarded as the worst crimes which a human being could perpetrate, and, under the influence of a fanatical zeal, he poisoned his master. Not content with

* The general route of this retreat may be easily made out on the Map of The East, at page 69.

this revenge, he cut his body in pieces, and caused the flesh to be devoured by cats, and the bones to be made into sword handles. He then placed the youngest son of Ochus on the throne, hoping to govern the empire in his name.

Darius Codomannus, the last of his line, thus became king of Persia, 336 B. C. Bagoas, finding him less subservient than he expected, prepared to remove him likewise by poison. The treacherous project was discovered, and Darius compelled the baffled eunuch to drink the fatal potion himself. Bagoas died, and Darius was established upon the throne. But the overthrow of the Persian empire was now at hand. Alexander of Macedon soon appeared upon the scene, and the great Asiatic empire received a new master.

CHAPTER LX.

334 B. C. to 226 A. D.

Alexander marches against Persia—State of the Empire—Battle of the Granicus—Battle of the Issus.

ACCORDING to the Persian authors, a monarch called *Darab the First*, was contemporary with Philip, the father of Alexander. In a war between these two princes, we are told that Philip was reduced to such distress, that he was glad to extricate himself by giving his daughter to Darab, and paying an annual tribute of a thousand eggs of pure gold. Darab the Second is the same with Darius Codomannus. He was deformed in body and depraved in mind, and his bad administration prepared the way for the success of Alexander. The quarrel between the Persian and Macedonian kings was caused by the refusal of Philip's son, Alexander, to pay the golden eggs. When Darab sent an ambassador for the customary tribute, Alexander replied, "The bird that laid the eggs has flown to the other world."

Darab then sent another ambassador, with a bat and ball, and a bag of small seed. The two first were meant to ridicule Alexander's youth; the last was intended as an emblem of the countless numbers of the Persian army. Alexander took the bat in his hand, and said, "This is my power with which I will strike the ball of your monarch's dominion." Then, ordering the seed to be given to a fowl, he added, "This bird shall show what a small morsel his army will prove to mine." Next, giving a wild melon to the envoy, he desired him to tell his sovereign that the taste of that fruit would enable him to judge of the bitter lot which awaited him. Romantic and fabulous as this story is, it is certain that such symbolic messages were not uncommon among Oriental monarchs.

The true cause of the war of Alexander upon Persia was, indeed, much deeper than the anecdote implies. The thirst for military enterprise and renown, stimulated by the remembrance of wrongs inflicted by Persia upon Greece, as well as the spectacle of a rich but weak empire, inviting him to conquest, were the real motives of the youthful monarch in his daring project.

Having subdued the tribes of barbarians along his northern border, that he might leave no troublesome

enemies behind him, and given the restive Greeks a fearful lesson in the destruction of Thebes, Alexander set out, in the spring of 334 B. C., upon his Asiatic expedition. He had a small supply of money, and an army of but thirty thousand infantry and five thousand horse. Twelve thousand of the foot soldiery were supplied by the republics of Greece, though five thousand of that number were mercenaries. Macedon itself supplied twelve thousand of the infantry, and the remainder appear to have been chiefly derived from Thrace and Illyria. Macedon, Thessaly, and Thrace, at all times better provided with horses than republican Greece, furnished Alexander with his cavalry. These troops were well armed, the infantry bearing shields, spears, and battle-axes of iron. The horse were equipped with similar weapons, but defended with helmets and breastplates. The officers all bore swords. The arms of the Persians were similar, though many of their troops used the bow. The forces of Alexander were, however, better provided, better trained, and far more athletic, than their Asiatic enemies.

We must pause a moment to look at that mighty power which had swallowed up Assyria, Babylon, and the other countries from the Grecian Archipelago in the west, to India on the east; an extent of territory nearly three thousand miles in length, and comprehending at once the most fertile and populous regions on the face of the globe. Such were the power and resources of the Persian empire, that, about one hundred and fifty years prior to the date of which we are speaking, it had sent an army, with its attendants, of five millions of persons, to conquer that very Greece which was now preparing to roll back the tide of war, and put a final period to its proud existence.

The reigning king, Darius II., was a weak and conceited monarch, ill suited to the struggle which was about to ensue. His situation was very similar to that of the sultan of Turkey at the present day. The Persians, though their king ruled over almost countless nations, were comparatively few in number. His revenue was derived from the tribute of dependent princes, and the extortions made by his own satraps or governors. His empire, consisting of so many nations, required constant watchfulness to keep all parts in subjection; and, as the Asiatic troops were inferior, he followed the example of his predecessors, and kept in his pay a considerable number of renegade Greeks as soldiers.

Being made aware of the designs of Alexander,* Darius sent a vast army westward, and, marching into Syria himself, determined there to await his enemy. Alexander crossed the Propontis, now Sea of Marmora, which immediately brought him into Asia Minor and the dominions of Persia. As soon as he landed, he went to Ilium, the scene of the Trojan war and the ten years' siege of Troy, celebrated in the *Iliad*. He anointed the pillar upon Achilles' tomb with oil, and he and his friends ran naked around it, according to the custom which then prevailed. He also adorned it with a wreath, in the form of a crown. These ceremonies are supposed to have been intended to enforce the belief that he was descended from Achilles—a claim which he always maintained.

Meantime, the Persian generals had pushed forward and posted themselves upon the banks of the *Granicus*,

* By consulting the map, p. 69, the reader will be able to trace the entire route of Alexander in his march.

a small river now called *Ousvola*, which empties into the Sea of Marmora. Alexander led the attack upon them by plunging into the river with his horse. He advanced, with thirteen of his troop, in the face of a cloud of arrows; and, though swept down by the rapidity of the current, and opposed by steep banks lined with cavalry, he forced his way, by irresistible strength and impetuosity, across the stream. Standing upon the muddy slope, his troops were now obliged to sustain a furious attack, hand to hand and eye to eye. The Persian troops, cheered by their vantage ground, pushed on with terrific shouts, and hurled their javelins, like snow-flakes, upon the Macedonians. Alexander, being himself distinguished by his buckler and crest, decorated with white plumes, was the special

scription to be made: "Won, by Alexander, of the barbarians in Asia." *

Alexander soon pushed on to the East, and, meeting Darius near the Gulf of Issus, now Skanderoun,—and forming the north-eastern point of the Mediterranean,—a tremendous engagement took place, 333 B. C. Darius was defeated, and more than one hundred thousand of his soldiers lay dead on the field. Darius escaped with difficulty, leaving his tent, and even his wife and daughter, in the hands of the enemy. When the fighting was over, Alexander went to see the tent of Darius. It was, indeed, a curiosity to one like the Macedonian king, little acquainted with Eastern refinements. He gazed for a moment at the luxurious baths of Darius, his vases, boxes, vials, and basins, all of wrought gold; he inhaled the luscious perfumes, and surveyed the rich silk drapery and gorgeous furniture of the tent, and then exclaimed, contemptuously, "This, then, it seems, is to be a king;" intimating that, if these were the only distinctions of a sovereign, the title deserved contempt.

While Alexander was thus occupied, he was told that the wife and daughter of Darius were his captives. The queen was one of the loveliest women that was ever known, and his daughter was also exceedingly beautiful. Though Alexander was told of all this, he sent word to the afflicted ladies that they need have no fear; and he caused them to be treated with the utmost delicacy and attention. He refrained from using his power in any way to their annoyance, and thus displayed one of the noblest graces of a gentleman and a man—a nice regard for the feelings of the gentler sex. This anecdote of the conqueror has shed more honor upon his name, for two thousand years, than the victory of the Issus; nor will it cease to be cited in his praise as long as history records his name.



Alexander at the Battle of the Granicus.

object of attack. His cuirass was pierced by a javelin, at the joint; but thus far he was unhurt. Now he was assailed by two chiefs of great distinction. Evading one, he engaged the other. After a desperate struggle, in which his crest was shorn away, and his helmet cleft to his hair, he slew one of the chiefs, and was saved, at the moment of deadly peril, by the hand of his friend Clytus, who despatched the other.

While Alexander's cavalry were fighting with the utmost fury, the Macedonian phalanx and the infantry crossed the river, and now engaged the enemy. The effect of a leader's example was never more strikingly displayed. Alexander's exhibition of courage and prowess made every soldier a hero. They fought, indeed, like persons who knew nothing and cared for nothing, but to destroy the enemy. Some of the Persians gave way and fled. Their hiring Greeks, however, maintained the fight, and Alexander's horse was killed under him—but not the celebrated Bucephalus. "When Greek meets Greek, then comes the tug of war." The fight was indeed severe, but at last Alexander triumphed. The victory was complete. The loss of the Persians was twenty-five thousand slain; that of the Macedonians less than fifty.

Alexander had now passed the gates of Asia, and had obtained entrance into the dominions of the enemy. He paused for a time, to pay the last honors to the dead. To each he erected a statue of brass, executed by Lysippus. Upon the arms which were taken and distributed among the troops, he caused this in-

CHAPTER LXI.

333 to 323 B. C.

Habits of Alexander—Conquest of Tyre—Egypt—Battle of Arbela—Conquest of Persia—Progress of Alexander's Conquest—Return to Babylon—His Death.

THE historians represent Alexander as simple in his tastes and habits, at this period. He was temperate in eating, drank wine with great moderation, and, if he sat long at table, it was for the purpose of conversation, in which he excelled—though given to boasting of his military exploits. When business called, nothing

* We may remark that Bonaparte seems to have imitated the Macedonian conqueror in this kind of boasting. As he was on his march to Russia, he caused to be graven on a stone fountain at Coblenz, upon the Rhine, as follows:—

"Year MDCCCXXII. Memorable for the Campaign against Russia, 1812."

The Russian commander, when Napoleon had been dethroned, passing through Coblenz with his troops, caused to be carved, immediately beneath, as follows:—

"Seen and approved by the Russian commander of the Town of Coblenz, January 1, 1814."

It is true that no such speedy retort awaited the Macedonian conqueror; yet he was bound upon an errand which was, ere long, to put a period to his proud career.

could detain him; but, in times of leisure, his first business in the morning was to sacrifice to the gods. He then took his dinner, sitting. The rest of the day he spent in hunting, or deciding differences among his troops, or in reading and writing. Sometimes he would exercise himself in shooting or darting the javelin, or in mounting and alighting from a chariot in full career. Sometimes, also, he diverted himself with fowling and fox-hunting. His chief meal was supper, which he took at evening, and in a recumbent posture, with his friends around him. He was not fond of delicacies; and, though they were always found at his table, he usually sent them to others. Such was Alexander during the early periods of his campaigns in Asia. We shall see that he was, soon, grievously changed.

After various operations, Alexander marched against Phœnicia and Sidon, which submitted at once. Tyre resisted, but, after a siege of seven months, was taken by storm. Eight thousand Tyrians fell in the onslaught, and thirty thousand captives were sold into slavery. Gaza was now taken, after a siege of two months. Alexander then marched to Jerusalem, to punish the inhabitants for refusing to supply him with men and money. The high priest, Jaddus, went forth to meet the conqueror, attended by the priests and the people, with all the imposing emblems and signs of the Jewish religion. Alexander was so struck with the spectacle, that he pardoned the people, adored the name of the Most High, and performed sacrifices in the temple, according to the instructions of Jaddus. The book of the prophet Daniel was shown to him, and the passage pointed out in which it was foretold that the king of Grecia would overcome the king of Persia—with which he was well pleased.*

The conqueror now turned his arms against Egypt, which yielded without striking a blow. Having established the government on a liberal footing, he set out, 331 A. D., to attack the Persian king, who had gathered an army of a million of men, and was now in Persia. About this time, he received a letter from Darius, in which that prince proposed, on condition of a pacification and future friendship, to pay him ten thousand talents in ransom of his prisoners, to cede him all the countries west of the Euphrates, and to give him his daughter in marriage. Upon his communicating these proposals to his friends, Parmenio said, "If I were Alexander, I would accept them." "So would I," said Alexander, "if I were Parmenio." The answer he gave Darius was, that if he would come to him, he should find the best of treatment; if not, he must go and seek him. This anecdote shows Parmenio to have been the better man; Alexander, the greater conqueror.

In consonance with this declaration, he began his march; but he repented that he had set out so soon, when he received information that the wife of Darius was dead. That princess expired in childbed; and the concern of Alexander was great, because he lost an opportunity of displaying his clemency. All he could do was to return, and bury her with the utmost magnificence.

Alexander, having subdued various places that held out against him, now proceeded in his march against Darius. He found him with his immense army en-

camped on the banks of the Bumadus, near the town of Arbela, in Assyria. Alexander immediately approached, and prepared for battle. Being near the enemy at night, the murmur of the immense multitude, seeming like the roaring of the sea, startled one of Alexander's friends, who advised him to attack them in the night. The reply was, "I will not steal a victory!"

During that night, though it was foreseen that a dreadful and doubtful battle was to be fought the next day, Alexander, having made his preparations, slept soundly. In the morning, on the field, he wore a short coat, girt close about him; over that, a breast-plate of linen strongly quilted, which he had taken in the battle of Issus. His helmet was of polished iron, and shone like silver. To this was fixed a gorget, set with precious stones. His sword was light, and of the finest temper. The belt he wore was superb, and was given him by the Rhodians, as a mark of respect. In reviewing and exercising, he spared his favorite horse Bucephalus; but he rode him in battle, and when he mounted his back, it was always a signal for the onset.

Aristander, the soothsayer, rode by the side of Alexander, in a white robe, and with a golden crown upon his head. He looked up, and lo, an eagle was sailing over the army! His course was towards the enemy. The army caught sight of the noble bird, and, taking it for a good omen, they now charged the enemy like a torrent. They were bravely resisted, but Alexander and his troops burst down upon them like an overwhelming avalanche, cutting their way towards the tent of Darius. The path was impeded by the slaughtered heaps that gathered before them, and their horses were embarrassed by the mangled and dying soldiers, who clung to the legs of the animals, seeking in their last agonies to resist them. Darius, now in the utmost peril, turned to fly, but his chariot became entangled in the slain. Seeing this, he mounted a swift horse, and fled to Bactriana, where he was treacherously murdered by Bessus, the governor.

Alexander was now declared king of all Asia, and, though this might seem the summit of his glory, it was the point at which his character begins to decline. He now affected the pomp of an Eastern prince, and addicted himself to dissipation. He, however, continued his conquests. He marched to Babylon, which opened its gates for his reception. He proceeded to Persepolis, which he took by surprise. During his stay here, he entertained his friends at a banquet, at which the guests drank, as usual, to excess. Among the women who were admitted to it, masked, was Thais, the courtesan, a native of Attica, and at that time mistress to Ptolemy, who afterwards was king of Egypt. About the end of the feast, during which she had studiously endeavored to please the king, in the most artful and delicate manner, she said, with a gay tone of voice, that it would be matter of inexpressible joy to her, were she permitted,—masked as she was, and in order to end the entertainment nobly,—to burn the magnificent palace of Xerxes, who had burned Athens; and to set it on fire with her own hand, in order that it might be said in all parts of the world, that the women who followed Alexander in his expedition to Asia, had taken much better vengeance on the Persians for the many calamities they had brought on the Grecians, than all the generals who had fought for

* This incident in Alexander's history is supposed by some authors to rest upon doubtful authority.

them, both by sea and land. All the guests applauded the discourse; when immediately the king rose from the table,—his head being crowned with flowers,—and taking a torch in his hand, he moved forward to execute this mighty exploit. The whole company followed him, breaking out into loud exclamations, and afterwards singing and dancing, they surrounded the palace. All the rest of the Macedonians, at this noise, ran in crowds with lighted tapers, and set fire to every part of it. Alexander was soon sorry for what he had done, and thereupon gave orders for extinguishing the flames; but it was too late. The magnificent pile was a ruin.

He now marched into Parthia, and, meeting with a beautiful princess, named Roxana, daughter of a Bactrian king, he fell in love with her, and married her. Some time after this, upon some suspicion of the fidelity of Philotas, the son of Parmenio, he caused him to be put to the torture till he died. He then sent orders to have his father, an old and faithful soldier, who had fought under Philip, and who was now in Media, to be put to death—which were but too faithfully executed. This horrid transaction was soon followed by another, still more dreadful. Under the excitement of wine, a dispute arose between Alexander and Clytus, the brave officer who had saved his life at the battle of the Granicus.

Both became greatly excited: taunts and gibes were uttered on either side. Alexander, unable longer to keep down his rage, threw an apple in the face of Clytus, and then looked about for his sword; but one of his friends had prudently taken it away. Clytus was now forced out of the room, but he soon came back, and repeated the words of Euripides, meaning to apply them to Alexander:—

“Are these your customs?—Is it thus that Greece
Rewards her combatants? Shall one man claim
The trophies won by thousands?”

The conqueror was now wholly beside himself. He seized a spear from one of the guards, and, at a plunge, ran it through the body of Clytus, who fell dead, uttering a dismal groan as he expired.

Alexander's rage subsided in a moment. Seeing his friends standing around in silent astonishment, he hastily drew out the spear, and was applying it to his own throat, when his guards seized him, and carried him by force to his chamber. Here the pangs of remorse stung him to the quick. Tears fell fast for a time, and then succeeded a moody, melancholy silence, only broken by groans. His friends attempted in vain to console him. It was not till after long and painful suffering that he was restored to his wonted composure.

Alexander had determined to carry on war with India, the richest country in the world, not only in gold, but in pearls and precious stones,—with which the inhabitants adorned themselves, with more luxury, indeed, than gracefulness. He was informed that the swords of the soldiers were of gold and ivory; and being now the greatest monarch that ever lived, and determined to excel all others in splendor,—he caused the swords of his soldiers to be set off with silver plates, put golden bridles to the horses, had the coats of mail adorned with gold and silver, and prepared to march for his enterprise at the head of a hundred and twenty thousand men, all equipped with the utmost magnificence.

All things being ready for the campaign, Alexander thought this a proper opportunity to reveal a design he had long meditated—to have divine honors paid him. To soothe and cherish this ridiculous pretension, there were not wanting flatterers, those pests of courts who are more dangerous to princes than the arms of their enemies. With this view he appointed a festival, and made a pompous banquet; to which he invited the greatest lords of his court, both Macedonians and Greeks, and many of the highest quality among the Persians. With these he sat down at table for some time, after which he withdrew.

Upon this, Cleon, one of his flatterers, began to speak, and expatiated very much in praise of the king—as had before been agreed upon. He made a long detail of the high obligations they owed to him; all which, he observed, they might acknowledge and repay at a very easy expense,—merely with two grains of incense, which they should offer to him as to a god, without the least scruple, since they believed him such. To this purpose he cited the example of the Persians, and added, that in case the rest should not care to do this justice to Alexander's merits, he himself was resolved to show them the way, and to worship him in case he should return into the hall. He added that all must do their duty, especially those who professed wisdom; these, indeed, ought to serve the rest as an example of the veneration due to so great a monarch.

It appeared plainly that the close of the speech was directed to Callisthenes. He was related to Aristotle, and had presented himself to Alexander, his pupil, that he might attend upon that monarch in the war of Persia. He was considered, upon account of his wisdom and gravity, as the fittest person to give him such wholesome counsels as were most likely to preserve him from the excesses into which his youth and fiery temper might hurry him. This philosopher, seeing that every one, on this occasion, continued in deep silence, and that the eyes of the whole assembly were fixed upon him, addressed himself to Cleon in the following words: “Had the king been present when thou madest thy speech, none among us would have attempted to answer thee, for he himself would have interrupted thee, and not have suffered thee to prompt him to assume the customs of barbarians, in casting an odium on his person and glory, by so servile an adulation: but since he is absent, I will answer thee in his name. I consider Alexander as worthy of all the honors that can be paid a mortal; but there is a difference between the worship of the gods and that of men. The former includes temples, altars, prayers, and sacrifices; the latter is confined to commendations only, and awful respect.

“We salute these, and look upon them as glorious to pay them submission, obedience, and fidelity; but we adore the former. We institute festivals to their honor, and sing hymns and spiritual songs to their glory. We must not, therefore, confound things, either by bringing down the gods to the condition of mortals, or by raising a mortal to the state of a god. Alexander would be justly offended, should we pay to another person the homage due to his sacred person only: ought we not to dread the indignation of the gods as much, should we bestow upon mortals the honor due to them alone? I am sensible that our monarch is vastly superior to the rest: he is the greatest of kings, and the most glorious of all conquerors; but then he is a man, not a god. The Greeks did not worship

Hercules till after his death; and then not till the oracle had expressly commanded it. The Persians are cited as an example for our imitation; but how long is it that the vanquished have given law to the victor? Can we forget that Alexander crossed the Hellespont, not to subject Greece to Asia, but Asia to Greece?"

The deep silence which all the company observed whilst Callisthenes spoke, was an indication, in some measure, of their thoughts. The king, who stood behind the tapestry all the time, heard what had passed. He therefore ordered Cleon to be told, that, without insisting any further, he would only require the Persians to fall prostrate, according to their usual custom; a little after which he came in, pretending he had been busied in some affairs of importance. Immediately the Persians fell prostrate to adore him. Polysperchon, who stood near him, observing that one of them bowed so low that his chin touched the ground, bade him, in a rallying tone of voice, to strike harder. The king, offended at this joke, threw Polysperchon into prison. As for Callisthenes, he determined to get rid of him, and therefore laid to his charge a crime of which he was in no way guilty. Accordingly, he was thrown into a dungeon, loaded with irons, and the most grievous torments were inflicted on him, in order to extort a confession of guilt. But he insisted upon his innocence to the last, and expired in the midst of his tortures.

The unjust and cruel death of Callisthenes not only reflected the greatest dishonor upon Alexander, but by this dreadful example, he deprived all virtuous men of the opportunity of exhorting him to those things which were for his true interest. From that instant no one spoke with freedom in the council: even those who had the greatest love for the public good, and a personal affection for Alexander, thought themselves not obliged to undeceive him. After this, nothing was listened to but flattery, which gained such an ascendancy over his mind as utterly depraved him, and justly punished him for having sacrificed to the wild ambition of having adoration paid him, the most virtuous man about his person. "The murder of this philosopher," says Seneca, "was a crime of so heinous a nature, as entirely obliterates the glory of all the conqueror's other actions."

Alexander now set out for the conquest of India. After a series of splendid achievements, he reached the country now called *Punjab*, or the *Five Rivers*. Having reduced one of the Indian kings to submission, he rested his weary army at his capital of Taxila. He then marched forward to the banks of the Hydaspes.* Here he was met by Porus, an Indian king, with an immense army, in which were a large number of elephants. A bloody battle followed, in which Alexander was victorious and Porus made captive. "How do you wish to be treated?" said Alexander to the unfortunate monarch. "Like a king," was the brief, but significant reply. Alexander granted his request, restored his dominions, and much enlarged them, making him, however, one of his tributaries.

The conqueror, not yet satisfied, wished to push on to the Ganges; but his army refusing to go farther, he was forced to return. On his way back, he paid a visit to the ocean, and, in a battle with some

savage tribes, being severely wounded, he came near losing his life. On the borders of the sea, he and his companions first saw the ebbing and flowing of the tide—a fact of which they were before entirely ignorant. In this expedition the army suffered greatly: when it set out for India, it consisted of one hundred and fifty thousand men; on its return, it was reduced to one fourth of that number.

Coming to a fertile district, Alexander paused to recruit, and refresh his men. He then proceeded, keeping up a kind of bacchanalian fête, in which the whole army participated. His own chariot was drawn by eight horses: it consisted of a huge platform, where he and his friends revelled day and night. This carriage was followed by others, some covered with rich purple silk and others with fresh boughs. In these were the generals, crowned with flowers, and inebriated with wine. In the immense procession there was not a spear, helmet, or buckler—but in their places cups, flagons, and goblets. The whole country resounded with flutes, clarionets, and joyous songs. The scene was attended with the riotous dances and frolics of a multitude of women. This licentious march continued for seven days.

When he arrived at Susa, one of the capitals of Persia, Alexander married a great number of his friends to Persian ladies. He set the example by taking Statira, daughter of Darius, to himself, and gave her sister to Hephæstion, his dearest friend. He now made a nuptial feast for the newly-married people, and nine thousand persons sat down to the entertainment. Each one was honored with a golden cup.

On his return to Babylon, Alexander determined to make that place his residence and capital, and set about various plans for carrying this into effect. But his mind seemed haunted with superstitious fears. Every thing that happened was construed into an augury of evil. The court swarmed with sacrificers and soothsayers, but still, for a long time, peace could not be obtained by the monarch. At last he seemed to be relieved, and, being asked by Medias to a carousal, he drank all day and all night, until he found a fever coming upon him.† He then desisted, but it was too late. The disease increased, setting at defiance every attempt at remedy, and in the space of about thirty days he died, 323 B.C. Such was the lamentable end of Alexander the Great. His wife Roxana, with

† Alexander appears by this time to have given himself up to frequent debauchery. On one occasion, having invited several of his friends and general officers to supper, he proposed a crown as a reward for him who should drink most. He who conquered on this occasion was Promachus, who swallowed fourteen measures of wine, that is, eighteen or twenty pints. After receiving the prize, which was a crown worth a talent, i. e. about a thousand crowns, he survived his victory but three days. Of the rest of the guests, forty died of their intemperate drinking.

In the carousal which caused his death, Alexander drank to the health of every person in company, and then pledged them severally. After this, calling for Hercules's cup, which held an incredible quantity, it was filled, when he poured it all down, drinking to a Macedonian of the company, Protas by name; and afterwards pledged him again, in the same furious and extravagant bumper. He had no sooner swallowed it, than he fell upon the floor. "Here, then," says Seneca, describing the fatal effects of drunkenness, "this hero, unconquered by all the toils of prodigious marches, exposed to the dangers of sieges and combats, to the most violent extremes of heat and cold,—here he lies, subdued by his intemperance, and struck to the earth by the fatal cup of Hercules." In this condition he was seized with a fever, which in a few days terminated in death.

* This is the modern *Jhelum*; and the bloody contest of *Chillianwallah*, January, 1849, between the British and Sikhs, was nearly on the site of the battle between Alexander and Porus.

the aid of Perdicas, murdered Statira and her sister, and the empire of the mighty conqueror was divided between four of his officers.

The great achievement of Alexander—the grand result of his life—was the subjugation of the Persian monarchy, which lay like an incubus upon the numerous nations that existed between the Indus and the Euxine Sea, and at the same time intercepted the communication between Europe and Asia. It was an achievement far greater than it would be now to overthrow the Ottoman throne, and give independence to the various tribes and states that are at present under its dominion. That he accomplished this work from any good motive, we cannot maintain, for his whole course shows, that, like all other conquerors, his actions began and terminated in himself. But it must still be admitted that as a consequence of his career, Europe acquired an intellectual ascendancy in the East to which the subsequent progress of civilization in that quarter must, in some degree, be attributed.

As we shall hereafter have occasion to return to Alexander, we defer our view of his character till we have completed his history. It is proper to remark here, however, that our hasty sketch of his expedition to the East presents but a feeble idea of his vast and varied operations. He crossed the Propontis in 334, and died in 323 B. C. In the space of eleven years, and at the age of thirty-three, he had overturned the greatest empire of antiquity, and by means which seem incredibly small. Nor were his achievements confined to mere marches and counter-marches, to sieges and battles. Wherever he went, he carried plans of improvement, indicating the liberal spirit and enlarged views of the statesman.

CHAPTER LXII.

221 to 280 B. C.

*Empire of Alexander—His Successors—Division of the Empire—The Seleucids.**

It now becomes necessary to take a survey of the immense empire of the Macedonian conqueror, at the time of his death. It extended, as we have said, from the Indus on the east to Macedonia and Greece on the west. It embraced the most populous countries and the most civilized nations of the globe. It included people of various races and languages, and of every complexion, and spread over considerable portions of three quarters of the globe—Asia, Africa, and Europe. It included some hundreds of states and monarchies, and probably had a population of at least a hundred millions.

Before his death, Alexander had taken efficient measures for securing and consolidating his unwieldy dominions. Having conquered a country, he bestowed upon it that kind of government which he deemed best suited to its condition. Among the Greeks of Asia Minor he established republics; in some places he confirmed the existing governments, making the satraps or governors his tributaries. His active mind was also directed to commercial intercourse as a means of binding together his European and Asiatic dominions. He accordingly selected various points where he established marts of commerce; and a strong proof of his sagacity is afforded in the fact that many of them

continue to this day to be the chief seats of trade in the regions where they are placed.

It was in the midst of these large and enlightened schemes of policy that Alexander's career was suddenly arrested by death. He had not foreseen this event, and had made no preparation for its consequences upon his empire. He did not even name a successor; but as an intimation of his wishes, in his last agony, he gave his cygnet ring to Perdicas, a Macedonian nobleman, who had succeeded Hephæstion in his favor.

Possessing no small share of the enthusiasm of his late illustrious master, tempered by policy and prudence, Perdicas seemed the best fitted of all the generals to consolidate the mighty empire which Alexander had acquired. But the Macedonian nobles possessed a more than ordinary share of the pride and turbulence that distinguish a feudal aristocracy; they had formed several conspiracies against the life of the late monarch, by whose exploits and generosity they had so largely profited, and consequently they were not disposed to submit to one who had so recently been their equal. Scarcely had the regency been formed, when the Macedonian infantry, at the instigation of Meleager, chose for their sovereign Aridæus, the imbecile brother of Alexander. The civil war consequent on this measure was arrested at the very instant it was about to burst forth by the resignation of Arrhidæus, and, as his incapacity soon became notorious, all parties concurred in the propriety of a new arrangement. It was accordingly agreed that Perdicas should be regent, but that Aridæus should retain the shadow of royalty; provision was made for the child with which Roxana, Alexander's widow, was pregnant; and the principal provinces were divided among the Macedonian generals, with the powers previously exercised by the Persian satraps.

During these dissensions, the body of Alexander lay unburied and neglected, and it was not until two years after his death that his remains were consigned to the tomb.* But his followers still showed their respect for his memory by retaining the feeble Arrhidæus on the throne, and preventing the marriage of Perdicas with Cleopatra, the daughter of Philip—a union which manifestly was projected to open his way to the throne.

But, while this project of marriage occupied the attention of the regent, a league had secretly been formed for its destruction, and the storm burst forth in a quarter whence it was least expected. Alexander, in his march against Darius, had been contented with receiving the nominal submission of the northern provinces of Asia Minor. Impatient of subjection, these savage nations asserted their independence after the death of Alexander, and chose Ariarathes for their leader. Perdicas sent against them Eumenes, who had hitherto fulfilled the peaceful duties of a secretary, and sent orders to Antigonus and Leonatus, the governors of Western Asia, to join the expedition with all their forces. These commands were disobeyed, and Perdicas was forced to march with the royal army against the insurgents. He easily defeated these undisciplined troops, but sullied his victory by unneces-

* They were taken by Ptolemy to Egypt, and interred in a golden coffin, and divine honors were rendered to the mummy of the departed hero. The sarcophagus, taken by Belzoni from Egypt to London, bearing Alexander's name, has received this title without sufficient evidence.

sary cruelty. On his return, he summoned the satraps of Western Asia to appear before his tribunal, and answer for their disobedience. Antigonus, seeing his danger, entered into a league with Ptolemy, the satrap of Egypt, Antipater, the governor of Macedon, and several other noblemen, to crush the regency. Perdiccas, on the other hand, leaving Eumenes to guard Lower Asia, marched with the choicest divisions of the royal army against Ptolemy, whose ability he dreaded even more than his power. Antipater and Craterus were early in the field. They crossed the Hellespont with the army that had been left for the defence of Macedon, and, on their landing, were joined by Neoptolemus, the governor of Phrygia. Their new confederate informed the Macedonian leaders that the army of Eumenes was weak, disorderly, and incapable of making the least resistance. Seduced by this false information, they divided their forces; Antipater hastening through Phrygia in pursuit of Perdiccas, while Craterus and Neoptolemus marched against Eumenes. They encountered him in the Trojan plain, and were completely defeated. Neoptolemus was slain in the first onset, and Craterus lay mortally wounded, undistinguished among the heaps of dead. Eumenes, having learned the state of Craterus, hastened to relieve him. He found him in the agonies of death, and bitterly lamented the misfortunes that had changed old friends into bitter enemies.

Immediately after this great victory, Eumenes sent intelligence of his success to Perdiccas; but, two days before the messenger reached the royal camp, the regent was no more. His army, wearied by the long siege of Pelusium, became dissatisfied. Their mutinous dispositions were secretly encouraged by the emissaries of Ptolemy. Python, who had been formerly employed by the regent in the ruthless massacre of some Greek mercenaries for disobedience of orders, organized a conspiracy, and Perdiccas was murdered in his tent, 321 B. C. Had the news of the victory obtained by Eumenes reached the camp earlier, the regent's life might have been saved; but now the news served only to aggravate the malice of the insurgent satraps.

The struggle which followed between the rival aspirants to dominion continued for twenty years, and displayed the most shocking spectacles of intrigue, treachery, and bloodshed. At last, a battle was fought at Ipsus, in Phrygia, 301 B. C., between the contending parties, which ended in the defeat of Antigonus, who had hitherto been in the ascendant. The consequence of this was a new division of the provinces, and an erection of the satrapies into four independent kingdoms, the thrones of which were occupied by four of Alexander's leading generals.

Ptolemy became king of Egypt, including some contiguous territory in Asia. His dynasty, embracing thirteen kings, continued for about two hundred and ninety years, when Egypt was conquered by Rome. *Lysimachus* obtained Thrace, to which were attached the northern provinces of Asia Minor. *Cassander* took possession of Macedon and Greece, with the rich province of Cilicia.

Seleucus, surnamed *Nicator*, or *Conqueror*, received the dominion of Upper Asia, of which Babylon was the centre; and here, for a time, he had his capital. He extended his empire, which is said at last to have embraced all the nations conquered by Alexander, from Phrygia to the Indus. He was now at leisure to

promote civilization. Accordingly, he built several cities, the most celebrated of which were Antioch, in Syria, and Seleucia, near Babylon. In peopling them, he gave great privileges to the Jews.

From this period, the history of Seleucus belongs to Syria, as he removed his capital to Antioch, and considered Syria the central part of his empire. He was treacherously killed, 280 B. C., in the eighty-second year of his age, by Ptolemy Ceraunus, who had fled from Egypt, and whom he had hospitably received. His successors, called *Seleucids*, were twenty-one in number, and reigned over Syria till the country was conquered by the Roman general Pompey, 65 B. C.

Seleucus is much praised by ancient writers. He was endowed with great personal strength and courage, and seems to have possessed some generous qualities. His ability as a general, and wisdom as a statesman, were of a superior order, and placed him at the head of the successors of the great Macedonian.

This brief outline shows that the gigantic empire of Alexander continued in his own hands but about ten years. It then fell to pieces, and became the spoil of his greedy followers, in which not a single descendant of the founder was allowed to participate. The city of Alexandria, an enduring memorial of his policy, is the only conspicuous object which bears his name.

Beside the grand divisions of Alexander's empire already noticed, and whose history will be given in the course of our work, several small kingdoms sprung up in Western Asia of considerable historical interest. Among them were Pergamus, Bithynia, Paphlagonia, Pontus, Cappadocia, Greater Armenia, Lesser Armenia, to which may be added the commercial state of Petra and the republic of Rhodes. These also will be duly noticed in their place.

CHAPTER LXIII.

280 to 272 B. C.

Parthian Dominion in Persia—The Sassanians—Shahpoor—Hormisdas.

LEAVING the further history of Alexander's successors, we return to Persia. The authority of the *Seleucids* continued undisturbed for more than half a century, when, about 250 B. C., the Parthians made the first attempt to snatch the sceptre from them. *Arsaces*, a noble of that country, raised a rebellion, expelled the Macedonians from Parthia, and assumed the title of a king. In a moment of victory, however, he was mortally wounded, and died bequeathing his crown to his brother Tiridates, and his name to the Parthian dynasty. The history of this monarchy will be found in another part of our work.

The *Parthian dominion in Persia* endured nearly five hundred years. This long period is little better than a blank in the Eastern histories; yet, when we refer to Roman writers, we find this space abounding in events of which a gallant nation might well be proud. Parthian monarchs, whose names cannot now be discovered in the history of their own country, were the only enemies upon whom the Roman arms, in the fulness of their power, could make no permanent impression. But this, no doubt, may be attributed to other

causes than the skill and valor of the Parthians. It was to the nature of their country and their singular mode of warfare that they owed their frequent advantages over the disciplined legions of Rome. The frontier which the kingdom of Parthia presented to the Roman empire extended from the Caspian Sea to the Persian Gulf. It consisted of lofty and barren mountains, of broad and rapid streams, and of wide-spreading deserts. In whatever direction the legions of Rome advanced, the country was laid waste. The mode in which the Parthian warrior took his unerring aim, while his horse was carrying him from his enemy, baffled all the efforts of Roman skill and courage, and the bravest veterans of the empire murmured when their leaders talked of a Parthian war.

The commencement of the *Sassanian dynasty*, A. D. 226, forms a new era in the history of Persia. These monarchs were engaged in constant wars with the Roman empire, and the events recorded by the historians of Rome enable us to correct the accounts of Oriental authors. This dynasty was founded by *Ardeshir Babigan*, a descendant of Sassan, the grandson of Isfunder. A rapid rise in the service of the Parthian king intoxicated his ardent mind, and dreams, the offspring of ambitious hopes, confirmed his aspiring designs. Driven from court, he was received with acclamation by the nobility of the province of Fars. His resolution to aim at sovereign power was encouraged by the feebleness of the imperial armies. The Persians flocked around his standard. Arduan, the reigning king, took the field to quell the rebellion. The armies met in the plain of Hoormaz, a desperate battle ensued, Arduan lost his crown and his life, and Ardeshir was saluted on the field of victory with the title of *Shahan Shah*, or *King of Kings*—a name ever since assumed by the sovereigns of Persia.

Ardeshir took advantage of the impression made by this great victory not only to subdue the remainder of the empire, but to enlarge its limits, which he extended, if we may credit Persian authors, to the Euphrates in one quarter, and the kingdom of Kharism in the other. The fame of Ardeshir spread in every direction. All the petty states in the vicinity of his empire proffered submission, while the greatest monarchs of the East and West courted his friendship. He was one of the wisest princes that ever reigned over Persia. The revolution which he effected in the condition of his country was wonderful. He formed a well-consolidated empire out of the scattered fragments of the Parthian monarchy, which had been in an unsettled and distracted state for centuries. The name of *Parthia*, which Western writers had given to this empire after the death of Alexander, ceased at his elevation to the throne, and the kingdom which he founded was recognized as that of *Persia*.

Persian writers have preserved sayings of this prince which display both goodness and wisdom. "There can be no power," he remarked, "without an army; no army without money; no money without agriculture; and no agriculture without justice." It was a common saying of his, that "a ferocious lion was better than an unjust king; but an unjust king was not so bad as a long war." He was also accustomed to say that "kings should never use the sword when the cane would answer"—a fine lesson to despotic monarchs, whom it was meant to teach that they should never take away life when the offence will admit of a smaller punishment.

One of the characteristic features in the government of Ardeshir was his zeal to sustain the ancient religion, which had been neglected or degraded by the Parthian monarchs. This zeal was as much the offspring of policy as of piety. He summoned a great assembly of *mobuds* and priests from all parts of the kingdom, to assist in this religious reform; and the event is still regarded as most important, even in the history of the creed of Zoroaster. The testamentary advice which Ardeshir addressed to his son, as recorded by Firdusi, exhibits his views of religion and of the duties of a sovereign in a very favorable light.

Shahpoor, called by the Western writers *Sapor*, succeeded his father Ardeshir. He carried his arms into the Roman territories, and the emperor Valerian, then in his 70th year, marched against him. The Romans were defeated, and Valerian was taken prisoner. The treatment of the captive emperor has been the theme of many a singular tale. It is said that the Persian monarch exposed him to the public gaze as a monument of fallen greatness; that he used his neck as a footstool whenever he mounted his horse, and that he finally caused the wretched Valerian to be flayed alive, and his skin to be stuffed and preserved in the chief temple of the empire as a trophy of victory! These accounts are not well authenticated; but it is certain that the Roman emperor passed the remainder of his life in helpless captivity. Odenathus, prince of Palmyra, and after him the emperor Aurelian, avenged, at length, the Roman honor; but Shahpoor, after building various cities, and conquering many provinces, bequeathed his dominions, A. D. 271, to his son, *Hormisdas*.

The Persian histories relate a very extraordinary adventure of Hormisdas, before he ascended the throne. His father had appointed him governor of Khorosan, where he highly distinguished himself. His conduct, however, did not prevent some envious and designing men from exciting suspicions of his fidelity, in the breast of Shahpoor. Hormisdas was soon made acquainted with the success of his enemies, and resolved on a desperate action. He cut off one of his hands and sent it to his father, desiring him to accept that unquestionable proof of his devoted allegiance. Shahpoor was horror-struck at the rash act which his suspicions had led his son to commit. He recalled him to court, and from that time gave him his full confidence. This virtuous prince reigned but one year. He founded a city called by his own name, where, at this day, the inhabitants show an orange-tree believed to have been planted by him, and which, on this account, is universally venerated.

CHAPTER LXIV.

A. D. 272 to 579.

Baharam — Nushirvan — Decline of the Persian Empire.

THE reign of *Baharam I.*, the *Varanes* of the Greek writers, is remarkable for the execution of Mani, the founder of the sect of Manichæans, who attempted to amalgamate the doctrine of Zoroaster, the metempsychosis of the Hindoos, and the tenets of Christianity into one religious code. Driven from

Persia, in the reign of Shahpoor, he ventured back in the time of Baharam, who, under pretext of hearkening to his instructions, seized the impostor, put him to death, and ordered his skin, stuffed with straw, to be hung up at the gate of the capital.

The virtues and talents of *Baharam V.*, his gallantry, his munificence, and his mild yet firm government, are favorite themes with the native historians. The patriarchal simplicity of his sway resembled that of an Arab chief rather than the rule of an absolute monarch. Fond, to excess, of the sports of the field, he was one day hunting a wild ass on the plain of Orjam, which abounds with deep morasses. In his heedless pursuit of the animal, the king plunged on horseback into a bog, and was never seen afterwards. In the reign of this monarch, music and minstrels were first introduced into Persia from Hindostan. One day, we are told, Baharam observed a merry group of people dancing without music. He inquired the cause, and was answered, "We have sent every where, and offered a hundred pieces of gold for a musician, but in vain." The king immediately ordered twelve thousand Hindoo musicians and singers to be invited into his dominions from Hindostan. He died A. D. 438.

Khosrou Nushirvan, a prince whose name is repeated with enthusiasm and reverence by all the Eastern historians, and which is still in the mouth of every Persian, as the symbol of wisdom, justice, and munificence, came to the throne A. D. 531. He made great reforms in the empire, built caravanserais, bazars, bridges, and other public edifices, founded schools and colleges, encouraged learning, and introduced at his court the philosophers of Greece. He carried on wars with the Greek empire of Constantinople, and compelled the emperor Justinian to purchase a peace by a tribute of thirty thousand pieces of gold. He conquered Syria, and extended the limits of his empire from the banks of the Phasis to the shores of the Mediterranean. But his victorious career in the West was checked by the talents of Belisarius. After his conquest of Syria, he transported the inhabitants of Antioch to the banks of the Tigris. Here he built, near Ctesiphon, a city exactly like Antioch, according to a minute plan drawn for that purpose. The resemblance was so perfect, that, on the arrival of the Antiochians at the new city, every man went as naturally to his own house, as if he had never left his native home!

Historians have dwelt on the magnificence of the courts which sought the friendship of Nushirvan. The emperors of China and Hindostan are the most distinguished. Their presents to the sovereign of Persia are described as exceeding in curiosity and value, any that were ever before seen. Eastern monarchs delight to display their wealth and grandeur in the splendor of their embassies; but this conduct has, in general, a better motive than vanity. It is from the style of his equipage, the magnificence of his presents, and the personal department of an ambassador, that ignorant nations judge of the power and character of the monarch whom he represents.

All the vigilance and justice of Nushirvan could not prevent corruption and tyranny among the officers of his government. During the latter years of his reign, an immense number of jackals, from the deserts of Tartary, invaded the northern provinces of Persia, and the inhabitants were greatly alarmed at the horrid screams and howlings of their new visitors. Intelli-

gence of this was sent to court. The king, partaking in the superstition of the age, demanded of the chief mobud or high priest, what it portended. The officer gave a reply, which, while it shows him to have been a virtuous courtier, satisfies us that Nushirvan, with all his great qualities, was a despot to whom truth could only be spoken indirectly. "By what I have learned from the history of former times," said the pontiff, "it is when injustice prevails, that beasts of prey spread over a kingdom." Nushirvan, who well knew what was meant, immediately appointed a secret body of commissioners, in whom he placed complete confidence, and directed them to visit every province of the empire, and bring him a true report of the conduct of the inferior officers of the state. The result of this inquiry was the discovery of great abuses, and the execution of twenty-four petty governors, convicted of injustice and tyranny.*

Whatever success attended the endeavors of Nushirvan to promote the happiness of his subjects, there can be no doubt that he was, personally, a friend to justice. A Roman ambassador, who had been sent to Persia with rich presents, was one day admiring the noble prospect from the windows of the royal palace of Ctesiphon, observing an uneven piece of ground, asked the reason why it was not levelled. "It is the property of an old woman," said a Persian noble; "she refuses to sell it, and the king is more willing to have his prospect spoiled than to commit injustice." The Roman replied, "That irregular spot, consecrated as it is by justice, appears more beautiful than all the surrounding scene." The Eastern histories are full of similar anecdotes of NUSHIRVAN THE JUST. The noble and firm character of this monarch resisted the influence of that luxury by which he was surrounded. He neither gave himself up to indulgence, nor permitted it in others; and the aged king of Persia was seen, shortly before his death, to lead his troops to battle with as active and ardent a spirit as he had shown in his earliest enterprises.

Nushirvan died A. D. 579. His brilliant reign may be regarded as the close of ancient Persian history.* He found the monarchy hastening to decay, and he attempted to restore its strength. His success was unparalleled, and his great genius preserved the declining empire during his own life. But, from the moment of his decease, the fortunes of Persia assumed an entirely new face, and the national history became stamped with a character unknown to former times.

CHAPTER LXV.

General Views of Ancient Persia — Extent of the Empire — Government and Religion of the Ancient Persians.

WE have already alluded to the vast extent of the Persian empire, in the time of its greatest prosperity. We need only add a few particulars respecting its central provinces. Its original territory of Elam, or Fars, was small, and from this the seat of empire was transferred to Babylon. Babylonia was a central province, and contiguous to it on the east, and

* In the preceding History of Persia, we have omitted several sovereigns whose reigns afford nothing of interest.

separated by the Tigris, was *Susiana*, of which Susa, or "hushan—the "City of Cities"—was the chief town. This was situated on the Choaspes River, and, though without walls, was a place of great strength, having a strong citadel called the *Memnonia*. Alexander, on his march towards India, here found fifty thousand talents of uncoined gold, besides silver, and precious stones, of great value. It is said that the prophet Daniel died here, and here the people pretend to show his monument.

Here, also, Esther prevailed on Ahasuerus to spare the lives of the Jews, whom Haman had persuaded him to destroy. Here Alexander married a daughter of Darius, and ten thousand Macedonians wedded as many Persian women. *Khusistan*, the modern name of *Susiana*, is a corruption of its ancient title.

Persia Proper, the central part of modern Persia, was but a province of the empire. *Carmania* we have described as a province lying between Persia proper and Gedrosia. Its capital, *Carmana*, now *Kaman*, was in the interior. On the coast is the little island of *Tyrine*, now *Ormuz*, and famed for the wealth of its commerce three centuries since.

Gedrosia, now *Beloochistan*, and *Aria*, or *Ariana*, now Afghanistan and part of Independent Tartary, were, at one time, provinces of Persia. The latter was famous for its mines. Here was anciently a tribe called *Evergetæ*, or *Benefactors*, in consequence of saving many persons lost in the deserts of the country. The people were formed into republics, and showed such evidences of intelligence, that Alexander conferred upon them special privileges.

In *Aria* was the town of *Prophthasia*, where Alexander caused Philotas, son of Parmenio, to be put to death. From one of the *Arian* tribes, called *Cabolitæ*, the modern city of *Cabul* derives its name. *Margiana* was a part of this territory, and celebrated for its grapes. Here many of the Roman soldiers, after their defeat under Crassus, were taken, and, intermingling with the people, refused to leave the country. These were among the more immediate and central provinces of ancient Persia, and constituted the heart of the empire.

From the earliest periods of history, Persia appears to have been under a despotic government. Of the precise form of this government we know merely that it was an hereditary monarchy, that the sovereign was absolute, and his person almost sacred. The Greek historians assert that ancient Persia was inhabited by a wise and enlightened race of men who lived under a just government; and we read in Scripture that the laws of the Medes and Persians were unchangeable. The kings of Persia, from the earliest ages, have assumed extravagant titles, and lived in great splendor; but they seem to have been subject to the occasional check, if not the control, of a military nobility, many of whom descended from the royal family, and held the richest provinces as principalities. These nobles were always assembled before a monarch was placed upon the throne; and their assent was, in fact, necessary, as they held, by right of birth, the several commands in the army.

The ministers of the crown seem, in ancient times, as at present, to have been generally chosen from men of learning and experience, but of low birth. The collection of the revenues was first settled by Darius Hystaspes, who divided Persia into twenty satrapies or governments, and fixed the regular contributions from each. This was an innovation.

Cyrus the Great had no income but presents. Darius, in consequence, was nicknamed "the Merchant," while Cyrus was called "Father." Before the conquest of Lydia, the Persians are said to have had no money, and so little artificial wealth of any kind, that they had no clothing except the skins of beasts.

No religion except that of the Jews, has experienced so little change as that of the ancient Persians. Originating in an age when history is lost in fable, it maintained itself through good and bad fortune, till in our days it faintly appears in the persecuted sect of the Guebres, in Persia, or among the more fortunate and industrious Parsees of India. The primeval religion of Persia consisted in a belief in one supreme God, a pious fear, love, and adoration of him, a reverence for parents and aged persons, a paternal affection for the whole human race, and a compassionate tenderness for the brute creation. This belief was followed by the adoration of the host of heaven or the celestial bodies. To this worship succeeded that of fire. According to Herodotus, the Persians had neither temples, statues, nor idols, though they offered sacrifices to the Supreme Being on the tops of high mountains.

Zoroaster, if not the founder of the Persian religion, so perfected it as to make it identified with his own name. His history is obscure, and he had the reputation of being a great astrologer. His religious system has been pronounced the most perfect that was ever devised by unassisted human reason. He taught that God existed from all eternity, and was like infinity of time and space. He believed there were two principles animating the whole universe; the one good, named *Ormuzd*, and the other evil, named *Ahriman*. Each of these had the power of creation, but that power was exercised with opposite designs. From their united action, an admixture of good and evil was found in every created thing. The good principle alone was believed to be eternal, and destined ultimately to prevail. With these speculative tenets was combined a system of castes, the introduction of which is ascribed to Giam-schid. The conservation of the ordinances regulating the public morals was entrusted to the Magians, who appear to have been originally a tribe of the Medes. Zoroaster reformed the institutions of this body, and made the priestly dignity accessible to men of every class, though few persons assumed the office who were not of Magian descent. The Persian court was principally composed of sages and soothsayers. The priests also were judges in civil cases, because religion was the basis of their legislation.

CHAPTER LXVI.

State of Civilization among the ancient Persians—Character, Manners, &c., of the People.

MANY arguments for the ancient civilization and prosperity of Persia are founded on the extent and magnitude of its edifices: but amid these ruins we find few that were dedicated to purposes of real public utility. The polished fragments of vast palaces, and the remains of rich sculpture, prove only that the kings were wealthy and powerful monarchs—not that

they had happy or civilized subjects. The object of ambition among all Eastern kings is to enjoy grandeur, and to leave a great name. The luxury in which the sovereigns of Persia have always indulged, extended to the nobility, and in prosperous times, it must have been generally diffused over the empire. That such luxury could not have existed without many of the arts of peace, and a certain progress in civilization, is obvious; but this progress was continually retarded by the internal wars consequent upon the system of the government.

That the ancient Persians inhabited towns and cities, is proved both by history and by the antiquity of some of the most extensive ruins now visible. In the earliest ages of which we have any knowledge, they must have depended more upon agriculture than on their flocks for support, as we are assured that they long held animal food in abhorrence. The ancient Persians were athletic and strong, and of a good personal appearance. Some of their descendants are now settled on the western coast of Hindostan: these persons are of pure blood, and never intermarry with any other race. But after a residence of eleven hundred years in an enervating climate, they are still superior to the modern inhabitants of Persia, who belong to a great number of mixed races that have poured into the kingdom since the overthrow of Yezdijird and the establishment of Mohometanism.

The Persian troops, in the days of Cyrus, were looked upon as invincible. This is ascribed to the temperate and laborious life to which they were accustomed from infancy. They drank only water; their food was bread and roots, and the bare ground generally their bed. They were also inured to the most painful exercises and labors. They were trained up to military service from their most tender years, by passing through different exercises. They served in the army from the age of twenty to that of fifty, and whether in peace or war, they always wore swords, as was the custom in most European countries till within a century. The hardy education of the Persians, however, belongs only to the age of Cyrus, and perhaps a short period afterward. When we compare the manners of these times with those of a later age, they hardly seem to indicate the same people.

The conquests of Cyrus led to the corruption of the Persian manners. The ancient, simple attire was exchanged for foreign apparel—shining with gold and purple. Luxury and extravagance soon rose to a ruinous excess. The monarch carried all his wives with him to the wars, and his chief officers followed his example. The most exquisite meats and costly dainties were provided for the commanders of armies during the whole of their campaigns. This luxury, we are told by Plato, was one of the causes of the decline of the Persian empire. Another was the want of public faith. The primitive Persians prided themselves upon keeping their word; but the servile flatterers of the great king relapsed into falsehood, deceit, and perjury, and sacrificed every thing to the humor of the despot.

The lesson taught by the history of Persia is the same as that which we gather from the annals of Greece and Rome. Corruption of public morals inevitably leads to political disease and dissolution. A sound moral basis is as essential to the durability of government as a good foundation to the stability of an architectural edifice.

CHAPTER LXVII.

Manners, Learning, Military System, &c., of the ancient Persians.

THE manners of the Persians, it is true, were softened, and in some degree refined, by a spirit of chivalry which prevailed in Persia between the time of Cyrus and that of Alexander. Courage was hardly held in more esteem than generosity and humanity; and the first heroes in the Persian romantic histories are not more praised for valor than for clemency and munificence. If we may believe Firdusi, the laws of modern honor were well understood and practised by the ancient Persians. The great respect in which the female sex was held, was, no doubt, the principal cause of their progress in civilization. Women had an honorable rank in Persian society. The warriors, as an incentive to courage, often took with them to battle their wives and children.

The residence of the Persian kings varied with the season, during the early ages of the empire. The court was held generally about seven months at Babylon, three at Susa, or Shushan, and two at Ecbatana. At a later date, Persepolis became the chief capital. The royal palace in this city was very magnificent, and its furniture of inestimable value. According to the description of Herodotus, the walls and ceilings of the apartments were entirely covered with gold, silver, ivory, and amber. The throne was of fine gold, supported by four pillars richly adorned with precious stones. The same author describes a vine of gold, presented to Darius by Pythias, a Lydian, of which the trunk and branches were enriched with jewels of great value. The clusters of grapes which hung over the king's head, as he sat on the throne, were all composed of precious stones. Adjoining the palace were fine gardens, parks, &c.

Nushirvan was the first monarch whom historians mention as the founder of a college; but the *mobeds*, or priests, had their books of religion at an early period, and the chronicles of the kings of Persia were preserved with great care. It is not easy to ascertain how far learning was cultivated by the ancient Persians. Their wise men were distinguished for their knowledge of astrology, which implies some acquaintance with the science of astronomy; but this study, as well as most others, appears to have been confined to the priesthood. Whatever treasures in science and learning the ancient Persians may have possessed, they are now irrecoverably lost. The reign of Nushirvan is said to have been the Augustan era of Persian literature; but the learned men of Rome, who resorted to the court of that monarch, returned disappointed at not finding so advanced a state of knowledge as they had expected.

Persia, however, is the earliest country in which we find the use of regular *posts and couriers*. This invention is ascribed to Cyrus, and by some writers to Darius. As the empire, by conquests, had become greatly enlarged, it was essential that all the governors of the provinces should send accounts to the seat of government, at stated times, of every thing that passed in their several districts. To accomplish this with the greater despatch, post-houses were built, and messengers stationed in every province. At all these stations were large stables, with relays of horses, postmasters, &c., so that the couriers were kept going day and night.

The Persian armies were a great source of evil to the country. An enormous military force was constantly maintained, and hordes of the wandering tribes, on the borders of the empire, were kept in pay. Every man capable of bearing arms was enrolled in his own district, and forced to become a soldier on the first summons. This military constitution enabled the Persians to make rapid conquests, but it prevented all stability in the government. The soldiers fought for pay or plunder, and were held together by no common principle save attachment to their leader. The death or flight of a commander-in-chief instantly decided the fate of a Persian army. A heavy tax on the nation was required to support the vast military force, and maintain the barbarous splendor with which the kings and satraps deemed it necessary to surround their dignity. The exactions wrung from the cultivators of the soil rendered the Persian peasantry the most miserable in all Asia.

Of the agriculture and manufactures of the ancient Persians history says but little. The commercial power of the Babylonians fell into their hands, but they opened no new branch of trade, and scarcely maintained those which they found already established. They coined money at a very early period. The *daric* was a gold coin named from Darius, but whether Darius the Mede, or Darius Hystaspes, antiquarians do not agree. It was in value about ten dollars, and was stamped on one side with the figure of an archer clothed in a long robe, wearing a spiked crown, and holding a bow and arrows; on the other side was the head of Darius. All the other coins of the same weight and value, which were struck by the succeeding kings of Persia, whether of the native or of the Macedonian race, were called *darics*. The original pieces were mostly melted down by Alexander the conqueror.

CHAPTER LXVIII.

Antiquities of Persia—Persepolis—Shuster—Susa—Ctesiphon.

THE antiquities of Persia may be divided into two classes, referring to different periods—those of an age previous to the conquest by Alexander, and those belonging to the era of the Sassanides. Of the former class, by far the most interesting and extensive are the ruins of Persepolis, called by the natives *Tehil Minar*, or the forty columns. This city is said to have been twenty-five miles in length. Its palace, filled with treasures, was set on fire by Alexander, as elsewhere related: this and a part of the town were destroyed. Persepolis was much injured, though it continued to be a place of importance. It has, however, long been reduced to ruins. Nothing can be more striking than the appearance of these relics, situated at the base of a rugged mountain overlooking a wide plain. They are enclosed on all sides by distant but dark cliffs, and watered by a river that once supplied a thousand aqueducts. But the watercourses are choked up, the plain is a morass or a wilderness, the great city has disappeared, and its gray columns rise in solitary and desolate grandeur.

The remains of the royal palace form the grandest part of these ruins. The imagination cannot picture a sight more imposing than the vast solitary and mutilated

pillars of this edifice, which, founded in an age beyond the reach of tradition, have witnessed the lapse of countless generations, and seen dynasties and empires rise, flourish, and decay, while they still rear their gray heads unchanged. The palace seems to have been at the same time a citadel and a bulwark; the columns are disposed in a colonnade around a terrace. They are of gray marble, upwards of seventy feet in height. The capitals and decorations are very beautiful, although in a taste different from the Grecian.

Many parts of these ruins are covered with sculptures, which are very curious as illustrations of the ancient costumes and manners of the Persians. They represent trains of subjects from different parts of the kingdom bringing presents to the sovereign. Battles, single combats, and other incidents in the Persian history, are also depicted, sometimes according to nature, and at other times by symbols. Among the ruins have also been found inscriptions in the *arrow-headed* character, differing from those of Nineveh, and called *Persepolitan*. These are supposed to be in the Zend language, or sacred dialect of the Magians. As we have already stated, they have been a subject of much investigation with the learned of Europe.

The architecture of Persepolis is quite different from that of the more ancient cities of Babylon and Nineveh. In some respects it resembles that of Egypt, though in others it is quite distinct. There are tombs and sepulchral chambers cut in the face of rocks; but they are shallow, with porticos richly sculptured. The entire surface of the walls is covered with figures and inscriptions, the drawings being stiff and the representations generally in profile. Other parts of the architecture seem to resemble that of Greece. On the whole, it bears no distinct character, and seems rather a crude jumble than an original and peculiar style. The vast extent of the edifices, the high finish of the decorations, and the occasional beauty both of design and workmanship displayed, must, however, always render these ruins a matter of the deepest interest. Should the arrow-head writings ever be translated, they will doubtless throw great light upon the history of ancient Persia.

The ruins of Shuster belong to the Sassanian era. This city is said to have been founded by Shahpoor. A tradition, still extant, affirms that this monarch compelled his Roman captives to aid in building the city, and the natives point out to travellers the tower in which they believe Valerian was confined. What renders this city the most remarkable, in one respect, among the ancient monuments of Persia, is the dike in its vicinity, which Shahpoor built across the Karoon, to turn the waters of that river into a course more favorable for agriculture. This dike is formed of hammered stone cemented by mortar and fastened together with iron clamps. It is twenty feet broad and twelve hundred in length. The work is the more deserving of notice from being almost the only one of a useful nature amid those vast ruins which bespeak the power and magnificence of the monarchs of Persia. As if preserved by its nobler character, it has survived all the sumptuous palaces and luxurious edifices of the same age.

The ruins of Shus, or Susa, consist, like those of Babylon, of large mounds composed of bricks and colored tiles. At the foot of one of these mounds stands the tomb of the prophet Daniel, which we have already mentioned. Here a number of dervishes watch over



Ruins of Persepolis.

the remains of the holy man, and are supported by the alms of those who resort to his sepulchre. These are the only human inhabitants of Susa, and wild beasts roam over the spot on which some of the proudest palaces of the earth have stood.

Of ancient Ctesiphon an arch is still standing, one hundred sixty feet in height, and eighty-five feet span. Of Seleucia not a fragment remains. Ruins of cities and bridges, of Persian origin, are scattered along the banks of the Tigris, and these abodes of ancient magnificence are now occupied by the scattered tents of Arabian robbers. A few miles from the city of Kermanshah are wonderful excavations in the rocky sides of a mountain, exhibiting sculptured figures in a style of excellence surpassing every other work of the kind in Persia.

CHAPTER LXIX.

Famous Men of Ancient Persia—General Remarks.

ZOROASTER is the most celebrated name in ancient Persian history. There is much obscurity in what has been handed down to us respecting this personage. Some writers maintain that there were two individuals of the name, and others are of opinion that the title was assumed by a succession of lawgivers in Persia. The more common opinion is, that there were two Zoroasters. The first was a native of Rhe, or Rages, in Media, who established his religion in Bactriana under Cyaxares I., built a great fire-temple in Balkh, called *Azer Gushasp*, and was put to death, with his priests, during the incursion of the Scythians, about the year 630 B. C. The second Zoroaster is supposed to have been a disciple of the prophet Daniel, who was made chief of the Magians by Cyrus, in which capacity he restored and confirmed the ancient religion of the country, and wrote or compiled the book called *Zendavesta*. He was believed by the Persians to be a great astrologer, who, from his knowledge of the heavenly bodies, could calculate nativities and foretell events. This knowledge, it was thought, descended to the priesthood of his followers.

The general maxims taught in the *Zendavesta* are moral and just, and well calculated to promote industry and virtue. The principal tenets of the faith of Zoroaster were pure and sublime, and inculcate the worship of an immortal and beneficent Creator. This lawgiver, however, artfully adapted his creed to the prejudices of his countrymen, by sanctioning the worship of fire as a symbol of the Deity, and in this way opened a wide door to superstition.

Feridoon, who lived about 800 B. C., was one of the most esteemed of the ancient Persian heroes. He escaped in an almost miraculous manner when his father, Giamschid, was murdered by Zohak, the Syrian usurper of the Persian throne. At the age of sixteen, he collected a large body of his countrymen, defeated and dethroned Zohak, and became the sovereign of Persia. His reign was marked by the strictest integrity. A Persian poet mentions him in the following language: "The happy Feridoon was not an angel: he was not formed of musk or amber. It was by his justice and generosity that he gained good and great ends. Be thou just and generous, and thou wilt be a Feridoon."

Bahram Gour flourished about A. D. 430. He was one of the best monarchs that ever ruled in Persia. During the whole of his reign, the happiness of his subjects was his sole object. His government was more simple and patriarchal than that of any other Persian monarch. His munificence, his virtues, and his valor, are the theme of every Eastern historian. His generosity was not limited to his court or capital, but extended all over his dominions. No merit went unrewarded. His first act, on ascending the throne, was to pardon those who had endeavored to deprive him of his birthright.

Shahpoor II., A. D. 310, distinguished himself by his successes against the Romans. His life is decorated with fables by the Persian historians; but it is evident that he raised his country to the greatest prosperity by defeating his enemies and extending the limits of the empire in every direction. He was alike remarkable for wisdom, valor, and military conduct. Some of his sayings which have been recorded display much penetration and knowledge of human character. He was accustomed to remark, that "words

may be more vivifying than the showers of spring, and sharper than the sword of destruction. The point of a lance may be withdrawn from the body, but a cruel word can never be extracted from the heart it has once wounded."

As we have not noticed all the sovereigns of Persia in our historical sketch, we shall subjoin a full list from the time of Cyrus, with the dates of their reigns. We may remark, that prior to the reign of Cyrus, Persia was a semi-barbarous country, sometimes independent, and at other periods a province of Media or Assyria. From the time of Cyrus it became a great empire, and so continued till the conquest of Alexander. From this period, a considerable intercourse was kept up with the Greeks: many persons of that country settled in Persia; Greek literature and the Greek language were diffused through Parthia and other kindred nations they had subdued. The Greek tongue became, to a certain extent, the official language, and was spoken by the nobles and other members of the court. The coins of the Arsacidæ, still extant, are marked with Greek inscriptions. Thus, for several centuries, the European intellect seemed to exercise a commanding influence, not only in this quarter, but in all Western Asia.

The reign of Ardeshir, the founder of the Sassanian dynasty, wrought a great change. The Greek mythology had, in some degree, become mixed with the Sabeism of the country, which now prevailed. The new king, a zealous Magian, restored the religion of Zoroaster, and, in crushing what he deemed the idolatries of the people, expelled also Greek literature and the Greek language. From this period, the dynasties of Persia became again thoroughly Asiatic. They have continued for sixteen hundred years; and though many able sovereigns have arisen, Persian society seems incapable of rising above a point of improvement which must be called barbarous. If these countries are ever to be regenerated, it would seem that the impulse must come from Europe.

In a general view of the sovereigns of Persia, we must remark that, while they retained the despotism, pride, and arrogance of their Assyrian and Babylonian predecessors, they manifested little of their wisdom and patriotism. The Persian kings seemed to aim at riches and power, as the means of displaying a gorgeous magnificence and enjoying licentious pleasures. The fruit of successful conquests was usually expended in the construction of palaces shining with precious metals, and harems filled with women whose beauty might vie with the gems that glittered upon their persons. In the long line of ancient Persian kings we find few who seem to have entertained the enlightened views which led the monarchs of Assyria and Babylonia to promote the interests of commerce, agriculture, and manufactures, as the true sources of national wealth and prosperity. We hear of splendid structures raised to gratify the personal wishes of the sovereigns, and fragments of these remain to attest their splendor; but we find among their performances few such monuments of public utility as the bridges, dikes, and reservoirs, constructed by the more ancient kings along the banks of the Tigris and Euphrates, serving to give impulse to all the diversified arts of peace.

It must nevertheless be admitted, that, if history speak the truth, many of the Persian kings, in the midst of their crimes, vices, and follies, frequently displayed pure sentiments and lofty conceptions.

There is hardly a virtue which may not find example and illustration in the biographies of Cyrus, Xerxes, Darius, and their successors. We are told that the first of these sovereigns, when offered the hand of the only child of Cyaxares in marriage, with the assurance of succession to the throne of Media, tempting as was the proposition, deferred his acceptance till he had taken counsel of his father and mother. When he was twelve years old, his mother, Mandane, took him with her into Media, to his grandfather Astyages, who, from the many things he had heard said in favor of that young prince, had a great desire to see him. In this court, young Cyrus found very different manners from those of his own country: pride, luxury, and magnificence, reigned universally. All this did not affect Cyrus, who, without criticizing or condemning what he saw, was contented to live agreeably to his education, steadily adhering to the principles he had imbibed from his infancy.

He charmed his grandfather by his sprightliness and wit, and gained every body's favor by his noble and engaging behavior. Astyages, to render his grandson unwilling to return home, made a sumptuous entertainment, in which there was a profusion of every thing that was nice and delicate. All this exquisite cheer and magnificent preparation Cyrus looked upon with great indifference. "The Persians," said he to the king, "instead of going such a roundabout way to appease their hunger, have a much shorter to the same end; a little bread and a few cresses, with them, answer the purpose." Astyages desiring Cyrus to dispose of all the meats as he thought fit, the latter immediately distributed them to the king's officers in waiting; to one, because he taught him to ride; to another, because he waited well upon his grandfather; and to a third, because he took great care of his mother.

Sarcas, the king's cupbearer, was the only person to whom he gave nothing. This officer, beside the place of cupbearer, had that likewise of introducing those who were to have an audience of the king; and as he did not grant that favor to Cyrus as often as he desired it, the prince took this occasion to show his resentment. Astyages testified some concern at the neglect shown to this officer, for whom he had a particular regard, and who deserved it, as he said, on account of the wonderful dexterity with which he served him. "Is that all, sir?" replied Cyrus. "If that be sufficient to merit your favor, you shall see I will quickly obtain it, for I will take upon me to serve you better than he."

Cyrus was immediately equipped as a cupbearer; and, advancing gravely, with a serious countenance, a napkin upon his shoulder, and holding the cup nicely with three of his fingers, he presented it to the king with a dexterity and grace that charmed both Astyages and his mother Mandane. When he had done, he flung himself into his grandfather's arms, and kissing him, cried out with great joy, "O Sarcas, poor Sarcas, thou art undone! I shall have thy place." Astyages embraced him with great fondness, and said, "I am well pleased, my son; nobody can serve with a better grace; but you have forgotten one essential ceremony, which is that of tasting." And indeed the cupbearer was used to pour some of the liquor into his left hand, and taste it before he presented it to the king. "No," replied Cyrus, "it was not through forgetfulness that I omitted this ceremony."

"Why, then," said Astyages, "for what reason did

you omit it?" "Because I apprehended there was poison in the liquor." "Poison, child! How could you think so?" "Yes, poison, sir; for not long ago, at an entertainment you gave to the lords of your court, after the guests had drunk a little of that liquor, I perceived that all their heads were turned: they sang, made a noise, and talked, they did not know what: you yourself seemed to have forgotten that you were a king, and they that they were your subjects; and when you would have danced, you could hardly stand upon your legs." "Why," said Astyages, "have you never seen the same thing happen to your father?" "No, never," said Cyrus. "What then? How is it with him when he drinks?" "Why, when he has drunk, his thirst is quenched; and that is all."

Perhaps no higher model of a gentleman can be found than Cyrus, as portrayed by Xenophon. The mingled ease and dignity of his intercourse with his friends were indeed admirable. His self-discipline seems to have been perfect. Cicero remarks that, during the whole period of his reign, he was not known to speak a rough or angry word. His ideas of the nature and duties of government were of the most exalted kind. "It is the duty of a king," said he, "to work that his people may live in safety and quiet; to charge himself with anxieties and cares that they may be exempted from them; to choose whatever is salutary for them, and to reject whatever is hurtful and prejudicial; to place his delight in seeing them increase and multiply, and valiantly oppose his own person for their defence and protection. This is the natural idea and the just image of a good king. It is reasonable, at the same time, that his subjects should lend him all the services he stands in need of; but it is still more reasonable, that he should labor to make them happy, because it is for that very end that he is their king, as much as it is the end and office of a shepherd to take care of his flock.—I have prodigious riches," said he to his friends, "and I am glad the world knows it, but you may assure yourselves they are as much yours as mine. For to what end should I heap up wealth? For my own use, and to consume it myself? That were impossible if I desired it. No; the chief end I aim at is to have it in my power to reward those who serve the public faithfully, and to succor and to relieve those that will acquaint me with their wants and necessities."

Xerxes and his brother Artabazanes both claimed the succession upon the death of their father. This event occurred when Artabazanes was absent, and Xerxes assumed at once all the functions of sovereignty. But when his brother returned, he took off his crown, and went forward to meet him. They greeted each other cordially, and amicably referred their rival claims to their uncle. While the case was pending, they lived in a state of mutual kindness and confidence, and when at last it was decided in favor of Xerxes, Artabazanes bowed before his brother, and then led him to the throne.

Just before the battle of Cunaxa, in which Cyrus was contending for the crown against his brother Artaxerxes, the former was advised by Clearchus not to charge in person. "What," said the youthful prince, "at the time I am endeavoring to make myself king, would you have me prove myself unworthy of being so?"

We are told that Artaxerxes, being requested by an officer to confer a favor upon him, which would have involved an act of injustice, gave him a sum of money, saying, "Take this token of my friendship: this cannot make me poor; but if I complied with your wish, it would make me poor indeed, for it would make me unjust."

Such are some of the anecdotes handed down to us respecting the ancient Persian kings. Yet, in spite of these incidents, the reign of every one of these monarchs is marked with pride, vanity, and selfishness. "If you consider the whole succession of Persian kings," says Seneca, "will you find any one of them that ever stopped his career of his own accord, that was ever satisfied with his conquests, or that was not forming some new project or enterprise when death surprised him? Nor ought we to be astonished at such a disposition; for ambition is a gulf, and a bottomless abyss, where every thing is lost that is thrown in, and where, though you were to heap province upon province, and kingdom upon kingdom, you would never be able to fill up the mighty void."

Unhappily, sensibility is no substitute for principle. It is, indeed, a casual, not a steady light; and so far from being an infallible guide, it leads not unfrequently to error and crime. The greatest sentimentalists are frequently the greatest sinners. A lively perception of the beauty of truth and virtue is not necessarily connected with devotion to the one or the practice of the other. The history of Athens affords the most touching instances of friendship, love, piety, and patriotism, while the nation at large was steeped to the brim in licentiousness, treachery, and falsehood. The very people that could condemn an honest man and a patriot to death by poison, would on the morrow wreath the laurels on the brow of one who had saved the life of a fellow-being. The Persians resemble the Greeks; the history and the literature of these two nations show the same clear perceptions of the path of wisdom, with the same aptitude to walk in the path of folly. Experience, as well as faith, teaches us that man needs some authority higher than his own. Even if we can see the truth, we require a master to enforce its observation. Christian nations cannot too greatly estimate their privilege in possessing an authority which not only shows the way, but brings with it an influence which commands attention and enforces obedience. Let those who would reject or abate its power ponder well the lessons of history. The beautiful perceptions of the Persians, the philosophy of the Greeks, and the grand political institutions of the Romans, could not save society from destruction; for in each of these cases, it was built upon the sands.

Sovereigns of Ancient Persia.

DYNASTY OF CYRUS.		Sogdianus, 424		the Arsacids 246	
Date of Accession.		Darius Nothes, 423	B. C. to A. D. 229		Baharam II., 277
Cyrus, B. C. 550		Artaxerxes Mnemon, 405		Baharam III., 294	Yezdijird II., 442
Cambyses, 529		Artaxerxes Ochus, . . . 360		Narsi, or Narses, . . . 294	Hormooz III., 458
Smerdis Magus, . . . 522		Darius Codomannus, 336		Hormooz II., 303	Firose, or Perosea, . 458
Darius Hystaspes, . . 521		GREEK SOVEREIGNS.		Shahpooz II., 310	Palash, 486
Xerxes I., 485		Alexander, 331		Kobad, 488	
Artaxerxes Longi-		The Seleucidæ, 323 to 246		Ardishtir II., 381	Jamaspes usurps the
manus, 463		ARSACIDÆ.		Shahpooz III., 385	throne, Kobad be-
Xerxes II., 425		Parthian dynasty of		Hormooz, or Hormi-	ing deposed, 498
				das, 271	Kobad restored, . . 502
				Yezdijird I., 404	
				Baharam V., 420	Khosrou Nushirvan, 531
				Baharam I., 274	

Modern Persia.



CHAPTER LXX.

A. D. 579 to 632.

Decline of the Sassanian Power — Khosrou Purveez — Persian Conquests — Reign of Yazdijird.

FROM the history of ancient Persia we now pass to that of the modern kingdom.* The glory of the Sassanides, as we have already remarked, attained its height with Nushirvan, who died A. D. 579. *Hoormuz III.*, his son, a weak and vicious prince, in his short and disastrous reign excited a general disaffection, which was repressed only by the talents of his general Baharam Choubeen. This service was requited by ingratitude and affronts, under the influence of which Baharam put to death his unworthy sovereign, and aspired to the supreme authority. But he was unable to resist the power of the Roman emperor, *Maurice*, who raised to the throne *Khosrou Purveez*, the son of the murdered monarch. Maurice himself was soon

after assassinated, and Khosrou, forgetful of the claims of gratitude, immediately invaded the Roman dominions with a large army. Syria was laid waste, Jerusalem taken, and the magnificent churches of Helena and Constantine were destroyed by the flames. The devout offerings of three hundred years were rifled in a single day. Ninety thousand Christians were massacred, and the true cross, or what was believed to be such, was carried off to Persia. The victorious hosts of Khosrou swept next over Egypt, from the pyramids of Memphis to the borders of Ethiopia, and the Persians advanced westward, through the sands of the Libyan desert, as far as Tripoli. Another army traversed Asia Minor, and penetrated to the Thracian Bosphorus. Chalcedon surrendered after a long siege, and a Persian camp was maintained above ten years in sight of Constantinople. Had Khosrou possessed a naval force, his boundless ambition would have spread slavery and desolation throughout Europe.

But Khosrou was neither a soldier nor a legislator. While his generals were carrying fire and sword into the heart of the Byzantine empire, the Persian monarch himself, instead of watching over the safety of his extensive dominions, and studying to promote the happiness of his people, was revelling in the most expensive luxuries. Every season of the year had its palace fitted up with appropriate splendor. His thrones blazed with gold and gems; his harem contained twelve thousand women, every one, if we may believe the Persian writers, equal to the moon in splendor and beauty; his stables had fifty thousand horses, among which historians have recorded the name of Shub Deez, his favorite Arabian charger, fleetier than the wind; twelve hundred elephants also formed a part of the royal equipage. All these, with his musicians and singers, are subjects on which countless volumes have been written by his countrymen.

For thirty years, the reign of Khosrou had been marked by an almost unparalleled course of prosperity. But this is in a great measure to be ascribed to the

* Persia is divided into eleven provinces, each of which is under a governor called *Beglerbeg*. The provinces are subdivided into districts, governed by *Hakims*. The following is a list of the provinces, with their capitals:—

Provinces.	Ancient Name.	Capital.	Ancient Name.	Present Pop.
Irak Adjemi . . .	Media	Teheran	130,000	
Kumis and Taberistan . . .	Demavend			
Mazanderan . . .	Sari		30,000	
Ghilan	Hyrcania	Resht	60,000	
Azerbijan	Part of Media . . .	Tabreez	50,000	
Kurdistan	Part of Susiana . .	Kermanshah . . .	40,000	
Farsistan	Persia, or Persis . .	Shiraz	30,000	
Khusistan	Susiana	Shuster	20,000	
Kerman	Carmania	Serjan, or Kerman . . .	30,000	
Kuhistan	Part of Aria	Sheheristan . . .		
Khorassan	Part of Aria	Meshed	32,000	

A considerable portion of the people of Persia are *Tadshiks*, or original Persians. There are also some *Koords*, *Bucharians*, *Turkomans*, *Armenians*, &c. Some of the people, along the northern borders of the kingdom, are nearly independent. See map of Persia, p. 90.

distracted condition of the Roman empire under the rule of the despicable Phocas, and during the feeble commencement of the reign of Heraclius. But the latter emperor, though effeminate and luxurious in the palace, was brave and skilful in the field. Roused at length to a sense of danger, he awakened Khosrou from his dream of pleasure by suddenly invading Persia. The wonderful success with which the Roman arms were crowned is fully related by the historians of the West, and is not contradicted by those of the East. In the space of six years, Khosrou lost all his foreign conquests. He saw Persia overrun by victorious enemies, who defeated his troops wherever they encountered them, and marched in one direction as far as the Caspian Sea; in another to Ispahan, destroying, in their progress, all his splendid palaces, plundering his hoarded treasures, and dispersing the countless slaves of his pleasure.

The Persian king beheld all this without making one effort to arrest the mighty work of ruin. At the approach of Heraclius, he fled alone, like a deserter, from his own troops. Yet, even in the wretched state to which he was now reduced, he rejected an offer of peace made by the generous humanity of his conqueror. But the subjects of Khosrou had lost all regard for a monarch whom they believed the sole cause of the desolation of their country. A conspiracy was formed against him, and, that his cup of misery might be full, he was seized by his eldest son, cast into a dungeon, and soon after put to death by the unnatural prince, who pretended that the clamors of the people had forced him to the parricidal act.

The events which immediately followed the death of Khosrou do not require a particular mention. They denote a state of anarchy in Persia. The elevation of a great number of pretenders to the crown shows that the management of public affairs was at this period a subject of contest among the chief nobles, who desired to veil their ambition under the garb of loyalty and attachment to the family of Sassan. The sovereign, for the time being, was merely an instrument in the hands of ambitious nobles. *Yezdijird III.*, called *Isdigertes* by Western writers, acceded to the throne A. D. 632. The character of this prince was feeble, his descent uncertain, and he remained, like his predecessors, a puppet in the hands of those who made him king. Yet his reign was distinguished by events infinitely more important than the fall of a tyrant or the change of a dynasty. The same torrent that swept the race of Sassan from a throne which they had occupied more than four centuries, abolished the ancient religion of Zoroaster, and established a new religion, which has effected the most remarkable changes in the Eastern world.

CHAPTER LXXI.

A. D. 632 to A. D. 641.

Rise of the Mahometan Power—Arab Invasion of Persia.

In the year 569 of the Christian era, and during the reign of the great Nushirvan, Mahomet was born—the prophet and lawgiver of Arabia. Forty years after his birth, he began the promulgation of those doctrines which were destined, in so short a time, to regulate the

polity, the morals, and the religion of Asia. Twenty years after his death, the whole of Arabia, Egypt, Syria, and Persia, had been compelled to acknowledge his creed.

The reign of Yezdijird has obtained celebrity for having been that in which the ancient empire of Persia was overthrown by a band of naked *lizard-eaters*; for such was the contemptuous appellation formerly used by the Persians when they mentioned the Arabs. No slight cause could have produced such a revolution. Persian historians are alike disposed, from superstition and from patriotism, to pronounce it one of the greatest miracles by which the truth of the Mahometan religion has been attested. Those who take a philosophical view of this great event will discover that a monarchy like that of Persia, enervated by luxury, distracted by internal divisions, exhausted by foreign wars, and bending to its fall from age and weakness, was ill calculated to resist the enthusiastic robbers of Arabia, who, fired by the double hope of present and future enjoyment, rushed like an overwhelming torrent on the nations around them.

The first intelligence of the new religion reached Persia in the reign of Khosrou. On the banks of the River Karasu, that monarch received, from an unknown person calling himself "*Mahomet, the Camel-drier of Mecca*," a letter commanding him to abjure the errors of that faith in which his fathers had lived, and to embrace the religion of the only true God, whose prophet Mahomet declared himself to be. Indignant at a message so insulting, the king tore the letter, and threw its fragments into the passing stream. The zealous Mahometan historian who records this fact is certain that all the miseries which imbittered the last years of Khosrou were owing to this sacrilegious deed. He asserts, also, that the waters of the river, which till then had supplied the means of irrigation to a large extent of country, shrank in horror into their present deep and scanty channel, where, he observes, they have ever since remained useless and accursed.

The first invasion of Persia by the Arabs was during the reign of the Khalif Omar, who commanded one of his generals, Abu Obeid, to cross the Euphrates. The first encounter was furious; but the Arabian chief lost the victory by his imprudent courage. He observed a white elephant in the centre of the Persian host, and towards this animal, which he deemed the object of their superstition, he fought his way with irresistible valor, and, by one blow of his cimeter, struck off his trunk. Maddened with pain, the furious animal rushed upon his assailant, and trampled him to death. The Arabs, dispirited by the loss of their leader, fled in confusion. In another attempt to penetrate into Persia, they were again defeated; but this success encouraged the Persians to venture upon a third action, in which they were overthrown. They now ascribed their ill success to the incompetency of their sovereigns. Ruler after ruler was dethroned and murdered, until the elevation of Yezdijird, which gave a momentary hope to the falling nation. He proposed a negotiation to the Arabian commander, and the following conversation took place between the king and the Mahometan ambassador:—

"We have always held you," said Yezdijird, "in the lowest estimation. You Arabs have hitherto been known in Persia either as merchants or as beggars. Your food is green lizards, your drink salt water, your

clothes hair-cloth. But lately you have come in large numbers to Persia, you have tasted good food, you have drunk sweet water, you have worn good clothes. You have told your countrymen of these things, and they are flocking hither to partake of them. But, not satisfied with all that you have thus obtained, you wish to force a new religion upon us. You appear to me like the fox of our fable, who went into a garden where he found plenty of grapes. The generous gardener would not disturb a poor, hungry fox: but the animal, not content with eating his fill, went and brought all the other foxes into the garden; and the indulgent owner was forced to kill them to save himself from ruin. However, as I am satisfied that you have been impelled by want, I will not only pardon you, but load your camels with wheat and dates, that when you return you may feast your countrymen. But, if you are insensible to my generosity, and continue to remain here, you shall not escape my just vengeance."

To this the chief ambassador of the Arabs replied, "What you have said of the former condition of the Arabs is true. Their food was green lizards; they buried their infant daughters alive; nay, some of them feasted on dead carcasses and drank blood; they robbed and murdered, and knew not good from evil. Such was our state. But God in his mercy has sent us, by a holy prophet, a sacred volume which teaches us the true faith. By this we are commanded to war against infidels. We now solemnly require you to receive our religion. If you consent, not an Arab shall enter Persia without your permission, and our leaders will only demand the established taxes which all believers must pay. If you do not accept our religion, you are required to pay the tribute fixed for infidels. If you reject both these propositions, you must prepare for war."

CHAPTER LXXII.

A. D. 638 to 650.

Battle of Nahavund — End of the Sassanian Dynasty and Magian Religion.

THESE degrading conditions were rejected, and the war was renewed with all the vigor of which the declining empire was capable. At length a decisive battle was fought at Cadesia. The Persians were defeated with the loss of nearly one hundred thousand men, A. D. 638. The celebrated standard of the blacksmith's apron, which had been enlarged by successive monarchs to the length of twenty-two feet and the breadth of fifteen, and embroidered with jewels of inestimable value, fell into the hands of the conquerors, and was broken up for distribution. The booty obtained by this victory, and the sack of the city of Modayn, which immediately followed, was immense; and the naked robbers of the desert were enriched by the possession of wealth far beyond their comprehension. Silver they had seen; but gold was a metal of which they knew not the value; and the ignorant Arabs went round with their plunder, saying, "I will give any quantity of this yellow metal for a little that is white."

Yezdijird, notwithstanding this severe defeat, found means to assemble another army. The Arabian khalif sent reinforcements into Persia, intrusting the com-

mand of the whole army to a chief called *Noman*, with orders to destroy forever the impious worship of fire. On the plains of Nahavund the two armies continued in sight of each other for two months. The Persians were determined not to quit their intrenchments, and the zeal of the Arab leader became impatient of delay. He drew up his army in order of battle, and thus addressed them: "My friends, prepare yourselves to conquer or to drink the sweet sherbet of martyrdom. I shall now cry, 'God is great,' three times. At the first cry, you will gird up your loins; at the second, mount your steeds; at the third, point your lances, and rush to victory, or to paradise. As for me, I shall be a martyr."

Without a pause, the fanatical leader sounded the war cry. At the second call, every man was upon his horse; and at the third, which was repeated by the whole army, the Mahometans charged with a fury that was irresistible. Noman was slain, as he had predicted; but his army gained a decisive and memorable victory. Thirty thousand Persians were pierced by their lances; eighty thousand more were drowned in the deep trench by which they had surrounded their camp. Their general, with four thousand men, fled to the hills; but such was the terror on one hand, and confidence on the other, that he was pursued, defeated, and slain, by a body of not more than a thousand men.

The battle of Nahavund decided the fate of Persia, which now fell under the dominion of the Arabian khalifs. Yezdijird wandered for several years up and down the country, and at last fled to the city of Meru, on the northern frontier of the kingdom. The governor of that place invited a neighboring Tartar chief to seize the person of the fugitive monarch. He accepted the offer, entered Meru, and made himself master of the city. Yezdijird escaped on foot during the contest between the Tartars and the inhabitants. He reached a mill a few miles from Meru, and, by the present of his rich sword and belt, prevailed upon the miller to conceal him. But this person, tempted by the valuable robes and other equipments of his guest, murdered the unfortunate monarch in his sleep, and threw the corpse into the mill-stream. The governor of Meru, in a few days, began to suffer from the tyranny of the Tartars, and the inhabitants, seizing their arms, expelled the invaders from the city. A diligent inquiry was made after Yezdijird, and his fate was soon known. The treacherous miller fell a victim to popular rage, and the corpse of the monarch was embalmed, and sent to Istakhar, to be entombed in the sepulchre of his ancestors. Thus ended the dynasty of the Sassanides, and with it, as a national faith — the religion of the Magians.

CHAPTER LXXIII.

A. D. 650 to 900.

Mahometan Government in Persia — Rise of Yakob ben Leis.

A NEW era now commences in Persian history. The army of the Mahometans effected a great revolution in this country. But, though its religion was completely changed, and the manners of its inhabitants were greatly altered, the government continued to be administered in much the same manner as before; at

least the Persian historians have neglected to record any facts that indicate essential alterations in this respect. Asiatic writers, indeed, seldom speculate upon changes in the manners of men, in the frame of society, or in the form of governments. They are entire strangers to the science of political economy, and never reason on any subject connected with the rise and fall of nations, except with reference to the personal character of their rulers. It must be obvious that such writers, though they may be more free from error than modern historians, can never attain any portion of that excellence which marks the writings of those who have mixed the wisdom of philosophy with the facts of history, so as to instruct future ages by a narration of the events of the past. The tale of despotism, which is the only one that Eastern annalists have to tell, is always the same; and the quick succession of absolute monarchs and servile ministers often renders the page of history a mere catalogue of names and crimes.

After the flight of Yezdijird, the Arabians overran the whole of Persia, from the Euphrates to the Oxus, destroying, with bigot fury, all that was useful, grand, or sacred. A great portion of the conquered people embraced the religion of the conquerors, to avoid death or oppression, while others fled into distant lands. The progress of the Mahometans was rapid and wonderful. Colonies from the burning deserts of Arabia were spread over the cold countries of Khorasan and Balkh; and they flourished in the soil to which they were transplanted. When the great conquest was completed, governors were appointed to the different provinces of the country, and Persia was held under the dominion of the khalifs for more than two hundred years. Its history during that period is to be found in that of its conquerors; and even there it occupies but a small and unimportant space. The only events of consequence are petty revolts of insubordinate governors, who, when the power of the khalifs declined, attempted to erect their provinces into hereditary principalities.

The fury of religious enthusiasm soon spent itself; and, when the person of the khalif was no longer held sacred, the sceptre of Persia was ready to fall from the grasp of the feeble successor of Omar and Ali. So dazzling a prize could not fail to tempt the ambitious chieftains of Persia; and it was soon obtained by a man who, born in the lowest ranks of life, was enabled by his valor, generosity, and wisdom. *Yakoob, or Jacob, ben Leis*, was the son of a pewterer of Seistan. He worked, when young, at his father's trade; but all his gains were squandered among boys, with whom his boldness and prodigality made him a favorite. As he grew up, tempted by the distracted state of the country, he became a robber, and was followed by those whom his liberality from childhood had attached to his fortunes. The number of his attendants and the success of his enterprises soon gave him wealth. In such a state of society, the change from the successful robber to the chief of reputation, was easy and natural. The usurping governor of his native province solicited his aid, and he availed himself of the confidence reposed in him to seize at once the person of his ally and the authority which he had assumed.

The khalif gladly received the alliance of *Yakoob*, and gave him a commission to make war upon his rebellious tributaries; but the daring and unscrupulous adventurer again betrayed his trust, and made himself master of the greater part of Eastern Persia. The

khalif sent an army under the command of his brother, who met and defeated *Yakoob* near Bagdad. But the latter, undismayed by a casual reverse, soon recruited his forces, and advanced to attack that capital. The khalif sent another mission to *Yakoob*, who, when it reached his camp, lay ill of a dangerous complaint. He commanded that the envoy should be brought into his presence, and that his sword, some coarse bread, and dried onions, should be laid before him. "Tell your master," said he to the envoy, "that if I live, this sword shall decide between us. If I conquer, I will do as I please; if I am defeated, this coarse fare will suffice for me." This speech, indicating his stern resolution, is the last record of him. He died two days afterward, A. D. 877, leaving almost the whole kingdom of Persia to his brother *Amer*. *Yakoob* is described by all the Eastern authors as a person whose manners were most pleasant and conciliatory, and at the same time marked by great simplicity. The attachment of his followers to his person and fortunes was extreme; and the playmates of his boyhood rose to the highest stations in his government.

Amer, the brother and successor of *Yakoob*, showed a very different disposition by his conduct toward the khalif. He addressed him a respectful letter, and consented to hold the kingdom of Persia as the nominal slave of the Commander of the Faithful. For some years he prospered, sending annual presents to the khalif. But this loyalty was not permanent; disagreements and wars arose, and the khalif, unable to enforce his authority, instigated a chief of Transoxiana to attack his rebel vassal. *Amer* despatched one of his generals against him; but this officer was defeated, and *Amer* determined, contrary to the advice of his counselors, to advance and cross the Oxus. He led an army of seventy thousand men in this expedition. The Tartar chief did not bring above twenty thousand into the field; but valor overcame numbers, and the Persians were completely routed. *Amer* fled; but, his horse having fallen, he was made prisoner.

The change of fortune caused by this defeat was immense; but the catastrophe was marked by an occurrence, so ludicrous, yet significant, that even the de-throned monarch was compelled to smile at the alteration which a few hours had made in his condition. While he sat on the ground, a soldier was preparing a coarse meal for him, and, as it was boiling, a dog thrust his head into the pot. The mouth being narrow, he could not draw it out again, and he ran away with the pot and its contents. *Amer* burst into laughter, and, when questioned as to the cause of his mirth, replied, "This morning the steward of my household complained that three hundred camels were not sufficient to carry my kitchen furniture; and now that dog has carried off not only my kitchen, but all my meat!"

With *Amer* fell the fortunes of his family. His grandson, *Taker*, struggled for power in his native province; but, after a reign of six years, his authority was subverted by one of his own officers, who seized and sent him prisoner to Bagdad. The only other prince of the family that attained any eminence was a chief named *Kuliph*, who established himself in Seistan, and maintained his power over that province till *Mahmoud of Ghizni* defeated and made him prisoner. From the downfall of the house of Ben Leis to the rise of *Mahmoud* is a period of nearly a century, during which Persia was divided between two families, the *Samanee* and *Dilemee*. The minute history of the

wars carried on by the monarchs of these houses, and by their dependants, would afford little instruction to the reader. We can only give a few anecdotes of some of the most distinguished of these princes.

CHAPTER LXXIV.

A. D. 900 to 1008.

The Samanees — The Gaznevide Dynasty — Mahmood.

ISMAIL SAMANEE, the first king of his race, traced his descent from *Bahram Choubeen*, the warrior who contended for the crown of Persia with Khosrou Parveez. All Eastern authors agree in the character of this monarch. He was brave, generous, pious, and just. He made Amer prisoner, and when that prince offered to ransom himself by revealing immense treasures, Ismail spurned the offer. "Your family," said he, "are pewterers: Fortune favored you for a day, and you abused her favors by plundering the faithful. That wicked act has rendered your fall as rapid as your rise. Seek not to make my fate like yours, as it would be if I soiled my hands with such sacrilegious wealth!"

But the virtue of Ismail endured a still more severe trial. His army, after he had taken the city of Herat, was in great want of money. Ismail had given his word not to levy a contribution on that city, but his soldiers clamorously demanded that he should consider their merits and necessities before a pledge that had been too hastily given. Ismail, however, was firm; and as the army became every hour more distressed and seditious, he ordered them to march away, lest the temptation to violate his word should be too great. He pitched his camp at a distance from Herat, and here a singular accident relieved his wants. A vulture, hovering over his tents, espied a ruby necklace worn by one of his ladies: mistaking the redness of the precious stones for meat, he made a stoop at it, and carried it off. The flight of the vulture was watched, and he was seen to deposit the jewel in a dry well, which was immediately searched. The necklace was recovered, and in the same spot were found several boxes of treasure, which proved to be part of the wealth of Amer, which had been stolen by one of his servants from the palace of Seistan. Ismail rejoiced at this boon of fortune; he paid his soldiers, and bade them learn, from what had happened, that God would never desert the man who withstood temptation and preserved his faith inviolate.

•The Dilemee family received that name from their native village. They traced their descent to the ancient kings of Persia, but the first of the race mentioned in history was a fisherman of Dilem. His son *Ali Buyah*, who held a command in the Persian army, defeated the governor of Ispahan, who held his authority under the khalif of Bagdad. By the immense plunder obtained by this victory, Ali became at once a leader of reputation and power. He expelled the khalif from his capital; but, by a treaty with that potentate, he received the appointment of viceroy of Fars and Irak. His advancement in power was promoted by two singular accidents.

Ali had taken possession at Shiraz of the palace

of Yakoot, the former governor of Fars. One day, while reclining on a couch, he observed a snake thrust his head through a crevice of the wall and draw it back again. To get rid of so dangerous a visitor, he ordered the wall to be taken down. In doing this, a large quantity of treasure was found, which Yakoot had caused to be carefully boxed up in the masonry. On another occasion, a tailor, who had served the former governor, came to make Ali some clothes. The latter called for a stick, meaning a measure; but the guilty conscience of the tailor gave another interpretation to the word. He threw himself on the ground, exclaiming, "Be merciful! do not flog me to death, and I will discover all the cloth belonging to Yakoot." The surprised Ali bade him do so, and the tailor produced seventeen chests of cloth, which he had stolen upon the flight of the governor. This discovery led to further search, and enormous quantities of hidden wealth came to light. By these fortunate discoveries, Ali was enabled to enlarge his territory, and he was left, without a rival, in possession of all the countries from Khorasan to the vicinity of Bagdad. This dominion, after a few generations, became transferred to Mahmood of Ghizni.

The *Gaznevide empire* derives its name from Ghizni,* a city in Afghanistan, about sixty miles south of Cabul. It has been usual to include the history of the Gaznevide sovereigns in that of Persia, though their dominions were not always comprised within the limits of Persia proper. The founder of this empire was *Abustakeen*, a noble of Bokhara, who, about the year 976, renounced his allegiance to Munsoor, a prince of the house of Saman, and withdrew to Ghizni, at the head of seven or eight hundred followers. By successful wars with the Persians, he was enabled to establish a petty principality, of which Ghizni became the capital. Subuctageen, one of his successors, turned his arms against Hindostan, to which country he was invited by the desire of fame, of plunder, and of fulfilling the commands of the prophet in converting or destroying idolaters.

Subuctageen defeated Jypaul, the sovereign of Northern India, captured Cabul, and overran the fine province of the Punjaub, in his first campaign. He was still more successful in the second. Jypaul, after suffering a severe overthrow, made submissions, and agreed to pay a yearly tribute to the princes of Ghizni. The zeal of young Mahmood, the son of Subuctageen, spurned these offers. He vehemently urged his father to enter into no compact with idolaters. The Hindoo prince, when he heard of Mahmood's intolerance, bade him beware how he drove brave men to despair. "My followers," said he, "who appear so mild and submissive, will, if they are irritated, soon change their character. They will murder their wives and children, burn their houses, loosen their hair, and rush upon your ranks with the energy of men whose only desire is revenge and death."

Subuctageen knew there was truth in this, and refused to listen to his son. But hostilities could not long be suspended, and the armies of Ghizni within a few years overran the territory of Jypaul with terrible slaughter. Subuctageen died soon after this, and was succeeded by his son *Mahmood*, A. D. 977. This monarch came to the throne at a ripe age, when his

* This name is also spelt *Gazna* and *Ghucnee*.

powers were matured by experience both in war and government. His ruling passions were devotion to religion and love of glory. They had both become ardent from restraint, and blazed forth on his accession to power with a splendor which, to use the words of a Mahometan author, filled the whole world with terror and admiration.

Mahmood, after securing the friendship of the khalif, and connecting himself by marriage with the ruler of Tartary, commenced a religious war against the idolaters of Hindostan, which occupied the greater part of his reign. In his first two campaigns he was completely successful. Jypaul, unable to defend his country, determined, by an heroic sacrifice of his own life, to propitiate the gods whom he adored, in hope of seeing the divine interposition manifested for the defence of the national religion. He delivered over the government to his son, and, mounting a funeral pile, prayed that his death, amid the flames, might expiate those sins which he conceived had drawn the vengeance of Heaven on his unhappy kingdom.

Anundpal, the son of this devoted sovereign, was not more successful than his father. His army, encamped near the Indus, is said to have exceeded three hundred thousand men. Mahmood appears to have regarded it with some apprehension. He remained in sight of it forty days without coming to an action, defending his camp by a deep intrenchment. His enemies at length resolved to attack him. The trench was carried by the fury of the first assailants, and great numbers of the Mahometans were slain. But in the midst of this success, the elephant of Anundpal took flight, and, retreating at full speed, carried dismay and confusion among the ranks of the Hindoos, who instantly abandoned the field. They were pursued for two days, and above twenty thousand were slain. Mahmood improved this success by advancing into Hindostan, destroying temples and idols in his progress, and seizing the wealth of those whom he had vanquished. On his return to Ghizni, he celebrated a festival, at which he displayed to the admiring and astonished inhabitants golden thrones, magnificently ornamented, constructed from the plunder of twenty-six thousand pounds of gold and silver plate, with fourteen hundred and eighty pounds of pure gold, seventy-four thousand pounds of silver, and seven hundred and forty pounds of set jewels.

Mahmood's next expedition was directed against Jannaser, a celebrated site of Hindoo worship, seventy miles north of Delhi. The temple at this place was destroyed by the fanatic zeal of the Mahometan conqueror; its famous idol, Jugsoom, was broken, and the fragments were sent to Ghizni to be converted into steps for the principal mosque, that the faithful might tread on the mutilated image of superstition, as they entered the temple of the true God. The next two years were devoted to the conquest of Cashmere and the hilly provinces in its vicinity. A great proportion of the inhabitants, as in all the countries which Mahmood annexed to his government, were compelled to embrace the religion of the conqueror.

Hindostan obtained a short respite of a year, while Mahmood was establishing his authority in Khorasan. When this was accomplished, he prepared to attack the famous Hindoo city of Kinoge. The distance was great, and the obstacles were numerous, but Mahmood commenced his march at the head of one hundred thousand horse and thirty thousand foot — the best soldiers

of his army. So rapid were his movements, that the city was completely surprised, and fell an easy prey to the invader. His next conquest was Meerut, a great and opulent principality. Muttra, a holy city of the Hindoos, fell into his hands: he broke all the idols in the place, but the complete destruction of its great and solid temples, we are told, was beyond his power. But it seems more probable that his bigotry was restrained by his love of the arts, as he gave in the letters which he wrote to Ghizni the most enraptured account of the architecture of this beautiful edifice. When he returned to his capital, his own share of the plunder was estimated at two million two hundred and fifty thousand dollars in money, fifty-three thousand captives, three hundred and fifty elephants, and an immense number of jewels! The private spoil of the army was much greater.

CHAPTER LXXV.

A. D. 1003 to 1028.

Further Conquests of Mahmood of Ghizni.

AFTER this success, Mahmood, as if sated with conquest, seemed inclined to indulge himself with a period of repose. Part of the wealth which he had accumulated was laid out in adorning his capital. The nobles imitated the example of their king, and Ghizni soon rivalled in the beauty and magnitude of its public and private buildings, the proudest cities of the East. The grand mosque which Mahmood erected surpassed every other edifice. The beauty of the marble of which it was built, and the superior style of the architecture, were not more admirable than the richness of the carpets and the golden branch-lights with which it was ornamented. The vanity of the monarch was flattered by hearing this favorite edifice called by the lofty title of the "Celestial Bride." He sent an account of his victories, written in verse, to the khalif of Bagdad, with a variety of valuable presents. The poetic eulogy was read publicly at the capital of the khalif, and all means were used that could stimulate the pride and bigotry of the conqueror to further exertions in the cause of Mahometanism.

The fanatic zeal and avarice of Mahmood required no stimulant. He had heard of a rich Hindoo temple in Guzerat, the priests of which boasted of the power of their famous idol Somnauth, and attributed all the misfortunes of Northern India to the impiety of the inhabitants. Mahmood determined on the destruction of this last refuge of idolatry, as it was then termed. He directed his march to Somnauth, which is described by Persian authors as a lofty castle situated on a narrow peninsula, defended on three sides by the ocean. The sultan had scarcely encamped near it when a herald from the castle informed him that the god Somnauth had brought the Mahometans before the walls of his temple that he might blast them with his wrath. Mahmood smiled at the threatened vengeance of the idol, and gave orders for the assault the next morning.

The Hindoos were driven from the ramparts at the first attack, and thronged to their idol, imploring his aid — but in vain. Finding no supernatural relief at hand, they rushed upon their foes with all the fury of despair.

Their efforts were not unavailing, and they forced the assailants back from the walls. Night ended the dreadful carnage, and the attack was renewed the next morning with increased vehemence. Every where the Mahometans mounted the ramparts, but every where they were cast headlong down by the Hindoos, whose eyes, we are told, were streaming with tears, while their bosoms were burning with rage. They believed themselves abandoned by the god they adored, and had no desire for life but as it enabled them to take vengeance on the authors of their misery. Their desperate valor was for a time successful. Mahmood drew off his dispirited troops, having resolved to raise the siege rather than hazard another attack.

But Fortune seemed resolved not to desert her favorite. The Hindoos received an unexpected reinforcement, and the battle was renewed. The defeat of the Mahometans appeared certain. Mahmood saw his troops exhausted and giving way before the enemy. He sprang from his horse, and, prostrating himself on the earth, implored God to favor one who had no desire but to advance the glory of his mighty name. In an instant he remounted, and, seizing one of his bravest generals by the hand, invited him to charge the enemy, and gain either the crown of martyrdom or a glorious victory. His soldiers, when they saw their prince resolved not to survive defeat, determined to share his fate, and rushed again into action, with a fury that was irresistible. The Hindoos gave way in every direction, and a complete victory crowned the determined valor of Mahmood.

The inhabitants of Somnauth, who had watched the battle with trembling solicitude, seeing that all was lost, abandoned those walls which they had before so bravely defended. Great numbers of them put to sea with their families and property; but they were pursued and captured. The spoil found in the temple was immense. But the glory which Mahmood claimed was the destruction of the celebrated idol—a gigantic image fifteen feet in height. The sultan, after giving it a blow with his mace, ordered it to be broken, and that two fragments of it should be sent to Ghizni, one to be placed at the threshold of the great mosque, the other in the court of his palace. Two pieces were to be transported to Mecca and Medina. At this moment a number of Brahmins came forward, and offered several millions of money if he would spare the idol. Mahmood was advised by his officers to accept the ransom; but he exclaimed that he desired the title of a breaker, not of a seller, of idols, and ordered that it should be demolished instantly. The idol was burst open, and discovered an immense quantity of rich jewels concealed within, the value of which far exceeded the ransom that had been offered!

To detail the many conquests and adventures of Mahmood would fill a volume. He enlarged his territories, till the monarchy of Ghizni equalled in power the empire of Shahpoor and Nushirvan. It extended on the north to Bokhara and Cashgar, to Bengal and the Deccan in the east and south, and to Bagdad and Georgia on the west. Mahmood breathed his last in a magnificent edifice, which he had vainly called "The Palace of Felicity." Immediately before he expired, he took a last and mournful view of his army, his court, and the enormous treasures which he had accumulated by his unparalleled successes. He is said to have burst into tears at the sight, which may have pro-

ceeded either from a sense of the vanity of all earthly glory, or from a reluctance to abandon his vast wealth and power.

The court of Mahmood was splendid beyond example. The edifices which he raised were noble monuments of architecture, and he gave to learned men and poets the most liberal encouragement. It is to his love of literature that we owe all that remains of the history of ancient Persia contained in the noble epic poem called the *Shah Nameh*, or *Book of Kings*, by Firdusi—which we have already noticed. The dark shades of his character are love of war and religious persecution. In every country that he subdued, the horrors of war were increased by religious fanaticism. The desolation caused by his armies is illustrated by a popular tale. The sultan's vizier pretended to know the language of birds. One day, as these two persons were walking in a forest, they espied a couple of owls perched together on a tree. The sultan desired to know what was the subject of their conversation. The vizier, after pretending to listen to the birds, said, "The old owl is making a match with the other for her daughter. She offers a hundred ruined villages as her dowry, and says, 'God grant a long life to Sultan Mahmood, and we shall never want for ruined villages.'"

CHAPTER LXXVI.

A. D. 1028 to 1587.

Fall of the Gaznevide Dynasty—The Seljukian Turks—Restoration of the Persian Line—Paper Money in Persia.

MAHMOOD died in 1028. His successors merit but brief notice; for the rise of this dynasty was not more rapid than its downfall. *Masoud*, his son, made several incursions into Hindostan, to maintain the tranquillity of those possessions which his father had acquired. But he was disturbed in his own dominions by the inroads of the Seljukian Turks, and, at length, completely overthrown. His brother, *Madood*, succeeded him, and in his reign the monarchy declined with a rapid pace. Its history, for more than a century, presents an uninteresting and disgusting detail of petty wars, rebellions, and massacres. In the reign of *Byram*, Ghizni was captured by Souri, an Afghan prince of Ghour. But, after a short time, Byram, favored by the attachment of the inhabitants, recovered the city, and made his enemy prisoner.

Unfortunately for himself and his subjects, Byram knew not how to use his victory. He sought to retaliate the disgrace he had suffered by inflicting the most cruel punishment on his captive. He ordered him to be stripped, painted black, then mounted upon a lean bullock, with his face to the tail, and, in that condition, to be carried through the streets of Ghizni. These orders were obeyed, and Souri, after he had been exposed to all the insults which a senseless and cowardly mob could offer to a brave man, was put to death by the most cruel torture. His head was sent, as a token of triumph, to Sanjar, the king of the Seljukian Turks.

Allah, the brother of Souri, no sooner learned his fate, than he called his mountaineers to arms, who advanced to Ghizni, breathing vengeance against the murderers of their prince. The fury of the Afghans

was irresistible. Byram, thrown from his elephant, with difficulty saved his life, and fled to Hindostan. His army was completely routed, and the victorious Allah entered Ghizni, and abandoned that noble city, for seven days, to the fury of his soldiers. The horrors which they perpetrated cannot be described. Neither age nor sex was spared. The humble shed, the lofty palace, and the sacred temple, were all mixed in one common ruin. But the appetite for vengeance was not sated. A number of the nobles and priests, who had been taken prisoners, were carried to Ghour, and there publicly put to death. Their blood was used to wet the mortar for repairing the walls of the city!

The cruelty of Byram was visited on his descendants. His grandson *Khosrou II.*, was made prisoner by Allah, and put to death. *Khosrou* was the last of a dynasty whose fame in history may be solely ascribed to Sultan Mahmood. They were overthrown by a family which had long submitted to them, but whose uncertain allegiance was the source of constant uneasiness; for the princes of Ghour, who derived their descent from Tobak, and who boasted that their ancestors had successfully opposed *Feridoon*, submitted with reluctance to the rulers of Ghizni. The situation of their country, amid rugged and barren mountains, was favorable to insurrection, and their power increased as that of the successors of Mahmood declined, till they at last rose on their ruin, not only to the throne of Ghizni, but of Hindostan. In the year 1160, the *Gaznevide* empire came to an end, and the Seljukian Turks were masters of Persia.

The Tartar or Turkoman tribe of *Seljukee* derive their name from Seljuk, a chief of great reputation, who had been compelled to quit the court of Bighou Khan, the sovereign of the Kapjack Tartars. He wandered, with his tribe, to the plains of Bokhara, where he died at a very advanced age. His son, Michail, became known to Sultan Mahmood, and was greatly honored by that monarch. The numbers of this tribe and their adherents may be estimated from the following relation: It is said that Mahmood asked the ambassador of the barbarian chief what force the tribe could bring to his aid. "Send this arrow," said the envoy, presenting one of two which he held in his hand, "and fifty thousand horse will appear." "Is that all?" asked Mahmood. "Send this other," replied the Turk, "and an equal number will follow." "But," continued the Sultan, "suppose I was in extreme distress, and wanted your utmost exertions." "Then," replied the ambassador, "send my bow, and two hundred thousand horse will obey the summons." The proud conqueror heard with secret alarm the terrifying account of their numbers, and we are told that he anticipated the future overthrow of his empire.

In the year 1042, *Togrul Beg*, the Seljukian chief, made himself master of Khorasan, and assumed the state of a sovereign at Nishapour. In less than twenty years, he extended his dominion over all Persia. Bagdad was taken, and the khalif became the prisoner of *Togrul*. Nearly all Asia Minor, Syria, and Egypt, fell under the Seljukian dominion. The history of this power will occupy a separate place in another part of our volume. These monarchs reigned more than a century and a half over Persia, when they were succeeded by the *Attabegs*, petty princes, who disputed among themselves, for a time, the authority over the principal provinces of the empire. The anarchy of the *Attabegs* was followed by the invasion of the

Mongols, under Zingis Khan, Hulaku, and Timour, which will be described in the chapters devoted to Mongolian history.

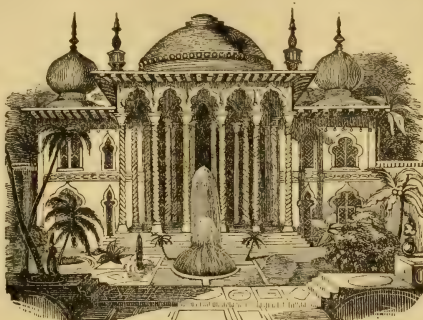
The short and inglorious reign of *Kei Khatou*, who occupied the throne of Persia from 1291 to 1299, would not merit notice from the historian, were it not for one measure which, from its singularity, must preserve it from oblivion. When his unexampled prodigality had exhausted his treasures, and left him so overwhelmed with debt that money could not be raised to defray the expenses of his household, a plausible but novel scheme was laid before him to introduce a paper currency into his dominions. The author of this scheme was an officer of the revenue, named *Ezudeen Mazuffer*, and he is supposed to have taken the hint of it from the Chinese, who, at that time, used a paper medium of exchange. We are told, by the Persian historians, that *Ezudeen* and the vizier held a correspondence with the minister of the emperor of China and Tartary, before they communicated their plan to the sultan. The proposal was eagerly grasped at by the monarch, who was now burdened with a debt of above ten millions of dollars, and was ready to adopt any measure that promised to relieve him from his embarrassment.

A proclamation was immediately issued prohibiting the use of gold and silver either as a medium of value in trade or as a material of manufacture. It was expected that this measure would, without injuring individuals, cause all the precious metals in the country to flow into the royal treasury. To provide a circulating medium, it was ordained that banking-houses or stamp-offices should be established in every large town in Persia. It was at the same time provided that all goldsmiths, embroiderers, and money-changers, who might be deprived of employment by the operation of this system, should be indemnified by annual stipends, paid in bank notes. This plan was carried into execution. Banking establishments rose in every quarter: they were called *Tshau Khanah*, or "stamp-houses." *Tshau*, the name given to the bank note, is evidently a Chinese word, and affords testimony that this scheme was really copied from the Chinese. From the description, also, it appears that the note was an oblong piece of paper, like a modern bank bill, bearing a short inscription in Chinese characters. In the middle was a circle containing the value of the note, the date of its issue, and a mandate of the sultan for all his majesty's subjects to receive it as money, on pain of condign punishment in case of refusal.

In a kingdom like Persia, where the instruments of government have ever been rude and misshapen,—where there is always much of natural liberty, turbulence, and latent sedition,—such a scheme could hardly fail to ruin the most powerful monarch. The first attempt to carry it into effect caused a general clamor throughout the kingdom. All classes of people joined in execration of the paper money and its authors. The indolent and irresolute sultan took the alarm, and immediately gave up the scheme, after a trial of three days, during which *Mazuffer* was torn in pieces by the mob. But *Kei Khatou* could never regain the public confidence which he had lost by this attempt. A few months afterward, the resentment of a personal injury led *Baidar Khan*, one of the princes, to rebel against his authority. The unfortunate sultan, after a short struggle, was made prisoner, and put to death by a confederacy of his own disaffected nobles.

It was not till the beginning of the 16th century that the sceptre of Persia was again wielded by a native prince. *Ismael Suffee*, in 1503, became the founder of the *Suffaeen* dynasty. He was descended from *Sheik Suffee*, a hermit or holy Mussulman of the town of *Ardebil*. *Ismael*, from small beginnings, saw his power increase till the whole of Persia submitted to

his authority. *Selim*, the Turkish sultan, advanced from *Constantinople*, to crush the rising power of his rival. *Ismael* was defeated in a great battle on the frontiers; but the death of *Selim* shortly afterward enabled him to retrieve his losses, and subject even *Georgia* to his sway. He is venerated to this day by the *Persians*, as the restorer of their national independence.



Palace of Shah Abbas at Ispahan.

CHAPTER LXXVII.

A. D. 1587 to 1722.

Reign of Shah Abbas, the Great.

THE reign of *Shah Abbas*, the most brilliant in modern Persian history, commenced in 1587. This was the period when the English first opened an amicable intercourse with Persia. *Sir Anthony Shirley*, with his brother *Sir Robert*, and twenty-six followers, repaired to the court of *Abbas*, in the character of military adventurers, and were favorably received. Their military skill enabled the shah to discipline his army in a superior manner, and to oppose an effectual resistance to the Turkish power, which till then had been so formidable to Persia. At the battle of *Erivan*, one hundred thousand Turks were defeated by little more than sixty thousand Persians. In consequence of this victory, all the Turkish territories on the Caspian Sea, in *Azerbaijan*, *Georgia*, *Koordistan*, *Bagdad*, *Mosul*, and *Diarbekir*, were reannexed to the Persian empire.

Abbas studied to improve the administration of Persia, and his exertions proved beneficial to his subjects. The revenues of the kingdom were spent upon useful public works. Caravanserais, bridges, aqueducts, bazaars, mosques, and colleges, arose in every quarter. *Ispahan* and other cities were splendidly embellished. Even at this day, if a stranger sees an edifice of more than ordinary beauty or solidity, and inquires who was its founder, the answer is likely to be, "It is the work of *Shah Abbas, the Great*!"

The Portuguese, in the mean time, had passed the Cape of Good Hope, and penetrated into the Indian Seas. On the Island of *Ormuz*, at the mouth of the Persian Gulf, they had founded a rich commercial settlement. The opulence of this place excited the envy of *Abbas*. In conjunction with the English East India

Company, who were jealous of their commercial rivals, *Abbas* attacked *Ormuz*, which was unable to resist these powerful enemies. This capture proved fatal to the place, and *Ormuz*, once the richest emporium of the East, soon relapsed into its original insignificance.

Abbas, however, was generally liberal in his foreign policy. He granted toleration to the various religions of those who resorted to his dominions, though he professed to be a devout Mussulman. As a parent and a relative, his character appears in a less amiable light. He had four sons, on whom he doted so long as they were children. But when they approached manhood, they became objects of his jealousy; for the bitterest foes of an absolute prince are those of his own household. The eldest of his sons, *Suffee Mirza*, a brave and high-spirited youth, fell the first victim of parental suspicion. He was stabbed as he came out of the bath, by order of his unnatural father, who shortly after was stung with remorse, and put to death the nobles who had poisoned his mind against his son. Repentance, however, wrought no change in the gloomy soul of *Abbas*. One of his sons had died before the murder of *Suffee Mirza*, and the eyes of the rest were put out by their inhuman parent. The eldest of these had two children, one of whom, *Fatima*, a lovely girl, was the delight of her grandfather.

The father of this child, goaded to desperation by the loss of his eyes and other misfortunes, seized her, one day, as she came to caress him, and, with maniac fury, deprived her of life. He then groped for his infant boy; but the shrieking mother fled, and carried her child to *Abbas*. The rage of the distracted monarch at the loss of his favorite gave a momentary joy to the miserable father, who concluded the horrible tragedy by swallowing poison. Such appalling scenes are of frequent occurrence in the palace of an Eastern despot; yet *Shah Abbas* is the sovereign whom the Persians most admire; and so precarious is the tenure

of arbitrary power, that monarchs of a similar character alone have successfully ruled the nation. The prosperity of Persia ended with the reign of Abbas, A. D. 1627.

The perpetration of crime seems too often the dreadful obligation of that absolute power to which an Oriental monarch is born; and it is therefore the character of the government, more than that of the despot, which merits our abhorrence. There have been few sovereigns who have done more substantial good to their country than Abbas the Great. He established an internal tranquillity throughout Persia that had been unknown for centuries. He put an end to the annual ravages of the Uzbek Tartars, and confined them to their own territories. He completely expelled the Turks from his native land, of which they held some of the finest provinces when he ascended the throne. Justice was administered according to the laws of religion, and the state seldom interfered, except to support the law, or to punish those who thought themselves above it. In short, he raised Persia to a height of prosperity beyond what it had known for ages.

In the reign of *Hussein*, who came to the throne about the close of the 17th century, the Afghan tribes, who had long been subject to Persia, broke out into rebellion. At the same time, the Uzbek Tartars ravaged Khorasan, and tribes of wild Koords overran different parts of the country. Hussein was totally incompetent to the government of the kingdom in such a conjuncture; and, to add to his perplexities, the astrologers predicted the total destruction of Ispahan by an earthquake. This caused a universal panic. The shah, with his court, fled from the capital, and the priests assumed the management of affairs, prescribing every measure that fanaticism could suggest to avert the vengeance of Heaven.

In this state of things, it was announced that an Afghan army of twenty-five thousand men, under Mahmood Ghiljee, had invaded Persia. The inhabitants heard this as the signal of their doom, but made no adequate preparations to meet the enemy. The invading army advanced with great rapidity. They amounted to scarcely twenty thousand men, while the forces of the shah exceeded fifty thousand. The Persians shone in gold and silver, and their pampered steeds were sleek from high feeding and repose. The Afghans were mounted on horses lean, but hardy, and nothing glittered in their camp but swords and lances. The two armies met at Gulnabad, nine miles from Ispahan. The Persians were defeated, and fled in disorder to the city, which was immediately besieged by the victors. The misery of the inhabitants during the siege was indescribable; they were compelled to eat human flesh; the streets, the squares, and the gardens, were covered with putrefying carcasses. After enduring these miseries for seven months, Ispahan surrendered, October 21, 1722.

Hussein was deposed by the Afghans, and thrown into prison, where he was soon put to death. Mahmood, amazed at his own success, adopted, at first, conciliatory measures; but, finding the inhabitants recovering from their apathy, he became gloomy and suspicious, and resolved upon the frantic enterprise of exterminating all the conquered people. He began by massacring three thousand of Hussein's guards and three hundred nobles. Next, every person who had been in that sovereign's service was proscribed. For more than a fortnight, the streets of Ispahan flowed

with blood; and so utterly was the spirit of the people broken, that it was a common thing to see one Afghan leading three or four Persians to execution.

But the practice of these horrid massacres soon drove Mahmood to insanity. He shut himself up in a dungeon for a fortnight, fasting and practising the severest penances, with the hope of propitiating Heaven. This only increased his madness; and at length his mother, compassionating his sufferings, caused him to be smothered. *Ashruff*, his cousin, succeeded to his authority.

CHAPTER LXXVIII.

A. D. 1725 to 1843.

Nadir Shah—Aga Mohammed—Futeh Ali—Nessur ud Doon Shah.



Nadir Shah.

THE fortunes of Persia were soon retrieved, and *Ashruff* encountered a rival in a quarter where he least expected opposition. *Tamasp*, the son of Hussein, had assumed the nominal sovereignty of the kingdom, and was supported by a chief named Nadir Kouli, who, from the condition of a common laborer, had risen to the head of the tribe of Afshar, and now declared his resolution to drive every Afghan from the soil of Persia. *Ashruff* prepared for war, but in three great battles he was defeated by Nadir, and at length the whole Afghan force was compelled to evacuate Ispahan. They were overtaken by Nadir at Persepolis, where they were again defeated, and fled to Shiraz. Their numbers still amounted to twenty thousand, but, their leader having deserted them to save himself, they dispersed, and very few reached their homes. *Ashruff* was overtaken in Seistan, and slain by a Belooche, who sent his head, with a large diamond which he wore, to *Tamasp*. Such was the close of the Afghan invasion, which cost Persia the blood of a million of its inhabitants.

Nadir, whose ambition was insatiable, soon deposed the puppet of a sovereign whom he had served, and caused himself to be proclaimed shah of Persia in 1736. He drove the Turks out of the country, reduced Khorasan, Candahar, Balkh, and Afghanistan.

He next invaded Hindostan, and by a single victory became master of the great Mogul empire. Delhi, its capital, was plundered, and the Persian army returned home with a booty estimated at three hundred and fifty millions of dollars. The proud days of Persian dominion seemed to be restored, and the boundaries of the monarchy, as in former days, were the Oxus, the Indus, the Caspian, the Caucasus, and the Tigris.

But Nadir, like Abbas, in the midst of his glory was rendered miserable by domestic calamities. Ambition had rendered him haughty, while avarice made him suspicious and cruel. He put out the eyes of his son Reza, whom he suspected of having attained his life. "It is not *my* eyes you have put out," said the prince to his father, "but those of Persia." The prophetic truth sunk deep into the heart of Nadir, who became from that moment a prey to remorse and gloomy anticipations. He never afterwards knew happiness, nor desired that others should enjoy it. The remainder of his life offers a frightful succession of cruelties. Whole cities were depopulated by his murders, and people leaving their abodes fled for safety to caverns and deserts. At length, his madness rose to such a height, that he designed to put to death nearly every Persian in his army. His own officers were compelled to assassinate him, to save their own lives, A. D. 1747.

Persia relapsed into anarchy on the death of Nadir. The Afghans and Uzbeks asserted their independence. The crown of Persia was contested by various competitors. *Kerim Khan* held the chief sway from 1759 to 1779, and fought successfully against the Ottoman and Turkoman enemies of Persia. But the troubles of the kingdom were renewed at his death, and the Russians took advantage of this anarchy to seize Georgia in 1783. At length, *Aga Mohammed Khan Khajur* established his authority in 1795, and became the founder of the present dynasty of Persian sovereigns.

Aga Mohammed removed the seat of government from Isfahan to Teheran. He then invaded Georgia, captured Teflis, the capital, and gave it up to pillage and massacre. But his tyrannies caused his own men to assassinate him, and he was succeeded by his nephew *Futeh Ali* in 1797. The early part of the long reign of this monarch was distinguished by the rival intrigues of the French and English at his court. He next became involved in two disastrous wars with Russia, the first of which lasted from 1804 to 1813, and ended in the treaty of Gulistan, by which Persia lost most of her provinces on the Caspian Sea. The second war broke out in 1806, and continued two years, ending in the cession to Russia of Erivan and all the country extending to the Araxes. *Futeh Ali*, however, recovered Khorasan from the Uzbeks.

On the death of this king, in 1834, England and Russia interfered in the struggle between his sons, and placed the crown on the head of *Shah Mohammed*, his grandson. Some of the relatives of this individual contested his claims, and a civil war was the consequence. Mohammed, however, was enabled, by the help of a British auxiliary force, to crush his opponents, who were barbarously put to death by order of the shah. His reign was not marked by any political events worth recording. He died in September, 1848, and was peaceably succeeded by his son *Nessur ud Doon Shah*, a youth but eighteen years of age.

Although the internal tranquillity of Persia has not been seriously disturbed since the beginning of the

reign of Mohammed Aga, yet the political condition of the kingdom is embarrassing. Great Britain and Russia have long been jealous of each other's designs upon this country, and the shah's court is the constant theatre of intrigues in which these two powers attempt to circumvent each other. Unable to resist either, it seems hardly possible for this kingdom to avoid the fate of ultimately becoming the vassal of the one or the other, or perhaps of being partitioned between the two unscrupulous rivals. At all events, the decaying strength of Persia, and its peculiar situation between two mighty empires, appear to render it impossible that this ancient monarchy should ever again assume that important rank which it formerly occupied amongst the countries of the East.

CHAPTER LXXIX.

General Views — Military Strength — Inhabitants and Government of Persia.

THE great events which have occupied the attention of the reader in the preceding chapters, and the imposing magnificence of the details — perplexing the imagination with images of countless multitudes of people, exhaustless wealth, and almost boundless power — naturally lead to the conclusion that Persia must be populous, fertile, well cultivated, and abounding in every source of prosperity. Yet this is far from being the fact. The dazzling pages of history, the recollections of Darius and Xerxes, and the pomp and splendor of the Great King, produce impressions which are strengthened by contemplating the mighty scale of conquest which characterizes Asiatic history. These impressions have been the means of throwing over the events of this quarter of the world a delusive brilliancy. In estimating the power of this monarchy, it must be recollected that its most successful sovereigns did not draw their riches from Persia alone, but from Asiatic Turkey, Egypt, Bactriana, Kharism, Cabul, and Tartary, as well as from the trade with Hindostan and China.

Two centuries ago, Chardin who resided a long time in Persia, estimated the population of the kingdom at forty millions. At the present day, it is thought not to exceed twelve millions. The military force, as in all other Eastern monarchies, has always varied, both in numbers and quality, with the character of the reigning sovereign. Previous to the reign of *Shah Abbas*, there were no troops immediately paid by the crown, but each province supplied a fixed number of horsemen. There were also the registered militia of the country, which constituted a very uncertain body, both as to discipline and numbers. The militia were enrolled from among all denominations of the people; they provide their own arms and clothing, and are maintained by their respective provinces or villages, receiving, when in service, a small pay from the public treasury. They have no pretensions to discipline, obey only their own officers, and in fact are rather a species of police than a body of regular soldiers. Besides the several classes whose profession is arms, every man carries weapons of some sort or other, so that the whole male population may be called into the field by a warlike sovereign. The physical character of the Persians is fine, both as to strength

and beauty; but they possess no very strongly marked features. So many migratory nations have settled in this country, that it retains only a fragment of its native race. The complexion, according to the climate, varies from an olive tint to a deep brown. The inhabitants of the towns are denominated *Sheherees* by the rural tribes, who hold them in contempt as a mongrel race. They are a mixed breed of Turks, Tartars, Arabians, Armenians, Georgians, &c., engrafted on the stock of the ancient Persians. The merchants are numerous, and often wealthy, though, with the caution of those who know the hazard, they do not often display their riches. Traders throughout the East enjoy a peculiar degree of favor, being protected both as a source of revenue, and as a medium for maintaining useful relations with foreign states.

The government of Persia is perhaps the most absolute in the world. The despotic principle inculcated in the Koran, by which the sovereign exercises what is deemed a divine right over the persons and property of his subjects, is fully recognized here. All the resources of Oriental exaggeration are exhausted by the grandees in the lofty epithets with which they address the monarch, and the humble appellations which, in his presence, they apply to themselves. There has seldom been such a thing as a popular commotion in Persia; the people seem never to have suspected that their own will ought to exert any influence in the regulation of the government. The word of the reigning sovereign is law, in this country; and, in exercising unlimited control over every thing in the kingdom, he is liable to no check but the fear of exciting rebellion or provoking assassination. It is therefore the feeble who suffer most, while the strong and the bold find means for their own protection.

Yet, though there are no legal restrictions, there are some actual, though rude limits to the royal authority. The khans of the upland districts, ruling over tribes attached to them by ties of kindred and clanship, enjoy permanent and hereditary rights to which the sovereign seldom attempts to refuse his sanction. They pay merely a tribute and furnish their quota of troops in war, but are allowed to rule their own districts without molestation. As these khans form the military strength of the empire, the sovereign has the less inclination to offend them; and as, from motives of personal attachment, caprice, or ambition, they are often ready to espouse the cause of different pretenders to the throne, they have a powerful influence in perpetuating those evils of disputed succession to which Persia is liable.

The authority of the sovereign is also supreme in his own family; and, although custom requires him to recognize the son of his legitimate wife as successor to the crown, yet, if he choose, he may nominate the offspring of a slave, and secure the realm from civil broils after his own decease by cutting off the heads or putting out the eyes of all the rest of his progeny. Such was the frequent practice in former times. No Persian pretends to dispute the right of the shah to decapitate any person at his pleasure. "There," said Futeh Ali one day to the British envoy, in conversing upon the difference between a king of England and a shah of Persia, — "there stand Solymán Khan Kajar and several more of the chiefs of the empire; I can cut off their heads if I please, can I not?" added he, addressing them. "Assuredly, Point of the World's Adoration, if it is your pleasure,"

was the submissive reply. "Now that is real power," continued the shah; "but it has no permanence. My sons, when I am gone, will fight for the crown, and it will fall into the hands of the best soldier."

The precarious tenure by which the sovereign holds the throne induces him to employ strange and barbarous methods of crushing the attempts of rival claimants. Mutilation and putting out the eyes are employed against all who are suspected of any ambitious design. The daughters of the shah are given in marriage, not to the nobility, but to the priesthood, excluded by their profession from all pretensions to the royal authority.

Yet, unlimited as the power of a Persian sovereign may appear, there are few reigning monarchs who are more controlled by the pressure of business. He must not only watch against foreign aggressions and internal conspiracies, but he must sit in the judicial tribunal and administer the laws. Every day he holds a court of justice in his hall of audience, receives petitions, and decides such cases as come before him. The duties of religion oblige him to rise early, and almost every hour has its prescribed occupation.

Persia is treated by its sovereign, not as his native country, but as his conquest. His systematic aim is to combine the two objects of breaking down the power of the nobility, and of amassing wealth. The governments of all the principal provinces are bestowed, if possible, upon members of the royal family. The object of all the princes is to secure a treasure for the anticipated struggle at their father's death; that of the parent to provide at the public expense for the maintenance of his children, and to make them collectors for his own coffers. The shah fixes a sum to be remitted from each province, and this is rigidly exacted. The governors force their agents to raise the money; these persons are equally peremptory with the collectors of districts, who enforce the system in the same manner through all the gradations of office below them. Each officer raises enough beyond the required sum to leave a remnant in his own hands, and in this manner the peasantry suffer enormous oppression. The condition of a province is rarely improved until the revenue begins to fail, or the cry of distress deepens into the muttering of disaffection. The smallest expense in the way of public improvement is avoided; or, if any thing of this sort be done, the district or town where the money is to be laid out is sure to be made answerable for it. Even the palaces and royal gardens are frequently suffered to fall into decay, as no fund adequate to their maintenance has ever been regularly provided.

The ministers of state are usually selected from the class called *mirzas*, or secretaries, or, as the word may be more accurately translated, *men of business*. These individuals are, in general, citizens who have devoted themselves to duties which require a good education. They are mostly free from the arrogance of the nobility, and are often highly accomplished; but they are equally versed in deceit, and not very remarkable for strict morality. Nothing more strikingly illustrates the degrading influence of despotism in Persia, than the insensibility to disgrace which it produces among all classes of people — a callousness quite remarkable even among courtiers. A minister, or governor, offends the shah, or is made the object of accusation, justly or unjustly. He is condemned, perhaps unheard, his property is confiscated, his family and wives are insulted, and his person is disgraced

or mutilated by the executioner's knife. Nothing can be imagined more complete than such a degradation, and nothing apparently could be more deadly than the sufferer's hatred and thirst for revenge. Yet these reverses are considered merely as among the casualties of service, as clouds obscuring for a while the splendor of courtly fortune, but which will soon pass away, and permit the sun of prosperity to shine again in its fullest lustre; and experience proves that these calculations are correct; for the storm often blows over as rapidly as it came on. Royal caprice receives the sufferer again into favor, and he is reinstated in the government which he had lost, carrying with him a sentence of disgrace for his successor, to whose intrigues he owed his fall. When an officer of state has fallen under displeasure, or when the shah wishes to extort money from him, he is frequently put up to sale, the price being fixed at the sum demanded of him. In this way, an intriguing courtier may purchase his rival, who immediately becomes his slave.

The numberless contests for power which have marked the domestic history of this country, have been carried on merely by the princes and their adherents: the people, in such cases, look on as spectators, ready to be transferred to the one master or the other, as the fortune of war may decide.

CHAPTER LXXX.

Persian Cities.

ISPAHAN was once the capital of Persia, though the court has been recently transferred to Tehran. From the earliest known times, it has always been a great city, and some authors suppose it to be the same with the Ecbatana* of ancient history. Placed in the centre of the Persian empire, and surrounded by a fertile and beautiful plain, it became a mart for the inland commerce of Asia, and attained, at one period, to a height of prosperity unrivalled in the western part of that continent. The Persians, with their usual vanity, believed that no city in the universe could equal it in size and splendor, and it was a common proverb with them that "Ispahan is half the world." The country, for thirty miles round, was richly covered with gardens, orchards, and cultivation of every kind; and fifteen hundred well-peopled villages poured their daily supplies into the capital. So closely invested was Ispahan by these orchards, and so numerous were the rows of the noble chenar-trees within the walls, that scarcely any buildings were discernible from a distance, except the domes and minarets which rose above the foliage. The population of the city, in the time of Chardin, was estimated to be equal to that of London. But since the capture and sack of Ispahan by the Afghans, in 1722, it has rapidly declined; and, in consequence of the removal of the court, no efforts have been made for its restoration. A man may now ride through parts of it for miles without seeing an inhabited house, and its proudest edifices exhibit only piles of rubbish. It is still, how-

ever, a great city, with an extensive trade and some flourishing manufactures, particularly of gold brocade. Its population is about 150,000.

Tehran, in the north, was selected for the residence of the shah on account of its situation near the Russian frontier, which has lately been the theatre of almost constant war. The city, apart from the circumstance of its being the capital, merits little attention. The shah's palace is the only building of any consequence. The private houses are plain but comfortable. The population varies with the movements of the sovereign. During his stay here, it amounts to 100,000; at other times, it sinks to 30,000. Shiraz, though neither a very large nor ancient city, has long been one of the boasts of Persia, from the beauty of its environs, and the polished gayety of its inhabitants. It has also been the favorite seat of the Persian muse, and near it are still to be found the tombs of Hafiz and Saadi, the chief national poets. Its wines are celebrated as the most valuable in the East, and it is the seat of a considerable trade. It is about five miles in circuit, but one fourth of the houses are in ruins. The population is about 30,000.

Mushed, the capital of Persian Khorasan, rose out of the decay of the ancient city of Toas, the ruins of which are not far distant. Nadir Shah lavished great wealth upon the shrine of Imam Reza, a Mussulman saint, whose tomb may still be seen in this city. It is a splendid structure, surrounded with a double row of arched niches, all superbly ornamented with lackered tiles; and at each end stands a lofty gateway, embellished in the same fashion, which is thought to be the most perfect specimen of the kind in the world. Neither Christian nor Jew is permitted to enter the enclosure of this mausoleum under pain of death.

CHAPTER LXXXI.

Domestic Life — Manners and Customs — Agriculture — Commerce — Manufactures and Architecture of the Persians.

THE Persian women, of the better ranks, are often exceedingly fair, of good complexion, generally full formed and handsome. The strong admixture of Georgian, Circassian, and Armenian blood has tended to improve the Tartar physiognomy of the rural tribes, and the somewhat heavy figure and sallow complexion of the aboriginal Persians. The occupations of the sex are few and uninteresting. Ladies of rank meet to talk gossip and tell stories, to show each other their finery and jewels, to listen to singing-women and see them dance, or to hold parties of pleasure at each other's houses. But the bath is the chief scene of relaxation and enjoyment, where each, secure from interruption, lays aside restraint, and gives full scope to merriment and scandal. Of the manner in which they educate their children little is known. The harem is a sort of prison, and its secrets seldom transpire. In the middle and lower orders, however, the jealous tyranny of the men disappears, and the wives and daughters of the peasantry pursue their occupations like the same class of persons in Europe.

Like all other Moslems, the Persians are restricted

* The general opinion has been that *Hamadan* is the site of the ancient Ecbatana; but it seems probable, from recent investigations, that Ispahan is the true site of that celebrated capital.

to four legitimate wives; but the number of irregular female associates is only limited by their means or desires. All females not within the prohibited degrees of kindred may be legally taken into the harem in one of three ways — by marriage, by purchase, or by hire. The parties are often betrothed in infancy, though they never see each other till they stand before the priest. The nuptial ceremony must be witnessed by two men, or one man and two women. Weddings are occasions of great and almost ruinous display. The period of feasting occupies from three to forty days, according to the condition of the parties. When the bride is carried into the room allotted for her reception, the husband appears, and sees her face for the first time in a looking-glass. He then takes a bit of sugar candy, and, biting it in halves, eats one himself, and gives the other to his bride. He then takes her stockings, throws one over his left shoulder, places the other under his right foot, and orders all the spectators to withdraw. By the Mahometan law, a man may divorce his wife at pleasure; and the only check to this arbitrary power is the scandal which appears to attach to the measure, and the necessity of returning the dower.

Agriculture is not practised with much science in Persia; yet such is the fertility of the soil in those parts susceptible of cultivation, that the profits of the husbandman are high. Their houses are comfortable and neat, and are seldom found without a supply of good wheaten cakes and cheese. Their wives and children, as well as themselves, are well clad; and, if a guest arrives, there are few who cannot display a *numeh*, or felt carpet, in a room for his reception. In fact, the high rate of wages proves that the rewards of the cultivator are ample, while food is cheap. In addition to the peasantry, who occupy fixed habitations, there are wandering tribes, of nomadic habits, warlike, rude, quarrelsome, eager for plunder, despising the pacific drudges that dwell on the cultivated tracts and in the cities. These people wander almost at will over pathless deserts, like the wild ass in his plains, uncertain in their loyalty, idle and profligate, yet hospitable and generous. Being exceedingly poor, they are frugal in their diet. They dwell in tents, and generally grow up in ignorance of every thing but martial exercises and stealing. The domestic animals most common in Persia are the horse, the camel, the ass, the mule, the cow, and the sheep. No people in the world better deserve the appellation of a nation of horsemen than the Persians; and in no country, not even in England, where so much science and expense are lavished on the stable, is greater attention paid to the management of horses. There are various breeds in Persia; but the most esteemed are those of the Turkoman tribes, mingled with Arab blood. The ass of Persia is generally a poor and miserable drudge, as in other countries. The mules are a superior race; they are not large, but their strength and powers of endurance are prodigious. The camels are of several sorts, and are well adapted to the peculiar character of the country.

Manufacturing industry appears never to have received much encouragement in Persia. The carpets of this country are the only article of manufacture by which the Persians are known to other nations. Coarse China and glass are made at various places. The sword-blades of Herat, Mushed, and Shiraz, are highly esteemed. Cashan is known for its manufacture of lacerated tiles, which ornament many of the gorgeous

domes and minarets in Persia. Inkstands and small boxes are made at Shiraz and Ispahan, and adorned with paintings skilfully executed. Stone and seal cutting are practised with considerable skill. Gold and silver brocade, and silks of much beauty, are produced in many parts of the country.

There are many natural obstacles to commerce in Persia. The roads are bad; navigable rivers are unknown; and the seaports are few and unimportant. Goods are transported on the backs of camels, mules, and horses; hence the prices of all commodities become greatly enhanced by the expense of carriage. The chief exports are silk, cotton, tobacco, rice, grain, fruits, sulphur, horses, wax, gall-nuts, &c. The principal commercial intercourse is carried on with Russia, Turkey, Arabia, and the Uzbecks and Turkomans. The imports are English cloths, muslins, calicoes, and hardware. The coin in circulation consists of Spanish dollars, French and German crowns, and Persian *tomans*, the value of which is about one pound sterling. Accounts are kept in *dinars*, an imaginary money, less than a cent in value. The common weight is the *maund*, which is not quite seven pounds avoirdupois.

The Persian architecture, in general, is monotonous and wanting in the picturesque. The common houses are mostly built of mud, with flat roofs. They do not differ in color from the earth on which they stand; and, on account of their lowness and irregular construction, they resemble casual inequalities on the surface rather than human dwellings. Those of the higher classes seldom exceed one story, and the lofty walls which surround them produce a blank and cheerless effect. There are commonly no public buildings in a Persian town except the mosques, colleges, and caravanserais; and these are usually mean structures, like the rest, lying hid in the midst of the mouldering relics of former edifices. The general prospect embraces an assemblage of flat roofs, little rounded cupolas, and long walls of mud, thickly interspersed with ruins. Minarets and domes of any magnitude are rare, and few possess claims to elegance or grandeur. The only relief to the monotony of the scene is afforded by the gardens adorned with *chenar*, cypress, and fruit-trees, which are seen near all the towns and villages in Persia.

On approaching these places, even such of them as have been capitals of the empire, the traveller casts his eye around for those marks of human intercourse, and listens for that hum of man, which never fail to cheer the heart and raise the spirits of the wayfarer; but he looks and listens in vain. Instead of the well-ordered road, bordered with hedgerows and enclosures and gay habitations, and leading to an imposing street of lofty and substantial edifices, he finds a narrow and dirty lane, rugged as the bed of a torrent, and confined by ruinous mud or brick walls. He must pick his uncertain way among heights and hollows, the fragments of old buildings, and the pits which have supplied the materials for new ones. Entering the ruined walls, he finds himself in a confusion of rubbish as shapeless and disorderly as that without. In vain he looks for streets; even houses are scarcely to be discerned amid the heaps of mud and ruins which are burrowed by holes, resembling the perforations of a gigantic ant's nest, rather than human abodes. The residences of the rich and great, whatever be their internal comfort or luxury, are carefully secluded by high mud

walls; and around them, even to the very entrances, are clustered the hovels of the poor.

Among these unsightly heaps, the stranger makes his way through lanes and passages so narrow, that a loaded ass gets along with difficulty. The bazaars are the only thoroughfares that deserve the name of streets. Some of them are spacious, lofty, solidly built, and, comparatively speaking, magnificent. A paved pathway, from ten to sixteen feet in width, runs between two rows of small shops or cells, where the vendors of commodities sit on a platform with their goods beside them. The vaults contain the rest of their stock. The whole is arched over with masonry or clay, or, in very inferior establishments, with branches of trees and thatch, to keep out the sun. Smiths, braziers, shoemakers, saddlers, potters, tailors, cloth-sellers, &c., are generally found together. Attached to the bazaars, in the larger towns, are usually several caravanserais for the accommodation of travelling merchants.

CHAPTER LXXXII.

Religion, Philosophy, Fine Arts, Science and Literature, Amusements, Food, Dress, &c., of the Persians.

THE Persians are Mahometans of the Sheah sect. A strong religious hatred exists between them and the Turks, who are of the rival sect of the Sunnees. These two nations, in the fierce bitterness of superstitious rancor, doom each other to everlasting perdition. With this exception, the Persians display little of that bigoted and persecuting spirit which reigns among the nations by whom the Mahometan faith is professed. Europeans, in traversing the country, are not viewed as objects of horror and opprobrium; and even the long and cruel persecution practised against the Guebres, or ancient worshippers of fire, has now ceased; about four thousand of them still remain in Persia. Mahometanism, in fact, is on the decline every where. In Persia, the indications of this are very strong. Unbelievers are numerous; and there is a class known by the name of *Suffees*, whose tenets are peculiar, and who have frequently exercised a singular influence on the political as well as religious condition of Persia.

The doctrines of Suffeeism, as far as they can be reduced to definite terms, appear to be as follows: The almighty Creator of the universe is diffused throughout creation. The essence of his divinity, emanating from him continually, as rays from the sun, vivifies all nature. The souls of men are scintillations of this essence, and therefore are on equality with God. The Suffees represent themselves as constantly engaged in searching after truth and admiring the perfections of the Deity. An ardent but mystical love of the Creator, which frequently breaks forth in the most extravagant manner, and toward the most extraordinary objects, in which they fancy the divine image to be reflected, is the soul of their creed, and reunion with him their ultimate object.

The Mahometan Suffees pretend that the founder of their religion professed the doctrines of Suffeeism. Even the patriarch Abraham is declared by them to have been one of their teachers. They are strict predestinarians; many of them deny the existence of evil, holding the belief of it to be an impious arraignment

of the perfection of God. This doctrine, indeed, presents an infinity of shapes, according to the taste and genius of its professors. It is the superstition of the freethinker, and is often assumed as a cloak to cover entire infidelity. Like scepticism in general, it attacks all existing religion, and unsettles all belief, without offering any substitute on which the harassed soul may lean. The origin of Suffeeism may be traced to the aspirations of an enthusiastic temperament, which dispose the mind to abstruse metaphysical inquiry. Dissatisfied with existing opinions, minds so constituted presumptuously plunge into that ocean of mystery whose shores are wisely hid from human investigation. Suffeeism, in fact, has existed, in one shape or another, in almost every age and country. Its mystical doctrines are to be found in the schools of ancient Greece, and in those of the modern philosophers of Europe and America. With us it is known as Pantheism.

Zeal and enthusiasm are the characteristics of the Persian Suffee, and he is ready to perish for his opinions. Those who thus suffer are accounted martyrs, and many fables are related of them. One who had been flayed alive for raising a dead man to life, continued to walk about, carrying his own skin on his arm! Such are the stories believed in Persia of these devotees. Solitude, prayer, and long fasts, are held in high esteem by them; but the real learning of many Suffees appears to have elevated their doctrine above all superstitious observances. The finest poets of Persia have been among the most distinguished of their teachers; for we are told that poetry is the very essence of Suffeeism; and the works of the moral Saadi, the divine Hafiz, and the celebrated Jami, may be termed the Scriptures of Suffeeism. The doctrines which they profess to inculcate are piety, benevolence, virtue, forbearance, and abstemiousness, although the terms in which these lessons are conveyed might startle the Christian reader, and induce him to imagine he was perusing an exhortation to sensuality and profligacy. Some of these people reject the doctrine of future rewards and punishments. Others promise to the virtuous a purer bliss than the sensual paradise of Mahomet, and condemn the wicked to the horrors of a visionary hell. It has been estimated that there are between two and three hundred thousand professed Suffees in Persia; but beside these there are vast numbers of ostensible Mahometans who are secretly inclined to infidelity.

Painting and sculpture can meet with little encouragement in Mahometan countries, as it is forbidden by the Koran to make any representation of the human form. The Persian artists are ignorant of the first principles of drawing and perspective. Geography is very little understood. In astronomy, the Persians adopt the system of Ptolemy, with some fanciful additions of their own. Astrology is a favorite study; and no Persian will undertake the most trivial affair, far less any enterprise of moment, without consulting a professor of this delusive art. Their metaphysics and logic are puerile. Mathematics are taught on better principles; for the Persians are acquainted with the works of Euclid. Chemistry is unknown; but alchemy leads many in an eager search after the philosopher's stone. In their knowledge of medicine, the Persians are deplorably deficient. They declare themselves pupils of Galen and Hippocrates, called by them *Jalenoos* and *Bocrat*. But their practice is the most wretched imaginable. They are totally ignorant of

anatomy and the circulation of the blood; so that their surgery is no better than their medicine. Though they admire the skill of Europeans, they adhere obstinately to their own practice.

With the exception of the Chinese, the Persians are the most literary people among the Asiatics, at least of modern times. The modern literature is chiefly confined to works on theology. There are rude treatises on the various sciences we have mentioned, as well as works on history, poetry, and romance; but little improvement has been made in these branches for centuries. Neither bard nor historian has appeared in these latter days like those who adorned the age of the Gaznevide sovereigns and the monarchs of the house of Seljuk. The Persian historians are too numerous to mention. They are sometimes affected with a taste for florid and hyperbolic ornament; but they generally relate with accuracy the events within their own knowledge, and are free from political prejudices, except when recording the actions of their sovereigns or patrons.

Poetry is with the Persians a ruling passion; and, in this department of literature, they have displayed an Oriental softness and luxuriance of imagery which have been admired even in European translations. The Persian poets are very numerous. Sir William Jones mentions a native work containing the lives of one hundred and thirty-five of the finest bards of this nation, who have left very ample collections of their works; but the versifiers are without number. The Persian people, from the highest to the lowest, have an exquisite relish for poetry. Not only do persons of education repeat whole poems, but the very muleteers and grooms will thunder out a passage from Firdusi, or chant an ode of Hafiz. The poetry of Persia may be divided into epic, didactic, and lyric. Firdusi is at the head of the epic poets. He is, as we have said, the Homer of Persia. His *Shah Nameh*, or *Book of Kings*, comprises a series of narratives describing the history of the country for thirty-seven hundred years, from the most ancient period down to the Arabian conquest. The whole contains sixty thousand couplets, making a poem longer than the *Iliad*. In this work, the most critical European reader will meet with numerous passages to gratify his taste. The narrative is generally perspicuous, the characters are various and striking, the figures bold and animated, and the diction every where sonorous, yet noble, — polished, yet full of fire. Next to Firdusi, in the same style of writing, may be mentioned Nizami, who wrote a life of Alexander the Great — displaying great genius and richness of imagination. Among the didactic poets, Saadi ranks the highest.

Hospitality is a virtue common to many Asiatic nations, and enjoined by the precepts of the Koran. In Persia, a very extensive exercise of its duties may be remarked, not only among the peasantry and wild tribes, but also in towns and cities. The Persians are cheerful and social. The visits of private individuals are as unceremonious as those of Europeans. In larger parties and public meetings, more attention is paid to established rules of behavior; but there is nothing of that taciturnity and lifeless abstraction which characterize an assembly of Turks. Smoking is common at a meeting of friends; after the pipe, coffee, usually strong, and without milk or sugar, is presented in small China cups. This is followed by a cup of sweet sherbet, or of sweetened tea.

The food of the Persians varies according to the means of the individual. The lower classes live on very simple diet, generally vegetables. The tables of the rich are loaded with pillaws, stews, sweetmeats, and other delicacies. The cookery is excellent; but there is, throughout the whole arrangement of a Persian dinner, a mixture of refinement and uncouthness highly characteristic of the country. Persians, like other Orientals, eat with their fingers; and the meat is cut into convenient mouthfuls, or stewed down, so as to be easily torn to pieces. Wine is forbidden by the Koran; yet the wine of Shiraz is in high repute, and the Persians are well acquainted with its good qualities.

Domestic repose and the company of his wives are the enjoyments highest in the estimation of a Persian noble. Next are the diversions of horses, arms, dress, and equipage. The Persians love splendid apartments covered with red carpets, perfumed by flower-gardens, and refreshed with sparkling fountains. The other amusements are illuminations, fireworks, wrestlers, jugglers, buffoons, puppet-shows, musicians, and dancers. But the bath is of all other luxuries the most extensively enjoyed; and a few copper coins enable the poorest people to avail themselves of this healthful pleasure — so necessary to those who are not over nice in the use of their linen.

The Persian male dress varies much, according to the rank and taste of the individual. In general, it consists of flowing robes and loose trousers. The female dress is simple, comprising trousers, a jacket or pelisse, with a shawl, cloak, or furs, according to the state of the weather. Round the head is an immense silk handkerchief, wound in a peculiar shape, like a turban. When women go abroad, they wear a wrapper of blue checked stuff, which envelops them from head to foot. No husband can recognize his own wife, should he meet her. This custom pertains to the cities; in the country, the sex are less restrained.

CHAPTER LXXXIII.

Celebrated Men of Modern Persia — General Remarks.

FIRDUSI, the great epic poet of Persia, was born about the year 930. He spent the greater part of his life in his native village of Shadab, in Khorasan. At about fifty years of age, he was attracted to Ghizni by the encouragement which Sultan Mahmood gave to literature and the fine arts. That sovereign received him honorably at his court, and engaged him to write the history of the kings of Persia in verse, promising him a piece of gold for every couplet. Firdusi devoted thirty years to this labor, and produced his celebrated *Shah Nameh*, of sixty thousand couplets. But he was deprived of his reward by the intrigues of certain courtiers, who persuaded the sultan that the poet had insulted the religion of Mahomet by the praises which he bestowed on Zoroaster. Under this prejudice, Mahmood sent him only a paltry sum, which the indignant poet immediately gave away. The sultan condemned him, for this insult, to be trodden to death by an elephant; but Firdusi, with great difficulty, obtained a remission of this sentence. After this, he wandered from country to country, persecuted by the sultan, and at length died in his native village, in the 89th year of his age. Mahmood is said to have re-

mented of his ingratitude when it was too late; and the daughter of the poet refused the sixty thousand pieces of gold which were offered to her by the tardy justice of the sultan.

Massoom Ali Shah was a remarkable religious or philosophical teacher. He preached the doctrines of Suffeism during the 12th century. His followers at Shiraz soon amounted to more than thirty thousand; and he gave such alarm to the orthodox Mahometan priests, that they persuaded the sultan to banish him from the city. Notwithstanding this, his disciples increased so rapidly, that the priests raised a cruel persecution against them, and great numbers of the most eminent Suffees were punished with the loss of their noses and ears. Massoom was compelled to make his escape. He fled to Khorasan, and from thence to Afghanistan; but, not finding a safe asylum, he was obliged to return to Persia, where he was shortly after murdered by the fanatical multitude in a popular commotion, which was stirred up by the high priest of Kerman Shah.

Hafiz, the celebrated lyric poet of Persia, was born at Shiraz about the beginning of the 15th century. He was well educated, and paid great attention to the study of Mahometan theology and jurisprudence. He afterwards applied himself to poetry, and became so celebrated that he was invited to court. He appears, however, to have remained in his native city during the greater part of his life. His Persian biographers describe an interview which he had with the celebrated Timour, who conquered Shiraz in 1387. The date of his death is uncertain; but a splendid monument was erected to his memory at Shiraz.

During the long period which we assign to the history of modern Persia, this country has been under a variety of dynasties, and a long list of sovereigns. After the termination of the Sassanian line, it fell under the khalifs, and, for nearly two hundred years, furnishes little of interest for the page of the historian. After the Mahometan rule, Persia experienced a variety of fortune, till the thirteenth century, when it was subjugated by the Mongols, and became a part of the Mongol empire. The Sufavean dynasty succeeded in 1523, and has come down to the present time.

Among the various Persian kings, whose dominion covers a space of more than twelve hundred years, we find several who appear to have entertained enlightened views; but we are struck with the ephemeral character of all improvements in this country, and the constant tendency, even after a period of considerable

progress under an able king, to return to that state of barbarism which blends certain mental and moral refinements with general ignorance, superstition, and degradation. There seems to be a certain point of progress which this nation has often reached, but beyond which it can never permanently advance.

The days of Shah Abbas are often referred to as a golden period in the history of Persia, and this sovereign is among the favorites of the nation. The sketch we have given shows his character, and what qualities are required by public opinion in Persia. The following anecdote exhibits him in a pleasanter light:—

When the shah was on a hunting excursion one morning, just at the dawn, he met a very ugly man, at the sight of whom his horse started so violently, as nearly to unseat the monarch. Abbas, who, like most of his countrymen, was superstitious, deeming this a bad omen, ordered the man's head to be struck off. The poor peasant was immediately seized, and the cimeter was drawn for his execution, when he begged that they would inform him what crime he had committed. "Your crime," said the shah, "is your unlucky face, which is the first object I saw this morning, and which had nearly caused me to break my neck." "Alas!" said the man; "by this rule, what must I say of *your majesty's face*, which was the first object that I saw this morning, and which is about to cause me to lose my head?" The shah was so diverted with the man's wit and presence of mind, that he not only spared his life, but made him a liberal present.

The following shows the extent to which family influence is carried at the Persian court:—

Hajee Ibrahim was a noble of Ispahan a few years ago. A shopkeeper of the capital went, one day, to the brother of Ibrahim, who was governor, to request the abatement of a tax which he was unable to pay. "You must pay, or leave the city," replied the governor. "Where shall I go?" asked the shopkeeper. "To Shiraz," was the reply. "Your nephew rules that city, and all your family are my enemies," said the shopkeeper. "Then to Cashan." "But your uncle is governor there." "Then complain to the shah." "But your brother Hajee is prime minister." "Then go to the lower regions!" exclaimed the governor, in a passion. "But your pious father is dead," retorted the shopkeeper. Ibrahim burst into a laugh at the witty impudence of the man, and said, "Then I will pay your tax myself, as my family keeps you from all means of redress, both in this world and the next."

Kings of Modern Persia.

SASSANIAN DYNASTY.

Date of Accession to the Throne.

- A. D.
 679. Hoormuz III.
 590. Baharam.
 591. Khosrou Purvez.*
 628. Shiroueh.
 631. Pooran Dokt.
 632. Shenendeh.
 632. Yezdijird.

THE KHALIFS.

641. The khalifs reign for
 near 200 years.
 877. Yakoub ben Leis.
 900. Amer.

201. The Samanees and

- Dilemees.
 976. Abustakem.
 977. Subuctageen.
 977. Mahmood of
 Ghizni.
 1028. Massoud.
 1041. Madoud.
 1055. Toghrul.
 1154. Khosrou II.
 1185. The Atta Begs.

THE MONGOLS.

1253. Hulaku Khan.
 1281. Abaka Khan.
 1284. Argoon Khan.

1291. Kai Khatou.
 1294. Ghazan Khan.
 1303. Mahomed.
 1316. Abu Seyd.
 1356. Hoossein Boozorg.
 1356. Aweis.
 1356. Jellal ud Deen.
 1387. Timour.
 1406. Peer Mahomed.
 1406. Khulleel Sultan.
 1408. Shah Rokh.
 1446. Ulugh Beg.
 1456. Baber.
 1468. Abu Seyd.
 1468. Hoossein Mirza.
 1468. Kara Mahomed.

1420. Secunder.

1464. Jehan Shah.
 1466. Hussun Ali.
 1499. Shah Ismael.

SUFFAVEAN DYNASTY.

1523. Tamasp.
 1576. Ismael Mirza.
 1577. Mahomed Mirza.
 1582. Abbas the Great.
 1627. Shah Suffee.
 1641. Abbas II.
 1666. Shah Soliman.
 1694. Hoossein.
 1722. Mahmood the Af-
 ghan.

1725. Ashruff.
 1736. Nadir Shah.
 1747. Adil Shah.
 1750. Suliman.
 1756. Kerree Khan.
 1779. Aboul Fatteh
 Khan.
 1781. Ali Moosa Khan.
 1789. Lootf Ali Khan.
 1796. Aga Mahomed
 Khan.
 1796. Fatteh Ali Khan.
 1834. Shah Mohammed.
 1848. Nussur ud Doun
 Shah.

* Not only did the ancient Greeks and Persians give different names to the same individual, thus causing some confusion in history, but in the names of modern sovereigns, we find great diversity of orthography among different authors. The following are some of these instances of various spelling: Shapoor, Shapur, Sapor; Kolad, Cobades; Khosrew, Khos-

rou, Chosroes; Firoz, Firos, Peroses, &c; Hormuz, Hormooz; Khosrou Purvez, Khosrou Perwiz; Bahran, Baharan, Baharam, &c.

Amid such diversity, we have generally chosen the most common orthography.

Palestine.

CHAPTER LXXXIV.

Geographical View of Palestine—Physical Geography—Mountains—Rivers—Lakes

—Animals—Vegetables—Soil—Climate—Political Divisions—Glance at the History of Palestine—Towns and Cities.

THIS celebrated country has borne various names at different periods. Its earliest title was *Canaan*, from the son of Ham of that name, whose posterity settled here. It was called the *Promised Land*, because it was promised to Abraham and his descendants. It was called the *Land of the Hebrews*, from Eber, the ancestor of Abraham. It was called the *Land of Israel*, from Israel, or Jacob; the *Holy Land*, it being the residence of God's chosen people; *Judea*, from the tribe of Judah; and *Palestine*, from a portion of its ancient inhabitants—the Philistines.

Palestine lies at the eastern extremity of the Mediterranean Sea, at a distance of about five thousand miles from New York. It is in the same latitude as Georgia and Alabama. Its extent was small for a country so renowned—as it is only about one hundred and seventy-five miles long, and from fifty to ninety wide. It contained thirteen thousand five hundred square miles, which is less than one third the extent of the state of New York.

On the west, Palestine is bounded by the Mediterranean; on the north by Phœnicia and Syria;* on the east by the Syrian Desert, which extends to Mesopotamia; on the south by the Arabian Desert. The position of this country, in relation to others, may be seen by looking at the map of The East, p. 70. This topic will be further explained by the following

TABLE,

Showing the Distance and Direction of various Places from Jerusalem.

Places.	Dist. from Jerusalem.	Direction from Jerusalem.
Memphis, in Egypt,	300 . . .	Nearly west.
Thebes, Upper Egypt,	400 . . .	South-west.
Alexandria, in Egypt,	500 . . .	Nearly south-west.
Mount Sinai, in Arabia,	280 . . .	Nearly south.
Petra, in Edom or Idumæa,	150 . . .	South.
Babylon, in Chaldæa, or Babylonia,	450 . . .	Nearly east.
Nineveh, in Assyria,	450 . . .	Nearly north-east.
Persepolis, in Persia,	900 . . .	Nearly east.
River Indus, in India,	1750 . . .	East.
Ecbatana, in Media,	700 . . .	Nearly north-east.
Mount Ararat, in Armenia,	600 . . .	North-east.
Antioch, in Syria,	300 . . .	North.
Damascus, in Syria,	200 . . .	Nearly north.
Cæsarea, in Asia Minor,	500 . . .	Nearly north.

* At the present time, the ancient Syria, Phœnicie, and Palestine, are included under the general name of *Syria*. To the view of that country we refer for various geographical particulars.



Smyrna, in Asia Minor,	900 . . .	Nearly north-west.
Ephesus, in Asia Minor,	850 . . .	Nearly north-west.
Byzantium, or Constantinople,	950 . . .	North-west.
Athens, in Greece,	1500 . . .	Nearly north-west.
Rome, in Italy,	2000 . . .	Nearly north-west.
Carthage, in Africa,	800 . . .	Nearly west.

An examination of the map at p. 70 will show that Palestine, and the adjacent territory of Syria, lay in the natural route of land travel between Egypt, Arabia, Persia, and Assyria, on one side, and the countries of Asia Minor and Europe on the other.* It therefore was the pathway of the great armies which in ancient days were led by conquerors from one side of the continent to the other; and hence this territory has been involved in nearly all the great struggles which for forty centuries have agitated Asia.

The natural features of Palestine are striking. It is covered over with mountains, hills, and valleys. Two ranges of mountains traverse nearly its whole length

from north to south: of those on the west side of the Jordan, *Lebanon* is the most remarkable. It is very elevated, and its tops are covered with perpetual snow. Its cedars, so celebrated in ancient days, are nearly stripped from its sides. In former times, Lebanon was the abode of eagles, lions, leopards, and other savage beasts.

The most famous of the mountains on the east of the Jordan, are *Hermon*, *Bashan*, *Gilead*, and *Abarim*. The former is covered with snow: great quantities of this was anciently carried from Hermon, as well as Lebanon, to Tyre, and sold as a luxury. Bashan was famed for its rich pastures, its fine cattle, and its stately oaks. Gilead was noted for its medical gum or balm. South of Gilead are the Abarim Mountains, on the highest peak of which, called *Pisgah*, Moses had a view of the Promised Land. *Carmel*, on the sea-coast, is noted as the residence of the prophets Elijah and Elisha. North-east from Carmel is *Mount Tabor*, on whose summit it is supposed our Savior's transfiguration took place. North of this is the *Mount of the Beatitudes*, where Christ delivered the sermon on the mount. *Mount Gilboa*, in this region, is famous for the battle in which the sons of Saul were slain.

The principal river of Palestine is the *Jordan*, which rises at the foot of Mount Hermon, and, flowing southwardly one hundred and forty miles, empties into the Dead Sea. It is deep and rapid, and about a hundred feet in width toward its mouth. The Jabbok, Gadara, and Heshbon are the principal tributaries of this stream.

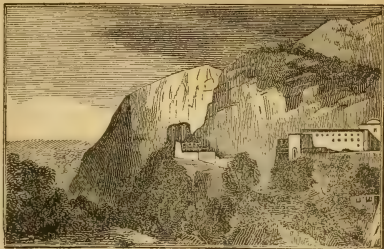
The *Dead Sea*, or *Sea of the Plain*, or *Lake Asphaltites*, is a salt lake, remarkable for being fourteen hundred feet below the level of the Mediterranean. Its waters are bitter, and destitute of fish. No bird frequents its bosom or its shores. All around is still, desolate, and barren. The Sea of Galilee, Sea of Genesareth, or Sea of Tiberias, is surrounded by beautiful scenery. The River Jordan passes through it. This lake is the scene of some of the most interesting passages in the New Testament.

The mountainous regions of Palestine, abounding in limestone, are filled with caves, which in early times were the abodes of large numbers of persons, and even whole tribes. They were often resorted to for concealment or defence, in times of trouble, war, and persecution.

The term *wilderness*, in Scripture, is often applied to fields and high plains reserved for pasture. Many of the plains of Palestine, as Esdraelon, or Megiddo, Sharon, the Jordan, and Rephaim, were exceedingly fertile.

The climate of Palestine is warm, like that of South Carolina, though the high and hilly regions are more temperate. In spring, and late in autumn, the rains are copious; in summer, there is no rain, but the dews are heavy. In the latter part of this season, the east wind dries up vegetation and withers the herbage. The physical features of this country furnish to the sacred writers an unbounded source of beautiful and striking imagery.

In ancient times, Palestine was a prolific



View of Mount Lebanon.



Mount Carmel.



Mount Tabor.



Camel, Ox, and Ass.

country; the pastures were teeming with flocks; the valleys were covered with corn; and the hill sides were clothed with vineyards. Solomon had forty thousand stalls of horses for his chariots, besides dromedaries. The children of Reuben, Gad, and Manasseh took fifty thousand camels from the Arabs. Asses

and mules were numerous, and the white ass, or *atun*, was an object of peculiar value and high regard. We are told that Job had no less than a thousand of these. The fatlings of Bashan are often mentioned in Scripture. Sheep and goats were abundant.

Among the wild animals were the bear, fox, wolf,



White Ass.

lion, leopard, and jackal. The latter animal, seeming a compound of the dog and wolf, was common, and went about in prowling bands, destroying the sheep, robbing the graveyards, hanging upon the skirts of armies, and even entering the houses—carrying off leather harnesses, boots, and shoes, for food. In pursuing their dreary hunt, they were accustomed to cheer each other with a desolate yell, like that of wailing

was, to a great extent, the result of cultivation; for at the present day, large portions of the country, once covered with crops, are absolutely barren and desolate. A few valleys and districts are still productive; but, on the whole, this portion bears the same general aspect of waste and poverty which belongs to the other dominions of Turkey. The present population of Palestine is hardly a million, while in the time of King David it was from five to seven millions.

In order to understand the many changes in the political divisions of this country, it is necessary to glance at the course of its history. Abraham, having removed from Mesopotamia, settled in Canaan, which, at that remote period—previous even to the settlement of Greece—was filled with various populous tribes. Long after, when the Israelites returned from Egypt and entered the country under the command of Joshua, about 1450 B. C., it was occupied by nations, some of which had large cities, and were considerably advanced in the arts. A sketch of these, with a map, will be found in Chapter XCL, beginning at p. 151.

An account of the distribution of the conquered territory among the twelve tribes, will be found at p. 165. For several hundred years, the tribes continued either under the government of the Mosaic law, or the sway of judges, who were remarkable persons, coming into notice by the call of emergency or necessity.

Under Saul, the first king, all the tribes were united, and David, who succeeded, extended the boundaries of the kingdom, and raised the nation to its highest pitch of wealth and power. Solomon succeeded, and during his reign the country continued to flourish. This was the period of the Greek poet Homer,—about 1000 B. C. At this time, the ancient empires of Assyria and Babylonia were in all their splendor; Phœnicia was the great leader in commerce; Egypt had, perhaps, passed its zenith of power and glory; Asia Minor and Greece were peopled, and many petty kingdoms were rising into notice.



Jackal.

children. It is conjectured by some learned men, that the foxes of Samson, which set fire to the fields of the Philistines, were jackals.

Among the remarkable vegetable productions of this quarter of the world, we may mention the stately cedars of Lebanon; the palm-tree, one of the noblest products of the forest; the mustard plant, that here grows to such a height as to cover a tent; the pomegranate, a delicious fruit; the mandrake, to which the Jews attached many superstitious notions; with other trees, plants, and shrubs, common to this region.

The fertility of Palestine, of which we have spoken,

Under Rehoboam, the Israelitish nation was divided into two kingdoms, *Judah* and *Benjamin*. *Jerusalem* was the capital. The other ten tribes of *Israel*, of which *Samaria* was the capital, continued for about two hundred and fifty years, but was conquered by the king of Assyria, and the inhabitants carried into captivity, (729 B. C.) *Judah* was an independent kingdom for many years after; but *Jerusalem* was taken, the inhabitants carried into captivity, and the kingdom of *Babylon*.

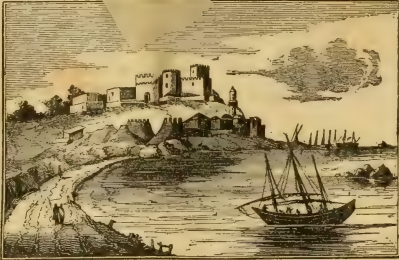
For a long space, the Jews were subject to the Persians, Greeks, Egyptians, and at last to the Romans. It was in the year 70, that *Palestine* was conquered by *Pompey*.

Solomon, the Israelitish king, built the temple at *Jerusalem*, and the kingdom of *Judah* continued for about two hundred and fifty years, but was conquered by the king of Assyria, and the inhabitants carried into captivity, (729 B. C.) *Judah* was an independent kingdom for many years after; but *Jerusalem* was taken, the inhabitants carried into captivity, and the kingdom of *Babylon*.

centuries it was a portion of the Roman empire. It was conquered by the Saracen khalifs in the seventh century, and finally it came under the dominion of the Turks, which continues to the present day.

In the time of the Romans, *Palestine* was divided into four districts—*Judea*, *Samaria*, and *Galilee*, west of the *Jordan*; and *Peræa*, east of the *Jordan*.

The towns and cities of *Palestine* have undergone mutations which seem almost incredible. *Jerusalem*, once containing a million of inhabitants, is an inferior place, with fifteen thousand people; *Gaza*, which withstood *Alexander* for seven months, is little more than a large village, every trace of its ancient strength having disappeared; *Jericho*, once second only to *Jerusalem*, and under the Romans possessing an amphitheatre and a hippodrome, is one of the dirtiest and meanest villages in the country. *Joppa*, the seaport



Joppa, or Jaffa.

of *Jerusalem*, now called *Jaffa*, is a place of high antiquity. It is built on an eminence, which projects into the sea. It is now an insignificant town, though few spots on the globe have witnessed more stirring events. *Cana*, of *Galilee*, where *Christ* wrought his first miracle, is so nearly lost that its site is matter of dispute. *Bethlehem*, the birthplace of *David* and *Jesus Christ*, and *Nazareth*, where our *Savior* lived the first thirty-three years of his life, are identified, and,

like most other places in *Palestine*, memorable as being connected with his history, are marked by churches, or temples, which are attended by priests and monks. *Samaria*, the capital of the kings of *Israel*, raised to great splendor by *Herod*, who made it his residence, is a heap of ruins, occupied by miserable Arabs. A recent traveller here found an Arab turning his plough around one of the columns of the very palace erected by the haughty *Herod*!



Ruins of Askelon.

Askelon, one of the strong cities of the Philistines, is a mournful scene of desolation—a mass of uninhabited ruins. Its massive walls are thrown down, and its port is filled up with stones. "The king shall perish from *Gaza*, and *Askelon* shall not be inhabited," said the prophet *Zechariah*; and the event conforms to the prediction. *Ashdod*, which withstood the Egyptian king, *Psammeticus*, for twenty-nine years—the longest siege on record—is a miserable village, amid heaps of ruins.

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Mosque of Abraham at Orfa.

CHAPTER LXXXV.

1996 to 1821 B. C.

Calling of Abraham—His Migration to Canaan.

THE people who now claim our attention have been known by several names; as, *Hebrews*, *Israelites*, and *Jews*; these having been given to them in the successive periods of their history. The last is the name by which they have generally been called for many ages past, and is derived from *Judah*, who was the head of the principal tribe.

This nation, without reference to its religious belief, is among the most remarkable in the annals of mankind. It sprang from one definite stock, at an early period of the world, and has ever since retained its individual, isolated character amid an infinite variety of fortune. The Jews have ever been known as a peculiar people, whether united in national sovereignty under varying forms of government, or expelled from their native land, and dispersed among other nations. They constitute, perhaps, the only unmingled race which can boast a very remote antiquity; and, though hated, scorned, and oppressed, in most countries, they subsist a numerous and often a thriving people. In all the changes of manners and opinions around them, they preserve their time-hallowed institutions, their national spirit, and their deathless hope of restoration to grandeur and happiness in the home of their fathers.*

The religious history of this people is also peculiar and extraordinary. It informs us in regard to opinions

and ceremonies, events and transactions, of a kind widely different from any others, and instructs mankind in a mode unknown to other narratives, because it brings directly into view the supernatural operations of the Creator. Throughout the whole history, the divine design seems to be kept in view, in setting apart one family from the rest of the nations; and that is, to preserve the true religion in the world, and to prepare the way for the great development, by Jesus Christ, in after ages. The national faith, amid all its exposures and temporary suspensions, is identified with the history of the nation. To a Jew, state and church are ever the same; his government is his religion, and his religion is his government.

The father of the Jewish nation was *Abraham*, at first called *Abram*, born in the year 1996 B. C. He was a member of a pastoral family, whose head was *Terah*, and whose brethren were *Nahor* and *Haran*. *Haran*, probably the eldest, died early, leaving a son named *Lot*. *Abram* was married to *Sarai*, daughter of *Terah* by another wife. *Nahor* married *Mileah*, a daughter of *Haran*.

The native place of this family was *Ur*,† a district of *Chaldea*. This region, though well suited for pasture, was not adapted to tillage, as it was an open, dry and barren country. It could not, therefore, support a numerous people, as the descendants of *Abraham* were destined to be. The nature of the country, as well as the design of God, as will hereafter appear, would not admit of the continuance of this household where they had hitherto resided. Aside from its

him by the peculiar mercy of his God, in his transition state from bondage to freedom, and, by the innate depravity of his human nature, from prosperity to insolence, ingratitude, and rebellion.

"Following him on, you find him the serf of Rome. You trace him from the smouldering ashes of Jerusalem, an outcast and a wanderer in all lands; the persecutor of Christ, you find him the persecutor of Christians, bearing all things, suffering all things, strong in the pride of human knowledge, stiffnecked, and gainsaying, hoping all things; 'For the Lord will have mercy on Jacob, and will yet choose Israel, and set them in their own lands; and the strangers shall be joined with them, and they shall cleave to the house of Jacob.'"—*Blackwood*.

† The city of *Orfa*, in *Mesopotamia*, is imagined to be the birthplace of *Abraham*; and here a splendid mosque is erected to his memory, as we have stated in the introduction to *Assyria*.

* "If we speak of pedigrees, the Talbotts, Percys, and Howards, are like mushrooms of yesterday! Show me a Jew, and you show me a man whose genealogical tree springs from Abraham's bosom, whose family is older than the decalogue, and who bears incontrovertible evidence, in every line of his Oriental countenance, of the authenticity of his descent through hundreds of successive generations.

"You see him a living argument of the truth of divine revelation. In him you behold the literal fulfilment of the prophecies. With him you ascend the stream of time, not voyaging by the help of the dim, uncertain, and fallacious light of tradition, but guided by an emanation of the same light which to his nation was 'a cloud by day and a pillar of fire by night.' In him you see the representative of the once favored people of God, to whom, as to the chosen of mankind, he revealed himself their legislator, protector, and king; who brought them out of the land of Egypt, out of the house of bondage. You behold him established, as it were, forever in the pleasant places allotted him. You trace

uncongenial soil, it was the locality and the inspirer of a false worship. On its spacious plains of Chaldea, where the nights are cool and serene, a pastoral people would naturally direct their attention to the heavenly bodies. Hence, not only was the science of astronomy first cultivated here, but the earliest form of idolatry was adopted, viz., the worship of the sun, moon, and stars, which we have already mentioned under the head of *Sabeism*.

A change of location, so common to the nomadic tribes of the East, at length took place among the family of Terah, which migrated to Charræ, or Haran—a barren region lying west of Ur. Here they had not long been settled, before Abram, by the command of God, set forth to establish an independent tribe in a distant country. It was a separation, as already intimated, for high religious purposes, and occurred 1921 B. C. Lot, the son of his brother, Haran, chose to accompany him. Abram was now in his 75th year, and he had already, while in Ur, received a divine communication on the subject of his removal into a new region, and the future destinies of his posterity. He had the promise of a numerous race, and a mysterious intimation was added, that some portion of his future progeny should exercise a most important influence on the destinies of the world.

The family of Abram at this time included a group of several persons; and, with all their servants and flocks, they commenced their removal. He must have taken a north-western direction, over a part of the desert of Syria. It was a long journey of at least three hundred miles from his home. Tradition says that he dwelt some time near Damascus. According to the Bible, the first part of Palestine in which he settled was *Sichem*, a valley five hundred yards wide, between the mountains Ebal and Gerizim, running into a fine plain, seven or eight miles long and one or two broad, on the east. Then he moved to a mountain on the east side of Bethel; afterwards, he journeyed towards the south. When he first came into the country, we learn, from the sacred record, that "the Canaanite was in the land." It was the land of Canaan, therefore, to which he was called, and which was promised to him and his descendants.

The first inhabitants of this country were descended from Canaan, the son of Ham, and the eleven sons of that patriarch. Here they flourished exceedingly; trade and war seem to have been their first occupations. These, with manufactures, gave rise to their riches, and to the several colonies settled by them subsequently over almost all the islands and maritime provinces of the Mediterranean. That they were an ingenious people, and somewhat advanced in the arts even in the time of Abram, is not to be doubted. Including the Phœnicians, they must be considered as among the more early civilized communities, however rude they were in comparison with some nations who followed them.

Among this people were the different classes of merchants, artificers, soldiers, shepherds, and husbandmen. Those who resided on the sea-coast were merchants and artificers—occupations in which the neighboring Phœnicians were engaged. They who resided inland, in fixed abodes and walled places, cultivated the land. Shepherds and soldiers led a more wandering life. In war, they manifested courage and craft. Their religion seems to have been uncontaminated to the days of Abram, when Melchizedek, being among them, was

a priest of the most high God; but, as will be seen in due time, they must have rapidly degenerated. From the earliest times, the Phœnicians were addicted to learning. The sciences of arithmetic and astronomy were invented or improved by them, and they are known to have introduced letters into Greece. In manufactures and architecture they had made some progress at a very early period. From the brief account which the Scriptures give of the dealings of Abram with the Canaanites, it would appear that the arts of the Phœnicians were spread among them, for they were acquainted with the use of money, and other inventions, which indicate a degree of advancement in intellectual culture.

The occurrence of a famine in Canaan, soon after he arrived in the land of Canaan, induced Abram to remove into Egypt, one of the earliest and most productive corn countries of antiquity. Here his domestic peace was exposed and invaded, partly by means of his own disingenuousness, and partly through the cupidity of the Egyptian monarch. Fearing that his fair wife might be seized and transferred to the harem of Pharaoh, and that he might be slain on her account, he adopted the precaution of making her assume the name of his sister, she being in fact his step-sister.

The artifice, however, brought him into difficulty, for Sarai was taken and narrowly escaped being added to the number of the king's wives. The divine visitation upon the latter, for his breach of hospitality to the stranger, induced him at once to restore her to her husband; and Abram returned to Canaan with all the possessions he had acquired in Egypt, including large presents which he had received from Pharaoh on account of his wife. Abram's wealth is described as being very great, consisting not only of flocks and herds, usually the principal property of a pastoral chieftain, but of gold and silver.

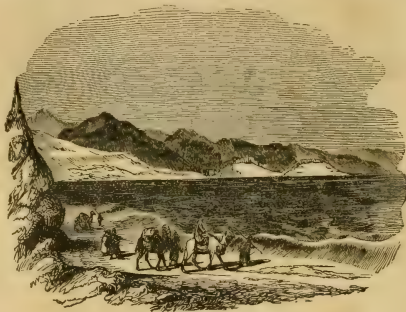
Abram first re-occupied his former encampment between Bethel and Hai, and offered sacrifice for his safe return from Egypt. As the former inhabitants doubtless possessed much of the best land, the remainder could not, in one district, support such large flocks as were owned by Abram and Lot. This circumstance created a difficulty between the herdsmen of the two patriarchs. Fearing this might prove prejudicial to their interests among the native clans, they put an end to it by agreeing to separate. Lot departed eastward into the fertile valley of the Jordan, which had within its borders a large and flourishing population, dwelling in cities and towns. After the separation,—which was an event propitious to the isolation of the chosen family,—the Lord renewed his promise to Abram of a countless race to proceed from him, and of the fair land which was to be their inheritance. Abram again changed his residence, and the tents of his tribe were pitched in the "plain of Mamre, that was in Hebron."

At this juncture occurred the first wars the details of which are recorded in history, and in them the head of the Hebrew nation became implicated. Lot, who had not been long in his new location, was taken captive with others, when Sodom—the place in which he lived—and all the adjacent region was ravaged and subdued by the arms of Chedorlaomer, king of Elam. This prince, joining in a confederacy of kingdoms, or predatory tribes, on the Euphrates and Tigris, had, thirteen years before, attacked the princes of the valley of the Jordan, and subjected them to the payment of tribute. They were invaded again in consequence

of endeavoring to throw off the yoke, and with the same success on the part of the invaders.

When the news of Lot's disaster was conveyed to Abram by one who had escaped, he immediately collected three hundred and eighteen of his own servants, and with some of his confederates in the vicinity, he pursued the enemy to a place near the fountains of the Jordan. Here he made a night attack upon them, dispersed them, and brought back Lot and the captives

in safety. He recovered also the booty which the depredators had taken away. He was greeted, on his return, as a victorious leader. One extraordinary personage paid him a peculiar honor. Melchisedek, the king of Salem,—probably Jerusalem,—who united in his person the offices of king and priest, and worshipped the one true God, brought forth bread and wine, and blessed the deliverer of his country.



View on the Shores of the Dead Sea.

CHAPTER LXXXVI.

1996 to 1821 B. C.

History of Abraham, continued.

PROSPEROUS in external circumstances, still the pious patriarch had no heir. Notwithstanding the divine assurances given on the subject of a numerous posterity, he began to indulge some anxiety. He was, therefore, again confirmed, through a divine vision, in the expectation which he had been led to form, preceded, indeed, by an audible voice from heaven. The vision was of a prophetic character, and the fate of his descendants, through several succeeding ages, was briefly pictured to him. At the same time, the whole territory, from the Euphrates to the sea, was insured by covenant to his offspring.

In despair of having children, the custom of the East was adopted, by Sarai, of substituting a slave in her place, whose children were entitled to all the rank and privileges of legitimacy. Hagar, an Egyptian servant, was thus substituted, and the son which she bore to Abram was called *Ishmael*. To this child Abram was strongly attached, and, though assured, some years afterwards, by a new revelation, that Sarai would have a son, he desired to transfer the blessing to Ishmael, rather than to the unborn. But such was not the divine will; the race of Abram was to have no taint of illegitimacy. He was now commanded to assume the name of *Abraham*,—father of a multitude,—or the progenitor of a great people, who were to become masters of Palestine. Distinguished, from this period, by the rite of circumcision, they were to be constituted, in this special sense, likewise, a peculiar nation. At this same period, the name of *Sarai* was changed to *Sarah*.

Subsequent to these transactions was the destruction of Sodom, Gomorrah, Admah, and Zeboim, the licentious cities among whose people Lot had taken up his abode. The intercessions of the benevolent patriarch for the preservation of these places would have availed, had ten righteous persons been found within their precincts; but the guilt was universal, and the ruin became inevitable. The event, with its causes and consequences, is minutely narrated in the sacred volume, which gives a vivid picture of the violation of the sacred laws of nature and hospitality of which the people were guilty, on a certain occasion, and of the fiery inundation that swallowed them up. Physical causes, directed by Providence, were doubtless employed to effect the ruin of this portion of the valley watered by the Jordan. Present appearances, as well as the records of history, show the reality and the nature of the catastrophe here described. All who visit the region of the Dead Sea unite in their testimony as to the peculiarities of the whole region; the precipitous crags hanging over dull and gloomy waves, the apparent purity of the water, and yet the bitter saltiness of its taste, the unwholesome fogs that envelop the surface, and the clots of asphaltus, which are continually rising up from the bottom. Evident traces of volcanic action appear throughout the valley.*

* The Dead Sea, of which so many strange stories have been told, is about forty-four miles long and eleven broad. Some make it considerably more, some rather less. It lies in a deeply depressed hollow, having mountains of twenty-five hundred feet on the east, and fifteen hundred on the west. From its great depth, and the concentration of heat over it, increased by the glare from its whitish and naked borders, it has been compared to a seething caldron. Its surface is many hundred feet—accounts vary from five hundred to fourteen hundred feet—below that of the Mediterranean Sea; and

Lot providentially escaped from the devoted city where he dwelt, but his wife, lingering behind, became a victim of the divine displeasure, being changed into a pillar of salt. Lot fled from the devoted city, first to Zoar, which was spared at his instance; afterwards he took refuge in the adjacent mountains, where his daughters betrayed him, during a state of intoxication, into gross iniquity.

Soon after this period, Abraham removed from the plains of Mamre into the country of the Philistines, where the licentious designs of King Abimelech, in respect to Sarah, were arrested by a direct monition of God, in consequence of which Sarah was sent back to her husband, with many valuable presents. At the appointed time, the child of promise, afterwards named Isaac, was born, in the year 1896 B. C., Abraham being a hundred years old. The birth was an occasion of unwonted joy, and was celebrated by a household feast. An alloy to this happiness sprang up, at length, from the jealousy which the free-born child occasioned to Hagar and her son; for the former had scarcely attained his seventh year, when his mother, perceiving that Ishmael treated him with disrespect, resolved to part them forever. Sarah's request, enforced by divine sanction, induced the patriarch to send Hagar and her son away. Though the son of the bondwoman might have no share in the inheritance, yet, according to divine promise, Ishmael was to become the father of a great nation.*

About twenty-five years after this event, Abraham's faith and obedience were put to the most severe trial, as he was commanded by the great Disposer of life to take his beloved son to a certain mountain, and there offer him up as a burnt sacrifice. Abraham prepared

to obey, and had actually proceeded so far as to raise the sacrificial knife in order to give the fatal blow, when his arm was arrested, and an animal was substituted in the room of Isaac. The place of this transaction was Mount Moriah, which Abraham called *Jehovah Jireh*—the Lord will provide. In this case, the conduct of the patriarch is to be regarded as a simple though signal act of faith, in no respect analogous to the impious offering of the first born, in the worship of Moloch.

Abraham's honorable and quiet demeanor toward his neighbors was well calculated to conciliate the affection of the surrounding tribes, so that, on the death of Sarah, he found no difficulty in procuring her sepulture in the territory of a neighboring prince. He had lived with her about thirty-six years from the birth of Isaac. The place which he purchased for the purpose was the cave of Machpelah, with the field belonging to it, the property of Ephron the Hittite. He gave four hundred pieces of silver for it, and there he deposited the remains of his wife. From the beginning, the Hebrew people were to be separate from every other, and this separation was to be observed in the article of sepulture. It was on this account that Abraham refused to accept the generous offer of the chiefs of the tribe of Heth, to bury his dead in their national sepulchres. This might have the appearance of a formal union between the clans. He even refused it as a gift, and insisted on purchasing a separate field.

The Abrahamic family, in the progress of its history, is marked by another instance of isolation—and that pertains to its marriages. The wife of the now marriageable Isaac, who was in his fortieth year, must

its level varies ten to fifteen feet, at different seasons, the evaporation being, of course, immense.

Precipitous crags, of frowning grandeur, hang over this remarkable sea; a solemn desolation is the characteristic feature of its scenery; the shadow of death seems to rest upon it. Yet there are, on its shores, occasional patches of verdure, where a fresh water stream, of which there are several, flows into it. In such spots reeds and palms are found, and at Engedi are also cultivated fields. Excellent drinking water is found by digging in the dark brown sand of the shore.

A writer belonging to the expedition sent by our government, in 1848, to survey this sea, gives us the following facts: Near the northern end, the sea was found to be two hundred and forty feet deep; near the middle, ten hundred and eighty; at the south bay, one to five feet. The bottom is of mud, slime, or salt crystals.* The water is very salt and bitter, transparent, and surprisingly buoyant; so much so, that a horse led in had his legs lifted to the surface, and was thrown over upon his side. The extreme density of the water was further manifested, not only by the boat's drawing less water than when floating on the Jordan, but by the solid thumping of the waves, in a storm, against the boats. The iron boat was able to bear; but the copper boat was so battered as to require repairs; a wooden boat would probably have been destroyed.

Lavoisier's analysis gives, in one hundred grains of the water, six and a quarter of chloride of sodium, and about thirty-eight and a seventh of muriated lime, and muriate of magnesia. On bathing in it, the skin becomes covered with an oily substance, occasioning pricking and very uncomfortable sensations, till washed off in fresh water. While the surveyors were floating on this sea, so completely was the atmosphere saturated, that even their clothing became salt, and the skin of the hands and face, during the day, became stiff, disagreeable, and oily, with a prickly feeling. Common salt would not dissolve in the water, and it is said to preserve vegetable and animal substances, immersed in it, from decay. The stones of the beach were incrustated with salt; and in the course of an hour, fresh footprints in the sand were covered with an incrustation. This was in the month of April.

No living thing was found in the sea; the fish that the fresh and salt streams—for there were several of both, warm as well as cold—brought into the sea,—and the streams contained plenty,—were suffocated on coming into its waters, and floated dead upon the surface. Fish, too, that were taken alive, in the streams, by the party, and thrown into the sea, immediately perished. Ducks, however, were seen swimming and playing upon the water, and birds flying over it.

At the extreme south point of the Dead Sea is a ridge of rock salt, one hundred to one hundred and fifty feet high, and five miles long. Here is found what the Arabs traditionally deem to be Lot's wife, transformed into a pillar of salt. It is a column of crystallized rock salt, sixty feet high and forty in circumference. All, however, that we actually know of the disaster of Lot's wife, is from the sacred record, which simply states that "she became a pillar of salt." We may suppose a shower of nitro-sulphurous particles from the atmosphere, and a setting on fire of the hollow, asphaltic plain, with its cities built of combustible bitumen; and that, bewildered and suffocated by her too long delay, or attempt to return, the unfortunate woman became an incrustated salso-bituminous heap or pillar, a monument of salt, or lasting memorial of the effects of disobedience.

* It is said of Ishmael, in Scripture, that he shall be a "wild man." The Hebrew is, literally, a "wild ass of a man." What is said of the wild ass (Job xxxix. 5-8) is the best description of the descendants of Ishmael—the Bedouins and wandering Arabs. God hath sent them out free; loosed them from political restraint. The wilderness is their habitation, and in the parched land, where no other human beings could live, they have their dwellings. They scorn the city, and therefore have no fixed habitations; for their multitude they are not afraid, and when they make depredations on cities, they retire with such precipitancy, that all pursuit is eluded: in this respect, the crying of the driver is disregarded. They may be said to have no lands, their soil not being portioned out to individuals in fee simple; yet the range of the mountains is their pasture,—they pitch their tents and feed their flocks where they please; they search after every green thing,—every kind of property they meet with is their prey.—Dr. Adam Clarke.

be sought among his father's relatives in Charran. Accordingly, one of the patriarch's most faithful servants was commissioned, under the solemnity of an oath, to undertake the procuring of a wife for Isaac, in pursuance of certain instructions which he had received on the subject. The servant proceeded with all possible speed to Charran, where Abraham's brother, Nahor, resided; and partly by rich presents, partly by the favorable account he gave of Abraham's wealth and greatness, he easily obtained the fair Rebekah, daughter of Bethuel, Nahor's son, for his young master. Having acquitted himself of his commission, the messenger, with Rebekah, reached in safety the encampment of Abraham, where Isaac conducted his betrothed into, and put her in possession of, the tent of his mother, Sarah. The marriage relation commenced from this period.

Several years after the death of Sarah, Abraham married Keturah, by whom he had six sons. Those he afterwards specially portioned, that they might not interfere with Isaac's inheritance. They accordingly lived apart from the latter, in the Eastern country, probably in Arabia, where some traces of their names are supposed still to be found. Their descendants are frequently recognized among the people noticed in the Jewish history, but always as aliens from the stock of Abraham. Nothing more is recorded of this renowned man than that he died at the age of one hundred and seventy-five years, and was buried by his sons, Ishmael and Isaac, in the sepulchre of Machpelah.*

Such is the history of their great ancestor, preserved in the national records of the Jewish people, remarkable for its simplicity and historic truth, when compared with the mythic or poetic traditions of almost all other countries. The genealogies of most nations, particularly the Eastern, are lost among their gods. It is impossible to define where fable ceases and history begins, and the higher we ascend, the more indistinct and marvellous is the narrative. In the Hebrew

* No personage of antiquity is more renowned than Abraham. The Arabs boast their descent from the "father of the faithful," the "friend," as they call him; and he is equally venerated by Christian, Jew, and Mahometan. He was selected from that nomadic race, which, under various names, stretches from the north-eastern extremity of Asia to the north-western shore of Africa.

This race, of a stubborn but simple character, of a rude but indomitable energy, from the habits incident to their condition as rovers of illimitable plains, not settled with cities, and fit only for pasture, and that precarious, have never fallen into that grossness of idolatry which has infected all the civilizations bordering upon them, — that is, all the civilizations of the earth. Their minds, though stupid, were, and are, mostly unsophisticated by false science, false doctrine, falsities of education.

On the other hand, a settled condition, a fertile soil, and the wealth consequent thereupon, together with the misapplied learning and leisure of a well endowed priesthood, have sooner or later led more highly civilized nations into idolatry; and this so corrupted their intellect and affections, that, in fact, the "common sense of mankind" — the educated part of it — in Abraham's time, and long before, repudiated, as ridiculous, the idea of one God. The central idea being false, all other truths, which are but derivatives of it, became more or less distorted and falsified also.

Abraham, whose simple, unadulterated mind had become impregnated, by divine revelation, with the central truth, the one idea, became the proper witness of it to the chief nations of the earth with which he was respectively brought into contact, especially, if Ur was, as some maintain, on the borders of Northern India. He was, in fact, a princely missionary from country to country, between nation and nation.

record, it is precisely opposite. God and man are separated by a wide and impassable interval. Abraham is the emir of a pastoral tribe, migrating from place to place, his stations marked with geographical accuracy and with a picturesque simplicity of local description; here he pitches his tent by some old and celebrated tree; there, on the brink of a well known fountain. He is in no respect superior to his age or country, excepting in the purity of his religion. He is neither demi-god, nor mighty conqueror, nor even sage, nor inventor of useful arts. His distinction is the worship of one God, and the intercourse which he is permitted to hold with this mysterious Being.

Society, during the times of Abraham, appears in all its primitive character. What it was, compared with a preceding era, that immediately after the flood — what its progress was — we are not able to say, as we have no means of making a comparison. The brevity of the scriptural record does not admit it. We only know that the human family, at a very remote period, were sufficiently advanced to enter upon the construction of such a work as the tower of Babel. In respect to the condition of society in the time of Abraham, and in the countries where he mostly dwelt, nothing could exceed its simplicity. In reading the few incidents of his life, we are thrown back into a state of society not merely different from modern usages, but from those which prevailed among the Jews after their departure from Egypt. Every thing is plain, unadorned, natural, primeval. Every thing breathes the free air of the wide and open plains of inland Asia, where the inhabitants are spreading, without opposition or impediment, with their flocks, herds, and camels, over unbounded regions. Mankind appear in their infancy, gradually extending their occupancy over territories either entirely unappropriated, or as yet so recently and sparsely peopled, as to admit, without difficulty, the new swarm of settlers which seem to come from the birthplace of man, in the heart of Asia. They are peaceful shepherds, tending their flocks, or travelling on their camels from place to place, and pitching their tents as convenience or necessity requires, or as richer pastures invite. Wherever they settle, they sink wells, and thus render the unpeopled districts, habitable. The camel and the ass are the only beasts of burden; the war horse is unknown among the mere nomadic countries.

CHAPTER LXXXVII.

1821 to 1716 B. C.

The Life and Times of Isaac.

THE tenor of Isaac's life was more even than that of his father, and hence furnishes a less prolific theme for the historian. It is also the less necessary to dwell upon it, in order to the right understanding of the Jewish history. It is, however, the same truthful, simple, and vivid narrative, including the incidents of the lives of his children, Esau and Jacob, and their families, until nearly the time of the migration into Egypt. Though married agreeably to his wishes, and happy in his marriage, he remained a long time childless; but the hopes of the descendant of Abraham, and the heir of the promise, were at length fulfilled in

the birth of a twin offspring, Esau and Jacob, in the year 1837 B. C.

With the earliest tokens of a struggle for superiority, as would appear from the sacred account, these were destined thereafter to be the heads and representatives of two hostile races. In temperament and disposition they were opposite. Esau was fierce, reckless, restless, and sensual; Jacob was gentle, cautious, quiet, and calculating. The red-haired, rough Esau was a hunter, and delighted in the ruder exercises and scenes of life. The smooth Jacob sought the pastoral occupation, and cherished the peaceful, practical thoughts which it inspired; he was, of course, far better fitted to become the father of a united and settled people than his brother. Though the descendants of Esau, the Edomites reached a higher civilization, or rather were less removed from barbarism, than the Bedouins, who sprung from Ishmael; yet, in their scattered condition, and continual wars, either among themselves or with others, they must be viewed as antagonistic to the purposes that were sought in the isolation of the Abrahamic race. According to the expressions of holy writ, they would live, as their progenitor did, by the sword and by the bow.

As Jacob was destined to inherit the blessing, or the privilege of the first born, which seems to have consisted in the acknowledged headship of the tribe, and as he probably knew the fact through his mother, to whom it was revealed, he took advantage of the earliest opportunity to secure it. After a day of unsuccessful hunting, and consequent hunger and exhaustion, Esau sold his right of primogeniture to his brother for a mess of herbs. In addition to this advantage, the latter obtained, by craft, in connection with his mother's counsel and directions, the solemn blessing of his father—a blessing which at least confirmed the right of primogeniture. "Be thou lord over thy brethren, and let thy mother's sons bow down before thee." There was now a pretext for a deadly feud between the brothers, the elder swearing revenge on account of these repeated injuries. The blessing could not be recalled; but the life of the subject of it might be rendered insecure and miserable through the anger of a powerful brother and chieftain. The management, however, which secured for Jacob the blessing, provided the way for his temporary escape, at least, from the threatened evils.

With a view to this object, Jacob is sent to the home of his ancestors in Mesopotamia, connected, also, with the purpose of seeking a wife among their descendants; for the isolation of the chosen race must continue to be maintained. The marriage connection even of Esau with the race of Canaan, which had previously been consummated, was a subject of grief both to Isaac and Rebekah—so great was the aversion of the descendants of Abraham to the people of Canaan. The sacred record states that Jacob went out from Beersheba, which is in the southern part of Palestine, and that he journeyed to a certain place, where he had a singular and animating vision. The place he called *Bethel*, though it had borne before the name of *Luz*. It was about eight miles north of Jerusalem; so that he had come some forty miles in a northerly direction from Beersheba.

Encouraged by the vision, which was that of a flight of steps reaching from earth to heaven, with ministering angels perpetually ascending and descending, symbolic of the universal providence of God—Jacob

pursued his long journey into the land of the people of the East. His course, after leaving Bethel, lay, for the most part, in the north-eastern portion of Palestine, where he crossed the Jordan, and towards the north-western frontier of Mesopotamia. Here, it is believed, Padan-aram was situated.

The description of the primitive and picturesque scenes of his meeting with Rachel, the daughter of Laban, the brother of his mother; his reception by the family, and his numerous other adventures among his nomadic ancestors, will not here be attempted. It can appear only in its real simplicity and beauty in the language of Scripture. We need but state that, after both good treatment and bad, hospitality and churlishness, honesty and treachery,—after a series of services of twice seven years for his two wives, and six years for his cattle,—the various difficulties of his protracted exile were surmounted, and Jacob set out on his return, with wives, and children, and servants—a man of affluence, and one on whom the Divinity had stamped the seal of his favor. This event occurred 1739 R. C.

But, on his journey homeward, he would meet his vindictive and powerful brother, Esau. The latter was to be appeased, if possible; and accordingly, when Jacob had reached the borders of the land of Canaan, at a place called *Mahanaim*, and which was situated on the brook Jabbok, he sent messengers to announce his approach, as far as Seir—a district extending from the foot of the Dead Sea. The messenger found Esau already gone forth with four hundred men to meet Jacob, and, upon their return, so informed him.

Although Jacob had been cheered by a vision, yet, to meet the emergency, he made such a disposition of his company and effects, as a wise caution, mingled with fear, might suggest; having in view the ultimate safety of that portion of them which he most valued. With this preparation, he passed over the brook Jabbok, which lay in front. During the night that followed, he is assured by another vision, in which he supposes himself wrestling with a mysterious being, from whom he extorts a blessing, and also receives the name of Israel—*The Prevailing*. But his anxious, careful arrangements, together with his munificent presents in preparation, proved not to have been necessary.

Esau met his brother with every token of kindness and affection; so entirely had Providence turned the heart of the violent, but perhaps generous, hunter! The latter accepted the gifts, after strong solicitation, and, at length, the two brothers separated. Jacob, instead of going to Seir, turned off towards the Jordan, encamped first at Succoth, and then crossed the above named river, and settled near Shalem, or, perhaps, Shechem. This place was west of his former position, and nearly central in Palestine; that is, about forty miles north of Jerusalem. Here he purchased a field of the inhabitants, and resided in security, until an event happened which drove him and his family away.

Isaac, in the mean time, had continued to reside in the southern border of the promised land; he had commenced the cultivation of the soil, the results of which were highly profitable. His wealth, doubtless, was even greater than that of his father; and the dignified quiet in which he passed his days, presents a beautiful picture of rural life in those times. Isaac seems to have surpassed the native population in one most useful art,—

that of sinking wells. It was invaluable in a region like that of Palestine; and though he was forced to leave, in one instance after another, the favored localities where a convenience of this kind had been procured, yet he was content to try others. The fact that he was driven by the native herdsmen from place to place, in order to enjoy the fruits of his labor, indicated their want of skill, or at least of success, in providing for themselves. He finally sunk a well where there was no strife, and he called it *Rehoboth*,—intimating hereby that the Lord had made room for him and his family, where they would be fruitful in the land.

Such had been his manner of life from the time of his early domestic settlement. It was little varied by adventure or exposure. The risk he ran, in one instance, of losing his wife, through the curiosity or mistake of Abimelech's people, was similar to that of his father, and was incurred by a similar, though greater deceit; and a covenant which he made with Abimelech, at Beersheba,* was a token, as it was also a means, of their mutual peace and good neighborhood in time to come.

The event referred to above, in Jacob's family, was the violation of Dinah, his only daughter, by Shechem, the son of Hamor, the great chieftain of the tribes occupying the part of Canaan where Jacob then sojourned. It is a sentiment impressed on the Eastern mind, especially on that of the Arabian tribes, that an outrage of this kind is a wound inflicted most of all on the brother of the female, and is to be by him repented as an indignity offered to the tribe, or family. The steps taken by two of the sons of Jacob, Simeon and Levi, to avenge the affront, were evidently fraught with evil; they were a great trial to Jacob, and, as an indication of divine disapprobation, a degree of odium attached to the names of the perpetrators. Jacob, in his last vision, reprobated Simeon and Levi as violent and bloodthirsty men; and, as if their descendants had inherited this trait, the latter are dealt with in a somewhat retributive manner, by receiving a smaller and divided portion of the Canaanitish territory.

Jacob retired to Luz, some twenty miles to the south, where he had formerly parted from his brother Esau.

* The present appearance of this locality, so often and long the residence of the Hebrew patriarchs, is thus truthfully described by Messrs. Robinson and Smith. Approaching Canaan from the south, across an elevated plateau of the desert, one comes upon an open, undulating country. All around are swelling hills, covered, in ordinary seasons, with grass and rich pasturage, but now, April 12, arid and parched with drought. The site of Beersheba is on the north side of a *seady*, (a ravine dry at some seasons, at others the bed of a stream,) which, running by Hebron south-westerly, makes a wide curve to the south, and then tends north-westerly to the Mediterranean. Near the water-course of the ravine are ten circular wells of fine water, more than forty feet deep. They are surrounded with drinking troughs of stone, for the use of camels and flocks. On the higher ground, north of the wells, are ruins extending over a plain of a half by a quarter of a mile.

Here, then, is the spot where Abraham, Isaac, and Jacob often lived; here Samuel made his sons judges; and here Elijah went into the desert, and sheltered himself beneath the rethem, a broom shrub, as do the Bedouins, nightly. To Hebron is twelve and a half hours, about thirty miles, north-east by east. After an hour and a half, we come out upon an open plain covered with grass, but now parched with drought. Fields of wheat and barley are seen all around, and before us are the hills, the beginning of the mountains of Judah. At Dhoheriye, the first Syrian village, the hills around are covered with mingled flocks of sheep and goats, and herds of neat cattle, horses, asses, and camels, in the true patriarchal style of ancient days.

He was, however, previously careful to remove from his family every trace of the idolatries of Mesopotamia, some emblems of which they had brought with them. These, consisting of small images of the deities, and ear-rings, probably considered as amulets, were delivered up to Jacob, who buried them under an oak near Shechem. This removal of Jacob and his family seems to have been a kind of flight, for "the terror of God was upon the cities that were round about them, and they did not pursue after the sons of Jacob." At Luz, he raised an altar, and called the place *El Bethel*, the Lord at the same time renewing the promises made to his ancestors, Isaac and Abraham. From Bethel, Jacob removed to Ephrath, which is the same as Bethlehem, a few miles south-west from Jerusalem, where David, as well as our Savior, was afterwards born.

Near this spot, and while on the journey, Rachel, the favorite wife of Jacob, died, on giving birth to a child, afterwards called Benjamin. Having raised a monument over her grave, the patriarch sought a new settlement beyond the tower of Edar, the site of which is unknown, but is supposed to have been near Jerusalem. Here he was disturbed by the iniquity of Reuben, his eldest son. At length, Jacob removed south to Hebron, "where Abraham and Isaac sojourned," and from whence the plain of Mamre is spread out to the view. Isaac was still alive, but his end was at hand. Having attained to the very great age of one hundred and eighty years, he died, "and was gathered unto his people." With filial piety, both Esau and Jacob paid due respect to his venerable remains.

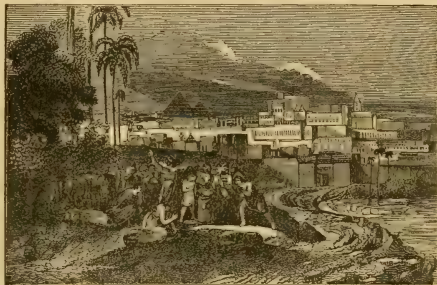
From this period, an entire separation ensued in Isaac's family. The two sons were possessors of more wealth than was compatible with their contiguous settlement. Esau occupied the country about Mount Seir, where also his descendants, the Edomites, continued. Their history will be found in another place. Jacob remained in Canaan with his opulent and powerful family, until dissensions among his sons gave a turn to their destiny of a most remarkable kind, separating for a long period the chosen people from the Land of Promise,—ever the bright star of their hopes,—and yet at length bringing to them the entire possession of that inheritance.

By the conclusion of this period we may notice some advance in the state of society from that of the Abrahamic age. The progress of improvement is incidentally revealed in the brief summary of the Scripture record. The transactions are such as we might expect in those primitive times, under the circumstances that existed. They show that natural advancement from the simple and rude state to that which implies a higher degree of art and refinement. Abraham finds no impediment to his settling wherever fertile pastures invite him to pitch his camp. It is only in a place of burial that he thinks of securing a proprietary right. Jacob, on the contrary, purchases a field where he may pitch his tent. When Abraham is exposed to famine, he appears to have had no means of supply but to go down himself to Egypt. In the time of Jacob, a regular traffic in corn existed between the two countries, and caravanserais were established on the way. Trading caravans had likewise begun to traverse the Arabian deserts with spices and other products of the East, and with slaves, which they imported into Egypt. Among the simple nomads of Mesopotamia, wages in money were unknown; among

the richer Phœnician tribes, gold and silver were already current.

So, in regard to the matter of hospitality, the usages of Abraham are more rude and primitive. He kills the calf with his own hands, and uses no beverage but that possessed by the mere owner of flocks, viz., milk. Isaac, a tiller of the ground, and commanding more comforts around him, is able to gratify his taste with savory meats and with wine for ordinary use. His tillage also exhibits something new in the management

of the domains of nature, for his hundred fold increase showed that he turned up a hitherto unbroken soil. Even the characters of the different personages are singularly in unison with the state of society described. There is the hunter, the migratory herdsman, and the incipient husbandman. These incidents, apparently inconsiderable, still serve to show, with some clearness, the gradual advance of the human mind, and the improvement of society, in the lapse of a few ages, during the infancy of the race.



The Cup found in Benjamin's Sack.

CHAPTER LXXXVIII.

1716 to 1577 B. C.

The Fortunes of Jacob and his Sons in Egypt.

THE migration of Jacob and his family into Egypt occurred in the year 1706 B. C., ten years after the death of Isaac; but as the circumstances which led to this event, transpired a few years previously, it is necessary to go back for a brief space, in order to notice those circumstances.

Among the sons of Jacob there were rivalries and jealousies of an unhappy nature, particularly on account of Joseph, who happened to be the favorite of his father. Several of Jacob's other children had been guilty of criminal conduct, and brought calamity both on him and themselves; but Joseph was faultless in disposition and character; he was, moreover, beautiful in person, and the son of the beloved Rachel. These circumstances influenced very greatly his parental affections, and he was, unhappily, but too ready to evince his partiality by external tokens of regard. Thus he habited his favorite in a coat of many colors, and so distinguished him from his other sons. This injudicious manifestation awakened the envy of Joseph's brethren. Their feelings were further irritated by two successive dreams, experienced by Joseph, which, in the frankness of his disposition, he was free to make known to them. These dreams were of such a character as naturally seemed to intimate his future superiority over the whole family of Israel.

Jealousy and hatred, thus ranking in their bosoms, soon induced them to seize an occasion to revenge themselves of their supposed wrongs, either by taking his life, or removing him from their sight. The former project was first resolved upon, but the opposition

of Judah saved them from the guilt of fratricide. As a caravan of Arabian traders happened to pass by, while they were in the act of burying him in a pit, he proposed to his brethren to sell Joseph to them as a slave. To this they acceded; but the results were only known in the councils of Him who governs the future. They meant it for evil, but he intended it for good; their cruel intimation of his death, by carrying the bloody coat of Joseph and presenting it to Jacob, as though the child had been destroyed by a wild beast, had well nigh distracted the doting father; but he lived to see, as the end of this very crime, such a happy reversion of the designs of the perpetrators, as credulity itself could have scarcely believed.

By a variety of incidents, beautifully told in the sacred narrative, Joseph, being taken to Egypt, rose from the condition of a slave, to that of the grand vizier, or chief minister, of Pharaoh. He was placed in this station as well by his personal merit and signal abilities, as to meet the exigency of the seven years of famine, that, according to Joseph's predictions, were to be experienced throughout the kingdom of Egypt. As these years were to be preceded by an equal period of unexampled plenty, it was necessary to make provision for the days of want, by laying in store of the superabundance which was first to flow upon the land. Joseph was appointed to conduct this operation, and finally his superintendence of public affairs seemed to be limited only by the extent of the kingdom.

The famine soon began to be felt, not only in Egypt, but in all the adjacent countries; and among the first who came to purchase corn, appeared the ten sons of Jacob. Joseph knew them, although they knew not him. He conversed with them by an interpreter, and by various inquiries satisfied himself respecting the

condition of his father, and younger brother, Benjamin, who remained at home. He then contrived, by several innocent artifices, to try their sincerity and fidelity; and, as they were obliged to visit Egypt several times for the purchase of grain, he at last brought them into a position of great difficulty, by causing a cup to be placed in the sack of Benjamin, and then sending a messenger to overtake them, and find the cup; thus making it appear as if they had been guilty of theft.

When the brethren were all gathered before him in distress and confusion, by reason of what had taken place, the scene was too affecting for the magnanimous brother longer to endure. He at once made himself known: "And he said unto his brethren, I

am Joseph; doth my father yet live? And his brethren could not answer, for they were troubled at his presence. And Joseph said unto his brethren, Come near to me, I pray you. And they came near. And he said, I am Joseph, your brother, whom ye sold into Egypt. Now, therefore, be not grieved nor angry with yourselves that ye sold me hither, for God did send me before you to preserve life, and he hath made me a father to Pharaoh, and lord of all his house, and ruler over all the land of Egypt." It would seem that the inimitable pathos of the story, as given in the Bible, were incontestable evidence of the truth of the narrative.

Joseph sent his brethren away with ample provisions, and with an equipage of wagons, suited to



The Meeting of Joseph and his Brethren.

transport their father and all the family into Egypt, for the famine was to continue five years longer. When they arrived in Canaan, and told their aged father what had transpired, Jacob could not at first credit it. Convinced, at length, of the wonderful change of fortune, he assented to the proposal to go and see his long-lost son. The resolution was soon put into execution. All the legitimate descendants of Abraham, with all their families, amounting to seventy persons, migrated into Egypt, 1706 B. C. The meeting of Jacob and Joseph was affecting, and the introduction of the former to Pharaoh was characterized by all the simple dignity and grace of antiquity. Joseph's high credit insured to all his father's family a friendly reception, and the fertile district of Goshen, the most productive of the provinces, and having the best pasture land of Egypt, was assigned by the liberal sovereign for their residence. It included those low and sometimes marshy meadows, which distinguish the Pelusiac branch of the Nile, and extend very considerably to the south, and also many watercourses, grassy at certain seasons, extending far into the eastern desert. It was a region eminently adapted to the purposes of the Israelites, in the raising and tending of their flocks and herds.*

It will be interesting briefly to consider here the condition of Egypt at the period of Jacob's migra-

tion to that country, in order fully to understand the history of the Hebrews at this period. Some important particulars on this subject are gathered from the story of Jacob and Joseph, as recorded in the Scriptures, and these coincide with our knowledge as derived from other sources. Being one of the most celebrated countries of the ancient world, and possessing monuments of surpassing greatness and most undoubted antiquity, attention is ever turned towards it with thrilling interest. It was even at this early date a splendid kingdom, and had reached a very high civilization: not that its claims to an indefinite antiquity can be at all substantiated, though its origin seems to have been a problem to itself, and consequently to all others. The mysterious allegories of its worship; the dark grandeur of its morality; above all, the perplexing enigma of its written monuments, threw a mythological veil over its history. The learned approach this shadowy land, as if in the most obvious facts they had to decipher a hieroglyphic legend, and inclined to look upon the Egyptians as a people that, even in its more modern periods, retained the faint tints and ill-defined traits of remote antiquity, and which might consequently boast an existence beyond the reach of calculation. But the persevering study of a host of scholars has at last penetrated the mysteries of their

* Goshen, now called *Es-Shurkiyeh*, is still, as formerly, the richest district of Egypt, — "the best of the land." It extends from south-west to north-east, along the Pelusiac branch of the Nile, and south of it and Lake Menzaleh. It has the broad wady Tumilat, which the Nile inundates, in its southern part; its west and south-western part is watered by the Nile; the eastern part is higher land, covered more or less, with vegetation,

and intersected by wide shallow valleys, where is abundance of grass, bushes and shrubs during the rainy season.

Through the wadys Tumilat and Seba Byar ran the canal which united the Nile to the Red Sea: on its north was Rameses. In A. D. 1376, Goshen had three hundred and eighty towns and villages. It produced eight thousand pounds of silk in 1831; and the viceroys of Egypt settled

hieroglyphics, and made the events and people of those distant ages almost as familiar to us as those of the last century.

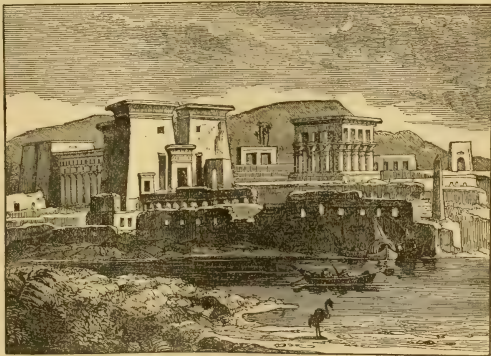
When, after so many ages of uncertainty, we see the lost history of this people thus revive, and take its stand beside that of other empires; when we read the inscriptions of its kings, recording their exploits and qualities, and gaze upon their monuments with a full understanding of the events which they commemorate — the impression is scarcely less striking to an enlightened mind, than that which the traveller would feel, if, when silently passing the catacombs at Thebes, he should see those corpses, so wonderfully rescued from decay by the embalmer's skill, on a sudden burst from their ceremonies, and start into life from their niches and their sepulchres. The appeal of the sceptic to these men for the illimitable antiquity of Egypt, has been answered. Its temples have answered it in language more intelligible than could have been anticipated.

The ingenuity and persevering study of Young and Champollion have penetrated into the secret of the mysterious hieroglyphics of Egypt. By their labors, a flood of light has been thrown upon that ancient land, rendering the main outlines of its history as distinct and certain as the history of modern times.

An instance of the great progress the ancient Egypt-

tians had made in civilization, occurs in their treatment of women. As early as the times of Abraham, we learn that the ladies were unveiled in public, but that a fair complexion was esteemed a great attraction by the nobles of Egypt. If the face of Sarai had been concealed, the princes of Pharaoh could not have seen her, nor would the patriarch's alarm have been aggravated by the reflection that she was a fair woman. The Egyptians were a swarthy race: on the monuments the men are usually painted red and the women yellow. Ladies of high rank are represented in lighter tints than their attendants. The social intercourse of males and females in Egypt appears to have been free and unrestrained. According to the symbols employed, in some instances we find men and women sitting together, — strangers as well as the members of the same family.

The paintings and sculptures found upon existing monuments reveal all the processes of the arts and of domestic life, the manners and customs of the earliest ages, with a definiteness and minute accuracy surpassing the most lucid and truthful narrative. Besides the sculptured and pictorial representations of ancient usages, there are remains of art in the cabinets of European kings and antiquarians, among which may be found specimens of almost every article of



Architecture of Ancient Egypt.

furniture, tool, and ornament, used by the Egyptians. It is probable that a workshop, or a kitchen, might be furnished with its appropriate implements from the tombs of Egypt. The paintings upon the walls of the tombs show how they used the furniture and tools. The whole public and private life, from the bloody arena of mailed warriors to the puppet-show — from the dignified monarch to the nursery sports of children — is engraved and painted on these enduring monuments.

some five hundred Syrians in the valley Tumilat, who have cultivated the nine hundred thousand mulberry-trees he caused to be planted in it, and are rearing the silk-worm on an immense scale.

There are, in Goshen, more flocks, and herds, and fishermen, than any where else in Egypt. The population is half migratory, and another million might now be sustained in the district. — *Expl. Bib. Atlas.*

We may then, in imagination, mount the car of the warrior amid fallen foes, or accompany the priest to his shrine, or step into the carriage of an Egyptian gentleman, and drive with him to a party in high life, and witness the sights that would be severally presented in the excursions. Or we may visit, if we please, the shops of the mechanics, the fields of the farmers, the pleasure grounds of the nobles, the kitchen of the housewife, the parlor of the lady, — we shall find the owners all at home, each with his stone countenance fixed and changeless as eternity.

Before Jacob and his sons went to Egypt for the purpose of obtaining food, that country had long been the granary of the world. It was in a high state of cultivation, but dependent for its fertility on the annual overflow of the river on whose banks it lay. The cause

of the long period of famine is nowhere indicated, but the calamity was not confined to that country; it extended to all the adjacent regions, the drought in which, most probably, must have affected the supply of the waters of the Nile. But whatever might be its cause, Egypt escaped the famine, which pressed so severely on other countries, only through the forecast and discreet management of Joseph. As, at the time when Moses penned his narrative, the Egyptian civilization was probably at its height, we must presume that she had already reared her vast and mysterious pyramids, commenced the colossal temples of Ibsambul and Thebes, and excavated those wonderful subterranean sepulchral palaces for her dead kings.

Of her singular constitution of government we have distinct indications in the Mosaic narrative. The people were divided into castes, like those which exist at present in India. The priesthood stood at the head of these. The king was usually selected from this order. In rank and power it far surpassed the rest of the people. The priests not only officiated in religion, but were the hereditary conservators of knowledge; they were the architects, magistrates, physicians, the public astronomers, geometricians, and chroniclers of events; they filled all the liberal professions, in fine, and were the possessors, also, of unbounded political power. As an interpreter of dreams, Joseph doubtless intruded into the province of that potent caste, and the king, most probably with a view to disarm their jealousy, married him to the daughter of the Priest of the Sun, who resided in a city called afterwards, by the Greeks, *Heliopolis*. The priests were invested inalienably with the ownership of one third of the land. This was not touched by Joseph, in the resumption of the other two thirds of the land into the hands of the crown.

The next caste in dignity was that of warriors. The lower classes of the people constituted the rest of the orders, the number of which is differently stated by different historical authorities. They were such as shepherds, manufacturers, and shopkeepers, interpreters, and laborers. None might ever leave these castes. The son held forever the same rank and pursued the same calling with his father. The profession least of all esteemed was that of a shepherd.

The administration of Joseph was conducted with consummate vigor and prudence. He acquired great popularity among all classes of the nation, though his measures seem calculated to raise the royal authority. Perhaps, after the exhaustion of the money and the parting with the lands, the re-letting of the latter, with a reservation of one fifth to the king's exchequer,—the rate still in use in the East,—was liberal and advantageous to the cultivator, compared with the state of things that previously existed. Joseph's removal of the people into the cities may have been designed to secure the improvident peasantry, if they were situated as that class are at the present day, against the danger and loss to which they were exposed by the occasional rising of the Nile beyond its usual level.

Under his fostering care and the divine blessing, his father's family could not but flourish. Seated in the midst of plenty, they began to increase with great rapidity. The soil and climate of Egypt, it is said, not only augment the productiveness of vegetable and animal life, but also render the human race prolific; so that, according to Aristotle, three, four, and even seven children were sometimes produced at a birth. Early marriages and the longer duration of life would

tend still further to promote the population of the flourishing district of Goshen.

At the end of seventeen years, Jacob died, aged one hundred and forty-seven. Before his death, he bestowed his last blessing on Joseph, and solemnly charged him to transfer his remains to the common burying-place in Canaan. The story of Jacob's life terminates with a striking poetical prophecy, describing his sons and their respective possessions in the partition of the promised land. Every honor was paid to the memory of the patriarch. The funeral procession conducted his body, with Egyptian magnificence, to the sepulchre of his fathers, affecting the native Canaanites with peculiar astonishment.

The protecting presence of their father being withdrawn, the brothers began again to apprehend the hostility of Joseph, and accordingly, in a most humble manner, deprecated his displeasure. How little reason they had for these feelings, appears from the result, as it might, also, have been certainly inferred from Joseph's previous kindness towards them, and his well-known character. He wept when they spoke to him, and his tears were those of generosity and affection. He gave them all the assurance of continued friendship which they required, and his favor was extended over the growing settlement. He himself, having lived to see his great grandchildren upon his knees, was then called from life, having attained to the age of one hundred and ten years. He left directions for the disposition of his remains, and they embalmed him, and he was put in a coffin in Egypt. All his brethren soon afterwards died. The age of only one of them is given, that of Levi—one hundred and thirty-seven years.

CHAPTER LXXXIX.

1577 to 1491 B. C.

The Bondage in Egypt.

THE Egyptian bondage commenced not far from 1577 B. C., or about sixty years after the death of Joseph. The family of Jacob, after having been favored by those in the government who remembered Joseph and his services, and in the midst of a wonderful increase during these few scores of years, were at length brought under less propitious circumstances, through the fears or jealousy of a king who knew not Joseph. The dates have been given as above, according to the common computation; although it is well known that the period between the migration into Egypt, under Jacob, and the exodus, or departure, under Moses, has been a matter of dispute from the earliest ages.

While some assign the whole duration of four hundred and thirty years, elsewhere spoken of in the Bible, to the captivity in Egypt, others include the residence of the patriarchs, two hundred and fifteen years, within this period. The Hebrew and Samaritan texts, and the different copies of the Greek version of the Scriptures, differ. Some of the learned have surmised that several names have been lost from the genealogies, between Kohath, son of Levi, and Amram, or between Amram and Moses—a surmise rather confirmed by the fact that, in the genealogy of Joshua, in the Book of Chronicles, he stands the twelfth in descent from Joseph, while Moses is the fourth from Levi.

Others, in order to surmount the great difficulty involved in the prodigious increase of the Israelites by the time of the exodus, suggest that there are certain grounds for suspecting some general error through the whole numbering of the Israelites in the desert. However these things may be, there was room for a very large increase during the two hundred and fifteen years. The oppression of the people by Pharaoh seems not to have repressed, but only to have stimulated it, continuing, as that oppression did, almost ninety years. It commenced about six years anterior to the birth of Moses, and he was eighty years old when he went before Pharaoh.

At the expiration of sixty years, as above intimated, the state of things was greatly changed. The monarch now on the throne had forgotten, or never knew, that there had been such a benefactor of Egypt as Joseph, the popular vizier of one of his predecessors. It is not necessary here to suppose a change of dynasty during this interval. The Israelites had now become numerous; they were a distinct and peculiar people, refusing to blend with any other nation. Their power, either by themselves or in confederacy with any foreign invader, naturally became a subject of concern to the Egyptian government, considering that they occupied an open and accessible frontier, which had been repeatedly invaded by nations of similar habits. Pharaoh, with an inhuman policy, commenced a system of oppression, intended both to check their increase, and forestall the danger of revolt. They were seized and compelled to labor at the public works, in building new cities, Pithom and Raameses, called *treasure cities*. According to Josephus, they were employed on the pyramids, and the great works connected with irrigation by the waters of the Nile.

Oppression, however, is usually unprofitable to the oppressor, as it is outrageous to the oppressed. It not only failed of its purpose, but increased the evil it sought to avoid. Now, instead of a separate tribe, inhabiting a remote province whose loyalty was only doubted, the government at last found a still more numerous people spread throughout the country, and rendered hostile by cruelty and oppression. Tyranny, having thus wantonly made enemies, must resort to more barbarous measures to crush them. A dreadful decree is issued; the midwives, who, in this land of hereditary professions, were probably a distinct class, under responsible officers, were commanded to destroy all the Hebrew children at their birth. They disobeyed or evaded the command, and the king had now no other alternative than to take into his own hands the execution of his exterminating project, which, if carried into effect, would have cut short, at once, the race of Abraham. Every male child was commanded to be cast into the river; the females were to be preserved, probably to fill the harems of their oppressors.

By a series of striking events, the man was now raised up who was not only to become the deliverer of God's chosen people, but the founder of a religion of the most opposite character to that of the mysterious polytheism of Egypt. Thrown, from his earliest life, into circumstances in which he was imbued with all the learning and wisdom of the Egyptians, and entitled to their high consideration,—a son of a Hebrew, and yet the adopted child of an Egyptian princess,—he was eminently fitted for the great purposes to which he was consecrated. At a period of life when the passions are strong, and the judgment is somewhat ma-

tured, and when, if ever, the strong desires of a benevolent mind impel to generous deeds, Moses went out and beheld the oppression under which his brethren were laboring. As he perceived one of the Egyptians—probably an officer—exercising some great personal cruelty on one of the wretched slaves under his charge, he rose up in the defence of his countryman, slew the Egyptian, and concealed his body in the sand.

The next day, when Moses took upon himself the office of mediating between two Israelites who had quarrelled, he found that the deed of yesterday was not a secret. As no one had been in sight, his own delivered countryman had divulged the affair. This circumstance naturally suggested to the mind of Moses the insecurity of his own condition, and the present hopelessness of any scheme of emancipation, if he had entertained such an idea. Exposed now to the vengeance of Egyptian law, he fled to Midian.

Here, in the tents of the nomadic tribes, which lie on the borders of Palestine and Arabia, he was safe; and, for forty years, the future lawgiver of the Jews followed the lowly occupation of a shepherd. Here he became allied in marriage with a daughter of the priest of Midian, and, seeing his children rising around him, he seemed to forget his oppressed countrymen in Egypt. But an interposition of the Deity now turned the views of this great man in a new and more noble channel. The superhuman task of delivering a numerous people from bondage, out of the hands of a rich and powerful nation, was suddenly imposed upon him at a period of life when the fire of ambition is usually burnt out, and the spirit of active adventure is greatly abated.

Of his divine legation, Moses has given a simple and sublime account. He had driven his flocks into the mountainous solitudes of Sinai and Horeb. These eminences stand between the two forks of the Red Sea, the western fork running up to the modern Isthmus of Suez, the eastern extending not quite so far to the north. Here, on a sudden, he beheld a bush kindling into a flame, yet remaining unconsumed. Next was heard a voice which announced the presence of the God of Abraham, Isaac, and Jacob, as also his compassion towards the race of Israel, and his intention to effect their deliverance and restoration to the fertile land of Canaan. At the same time, He commissioned Moses as the agent in this great undertaking, and ended by communicating His own mysterious name, "*I am that I am*;" implying the dread attributes of self-existence and eternity.

The meek and diffident spirit of Moses held him long in indecision, notwithstanding the most positive assurances of support; and it was not until repeated miracles were wrought by the Divine Power, through his hands, that he was inspired with courage and resolution to set forth on his appointed task. Aaron, the brother of Moses, and three years older, was associated with him in this enterprise. The signs they were empowered to display awed the people, who yielded their passive assent, without entering into any plan of organized resistance. This was all that was required on their part.

The modes of access to Eastern monarchs, which are through a sort of open court or divan, where any one may appear with a claim or plea, probably rendered it not difficult for Moses and Aaron to present their message to Pharaoh. Their first presentation of

it, at the divine command, was ill received by the proud king. That the Israelites should go and offer sacrifice to their God was sternly refused, and, what was still worse, their labors were redoubled. They were commanded not merely to finish the same portion of work in the brick-field, but to provide themselves with straw. For a failure to perform that which was impracticable, they were subjected to severe chastisement. This aggravation of their wretchedness they charged on Moses and Aaron, who were become too obnoxious in the eyes of the people for the exertion of any salutary influence over them. Yet these benevolent men, having engaged in it, shrank not from their high purpose.

The God of their fathers assumed, for their encouragement, that ineffable name, *Jehovah*, which the Jews fear to pronounce. The release of the people, they declared, shall be effected by means with which they are divinely armed. Again they appeared in the presence of Pharaoh; and, to bring him to assent to their request, they performed a miracle before him. It, however, produced no effect, as the magicians or priesthood of Egypt imitated the miracle of turning the rod of Aaron into a serpent, through their enchantments. A contest, from this time, if such was to be the means of effecting Israel's deliverance, was to be carried on between these two servants of the Most High and the whole array of Egyptian necromancy; for though, in the first instance, Aaron's serpent swallowed up the rest, it was a circumstance not likely to work conviction upon a people familiar with such feats, which they ascribed to magic. As respected the sovereign, he was only the more obstinate, and resolved to keep the people rigidly to their service.

Still the leaders of the bondmen had now assumed courage; their demands were more peremptory, their miracles more general and public. The plagues of Egypt, which successively afflicted the king, the priesthood, and the people, which infected every element, and rose in augmented terror one above another, here commenced. They need not be individually recounted or analyzed; their obvious aim was to affect the monarch and his subjects, in respect to interests which were to them the most dear and sacred. They were counterfeited, to some extent; but at length, the magicians, overawed by the evident tokens of the divinity, withdrew from the contest. Still the monarch remained inflexible, except that, in one or two instances, he promised to suffer the departure of the people, upon the removal of an instant plague. After the visitation of the supernatural, palpable darkness, he would have let the people go, reserving only their cattle, as his own had been destroyed; but the cattle of the Israelites being absolutely demanded, he again peremptorily refused compliance.

Thus, then, the whole kingdom of Egypt had been laid waste by successive calamities; the cruelty of the oppressors had been dreadfully rebuked; all classes had suffered in the indiscriminate desolation; their pride had been humbled, their most sacred prejudices wounded; the Nile had been contaminated, their dwellings polluted by loathsome reptiles, their cleanly persons defiled by vermin; their pure air had swarmed with noisome insects; their cattle had perished by a dreadful malady; their bodies had broken out with filthy disease; their early harvests had been destroyed by the hail, the later, by the locusts; an awful darkness had enveloped them for

three days; but still the deliverance could not be effected but by a calamity even more dreadful than these.

In the going forth of the Israelites from Egypt, they were to receive an indemnity for their years of hard and cruel servitude. They therefore levied on their affrighted masters contributions in gold, silver, and jewels. These were not now withheld, as the slaves had become objects of superstitious terror. Indeed, Moses advised their reception of all presents which might be thus obtained. The last night of servitude was at hand, now that the partial rewards, at least, of their hitherto unrequited toils had been secured. But it was a night never to be forgotten by the descendants of the Hebrews, much less by their oppressors. The former escaped the angel of death; the latter suffered the loss of the first-born of each and all their families.

This is still commemorated by the ordinance called the *Passover*, from the circumstance that God passed over them when he destroyed the eldest child in each Egyptian family. The people were probably drawn together during the suspension of all labor, and, being organized in some way, each tribe and family having its own flocks and herds, and sufficient provisions for an immediate supply, together with the property obtained from their masters, were in a state of preparation to leave forever the land of their slavery.

CHAPTER XC.

1491 to 1452 B. C.

The Departure and Wanderings of the Israelites.

In this condition of things, when all was terror and dismay in Egypt, and light and joy in Goshen, the Egyptians became only anxious to accelerate the departure of the Hebrew people; and the latter set forth to seek a land of freedom, once the residence of their progenitors, and now the repository of their ashes. The bones of their great ancestor, Joseph, they bore along with them, to be laid in the common sepulchre of the patriarchs. This event occurred 1491 years B. C., on the 15th of our month of May.

Their numbers amounted to six hundred thousand adults, which, according to the usual calculations, would make the whole sum of the people between two and three millions. From Rameses,* where the

* Moses, having previously collected his people at the rendezvous, and made every arrangement, seems to have had them all ready to start at a moment's warning. The details of his regulations doubtless find a counterpart in those of the caravans so common from the earliest times, with their captains, sub-captains, lieutenants, and other officers, as now seen in the yearly caravan for Mecca, which gathers at Cairo. Their rendezvous, Rameses, ("hero city," Heropolis,) was forty-nine and a half miles north-east of Memphis, (Noph,) thirty-seven and a half from Suez, and but twenty-one and a fourth south-south-east of Zoan, (Tanis, San ruins,) which was probably the Pharaonic capital; for the Psalmist mentions the miracles of Moses as "wonders done in the field" (royal parade-ground, or territory) "of Zoan," and the distance agrees better with the narrative. The judgment happened at midnight. Roused by the general wail of agony, — for the Orientals are very noisy in their grief, — Pharaoh summons Moses in all haste, and could have had him at the palace in a little more than two hours, if dromedaries were used; or if at the palace, in waiting, Moses could have got to Rameses in about an hour. Four hours would suffice to pass over the distance three times; so that the Israelites might have been on the move and well on their way by dawn — the favorite travelling hour of the East.



View in the Desert of Arabia; Mount Sinai in the distance.

several bodies had collected, it was a journey of but a few weeks to the borders of Canaan, even by so great a multitude. Had it been immediately attempted by a northern route, near the sea, the warlike Philistines would have been in their way. There was another and more southern route, which they actually took in the commencement of their march—a route passing immediately around the head of the western branch of the Red Sea.

The first resting-place they came to was Succoth, originally a place of tents, but afterwards, probably, grown into a village. From Succoth they proceeded to Etham, by some supposed to be a castle or small town at the extreme point of the Red Sea. Here, in proximity to the desert, they might soon have been beyond the reach of pursuit, by passing into the sandy region, where neither the chariots nor the horsemen of Egypt could follow, the track being suited only for the camel. Here, however, the wanderers suddenly changed their course. Instead of pressing rapidly onward, keeping the sea on their right, and so passing by the head of the gulf, they turned to the south, with the sea on their left, and encamped at Pi-hahiroth, not far distant from the shore. In the event of being pursued by the Egyptian king, their situation was perilous indeed, with, apparently, no escape.

But the king was now in hot pursuit, having recovered from the panic into which he was thrown by the awful occurrences of the few past weeks. The great caste of warriors, the second in dignity in his kingdom, regularly quartered on the different frontiers, were easily mustered in any crisis. With great rapidity, Pharaoh collected six hundred war-chariots, and a multitude of others, fully equipped and armed; and the Israelites had scarcely been well encamped before he was nigh their rear with all his forces. The Israelites were thrown into the deepest dismay, with no power of resistance, and no apparent way of escape. Their leader alone preserved his equanimity, and was enabled to perform manfully the part assigned to him in this fearful crisis.

On a sudden, at the divine command, he advanced towards the sea, and, extending his rod, a violent wind from the east began to blow, which caused the waters to recede. A way was thus opened for the fugitives to pass over; it was an awful gulf; but he "whose way is in the sea" prevented the heaped-up waters from rushing into their wonted channel, till his chosen

people had emerged in safety, and the infatuated Egyptians had advanced midway into the chasm. Then the waters were permitted to return into their bed; the chariot-wheels sank into the sand, broke and overthrew the chariots, and the whole host, thus delayed, became a prey to inevitable destruction.

"The sojourners of Goshen" now "beheld,
From the safe shore, their floating carcasses,
And broken chariot-wheels."

Different opinions have been adopted and maintained as to the place where the passage was effected. The one carries the Israelites nearly seventy miles down the western shore of the sea to Bedea, where it is said that an inlet, now dry, ran up a defile in the mountains, the opening of which was the Pi-hahiroth of Moses. Here, however, the sea is nearly twelve miles broad. The other hypothesis, entertained by Niebuhr, who investigated the question on the spot, makes the passage to have been effected near the modern Suez, which occupies the site of an old castle, called, by the Arabians, *El Kolsum*. Here Niebuhr himself forded the sea, which is about two miles across; but he asserts with confidence that the channel must have formerly been much deeper, and that the gulf extended much farther to the north than at present. The same views are entertained by Burckhardt.*

* In this latter opinion Dr. Robinson substantially concurs, who examined the spot in connection with the Rev. Eli Smith, in their journey from Egypt to Palestine, in 1838. "All the preceding considerations," he says, viz., those connected with the means or instrument with which the miracle was wrought, and the interval of time during which the passage was effected, "tend conclusively to limit the place of passage to the neighborhood of Suez. The part left dry might have been within the arm which sets up from the gulf, which is now two thirds of a mile wide in its narrowest part, and was probably once wider; or it might have been to the southward, where the broad shoals are still left bare at the ebb, and the channel is sometimes forded. If similar shoals might be supposed to have anciently existed, the latter supposition would be the most probable. The Israelites would then naturally have crossed from the shore west of Suez, in an oblique direction—a distance of three or four miles from shore to shore.

"To the former supposition, that the passage took place through the arm of the gulf above Suez, it is sometimes objected, that there could not be, in that part, space and depth enough of water to cause the destruction of the Egyptians in the manner related. It must, however, be remembered that this arm was anciently both wider and deeper, and also that the sea, in its reflux, would not only return with the usual power of the flood tide, but with far greater force and

The history of the exodus, or deliverance of the Jewish people, under the direction of Moses, was undoubtedly preserved in the Egyptian records; and thence was derived the strange and disfigured story set forth in the ancient classics. The former enmity between the Egyptian and Hebrew people was kept alive by the civil, religious, and literary dissensions and jealousies, under the reign of the Ptolemies in Alexandria—an unfavorable circumstance for the advancement of historical truth. The Egyptian accounts, as they are extracted by Josephus from Manetho, Chærenon, and Lysimachus, seem to be extremely contradictory. Their aim is to identify or connect the Hebrews with the earlier Shepherd Kings—the objects of excessive detestation to the Egyptian people. In one instance, they even confound or asso-

ciate together, at one time, Osarsiph (Joseph) and Moses. The only source of reliance in respect to the history of these early events pertaining to the chosen people of God, is to be found in the sacred Scriptures.

Delivered from the oppressions and power of Egypt, the whole people of Israel set forth upon their pilgrimage towards the promised land. It had ever been presented to their faith as a land of beauty and plenty, where they were destined, in the end, to enjoy quiet and peace, and to flourish as a great and powerful nation. But, at present, a dreary desert lay before them—long levels of sand, or uneven, stony ground, broken by barren ridges of rugged mountains. Scattered through this whole region was here and there an oasis, with a few palm-trees and springs of water.

A desert and its tenants are usually the same from

age to age; and the traveller at this time witnesses the same scenes as were presented to the Israelites in their wanderings. Hence he is able to identify, in part, their stations in the wilderness, especially the earlier ones. The bitter waters of Marah are recognized. From Ayoon Moosa, (the wells of Moses,) where it is supposed the passage was made, it is a journey of less than sixteen hours for the modern traveller, though three days could not be too long for a whole people, like the Israelites. The spring was sweetened by the branch of a tree which Moses cut into it, probably not from any natural virtue of the plant. From hence the company pass on to Elim, which all travellers place in the valley of Ghorondel. Here both springs of water and seventy palm-trees were found; and here the nation rested during a month. It is said that nine of the wells still remain, and that the palm-trees have spread out into a fine grove.

When the people re-commenced their march, it was not in the direction of Palestine, but towards that hallowed mountain where God first made himself known to Moses. In the course of their journey, their provisions entirely failed them, and they had before them the dreadful prospect of perishing by famine. Regrets at leaving

Egypt, distrust of the divine promises, forgetfulness of miracles wrought in their behalf, and disregard of the authority of Moses, all began to be manifested. Murmurs and remonstrances broke forth, and little was wanted to constitute an open rebellion. Moses, in this exigency, as in others, confided in God, his and their almighty Protector and Provider. He promised them a supply for their wants, which came in season—quails and manna. The latter was designed as a continual supply. This was a kind of coagulated dew, of an agreeable taste, gathered from the ground, and called "the bread of heaven," as it seemed to distil from the skies.

After two or three other halts, the Israelites arrived



depth, in consequence of having been driven out by a north-east wind. It would seem, moreover, to be implied, in the triumphal song of Moses on the occasion, that, on the return of the sea, the wind was also changed, and acted to drive in the flood upon the Egyptians. Even now, caravans never cross the ford above Suez; and it is considered dangerous, except at quite low water.

"Our own observation on the spot led both my companion and myself to incline to the other supposition, viz., that the passage took place across shoals adjacent to Suez on the south. But, among the many changes which have taken place here in the lapse of ages, it is of course impossible to decide with certainty as to the precise spot; nor is this necessary. Either of the above suppositions satisfies the conditions of the case; on either, the deliverance of the Israelites was equally great, and the arm of Jehovah gloriously revealed."

at the foot of Sinai. But here they were threatened with destruction by thirst, as they had been before by hunger—a circumstance which called forth new murmurs and complaints. The recent experience of the divine interposition seems to have been perfectly unheeded, through the sort of madness produced by raging thirst. But the ingrates were speedily furnished with the liquid element. Moses struck the rock, and water gushed out. Massah and Meribah were the names given to the place, from the discontents of the people. Here, also, occurred the first collision they had with an enemy in the desert. The camp was suddenly surrounded by one of the wild, marauding clans, the Amalekites; but, after a long and strenuous fight, they were repulsed by Joshua, at the head of a chosen band of warriors.

When Jethro, the father-in-law of Moses, heard of these great events, he joined the camp of the Israelites, in company with Zipporah, the wife, and Gershom and Eliezer, the sons, of Moses. He was received with proper respect, and, by his discreet advice, the

Jewish leader proceeded to organize the body of the people, under more appropriate regulations, with the necessary sub-rulers and judges. When these arrangements were completed, they came to the plain which spreads out before the lofty peak of Sinai.*

"Here, after the most solemn preparations, and under the most terrific circumstances, the great lawgiver of the Jews delivered to his people that singular constitution and code which presupposed their possession of a rich and fertile territory, in which, as yet, they had not occupied an acre, but had hitherto been wandering in an opposite direction, and not even approached its borders. The laws of a settled and civilized community were enacted among a wandering and homeless horde, who were traversing the wilderness, and more likely, under their existing circumstances, to sink below the pastoral life of their forefathers, than to advance to the rank of an industrious, agricultural community. Yet at this time the law must have been enacted."

The circumstances of the giving of the law, with



Moses delivering the Law.

the presence of the Deity, and all the astounding phenomena, could be narrated with due effect only in the simple and sublime language of the Bible, to which the reader is referred. The continuance of Moses on the mountain, day after day, seems at length to have awakened a suspicion among the people that he had either abandoned them, or else had himself perished. What would become of them without their leader? Even Aaron is in the same ignorance as to the designs and fate of his brother. Their fears caused them to sink back to the superstitions of the country they had left. They insisted, and Aaron consented, that an image of gold should be cast, similar to the symbolic representations of the principal deity of the Egyptians, under the form of an ox or calf. To this god, in their madness, they paid divine honors, as if mingling in an

Egyptian festival. The result, however, of such strange and impious conduct, and of the forgetfulness of the God who had brought them out of slavery, was such as might have been expected. Three thousand

* Dr. Edward Robinson, in his "Biblical Researches," supposes that, in the Scriptures, the name *Horeb* is applied to a vast circular assemblage of summits, cleft and surrounded by a labyrinth of passes, and that *Sinai* is the name of the particular summit from which the law was given—exactly contrary to the present application of these names by most commentators. That summit itself he and his fellow-travellers determined to their satisfaction, by the existence of the great plain *Er-Rahah*, there being no other area in all the region capable of holding such a multitude as the assembled tribes of Israel. The almost inaccessible peak, which appeared to impend over the plain, is called, by the Arabs, *Es-Sufsafefeh*. It is described as a place of awful grandeur, and befitting the solemnities once enacted there.

of the offenders perished by the sword of the tribe of Levi, without regard to kindred or relationship. The national crime having been thus punished, the intercourse between the Deity and Moses was renewed. From this period, the preparations for the religious ceremonial of the Jews were commenced, particularly for the sacred tabernacle or pavilion, a temple which was to occupy the central place of honor; for no religious impressions, in such an age, and upon such a people, would be lasting, which were not addressed to the senses.

"Thus the great Jehovah was formally and deliberately recognized by the people of Israel, as their God — the sole object of their adoration. By the law to which they gave their free and unconditional assent, he became their king, the head of their civil constitution, and the feudal lord of all their territory, of whom they were to hold their lands, on certain strict but equitable terms of vassalage. The tenure by which they held all their present and future blessings, — freedom from slavery, the inheritance of the land flowing with milk and honey, the promise of unexampled fertility, — was the faithful discharge of their trust, the preservation of the great religious doctrine, the worship of the one great Creator. Hence any advantage to be derived from foreign commerce, or a large intercourse with the neighboring tribes, — wealth, or the acquisition of useful arts, — could not, for an instant, come into competition with the great danger of relapsing into polytheism. This was the great national peril, as well as the great national crime." It was, in fact, treason and rebellion.

At length, the Israelites broke up their encampment

in the vicinity of Sinai. The particular stations cannot all be determined, though the probable general course of travel can be indicated. The physical character of a supposed station, expressly described or implied in the sacred narrative, its distance from some known point, the similarity of the Arabic name to the ancient Hebrew, or a concurrence of all these particulars, goes to determine a few localities. These points being fixed, the progress of the Israelites from one to another is sometimes limited to certain roads by the physical character of the country — the mountains and passes. Thus Sinai and Kadesh Barnea are two points whose relative position is known; and from the former there are two great routes leading in the direction of the latter place. The western route leads over the elevated desert, and the eastern through the wady el Arabah.

It is altogether probable that the wanderers took the eastern route, since the sacred writer seems to imply that their course led along Mount Seir, and since, if they had taken the western route, they would have arrived on the borders of Palestine, at Beersheba, instead of Kadesh Barnea, which lay on the borders of Edom. A year and a month had elapsed since their departure from Egypt. They again commenced their march, in improved order and under military discipline. The supernatural cloud, which had been presented to their view in passing over the Red Sea, as their guide and encouragement, still led the way.

"By day, along the astonished lands,
The cloudy pillar glided slow;
By night, Arabia's crimson sands
Returned the fiery column's glow."



The Tabernacle in the Wilderness.

With few incidents, they arrived, at length, at Kadesh Barnea; but now a great crisis was at hand. The report of the spies, sent forward into the land which they were expected to subdue, completely paralyzed the people with fear. They felt incompetent to grapple with foes of a gigantic stature, and to attack strongly fortified cities. Their long slavery had debased their minds to cowardice, and their confidence in the divine protection gave way, at once, before their sense of physical inferiority. The general wish expressed was to return to the "house of bondage."

All that the lion-hearted Joshua and Caleb could do was done to inspire a better feeling in the minds of the multitude, but in vain. The die was cast. As they feared to attack, even under the divine auspices, the

inhabitants of Canaan, so it was resolved that they should never enter that land. The decision was instantaneously formed, the plan of immediate conquest at once abandoned, and, by the command of God, the people are required to retreat directly from the borders of the promised land. They are, moreover, given to understand that all of them, with the exception of Joshua and Caleb, from twenty years old and upwards, would perish in these barren regions, after wandering in them for a definite period of forty years. Even Moses was required to acquiesce in this divine appointment, in regard to his personal anticipations of the rest of Canaan. He was only to see the glorious land at a distance, from the heights of Pisgah. A dangerous and widely organized rebellion soon followed this man-



Korah and his Company destroyed.

ifestation of the divine will respecting their protracted continuance in the desert. There were two hundred and fifty engaged in the insurrection, headed by Korah, a Levite, and Dathan, Abiram, and On. The last three were descendants of Reuben, and rested their claim to preëminence on the primogeniture of their ancestor. But the conspirators, and thousands joining with them, were overwhelmed by the most fearful punishment.

Of the Hebrew history during the remaining period of thirty-eight years passed in the wilderness, nothing is known except the names of their stations. Most of these were probably in the elevated country around Mount Sinai or Horeb, which included an extent of about thirty miles in diameter. This district, as being the most fruitful part of the peninsula, would supply the tribes with water and pasture for their flocks and cattle. When, near the expiration of the set time, the former generation had gradually passed away, and a new race, of better habits and more rigid discipline, had arisen, the Hebrew nation suddenly appeared again at Kadesh, the extreme point which they had reached many years before. From this point they pushed forward, taking a circuit southward around Mount Seir, — but not without resistance from some of the native tribes that dwell on the confines of Canaan.

Two decisive battles, however, made the Israelites masters of the whole eastern bank of the Jordan and the Lake of Gennesaret. These battles were fought with Sihon, king of the Amorites, and Og, the chieftain of Bashan. Still the promised land remained unattempted, and the conquerors drew near the river, at no great distance from its entrance into the Dead Sea, in a level district belonging to the Moabites, nearly opposite to Jericho. From this latter people resistance was also experienced in the form of religious fanaticism; but the imprecations of Balaam, intended to bear upon the chosen people of God, were turned upon their enemies; and the tribes of Midian in alliance with the Moabites, by corrupting a portion of the Israelites through their impure and flagitious rites, paid at length a dreadful forfeiture for their crimes. Their country was wasted by fire and sword, and nearly the whole population cut off.

After this conquest, some of the tribes sought repose. Those of Reuben and Gad, addicted to a

pastoral life, and rich in flocks and herds, found the region on the east side of the Jordan well suited to their purpose. They demanded, therefore, their portion of the land in that quarter; Moses assented to their request on the condition that their warriors, leaving their women and children behind, should cross the river and assist their brethren in the conquest of the western country. Accordingly the region on the east of Jordan was assigned to Reuben, Gad, and the half tribe of Manassch. But before Palestine could come into the possession of the Israelites, their great lawgiver must yield up his spirit to his Maker. He had, in one instance, sinned from want of confidence in the divine aid, and the penalty affixed to his offence was exclusion from the promised land, though he was graciously indulged in a sight of it. The concluding scene of his life, as given in the Bible, is suited to his lofty character. After this single-minded and self-denying sage had poured out his pious and patriotic emotions in a song of great beauty and sublimity, the Lord spake to him, saying, —

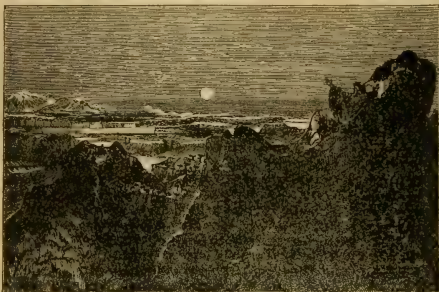
"Get thee up into this mountain Abarim, unto Mount Nebo, which is in the land of Moab, that is over against Jericho; and behold the land of Canaan which I give unto the children of Israel for a possession: and die in the mount whither thou goest up, and be gathered unto thy people; as Aaron thy brother died in Mount Hor, and was gathered unto his people."

"And Moses went up from the plains of Moab unto the mountain of Nebo, to the top of Pisgah, that is over against Jericho: and the Lord showed him all the land of Gilead, unto Dan, and all Naphtali, and the land of Ephraim, and Manasseh, and all the land of Judah, unto the utmost sea, and the south, and the plain of the valley of Jericho, the city of palm-trees, unto Zoar. And the Lord said unto him, This is the land which I swear unto Abraham, unto Isaac, and unto Jacob, saying, I will give it unto thy seed: I have caused thee to see it with thine eyes, but thou shalt not go over thither."

"So Moses the servant of the Lord died there in the land of Moab, according to the word of the Lord. And he buried him in a valley in the land of Moab, over against Beth-Peor: but no man knoweth of his sepulchre unto this day. And Moses was a hundred and twenty years old when he died: his eye was not

dim, nor his natural force abated. And the children of Israel wept for Moses in the plains of Moab thirty days: so the days of weeping and mourning for Moses were ended. And Joshua the son of Nun was full of the spirit of wisdom; for Moses had laid his hands upon him; and the children of Israel hearkened unto him, and did as the Lord commanded

Moses. And there arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face, in all the signs and the wonders which the Lord sent him to do in the land of Egypt, to Pharaoh, and to all his servants, and to all his land; and in all that mighty hand, and in all the great terror which Moses showed in the sight of all Israel."



Moses on Mount Nebo.

CHAPTER XCI.

The primitive Nations and Tribes in and around Canaan—Ethnographical Position of Canaan—Primitive gigantic Races—Kenites—Kenizzites—Canaanites proper—Hittites—Jebusites—Amorites—Girgashites—Hivites—Amalekites—Moabites—Ammonites—Midianites—Philistines.

It is proper, in order to a clear understanding of the history of the Jews, to give a sketch of the native tribes in and around Canaan. By reference to a map on a previous page, it will be seen that Syria, of which Canaan is a part, is about equidistant from the snowy wastes of the arctic and the burning heats of the torrid zone; from the United States, the focus of Occidental civilization, on the west, and China, the focus of Oriental civilization, on the east. It is as it were an island, having its sea of sand on the east, and of water on the west, of mountains on the north, and of rocks on the south. Or it may be deemed the isthmus connecting Europe, Asia, and Africa. Whether approaching from the Mediterranean, or from the Syrian desert, the traveller first beholds a long line of fleecy clouds upon the horizon; these gradually assume a more determinate shape, till Lebanon is distinctly traced—the most conspicuous mass of the ridge that stretches across the horizon like a wall. The beautiful Lebanon, once forested with cedars, and still full of delicious valleys, is described in Arab poetry as having winter crowning its head, spring mantling its shoulders, autumn nestling in its bosom, while summer lies smiling at its feet.

Of the south part of Syria, called Canaan, the earliest inhabitants known seem to have been a large, powerful, and vigorous race, whose stature quite distinguished them from the Canaanites and Hebrews. Of these we shall give a brief account.

The *Avites*, in the south-west, were partly exterminated and partly driven south by the Philistines, a colony from Crete.

The *Horites*, "Cave-dwellers," or Troglodytes, seem to have been invaded by, and to have mingled with, the Canaanites. They inhabited Mount Seir also, whence they were exterminated by the Edomites.

The *Rephaim* were a very ancient people of East Canaan, tall of stature, divided into several families, and having many cities, which were, in the sequel, destroyed, founded anew, or occupied by the later Canaanites. Connected with them were the *Emims*, or "Terribles," so called by the Moabites, and a wealthy people of high stature, whose territory was afterwards called the *Land of Moab*; the *Zamzumims*, also, as the Ammonites called them, a rich people, and of extraordinary stature. Their territory was called the *Land of the Rephaim*, and, after their extirpation, the *Land of the Ammonites*. A plain and valley contiguous to Jerusalem, on the south-west, bore the name of these "giants." The *Rephaim* of the kingdom of Bashan, called the *Land of the Rephaim*, probably the only remnants of this people, were exterminated by Moses.

The *Anakin*, that is, "Giants," were a mountain race very formidable to the Israelites. Like the *Rephaim*, they were divided into several families, as the *Nephilim*, about Hebron, of whom were, probably, *Arba*, *Ahiman*, *Sheshai*, and *Talmi*; the *Anakim* of the mountains, not only of Hebron, but of *Debir*, *Anab*, and most of the mountains of Judah and Israel, both in the north and south of Canaan: these were all destroyed by Joshua. The *Anakims* of Gaza, and *Ashdod*, and *Gath*, were alone left. Of the last named was *Goliath*.

The *Kenites* dwelt in the land in Abraham's time, and seem to have been driven southward by the Canaanites, and to have settled among the Midianites, as *Hobab* is said to have been their father. In the time of Moses, they resided in the mountains, near

Moab and Amalek. Saul, when about to invade Amalek, warns the Kenites to depart from among the Amalekites, lest they be destroyed with them.

The *Kenizites* are thought to have dwelt in Edom, because Kenaz is named as a duke of Edom. The Kadmonites, that is, "Easterns," or "Orientals," resided about Mount Hermon, and were probably Hivites. The Perizzites, that is, "Dwellers in the Plain," were between Bethel and Ai, and about Shechem; also in the lot of Ephraim and Manasseh, and in South Judah.

The *Canaanites* were descended from the eleven sons of Canaan, son of Ham. The descendants of five of these sons, named, respectively, Sidon, Arki, Arvadi, Hamathi, and Sini, settled in Syria and Phœnicia; and their history will be given with that of the Syrians and Phœnicians.

The descendants of the other six sons of Canaan, namely, of Heth, Jebusi, Amori, Gergashi, Zemari, and Hivi, settled in Canaan Proper. We shall now proceed to give an account of these Canaanites proper, in their order; first premising that they are sometimes spoken of as a subdivision, part of whom dwelt on the sea-coast, and part by the River Jordan, and so are called, in Joshua, eastern and western.

The children of Heth, or *Hittites*, dwelt among the Amorites, in the mountains of Judah; they possessed Hebron in Abraham's time, and he bought of them the cave of Machpelah, which was made the family tomb of the patriarchs. It is still shown beneath the mosque of Abraham, at Hebron. As Esau married two Hittites, while his father resided at Beersheba, they are thought also to have resided in that neighborhood; but on the entrance of the Israelites into Canaan, they seem to have removed northward. Sculptures on the Egyptian monuments show that, in patriarchal times, they were waging a continual war with the Egyptians. In Judges the country around Bethel is called the *Land of the Hittites*. Uriah, the Hittite, was one of David's officers; Solomon was the first to render them tributary and we find Hittites in his harem. Before this, they must have continued to maintain themselves in the land, as we read of Hittite kings in both the first and second book of Kings. The last we hear of them is, on the return of the Jews from the Babylonish captivity, when they are mentioned as one of the heathen tribes from which the Jews unlawfully took wives.

The *Jebusites* dwelt in the city and mountains of Jerusalem, and were neither exterminated nor driven out by the Benjamites. After David took the place, they seem also to have still dwelt there under his laws, for he bought the temple area, on Mount Moriah, of a Jebusite. These people often warred with Egypt, as appears on the ancient monuments.

The *Amorites* are found in Abraham's time, about Engedi, a fertile spot, with a tropical climate, lying on the western coast of the Dead Sea, improved afterwards by Solomon for a botanic garden. Spreading thence over the mountainous country which forms the south part of Canaan, they gave their name to it. Jacob speaks of a piece of ground he got from them, by force of arms, as far north as Shechem.

In the fifteenth chapter of Genesis, the name is used for Canaanites in general; and in Joshua, it is applied to the mountaineers of the regions above noted. In Judges, they are said to have obliged the Danites, in the north, to remain in the mountains; while in the middle of the land, they established themselves in Ajalon, and had the hill Akkrabbim—a bluff which

halves the valley from the Sea of Galilee to the Gulf of Akaba—for their southern boundary. Before the time of Moses, they had founded two kingdoms, Bashan on the north, and another south to the Arnon, driving out the Ammonites and Moabites from between that river and the Jabbok. This latter territory Israel took from the Amorite king Sihon.

The *Gergeshites* dwelt between the Canaanites and Jebusites; and a region east of the Sea of Galilee is called the *Land of the Gergesenes*. It is the only tribe we miss in the subsequent history, except the Zemarites, who are mentioned but once, namely, in Gen. x.; though a city, Zemaraim, is noticed in Joshua.

The *Hivites* were in the northern part of the land, at the foot of Anti-Lebanon, or Hermon, in the land of Mizpeh. Some yet remained in Lebanon, between Baal Hermon and the boundary of Hamath, for their cities are named in David's time; and the remnant of Hivites, as well as Amorites, Hittites, Perizzites, and Jebusites, were taxed for bond service by Solomon. The Gibeonites and Shechemites were of this race. As the Kadmonites were probably of this race, and as the word *Hivite* is said to mean "serpent," we are reminded of Cadmus and his dragon brood, who carried the alphabet from Syria to Greece; and some suppose he migrated thither when the Danites conquered the region at the foot of Hermon.

A brief account of the Amalekites, Moabites, Ammonites, and Philistines, not generally reckoned as Canaanites, will close the catalogue of tribes in and around Palestine. The history of the important nation of the Edomites, or Nabatheans, is treated at large in another part of this work.

The Arabian poets suppose Arabia to have been the original country of the Canaanites, under the name of Amalekites, who anciently held the country around Mecca, descendants of Ham's son Amalek. Amalek is called, in Numbers xxiv. 20, the oldest of the nations, whose king was the most powerful known to Balaam; though some think the phrase "first of the nations" means the nation that first fought against Israel. Chedorlaomer warred against the Amalekites in Abraham's time. According to the above mentioned poetical authority, some emigrated from Arabia to North Canaan and built Zidon, their most ancient capital, whence Herodotus says the Phœnicians, whose native name was *Canaan*, that is, "merchant," originally dwelt on the Red Sea, whence they migrated to the Mediterranean; and that others took possession of the interior of Canaan.

The *Amalekites*, however, are generally thought to have sprung from Esau's grandson, a duke of Edom; there seems, however, to have been a mutual aversion between the Edomites, or Gebalites, and the Amalekites. They occupied from South Canaan to the very angle of the Sinaitic peninsula. They attacked the rear of the Israelites, on their march from Rephidim to Horeb, and inflicted some loss upon them, but, after a hard fought battle, were put to flight. At Hormah, they, in conjunction with the Canaanites, repulsed the Israelites from the southern slope of Judea. They also allied themselves with Egion, king of Moab, and the Ammonites; and afterwards with the Midianites, under Zeba and Zalmunna, to root out the Israelites, but, by a stratagem of Gideon, were made to destroy each other. We do not hear of them again till the time of Saul.

The sentence of extermination pronounced against them by Joshua, when their deadly hostility to Israel

first manifested itself, was partially executed by Saul, more completely by David, and consummated by the Simeonites in the reign of Hezekiah. And in this connection, we may remark that it must have been of importance to rid the southern frontier of a race of inveterate enemies, who seem to have been the counterpart of the incorrigible Bedouins that infest that region at the present day.

Saul, therefore, invaded them with an army of two hundred and ten thousand men, and all were massacred, that could be taken—men, women, and even infants. Their king, Agag, was a very graceful person, of noble bearing and address, and on that account we are told that his life was spared. But Samuel barbarously hewed him in pieces, publicly. The few who escaped again took possession of their devastated country, as we find them spoken of as associates of the people of Geshur and Gezer, when David threw himself on the protection of King Achish. David inflicted severe sufferings upon them; and the Amalekites, collecting together to revenge themselves, went to Ziklag, David's abode, which he had left defenceless, took it, and destroyed it by fire, sparing, however, the inhabitants. Among their captives were two of David's wives. Hastening away with their captives, the Amalekites encamp where there are water and shade; their position is betrayed to David by an Egyptian whom they left behind; meantime, careless of surprise, they give themselves up to repose and amusement.

Towards the close of the day, David, from a neighboring height, descries them thus unprepared, and, waiting till the hour of soundest sleep, attacks them just before daybreak, and commences a furious slaughter, which lasted till sunset: not a soul of them escapes, except four hundred young men, who, mounting, on swift dromedaries flee into the depths of the desert.

Lot's posterity, the *Moabites* and *Ammonites*, rooting out the gigantic Emims, spread themselves to the eastward of the Dead Sea, which still bears, among the Arabs, the name of Lot's Sea. Thus the Ammonites occupied from the Arnon to the Jabbok, at one time, and the Moabites both sides of the Arnon. The country of the Moabites—about forty miles square—was bounded south by the brook Zered, Midian, and Edom, east by the Arabian desert, north by the Ammonites, and west by the Dead Sea and Jordan. It is chiefly mountainous, having valleys of good pasturage.

The Israelites were forbidden to disturb them in their possessions, notwithstanding great provocations. The Amorites, however, having taken most of the land of the Ammonites, and also all of Moab adjoining as far as the Arnon, the Israelites scrupled not to keep thus much of Moab, after they had rescued it from the Amorites, for centuries, until it was recovered by the Moabites when they overran the territories inhabited by Reuben and Gad, on the decline of the kingdom of the ten tribes.

When the Israelites, under Moses, had subdued Sihon, they pitched their camp in that part of their new acquisitions called the *plains of Moab*, because they had lately belonged to the Moabites. The king of Moab, dismayed at their presence, and unable to resist them, assembled the most eminent men of his nation, and also the sheikhs of the Midianites, a part of which nation dwelt in Moab; and, on consultation with them, it was deemed best to send for Balaam, a famous exorcist, to curse Israel. Balaam, after two several messages, and liberal promise of reward,

undertook to curse them, but could not; he, however, gave advice as sagacious as it was wicked, and infinitely worse than any verbal curse.

He told his employers that the Israelites would prosper, as long as they did what was pleasing to God, and that the only way to injure them was to make them disobedient and idolatrous. He therefore recommends, as most proper to effect his purpose, that they should be allured to heathenism, by the charms of Moabitish and Midianitish women. The advice was followed, even the chief men among the people not hesitating to send their very daughters on this infamous errand. The flagitious scheme succeeded but too well; the enamored Israelites found the blandishments of the beautiful idolatresses more formidable than the weapons of their men; they could not withstand their allurements to participate in the irreligious worship! Dissensions broke out in consequence—their debaucheries infected them with a deadly plague, which carried off twenty-four thousand, besides those whom Moses caused to be put to death. Thus was the ruinous treason punished—a dreadful lustration, before entering the promised land.

The next circumstance recorded of the Moabites, except what is indicated in the Egyptian sculptures, is, that they were the instruments of the second oppression of the Israelites after their settlement in Canaan. At the death of Othniel, his people, being without a leader, and probably, by the returning of many to idolatry, being divided among themselves, and thus weakened, were very successfully attacked by the confederated Moabites, Ammonites, and Amalekites, who seized on the eastern part of the country, and particularly on Jericho. They put garrisons into the cities to keep the people in subjection, obliged them to pay tribute, and treated them in a very tyrannical manner for a period of no less than eighteen years. From this oppression they were freed by the dagger of an assassin, which deprived them of their king, and the slaughter of ten thousand of their picked men.

"In the time of Saul, we find that monarch warred against them with success, and the enmity which consequently existed between the Moabites and Saul probably induced David, when persecuted by that prince, to ask protection for his parents of the king of Moab, until his affairs should take a better turn. This request was readily granted, and the Moabites treated his parents with great hospitality, while David was concealed in the cave of Adullam. But when David had mounted the throne, this people entered into a confederacy with several of the neighboring nations against him, whereupon he declared war; and having obtained a signal victory over them, he, with usual royal ingratitude, put two thirds of them to the sword, and compelled the remainder to become his vassals, and to pay him tribute.

"The Moabites continued from this time to be subject to David and Solomon, till the revolt of the ten tribes, when they appear to have been tributaries to the king of Israel; but they nevertheless had, all along, nominal kings of their own, who, in reality, were nothing more than viceroys. Mesha, king of the Moabites, rebelled against Ahaziah, whose short reign did not permit any attempt to subdue the Moabites. But his brother and successor, Jehoram, assisted by Jehoshaphat, king of Judah, and the king of Edom, his tributary, made an expedition for that purpose, and took a march of seven days over the

desert of Edom, in order to surprise the enemy. In the ensuing battle, the Moabites were defeated, and their cities demolished, except Kir-hareseth, in which the king of Moab shut himself up.

"But, being besieged and closely pressed, Mesha made a sally with seven hundred choice men, endeavoring to escape by breaking through the quarters of the Edomites, who were the weakest. Failing in this attempt, in the height of despair, he took his eldest son,—or, as some will have it, and with more probability, the son of the king of Edom, whom he had taken in the sally,—and offered him for a burnt sacrifice upon the wall. This inhuman act, it is said, raised such commiseration, and perhaps horror, among his enemies, that they immediately abandoned the siege and returned home."

The Moabites soon attempted to revenge their losses on Jehoshaphat, by whom Jehoram had been enabled to inflict such injuries on them. They therefore strengthened themselves by an alliance with the Ammonites, and Edomites, and some other neighboring nations: thus collecting a vast army, they secretly entered Judea, probably along the south shore of the Dead Sea, and encamped at Engedi. Here, falling into their own ambushments, through mistake, and struck with panic, they destroyed each other, until none were left. They probably suffered from Uzziah, Jotham, and Salmanezzer, the evils threatened them by Isaiah and Amos, the prophets. Under Nebuchadnezzar, they doubtless partook the fate of the other people of Syria. Josephus says they were a populous nation in his time; but in the third century of the Christian era, they lost their name and became included under the general designation of Arabians.

The Ammonites, descendants of Lot, destroyed the gigantic Zamzummis, and occupied their place, which fell into the possession of Moses, who divided it to Gad and Reuben. It is described with enthusiasm by travellers, as a charming country of hills, groves, valleys, and streams, presenting lovely images of pastoral beauty, and the Arab proverb extols it as incomparable.

Ammon joined Moab under Eglon, in oppressing Israel, as already noticed. About two hundred years later, we find them as principals in a war against the Israelites, under an unknown leader. This prince attempted also to recover the ancient country of the Ammonites, which had passed through the hands of the Amorites to Israel. He invaded this land, and held it in subjection many years. Encouraged by success, he crossed the Jordan, and insulted and pillaged Judah, Benjamin, and Ephraim; returning, he aimed to make a complete conquest of the whole country; at the same time,—whether with or without concert is not known,—the Philistines invaded it from the south-west. Jephthah, then judge, tried to reason with him, but in vain: he then attacked him, near Aroer, and defeated him with great slaughter, putting an end to the Ammonitish tyranny.

The next of the kings of the Ammonites, that we read of, is Nahash, who lived in Saul's time. He revived the old claim, and in the beginning fought with great success. At last, he besieged Jabesh-Gilead, and it was just at the point of falling into his hands on the most barbarous conditions,—namely, that the inhabitants should each lose an eye,—when Saul assailed his camp at three several points. Taken by surprise, the Ammonites were thrown instantly into

such confusion that they made very little resistance to the Israelites, who continued to kill them till the heat of the day, when they were so completely routed and dispersed that no two of them could be seen together.

About sixty years after, on David's sending a congratulatory message to their king, Hanun, they treated his messengers with the most shameful indignity. This brought on a war: Hanun cast about for allies, and got together a vast host of Syrians, Moabites, and Ammonites. Joab, David's lieutenant, was intrusted with the invading army. The Ammonites and their auxiliaries form in two bodies; Joab divides his army into two: with one he attacks the allies, and with the other the Ammonites, and routs both. Next year, the Syrians, mortified at their defeat, again ally themselves with Ammon, but are defeated by David in person. Joab lays siege to Rabbah, their capital, and David takes it by storm, and wreaks terrible vengeance.

About one hundred and forty-two years after, they allied themselves again with Moab, and invaded Judah; but the allied armies quarrelled, and destroyed each other: they were long in recovering from this dreadful blow. Uzziah defeated them and rendered them tributary, but they rebelled against his son Jotham. Again defeated, they were compelled to pay one hundred talents of silver, ten thousand measures of wheat, and as many of barley,—that is, one hundred and sixty thousand bushels;—and all this tribute for three successive years. When Reuben and Gad were carried captive, the Ammonites occupied their empty cities.*

In Zedekiah's attempt to throw off the yoke of Nebuchadnezzar, Baalis, the last king of Ammon,

* The Orientals are in many respects so unchangeable, especially the nomadic tribes, that a description of the looks, dress, customs, dwellings, &c., of the present inhabitants of the country immediately east of the Sea of Galilee, the Jordan, and the Dead Sea, gives us a quite probable picture of the appearance, conveniences, habits, and costume, of the Ammonites, Moabites, Midianites, Reubenites, and Gadites, occupying the same territory,—although they lived thousands of years ago.

The gown is of coarse white cotton; the head cloth is tied with a rope of camel's hair. Over the shoulder they wear the abba, a long, narrow, carpet blanket, called *poncho* by the Mexicans, with a longitudinal slit in the middle, to thrust the head through. The breast and feet are naked. The Bedouins are generally of short stature, with thin visage, scanty beard, and brilliant black eyes; while the Fellahs—resident cultivators—are taller and stouter, with a strong beard, and a less piercing look: to the age of sixteen, however, both look alike.

Among the Fellahs, the richest lives like the poorest, and displays his superior wealth only on the arrival of strangers. The ancient buildings afford spacious and convenient dwellings to many of the modern inhabitants, and those who occupy them may have three or four rooms for each family; but in newly built villages, the whole family, with all its household furniture, cooking utensils, and provision chests, is commonly huddled together in one apartment. Here, also, they keep their wheat and barley in reservoirs formed of clay, five feet high and two feet in diameter.

The chief articles of furniture are, a hand mill, which is used in summer, when there is no water in the watercourses to drive the mills; some copper kettles, and a few mats; in the richer houses, we meet with some coarse woollen stuffs, called *lebaet*, used for carpets, and in winter for horse-cloths: real carpets or mattresses are seldom seen, except on the arrival of strangers of consequence. In the middle of the room is a fireplace to boil coffee. Their goats' hair sacks, and camp and camel equipments, are the same as those of the Bedouins. Each family has a large earthen jar, which is filled every morning, by the females, from the spring, with water for the day's consumption.

seems to have joined him; but when Jerusalem was destroyed, the Ammonites exulted over its ruin. This Baalis advised Ishmael to assassinate Gedaliah, appointed by the king of Babylon to govern the poor remnant of Jews. Ishmael did so, and Baalis, having harbored him, was punished by a Babylonian general, who wasted Ammon with fire and sword, and destroyed its famous capital, Rabbah, carrying Baalis and his chief subjects into exile.

A long time after, we find them united with the Arabians, Moabites, and Samaritans, in attempting to prevent the rebuilding of Jerusalem. Probably Cyrus had restored them, as we find them, even previous to this, subject, now to Egypt, now to Syria. Urged by ancient and implacable hatred, they also harassed the Jews when they were exposed to Antiochus Epiphanes. Under the leadership of Timotheus, their governor, they fought with Judas Maccabeus, who at last burnt their city, massacred its inhabitants, and extinguished them as a nation. Yet, in the second century of our era, we find them mentioned as a numerous people; but soon after, their name is merged in the general appellation of *Arabs*.

As to the *Midianites*, there is great uncertainty in the boundaries of their domain: we know that they dwelt east and south of Edom. Moses found them about Sinai, and one of their chief cities, called *Midian*, or *Madian*, was in the north, towards Rabbath Moab, and another, of the same name, in the south, by the Red Sea, on the eastern shore of the neck of the Gulf of Akaba. They are thought to have sprung from Abraham's fourth son; we find them early confounded with the Ishmaelites, later with the Kedarenes and Nabatheans; and, in the time of Moses, the Midianites and Moabites appear to have been almost one people, alike in religion and interests. This numerous people are early known as rovers, divided into two classes — the shepherds and the merchants. The latter, as early as the time of Joseph, were engaged in the trade from Gilead to Egypt. The shepherds lived in tents, and had their cattle by them, even in war. The merchants, carriers at different epochs of the trade between the Mediterranean and India, Assyria and Egypt, moved in caravans. They left the care of their cattle to women: hence Jethro's daughters are met tending the flocks of their father. Here we find the magnanimous Moses acting again in character, as a vindicator of the oppressed, though suffering exile for his late act of patriotism and philanthropy.

This Jethro, — *khohen*, that is, "prince-priest," — a Kenite, lived in the city of Midian. "It happened that, one day, his daughters, who were seven in number, were insulted by certain shepherds. Moses, who had, a short time before, taken up his abode in the city, perceived the outrage of the shepherds, who drove the maidens and their cattle from the water they had just drawn; and, hastening to their aid, he assisted them so valiantly that they were enabled to accomplish their purpose.

"When the maidens arrived at home, their father wondered to see them return sooner than usual; but, on inquiry, they told him of the insult they had received at the well, and how an Egyptian had protected and assisted them. Jethro instantly inquired where the chivalrous stranger was, and, blaming his daughters for being so impolite as not to bring him home with them, instantly sent them to invite their protector

to come and refresh himself. They obeyed, — and, we may be allowed to surmise, without any objection, — and brought Moses to their father, who was so well pleased with the stranger, that he retained him in his family, committed to him the care of his flocks, and, in the course of time, gave to him in marriage his daughter, Zipporah." Thus, like a modern hero of romance, he becomes the lover and husband of her whom he had protected.

*After this domestic picture of pastoral life, which reminds us that Arabia is the native land of chivalry, as well as of freebooting and trading, we miss the Midianites from history for half a century. They appear to have grown rich by trade, as we read of their jewels of gold, chains, bracelets, rings, earrings, tablets, or scent boxes, the purple raiment of their priest-kings, and the gold chains and twisted collars around the necks of their camels. The art of writing was early familiar to them. Traces of the worship of the crescent planet Venus, or the crescent moon, are met with among them — a kind of connecting link between the early Babylonian and Canaanite idolatries, and adopted for the symbol of Islamism. The Midianites of the south seem to have had a purer theology.

The Midianites had not reason to exult over the success of the nefarious stratagem advised by Balaam, and in which they had heartily coöperated with the Moabites — for Moses sent twelve thousand men against them, under command of Phinehas. They fortified their castles and collected their forces to resist, but in vain; they were defeated, and every man of them put to the sword, including Balaam, and all their towns and castles were burnt. Every person was destroyed, except thirty-two thousand virgins, who were made prisoners. The country was laid waste, and the cattle driven off, to the number of six hundred and seventy-five thousand sheep, seventy-two thousand beeves, and sixty-one thousand asses; and the spoil of gold, silver, iron, and other metals, was immense.

A century and a half later, Zeba and Zalmunna, at the head of an army of Midianites, Amalekites, and Arabians, were defeated by the stratagem of Gideon, with the trumpets and lamps; and, as frequently happens in the heterogeneous and undisciplined armies of the East, the nocturnal panic was extremely destructive, as they were of different language, and in darkness. One hundred and twenty thousand men are said to have fallen in this and a subsequent slaughter, besides those slain at the rock Oreb, so that it was called *doomsday* of Midian. Many ages afterwards, the tribe is noticed for its industry and wealth, and the magnificence of its tents; but in course of time, its distinctive name was merged in that of the Arabs.

We close this brief notice of these petty nations, who have long since passed away from the domain of history, with the annals of one of the most vigorous, most highly civilized, and most respectable of them all, — the *Philistines*, inferior in attainments only to the Phœnicians and Egyptians. The Explanatory Bible Atlas gives the following summary of their annals: —

"The Philistines were *Misraimites*,* through the

* According to Hindoo tradition, a powerful tribe, called the *Pali-Puhas*, migrated from India, took possession of Arabia, as well as the coast on the west of the Red Sea, and extended themselves to the shores of the Mediterranean. Some think these were the ancestors of the Philistines, and find

Castulhim, and coming from Caphtor, that is, the Nile Delta, or Crete, they drove out the Avites, settling upon the southern half of that fertile plain,* alternately rolling or level, which is bounded north by the ridge of Carmel, south by the desert, west by the Mediterranean, and east by the mountains of Judah. This energetic race was under five lordships, each with its head city, namely, Gaza, Askelon, Ashdod, Gath, and Ekron. They were not, indeed, destined to extermination; but Joshua attacked them, though, till David's time, they had their kings, and some of these oppressed Israel, at one time or another, for many years.

"David subdued them, as did Jehoram, son of Jehoshaphat, on their revolt, and Uzziah; yet, in the reign of Abaz, they annoyed Judah: his son, however, subdued them, though they afterwards freed themselves entirely, and became very mischievous. They were partially conquered by Esarhaddon and Psammeticus, and perhaps Nebuchadnezzar; afterwards by the Persians, and by Alexander, who destroyed Gaza. After this, they fell under the Asmonean government, which is the last we hear of them in history."

Two of the towns of the Philistines sustained famous sieges. Ashdod, afterwards called Azotus, withstood the whole force of Egypt, under Psammeticus, for the space of twenty-nine years. This is the longest siege recorded in history; but it may have been interrupted and resumed during the period—of which interruptions, however, the historian takes no notice.

The Egyptians having some time before wrested it from the Philistines, had made it, by strong fortifications, their best bulwark on that side; still Sennacherib, king of Assyria, had become master of it, through Tartan, his general; and the new occupants must have defended it with vigor and perseverance. Their country having become the theatre of war between these two mighty nations, we may well infer that the Philistines were for a long period subjected to many vexations, and lost their independence.

From this time they became tributary to the great empires that succeeded each other; and we know that in the beginning of this servitude they were badly treated by the Egyptians, who, in order to form a barrier against the Assyrians, took Gaza from them. Alexander found a king at Gaza, named Betis, who was subject to the Persians; and as the Philistines

are not further named as a nation, except in subjection to the Asmonean government, as before noted, we may well suppose that, with many other small tribes, they were swallowed up by the great conquering nations who successively overran these regions. Alexander was so enraged at the protracted defence of Gaza, that he tied its defender, Betis, to the back of his chariot, and dragged him round the walls, in miserable imitation of the truculent exploit of Achilles, who thus dragged the brave Hector round the walls of Troy.

From the pictures upon the contemporary monuments of Egypt, we learn that the personal appearance of the Philistines differed but little from that of the Egyptians. Like them, they were tall, and well proportioned, with regular features, but of a somewhat lighter complexion. They shaved both beard and whiskers, and differed very conspicuously, both in arms and equipments, from all other nations east of Egypt.

They wore a head-dress, or helmet, of a peculiar form; and their corselet was quilted with leather, or plates of metal, reaching only to the chest, and supported by shoulder straps, leaving the shoulder and the arm at full liberty. At the waist, it was confined by a girdle, from which depended a skirt, quilted like the corselet, that hung down nearly to the knee. The shield was large and circular, exactly resembling that afterwards used by the Greeks. Their weapons were the javelin or spear for a distant fight, and the poniard and long sword for close combat. They used war chariots of a form closely resembling those of the Egyptians, and carts and wagons of various forms, drawn by two or four oxen.

Their ships of war were sailing vessels, and not galleys, like most of those belonging to the Egyptians. The rigging was a simple mast, with a watch-box at the top of it, which supported one large sail. The form of the vessel approached as nearly as possible to that of a water bird, and the figure head was that of a duck or goose.

CHAPTER XCII.

1452 to 1426 B. C.

Invasion and Partition of Canaan.

support for their opinion in the fact of the early civilization of Crete, and that *Pali-sthan* is *shepherd-country*, in Sanscrit, the ancient language of India.

* Professor Robinson says of this plain, covered with ruins, showing its ancient populousness, "the soil of all the plain through which we passed, from Hebron to Gaza, is good; as is proved by the abundant crops of grain we saw upon it. The whole of this vast level tract is the property of government, and not of the inhabitants. Whoever will may cultivate it, and may plough in any place not already preoccupied. But for every two yoke of oxen thus employed in tillage, he must pay to the government about thirty-five bushels of wheat, and forty bushels of barley. The peasants, when rich enough to own oxen, plough and sow on their own account; but they frequently are the partners of merchants and others in the cities. The merchant furnishes the oxen, and the Fellah does the work; while the expenses and income are divided equally between them." We see, therefore, why the beautiful plains of Palestine and Syria are so much worse cultivated than the inferior soil upon the steeps of Lebanon: the latter is held in fee simple by its cultivators. In the season of verdure, the plain presents a scene of surpassing beauty and loveliness.

We now return to our narrative. Joshua, the successor of Moses, to whom was assigned the office of conducting the Israelites into Palestine, has already been introduced to the notice of the reader. As the native inhabitants, on account of their crimes, were doomed to extirpation, their place was to be occupied, as fast as they were subdued, by their conquerors. The first military operation of Joshua was to send spies to obtain intelligence, and to survey the fortifications of Jericho, the most powerful city near the place where it was proposed to cross the Jordan. This object was effectually accomplished, and the spies returned in safety, though they had been imminently exposed to detection in prosecuting their enterprise. They owed their safety to the kindness of a woman named *Rahab*, who kept a caravanserai, and who secreted them in her house, so as to elude pursuit. The entrance into the promised land was effected with suitable solemnity. The ark moved forward to

the bank of the river, and the whole army followed, at the distance of more than three quarters of a mile. The Jordan was now at its height, it being the season of the flood; but no sooner had the priests, bearing the ark, entered the stream, than the descending waters were arrested, the channel became dry, and the whole body passed in safety to the western bank. At Gilgal, they observed the fortieth passover since its first institution in Egypt. As a commemoration of their wonderful passage, a rude monument was set up, formed of twelve stones from the bed of the river. All who had not undergone circumcision were initiated, by that rite, into the national fraternity—an ordinance which had been omitted while they were in the desert.

At the time of the Jewish invasion, Palestine was governed by a multitude of petty kings, who seemed to be, in a great measure, independent of one another. They lived in their walled cities, and, with their subjects, passed their time in sensuality, in idolatrous observances, and doubtless in collisions one with another. The Canaanites are supposed, upon the increase of their families, to have possessed themselves of the Arabian side of Egypt, and there to have erected a kingdom coeval with that of Misraim; but the beginning of their history is extremely dubious. The general denomination of Canaanites included seven nations, as described in the preceding chapter.

On the approach of the Israelites, they at first entered into no league to oppose the common enemy; each kingdom or city was left to make the best defence in its power. Jericho was first attacked by the invaders. It fell in a manner which attested a supernatural agency. The ark having been carried around it for six successive days, on the seventh, as this mysterious circuit was repeated, the walls of the city were thrown down, at the sound of the priests' trumpet, and the united shout of the army. The inhabitants were all put to the sword, except Rahab, who had sheltered the spies, and her family. The capture and destruction of Ai soon followed this event. At this juncture, the kings of Canaan combined against the invaders, with the exception of the Gibeonites, who craftily contrived to save their own lives by making a league with Joshua. The treaty was held sacred, the lives of the Gibeonites were spared; but they were at length deputed to the servile offices of the house of God.

The league which was formed included the southern princes of the Amoritic race, five in number, headed by Adonibezek, king of Jerusalem. When they heard that Gibeon had fallen off, they at once attacked it; but, through the assistance of Joshua, the place was saved, and the enemy, moreover, signally discomfited, while a tremendous hail-storm increased the panic and destruction of their flight. After this victory, the conquest of the country was rapid and easy. The five kings had fled for refuge to a cave, from which they were taken and put to death. City after city fell—tribe after tribe was exterminated. The Jewish commander returned to Gilgal, having completed the subjugation of the south as far as Gaza, with the exception of some of the strong fortresses. But the north, in its turn, was to come under the rule of a foreign sovereignty, to be established in their flourishing cities and towns. The chieftains of this part of Palestine organized a powerful confederacy against Israel; but Joshua fell suddenly upon them, and vanquished them in a single battle. The cavalry and chariots, in

which their strength lay, were soon rendered useless by the hands of the conqueror.

The war lasted about seven years, the latter portion of which was consumed in the reduction of the cities. During this period, the seven nations—the Canaanites, properly so called, the Amorites, the Hittites, the Hivites, the Gergashites, the Perizzites, and the Jebusites—were entirely subdued, though not extirpated. Thirty-one kings had fallen under the sword. Wearied with war, the Israelites at length suspended that work of death which they were commanded to undertake, almost in the midst of their career. Too many of the dangerous, seductive Canaanites were left in the land, as the people found to their grief and disappointment, in their subsequent history. On every occasion that offered, the natives were ready to wreak their vengeance on the conquerors, and they were perpetually engaged in alluring the chosen race to their own impure and idolatrous rites. The two great concerns to which the attention of the Israelites was called, after the conquest, were, first, the solemn recognition of the Lord as king, and swearing allegiance to the constitution, on Mounts Ebal and Gerizim, according to the last instructions of Moses; and next, the survey and partition of the land, with the location of the several tribes.

In tracing the separate portions into which the country was divided, so as to accommodate each of the twelve tribes, we may begin with the trans-Jordanic possessions. Of these, the River Arnon, which separated the land of the Hebrews from that of Moab, was the southern boundary. Here the tribe of Reuben received their allotment—the northern bank of the Arnon up to Aroer. It embraced a large portion of the valley of the Jordan, and had, for its principal cities, Heshbon, Eleale, and Sibmah, celebrated for their vines. To this day, the superiority of the pasturage of this district renders it an object of fierce contest among the Arabs.

The tribe of Gad was placed to the north of the Reubenites. Their land was on both sides of the Jabbok,—the modern Zurka,—but how far south it is difficult to determine. It contained all the east side of the valley of the Jordan, up to the point of the Sea of Genesareth, and the southern part of the mountain range called *Gilead*. It abounds in the most romantic scenery, and Gilead was celebrated for its goats and for its flocks generally.

The half tribe of Manasseh was settled north of Gad. It occupied the eastern shore of the Lake of Genesareth, the whole of Bashan, famous for its cattle, and probably some part of the cultivated lands of the ancient Auranitis, now El Ledjah.

Passing into Canaan proper, we find part of the tribe of Dan stationed on the most northern point, at the foot of Lebanon and Hermon, and near the source of the Jordan. This portion of the tribe, finding themselves straitened in their quarters in South Canaan, removed, and took the town of Laish, which assumed the name of their tribe.

Contiguous to Dan was the tribe of Naphtali, its possessions probably extending up into the valleys of the Anti-Libanus, or Hermon.

The allotment of Asher was a long and narrow slip of land on the sea-coast, from the frontiers of Sidon, all around the Bay of Ptolemais, excepting where it was interrupted by a part of the territory of Zebulun, as far as Carmel. It included the mountain

itself, and part of the adjacent valley. Some of the seaports, however, remained in the power of the old inhabitants.

To Zebulon was assigned a tract of country lying between the Lake of Genesareth and the sea.

The allotments of Issachar, the other half tribe of Manasseh, and Ephraim, included severally, tracts which lay in the same manner, one south of the other, from the Jordan to the Mediterranean. These were all more or less hilly and mountainous regions, though mostly very fertile.

Southward of Ephraim, the sea-coast and the western part of the inland district fell to the lot of Dan.

The possessions of Benjamin were in the plain of Jericho, and in a part of the valley of the Jordan, and the head of the Dead Sea, extending westward to Jebus, afterward Jerusalem.

To Judah belonged the rest of the southern country, as far as the borders of Ephraim, with the exception of a district on the south-west, about Gaza, which was assigned to Simeon. Judah's was a large and rich domain.

Such was the establishment of Israel in their several tribes, each having their own boundaries, and enjoying the peculiar advantages of the district to which they belonged, whether these were pastures or cornlands, or vineyards and olive grounds. During the lifetime of Joshua, scarcely any thing occurred to disturb the harmony of the tribes. The affair of erecting a public altar to God on the east side of the Jordan, which threatened a serious alienation, was speedily compromised and settled, so as to occasion no ultimate disturbance.

Joshua, after having gathered together all the people, exhorted them to obedience, and renewed the oath of allegiance and fealty, died, aged one hundred and ten years, 1426 B. C. He appointed no successor to the supreme authority, and the separate republics, under the control of their own chieftains and other loyal officers, regulated the public affairs. It was an era of general virtue and vigor, and there began to be a taste of true happiness throughout this fair land; but the one great mistake and act of disobedience, in desisting, prematurely, from the war of conquest, tempted them repeatedly to treason, bringing upon them wars, and what was worse, the intolerable evils of servitude.

CHAPTER XCIII.

1426 to 1095 B. C.

The Judges, or the Heroic Age of the Israelites.

AFTER the decease of Joshua and the elders who outlived him, and who remembered the divine interpositions in behalf of the Israelites, there succeeded a generation of men who disregarded the pious customs of their fathers, and mingled with the Canaanites in



I. Asher.
II. Naphtali.
III. Zebulun.

IV. Issachar.
V. Manasseh.
VI. Ephraim.

VII. Benjamin.
VIII. Dan.
IX. Simeon.

X. Judah.
XI. Manasseh,
(beyond Jordan.)

XII. Gad.
XIII. Reuben.

marriages and idolatrous worship. The people generally had deteriorated in respect to their religious character, although there were noble exceptions. It was a time when wild adventures and desperate feats of individual prowess abounded. Personal activity, courage, and craft, were the qualifications which raised the judges to their title and distinction. On this account, the period of the judges may be called the *heroic age* of Hebrew history. These public men were not so much administrators of justice, as gallant insurgents, partisan leaders, captains of a clan. They were a sort of military dictators, raised, on an emergency, to the command of the forces of a tribe or other collection of warriors.* As the several tribes were deficient in union, so there was little national strength; and, surrounded as they were by the old inhabitants, and mingled with them, they were constantly

* The Hebrew heroes may be contrasted with their Homeric and Grecian contemporaries, of classic renown — Samson with Hercules and Theseus; Shamgar with Achilles; Jephthah with Agamemnon; Saul with Hector, &c. &c. Also, the domestic life of the Homeric age, as described by Homer, may be contrasted with the pleasant picture of Hebrew rural life given in the Book of Ruth.

Of this picture, Voltaire says, "These times and manners have nothing in common with our own, whether good or bad; their spirit is not ours, their good sense is not ours. On this very account the five books of Moses, Joshua, and the Judges are a thousand times more instructive than Homer and Herodotus."

liable to attack in their separate domain. A few of the tribes were occasionally aggressive upon the strong places left in the land, as Laish, Jebus, Hebron, Bethel, and others; yet the tribes generally seem to have adopted the dangerous measure of entering into terms with their enemies, and permitting them to reside in the land on the payment of tribute.

Before any judge was actually raised up for the protection or deliverance of the people, there were several transactions which exemplified, in a striking degree, the decline of the national faith and the depravation of manners. It was a period of anarchy and confusion when every man did that which seemed right in his own eyes. Such was the transaction of the Danites in respect to the silver idol of Micah, and especially that which pertained to the outrageous treatment of the Levite's concubine, in the city of Gibeon, which became the cause of a most bloody civil war among the tribes, almost exterminating one of them—that of Benjamin.

The earliest judge and deliverer of the people was *Othniel*, a nephew and son-in-law of Caleb. A Mesopotamian king had extended his conquests as far as the Jordan, on the western side; the defence of the subjected tribes was undertaken by the judge, and at the end of eight years, the Mesopotamian was entirely defeated, and the whole land remained in peace during forty years more. The eastern tribes were then assailed by a confederacy under Eglon, king of the Moabites, as also a part of the territory of Benjamin. The oppression lasted eighteen years, and was thrown off only by a desperate enterprise of Ehud, a Benjamite. Having obtained an audience of Eglon, a man of great obesity, he boldly struck his dagger into the body of the latter, and happily escaped. Flying to the mountainous part of the land of Ephraim, he roused that powerful tribe, and totally defeated the enemy. A long era of peace, said to be eighty years, followed this exploit. The next judge was *Shamgar*, who, with a vigorous arm and formidable weapon, a Syrian ox-goad, slew six hundred Philistines.

The next deliverer was *Deborah*, a high-born woman of the tribe of Ephraim, who, rousing Ephraim, Benjamin, and Manasseh, as well as the northern tribes, attacked the Canaanites in the north, who had oppressed that portion of the people for twenty years. They were completely routed, and their general, Sisera, a man terrible for his valor and conduct, was slain, after having taken refuge in the tent of Jael, a woman of the Kenite tribe. Seizing the opportunity when he was asleep, she drove one of the iron pegs of the tent into his head and killed him. This success issued in securing peace and freedom for forty years. The next occasion for the interference and intrepidity of a judge or leader, was furnished by the oppressions and ravages of the wild hordes of the desert, the Midianites, Amalekites, and other nomadic tribes. The confusion, misery, and want, which were produced by their irruption and settlement over the land, were almost indescribable. To exterminate these enemies of Jehovah and his people, *Gideon*, of the tribe of Manasseh, received a divine commission. A large number of warriors was gathered, consisting of thirty-two thousand men; but only three hundred of them were required for the service to be performed. By a singular stratagem, which conveyed to the enemy the impression of fearful numbers and power, they rushed—in the middle of the night—upon the wild and mingled tribes, who

were thrown into such a panic and confusion, that they turned their arms upon each other. The fugitives were then slain by the rest of Gideon's troops. The war was pursued to the utmost extremity, and ended not until one hundred and twenty thousand of the oppressors perished.

The offer of royal authority was made to the victorious chieftain, but his ambition was satisfied with the deliverance of his country. After the death of Gideon, his illegitimate son, *Abimelech*, a daring and bloody man, aspired to the authority which his father had refused. He succeeded but in part, as his authority seemed to be confined to Sichem and its neighborhood. His shocking cruelty in murdering the seventy sons of his father, in order to reach the goal of his ambition, was recompensed in his own ignominious and miserable death, at the expiration of a few short years. *Tola*, of the tribe of Issachar, and *Jair*, a Gileadite, successively followed as judges; but they were undistinguished. *Jephthah*, an illegitimate son of Gilead, next appears as the champion of Israel, the Philistines having attacked the southern border; and the Ammonites having not merely subdued the tribes beyond Jordan, but crossed it, and engaged the combined forces of Ephraim, Judah, and Benjamin. *Jephthah*, as a noted captain of freebooters, possessed the daring requisite to engage the oppressors of his country. He attacked them, and gained a splendid victory, which was, however, sullied by the rash vow he had made, requiring him to sacrifice his only daughter upon his return home. He avenged himself on the Ephraimites, who had commenced a quarrel with him, by putting forty-two thousand of them to the sword without mercy, at the passage of the Jordan. He enjoyed his dignity for seven years. Following him were several judges, of whom little more than their names is recorded.

Among the enemies of Israel there were none more dangerous and implacable than the Philistines, on the southern borders. They had subdued, apparently, the whole allotment of Simeon, so that, probably, this tribe was scattered for refuge among the rest. Gaza and Askelon were in the power of the conquerors, and their frontier was boldly stretched to that of Dan. To humble so insolent an enemy, the most extraordinary of the Jewish heroes appeared—a man endowed with amazing physical power. *Samson* was the true Hercules of antiquity. His efficiency in crippling the power of the Philistines, consisted rather in feats of personal daring, than in any well conducted plan of defence or of conquest. His life began in a marvel, and ended in the deepest tragedy. His birth and character were made a subject of divine revelation, with instructions as to the manner of his training. As soon as he attained manhood, he entered upon that series of exploits, the story of which has excited the admiration of all time. In several instances, by his personal prowess, he avenged himself on the Philistines for the wrongs he had received at their hands. But the most signal instance of his triumph over them was at his death. By the acts of Delilah, his mistress, shorn of his strength and made a prisoner, deprived of sight, and set to the servile task of grinding at the mill, he was for the time entirely at the mercy of his enemy. It happened, on one occasion, that they wished to make a public exhibition of their distinguished captive, for their diversion, in a sort of rude amphitheatre. He was placed in the area of it, and the roof, which formed the seats, was crowded with spectators. But



Samson pulling down the Temple.

his strength was now returned; the building was supported chiefly by two pillars; these he grasped, and, leaning himself forward, dragged down the entire mass, burying himself and all the Philistines present, in one common ruin. He had passed twenty years as the judge of Israel, and as the terror of his own and his country's enemies.

During the time of Samson, a wiser and more useful head of the state was growing up within the precincts of the tabernacle. This was *Samuel*, destined to be the last, as he proved to be also the most distinguished, of the judges. He was the son of Hannah, one of the wives of Elkanah, a Levite, who resided in a city in Mount Ephraim. He was educated in the service of the high priest Eli, having from the first been consecrated to God by his pious mother. The tabernacle and the ark were at Shiloh, in the territory of Ephraim, and wherever these were was the temporary capital of the state. Hence in Eli was concentrated, for the time being, a civil as well as religious supremacy. But there were defects in him, and especially in his family, which required a change in the office of the priesthood. His sons, Hophni and Phineas, were indeed a burning disgrace to the order. Samuel, however, even in such society, grew up blameless and uncorrupted. Already, in his early youth, he had received divine intimations of his future usefulness, and by the voice of God he was commanded to communicate to the aged Eli the fate which awaited him and his family.

That fate was near at hand: the war between the Philistines and Israelites broke out anew, and a bloody battle took place at Aphek, in the northern part of Judah, in which the Israelites were totally defeated. In this emergency, they sent for the ark of God, and placed it in the centre of their forces, hoping that victory, as of old, would attend the consecrated symbol of the divine presence. Under the circumstances, however, the expedient was unavailing; it was not authorized by the command of the Deity. In the ensuing battle, thirty-two thousand Israelites perished, the guilty sons of Eli were slain, and — the most dreadful calamity of all — the ark of God fell into the hands of the idolaters. The tidings conveyed suddenly to the aged Eli caused his death, as he fell from his seat and

broke his neck. The prospects of the race of Abraham were at this moment dark indeed — in hopeless servitude and forsaken of God. With the ark, not only their glory, but their political existence, had, in their view, departed. With what a glad surprise, then, must they have received the extraordinary intelligence, that, after seven months, the Philistines were sending back the ark of God, with special tokens of reverence. During their retention of it, it had proved a terrible bane and humiliating rebuke to the nation, and they could no longer endure its presence.

Yet twenty years longer the Israelites groaned under the yoke of the Philistines; but Samuel was now grown to manhood, and was established not merely with the authority of a judge, but likewise of a prophet. The high priesthood had passed into the next branch of the family of Eli, and sunk into comparative insignificance before the acknowledged weight of the new leader. Samuel, having labored with success to extirpate the idolatrous practices which had grown up among the people, summoned a general assembly at Mizpeh. The Philistines took alarm, and put their forces in motion to suppress the insurrection. The Israelites were full of terror, but too far engaged to recede; their confidence in the favor of God towards their righteous judge, induced them to risk their safety on the acceptance of his prayers. The event was a victory so complete, caused partly by a tremendous storm, that the Philistines were forced to evacuate the whole country and to accept of equitable terms of peace.

The measures adopted by Samuel were most salutary. He united at least all the southern tribes under his authority; at Bethel, Gilgal, and Mizpeh, he held three annual sessions of justice, while he fixed his residence in his native city of Ramah. But in his old age, innovations upon the ancient practice were introduced, through the venality of his sons, who were installed in the judicial office, and the people became dissatisfied with their republican or theocratic polity. They demanded a monarchical form of government, from the belief of its superior efficiency, both in war and peace. Their avowed objects were, the more certain administration of justice, and the organization of a strong and permanent military. Their demand was complied with, Samuel having first presented to them

a fair statement of the dangers and evils of an Oriental despotism.

It became a matter of great importance, of course, to make the selection. The prophet was divinely instructed on the subject, and when the designated individual was found, he was privately anointed as the future king. He proved to be the son of a Benjamite chieftain, a youth of a singularly tall and striking person, who had come to Ramah in search of a valuable property in asses belonging to his father. After a proper course of religious instruction, at one of the schools of the prophets, to fit him for his high office, the youth, whose name was *Saul*, was designated by lot at a solemn assembly, at Mizpeh, and received as king by the great majority of the people. The young sovereign being soon called into the field to resist the Ammonites, was able to muster an immense army, and totally defeated and dispersed the foe. This was so prosperous a commencement, that Samuel assembled the people at Gilgal, and proceeded to the formal inauguration of the king elect; at the same time rehearsing his own course as judge, and rebuking the people for their innovation on the established constitution, without an express pre-intimation of the divine will.

The period of the judges thus came to a close, with its lofty daring, its spirit of personal adventure, and its eventful changes. It was a period of several centuries, and included a great variety of fortune; but the years of servitude and warfare did not bear a large proportion to the whole. The Israelites, under this form of government, had enjoyed, in all, three centuries of peace: engaged almost entirely in the cultivation of the soil or in the care of their flocks and herds, there doubtless obtained among them a uniform simplicity of manners. This characteristic of a pastoral or agricultural community is seen in the circumstances of those who were called at times to the supreme authority. Gideon was taken from the threshing-floor in order to lead the armies of his country, as Cincinnatus, among the Romans, was summoned from the plough. Saul, even after he was elected king, was found driving his herd. And David, called to the same high station, had from earliest life been familiar with the care of sheep. The rural life of the Israelites in these days is admirably pictured to us, in all its truth and beauty, in the story of Ruth and her kinsman.

CHAPTER XCIV.

1095 to 1015 B. C.

The Monarchy—Reigns of Saul and David.

THE Hebrew monarchy, though limited to a small extent of territory, became, at length, rich and powerful. Its aim, however, was not conquest, but rather the cultivation and development of its internal resources. In this national pursuit they were favored by their fertile soil, salubrious climate, and wise institutions. Saul, as the first king, had a new field in which to try his capacity for government; and his administration must doubtless be pronounced, on the whole, a failure. His temperament, hasty, impetuous, and self-confident, ill fitted him to defer in every thing to the divine guidance, maintain the majesty of the laws, or deal out even-handed justice. Between his nomination to the supreme authority, and his active

administration, some considerable time must have elapsed, as his son Jonathan had now grown up to man's estate—a gallant warrior. His early measures were in general well advised; but in the affair of a war with the Philistines, by assuming the priestly function, he violated the Hebrew constitution, and forfeited the claim to the kingdom as an hereditary possession.

In a war with the Philistines, he had been eminently successful, but for a rash vow of his own,—that the people should not taste food until the close of the day. This abridged his victory, by taking from his men the power of a prolonged pursuit of the enemy, through very exhaustion. On all quarters now his enemies were defeated by his arms; particularly were the Amalekites made to feel the law of a stern reprisal. A war of extermination—such was the divine command—was to be carried on against so cruel, relentless, and unimprovable an enemy. In the conduct of his expedition, Saul again transgressed the divine commandment; he reserved the best part of the spoil under the pretext of offering it in sacrifice, and spared the life of the Amalekite king. His repeated acts of disobedience made it evident that he was unfit to be the ruler of the Lord's chosen people, and this unfitness was now still further manifested in the paroxysms of insanity which came over him from time to time.

A successor to Saul in the kingdom was to be sought in another family, notwithstanding the excellent character of his son Jonathan: such was the divine determination. That successor was *David*—the youngest of the eight sons of Jesse—a youth of great beauty, piety, and courage, who was selected and anointed by Samuel, at Bethlehem. His peaceful, pastoral life was signalized by his intrepidity, once and again; but the public life on which he soon entered was marked by the most extraordinary feats of valor. The first display of the kind was his successful encounter with a gigantic champion, Goliath of Gath, a terrible foe, encased in brazen armor. Him the modest and fearless David slew with a stone from his sling. This bold achievement endeared him to the kindred spirit of Jonathan, and proved the commencement of a romantic friendship scarcely equalled in the annals of the world. On the father, however, it produced a very different effect—a feeling of deadly jealousy, first awakened by the triumphant songs of the maidens of Israel, ascribing to David a higher honor than to their king.

For several years, the jealousy of Saul and his increasing malady brought, both upon David and Jonathan, a degree of distress and perplexity which only their piety and mutual affection could have enabled them to endure. Alternately caressed and persecuted; now a son-in-law of the king, and then deprived of his wife; barely escaping the secret assaults of the moody monarch; sometimes soothing him with music, and anon fleeing from his murderous wrath; driven from home and country; seeking security in the haunts of the wilderness, the fastnesses of the mountains, or the capital of an enemy's land; now fighting battles for his master, and then *with* him, or rather sparing him when in his power,—in all these singular circumstances, David passed a novitiate such as few candidates for royalty ever experienced.

The noble Jonathan, in the mean time, not merely sacrificed his hopes of a kingly succession to his friend, the designated heir of the throne, but exposed his quiet and his life to save David from destruction.

The days of Saul were now speedily to be num-

bered. Though ill supported by his subjects, he determined to risk his crown and kingdom on a great battle with the Philistines. Actuated by superstitious fear, he first consulted the witch of Endor as to the result of the conflict, and learned it with sufficient significance, though he did not see fit to withdraw from the contest. The prediction, like many others, may have contributed to its own fulfilment. On the mountains of Gilboa, the Israelites were defeated, and Jonathan and other sons of Saul were slain. The monarch, in his deep mortification and despair, procured his own death. Profoundly was the catastrophe lamented by the loyal and gifted David, in his elegy on this occasion.

"The beauty of Israel is slain upon thy high places: how are the mighty fallen!

"Tell it not in Gath, publish it not in the streets of Ashkelon; lest the daughters of the Philistines rejoice, lest the daughters of the uncircumcised triumph.

"Ye mountains of Gilboa, let there be no dew, neither let there be rain upon you, nor fields of offerings: for there the shield of the mighty is vilely cast away, the shield of Saul, as though he had not been anointed with oil.

"From the blood of the slain, from the fat of the mighty, the bow of Jonathan turned not back, and the sword of Saul returned not empty.

"Saul and Jonathan were lovely and pleasant in their lives, and in their death they were not divided: they were swifter than eagles, they were stronger than lions.

"Ye daughters of Israel, weep over Saul, who clothed you in scarlet, with other delights; who put on ornaments of gold upon your apparel.

"How are the mighty fallen in the midst of the battle! O Jonathan, thou wast slain in thy high places.

"I am distressed for thee, my brother Jonathan: very pleasant hast thou been unto me: thy love to me was wonderful, passing the love of women.

"How are the mighty fallen, and the weapons of war perished!"

This touching and sublime ode was set to music by David, and, being taught throughout the nation, doubtless had, like the popular ballads of later times, great effect in soothing distempered feelings among all parties,—for who could fail to love and respect the author of such a lament over a ruthless enemy?—who could resist such an appeal to patriotism and every generous emotion?

Having paid a due tribute to loyalty and friendship, David suddenly appeared at Hebron, was welcomed by the tribe of Judah, and immediately raised to the vacant throne, 1055 B. C. Abner, the chief captain in Saul's army, appealed to the jealousy of the northern tribes against Judah, and set up Ishbosheth, Saul's only remaining son, as king. After a civil war of two years, Abner, on some disgust, forsook the cause of Ishbosheth, and went over to the side of David. He was at length assassinated by Joab, a brother of Asahel, whom Abner had previously slain. With the defection and death of Abner, the party of Ishbosheth was prostrated.

David was now in the strength of manhood, and, having triumphed over all the jealousies of the tribes, occupied a position of great interest. The whole nation received him as their king. The valiant captains of their united forces ranged themselves with pride under his banner. The Philistines were defeated in all quarters. After residing seven years and a half

at Hebron, David determined to have a capital, where should be concentrated the powers of the government and the rites of religion. Jerusalem was destined to become the favored place, and the scene of mightier wonders and stranger vicissitudes than ever characterized any other city on earth. It included a fortress which had remained in possession of the native inhabitants, the Jebusites, till, together with the town, it was taken by David. The citadel stood on Mount Zion, and there he established his royal residence. That hill rose to the south; it was divided, by a deep and narrow ravine, from the other hills over which the city gradually extended. Having founded his capital, David next reestablished the national religion with appropriate grandeur. The ark, which probably had remained at Kirjath Jearim ever since its restoration by the Philistines, was removed into Jerusalem, with every token of religious awe, solemnity, and joy.

A royal palace had already been reared for David, with the assistance of Hiram, king of Tyre, between whom and David, and their respective nations, a long cherished amity was enjoyed. A permanent temple, too, for the public worship of God, was in contemplation by the religious king; but for such a service, it was divinely intimated, he could not be employed, as his mission had been one of war and blood. A different character was to be concerned in the erection of a temple for the worship of a God of love and mercy. David's career of conquest was not yet terminated. On every side, he extended his frontier to the farthest limits of the promised land, and secured the whole country by exterminating, as fast as possible, its restless enemies. He successively defeated the Philistines, the Edomites, the Moabites, the Syrians of Zobah,—supposed to be the kingdom of Nisibis, bordering on Armenia,—the Syrians of Damascus, and eventually the Ammonites. Thus he extended his kingdom east to the Euphrates; the northern part was secured by the occupation of the fortresses in the kingdom of Damascus, and by his friendly relations with Tyre; the southern by the destruction of the Philistines and the military possession of the territory of Edom. Judah, according to the prophecy, now lay in triumphant ease, like a full-grown, victorious lion, reposing in conscious strength and majesty,—“Who shall rouse him up?”

David's career had been hitherto splendid and prosperous far beyond the ordinary lot of humanity. His subsequent course contrasted unhappily with it, for the most part, and presents a striking memento in respect to the dangers of greatness. He fell by a twofold heinous crime, in the midst of his glory and success, and left a stain on his character which even the deepest repentance and bitterest suffering have scarcely been able to efface. Offending the holy law of God in the matter of Bathsheba, the wife of Uriah, he followed the sin by constructive murder. Uriah, the brave and unoffending officer, the victim of the king's wrong, was purposely exposed on a post of danger, where his death was inevitable. From this period, the course of the war-worn monarch was more rough and toilsome than all the scenes of battle and strife through which he had passed from his youth up. “A curse as fatal as that which the old Grecian tragedy delights to paint hung over his house. Incest, fratricide, rebellion of the son against the father, civil war, the expulsion of the king from his capital—such were the crimes and calamities which blacken the an-

nals of his later years." They need not be rehearsed, except to say that the death of his favorite and wicked son Absalom, who revolted against the government of the king, was felt by the father as the climax of calamities. Did ever words express a more deep and tender, a more inconsolable grief, than his? When the news of the rebel son's death reached him, "the king was much moved, and went up to the chamber over the gate, and wept; and as he wept, thus he said: O my son Absalom! my son, my son Absalom! would God I had died for thee, O Absalom, my son, my son!"

The suppression of Absalom's revolt, though the death of the son caused so profound a grief in the parental bosom, was the salvation of David in respect to his kingdom. He was immediately established in full power; but his calamities were not at an end. In the pride of success, for conquest, or from other improper motive, David determined to take a census of his extensive dominions. According to one account, which gives the lowest number, there were eight hundred thousand men fit to bear arms in Israel, and five hundred thousand in Judah. No census was taken of Benjamin and Levi. The procedure called down the divine displeasure. The king was permitted to choose between three forms of evil—either seven years of famine, three months of unsuccessful, disastrous war, or three days' pestilence. David, with a subdued, penitent temper, left the judgment in the divine hand. Accordingly the pestilence broke out, and seventy thousand persons died. The malady spread to Jerusalem, but was arrested by the building of an altar to the Lord on Mount Moriah, the site of the future temple.*

The remainder of David's life was spent in making the most costly preparations for the building of the temple, and in securing the succession to Solomon, his son by Bathsheba. The former object was effected with comparative ease, as he had commended the enterprise to the zeal and piety of the people. But the latter was a purpose much more difficult of execution. The evils inseparable from Oriental monarchies, where polygamy prevails, and where no certain rule of succession is established among the offspring of different mothers, began to be felt, as the aged king drew near his death. Amid factions and the development of an intention, on the part of one of the king's sons, to secure the crown, measures were promptly taken, by the public authorities, to anoint and proclaim Solomon. This was done at Gihon, 1015 B. C., and the young king entered Jerusalem amid the loudest acclamations. Having given his son such instructions and charges as his experience and sagacity dictated, as to his conduct in the realm, David breathed his last, having reigned forty years over a monarchy which he had himself principally built up. He bequeathed to Solomon a fair, rich, powerful, and prosperous kingdom, which, through the well-disciplined veterans of the army, and the vigorous administration of government, held the balance of power between Asia and Africa, and secured

the peace of the world; for the long period of tranquillity enjoyed through the reign of the son is to be ascribed to the bravery, energy, and wisdom of the father.

CHAPTER XCV.

1015 to 975 B. C.

The Monarchy—Reign of Solomon—View of the Kingdom during his Reign.

THE life of Solomon forms, in many respects, an entire contrast to that of his father. The latter was full of adventure and incident, of variety and change, stirring, thrilling, and perilous to all that one holds dear—furnishing the best discipline to character, and the best materials of history. The days of Solomon, on the contrary, were passed in peace, ease, and luxury—in the enjoyment of the acquisitions made by his father, and in the safer as well as more agreeable employment of adorning his country with works of art, or enriching it with lessons of science and wisdom. They were both alike devoted to the real interests and grandeur of the nation, both sagacious and experienced, just and trustworthy, zealously laboring for the institutions of religion and the state, but with different tastes and dispositions, or, if not different, yet expressed each in its peculiar mode.

Solomon was twenty years of age when he ascended the throne. He was soon required to adjust several difficult cases connected with the pretensions of Adonijah, his brother, and the charge or advice of his father. Eventually, Adonijah was put to death, with Joab and Shimei, both dangerous men, and all of them guilty of capital crimes; and Abiathar, the high priest, who supported the pretender, was suspended from his office, and banished from Jerusalem. Thus secured, by the policy of his father, from internal foes, and by the terror of his arms from foreign invasion, Solomon commenced his auspicious reign. Then it was eminently that Judah and Israel dwelt safely, every man under his vine and under his fig-tree, "from Dan even unto Beersheba." With his administration of justice all parties were content. Every one was filled with admiration of his wisdom. God had endowed him with a vast capacity, and his mind was stored and embellished with the knowledge of every science and art. In answer to his prayer for wisdom to guide his people, the Lord not only conferred that distinction, but added the gift of honor and riches.

The internal government of his dominions was admirably adjusted and administered. He divided his kingdom into twelve districts. Over each of these he appointed an officer for the collection of the royal tribute. This was in addition to the local and municipal governors. Each of those officers supplied the court for a month. The daily consumption of his household was immense, including, among other articles, three hundred bushels of fine flour, and six hundred of a coarser sort; ten fattened, with twenty other oxen, and one hundred sheep. Forty thousand horses were supplied with provender, besides a large number of dromedaries. The foreign relations of the king were also wisely directed; their aim and effect were the maintenance of friendship and peace. Such was his matrimonial alliance with the royal family of Egypt, as also the renewal of his commercial alliance with

* It may be observed that one prominent cause of the punishment inflicted may have been that the census was taken by military prefects, and not by the genealogists, which was a violation of the Hebrew constitution. Nor was it the purpose of the Deity that the nation should start forth on a career of conquest, as David seems to have intended, and thus ruin itself in the manner that every prosperous kingdom of antiquity, and many a one of modern times, has done.



Dedication of the Temple.

the king of Tyre. To the latter are to be attributed the facilities afforded to Solomon for the building of that great national work—the Temple. The king of Tyre furnished both the materials and the artisans; the latter were the most skilful workmen in every kind of manufacture, particularly in the precious metals.

The preparations being made, the work was commenced in the year 1012 B.C., which was the 480th year after the departure of the Israelites from Egypt. It was erected upon the eminence of Moriah, on the east side of the city, the spot where Abraham offered his son. It was finished in the eleventh year of the king's reign, having been seven years and a half in building. It is not necessary here to give the details respecting this celebrated structure. Its richness and magnificence were probably unequalled. "It was a wonder of the world, from the splendor of its materials, more than the grace, boldness, or majesty of its height and dimensions." A profusion of gold was lavished on every part of the edifice, within and without, the floor, the walls, the ceiling,—indeed, the whole house is described as overlaid with that precious metal. As soon as the temple, with its courts, was completed, the solemn dedication was performed by the king, with his high officers of state, all the orders of the priesthood and the Levites, and the assembled thousands of Israel. The language of the king was equal to the occasion; and the act was accompanied with the greatest magnificence which the sovereign and the nation could display. It was hallowed by every imposing religious rite, and the presence of the Deity!

The Temple was not the only magnificent work of Solomon. He reared sumptuous palaces for his own residence, with a display of opulence and profusion, not surpassed probably by the older monarchs of Egypt or Babylonia. The great palace, which was fifteen years in building, stood in Jerusalem. It was so constructed as, by a causeway, to lead directly to the temple. Another palace was erected, in a romantic spot in the country, for the king's wife, the daughter of Pharaoh.

Had Solomon been merely a magnificent prince, he would have been little remembered by mankind. His wisdom was his chief endowment, and that has excited the admiration of ages. Neighboring princes visited him to admire his wisdom no less than his

splendor. Poetry, philosophy, the natural sciences, and divine knowledge, appear each to have been cultivated by him with wonderful success. His poetry, consisting of one thousand and five songs, except his epithalamium, and perhaps some of his psalms, has been entirely lost. The same fate has attended his natural history of plants and animals. But all the conclusions which bear the stamp of a divine revelation are embodied in the book of Proverbs and Ecclesiastes. The latter book seems to be, among other things, a confession of the errors of his life, and the summing up of its natural good, *vanity of vanities!*—a melancholy comment from one who had every means of earthly happiness in his power. The errors of his life, especially of the latter part of it, were not few or inconsiderable. He had set at defiance the plainest intimation, of the divine will, had formed a connection with Egypt, had multiplied a great force of cavalry, had accumulated gold and silver, had lavished the resources of the people in his mania for building, and had married many foreign wives. These women, educated in idolatry, led him to permit an idolatrous worship within his dominions. Nor was this the most heinous of his crimes; he even consecrated to the obscene orgies of the heathen, a part of one of the hills which overlooked Jerusalem,—a spot almost fronting the temple which he had erected to the one true God. Moloch triumphed here.

"The wisest heart
Of Solomon he led by fraud to build
His temple right against the temple of God,
On that opprobrious hill, and made his grove
The pleasant valley of Hinnom, Tophet thence
And black Gehenna called, the type of hell."

Hence sprang the difficulties of his declining days — enemies without and within, who attempted conquest, or revolt, or the dismemberment of the empire. It was a dissatisfied people and an insecure throne that he was about to bequeath to his heir. He died, after a reign of forty years, and with him departed the glory and power of the Jewish monarchy.

As the Hebrew nation had reached the height of its greatness and splendor during the reign of Solomon, a concise description may properly be given of its condition at that era.

In respect to the extent of the Hebrew dominions,

which were then at the greatest, they seem to have been generally the same as in the time of David, with the exception of the cities which he received from the king of Egypt as the dowry of his wife, and, on the authority of Josephus, the desert of Syria, in which Tadmor was built. The kingdom extended from the Mediterranean as far as the Persian Gulf. The boundary on the north is not clearly defined. One of Solomon's prefects was over the country about Tyre and Sidon. It seems probable that Solomon owned the country, but not the cities on the coast. The northern limit on the Mediterranean was Berytus; the southern was Sichor, or River of Egypt, and the Elanitic Gulf, or eastern arm of the Red Sea.

The population of the empire is somewhat a matter of conjecture, as there is no statement of it in the Scripture narrative. It is estimated, however, that it was very large. If we may judge from the number of the militia in the time of David,—one million three hundred thousand,—it cannot be supposed that the number of inhabitants under Solomon was less than eight millions. Taking the ratio of the number of militia to the number of inhabitants to be as one to seven, the population would even exceed that; but perhaps, in respect to the Israelites, we may take the ratio as one to six, or six and a half. To support so great a population must have required, notwithstanding the aids of commerce, a soil of uncommon fertility. The great progress of the Israelites, both in commerce and agriculture, at this era, must necessarily be inferred.

The revenue of the government is said to have been derived from gifts, spoils, confiscation, crown lands, services of labor, monopolies in trade, particular taxes, and, in extreme cases, poll taxes. The treasury of Solomon, it is probable, was enriched from most of these sources. From all quarters he received the most splendid and costly gifts. The spoils of his enemies came into the account; but these, in his peaceful reign, could not have been considerable. The confiscation of estates was doubtless a source of revenue, such as those of Adonijah, Joab, and others, whom he put to death in conformity to the demands of justice or the will of his father. He inherited, of course, the possessions of his father, received the income of the crown lands, the vineyards, the olive-trees, the *sycomore-trees*, the *herds of Sharon*, and the *herds of the valleys*, the *camels*, the *asses*, and the *flocks*. From services of labor a large income was derived, particularly in the commerce which was carried on by the spice merchants and others, by land and by sea, and in the privilege of exporting horses and chariots from Egypt for the king and the neighboring regions. To furnish the means of completing the magnificent building which Solomon erected, was added a public levy; and this was probably a part of the heavy burden of which the people complained when they assembled to crown Rehoboam.

Of the public works of Solomon—the magnificent buildings which he caused to be reared—we have already spoken. These certainly indicate great progress in taste and in the arts, both mechanic and imitative. The advancement in the art of government is shown in works for national defence—the surrounding of Jerusalem by a wall, and the fortifications of cities in different parts of his kingdom.

The state of commerce, particularly, is interesting, as exhibiting the advancement of a people in civilization. Before the establishment of a monarchy, commerce seems to have received little attention from this

people. There was always an inland trade, though somewhat limited in extent; but until the time of David, the people had nothing to do with navigation. One or two seaports upon the Red Sea, secured through the conquests of David, furnished Solomon, if not David also, with the means of a most lucrative commerce. If we may judge from the profit of a single voyage, which has been computed at fifteen millions of dollars, it must have been a source of immense wealth.* That commerce was cherished by Solomon with the most assiduous care. He visited in person Elath and Ezion-Geber, superintended the building of ships, and took pains to settle these cities with seafaring inhabitants from Tyre. His efforts were successful, and were the means of drawing to these ports, and thence to Jerusalem, the trade of Africa, Arabia, Persia, and India. In respect to the situation of Ophir, innumerable conjectures have been put forth. All the facts that are ever likely to be known in regard to it we learn from the Bible, and they are these: the ships sailed from Ezion-Geber; the voyage to and from Ophir occupied three years; the articles imported were gold, peacocks, apes, spices, ivory, and ebony. (See note, p. 80.)

The alliance of Israel with the Phœnicians and Egyptians was of great importance in relation to the improvement of the arts of civilized life. The Phœnicians, although they did not control the trade of the East, were even now distinguished for their commercial enterprise and nautical skill. The Tyrian artists, employed in the erection and decoration of the Temple, elevated the ideas of the Israelites in every thing connected with taste, and inspired them with a fondness for elegance and symmetry, while the Tyrian mariners, engaged in navigating their ships, gave to their character a tone of ardor and of enterprise which it never before possessed.

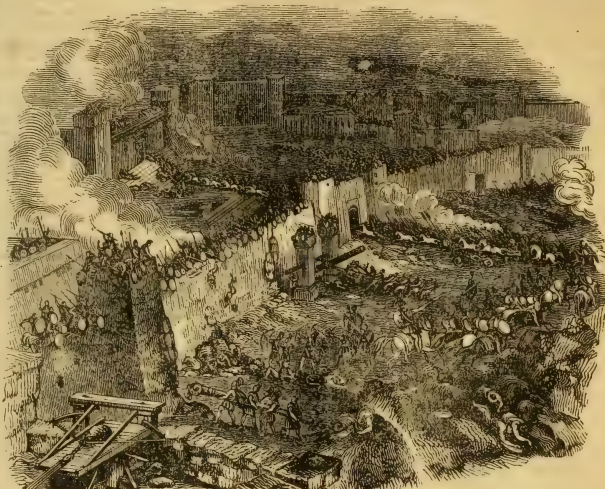
The philosophy and literature of the reign of Solomon were included in his own productions. It is not unlikely that authors and men of genius abounded in his day; yet we know nothing of what was done by others. The philosophy was a religious philosophy, the highest and only true one; and it was also a religious literature, chiefly, that prevailed, as was the fact with that which existed before Solomon's time, including the poetic effusions of his renowned father. The remarks already made upon the productions of Solomon, must suffice for the present condensed narrative.

The peculiarities of the government and religion of the Hebrews, as agents in meliorating their character and promoting their improvement, will have sufficiently appeared from the many incidents recorded in their history. Their government was a theocracy at first; but when this ceased is a matter of dispute. Some suppose it terminated with the judges, others at the time of the captivity, and others not until the advent of Christ; for the king was ever expected to act but as the viceroy of Jehovah, the real Sovereign. In respect to their religion, as it was practised, there were causes in operation that tended to excite and

* It is said that silver, so abundant in Spain, was exchanged, at par, for gold, equally abundant in Arabia, by the Phœnician traders: of these Solomon was the partner: hence the abundance of these precious metals in Jerusalem, so strongly expressed in Scripture—"gold plentiful as stones, and silver nothing accounted of." Every nation used the spices of the East, especially frankincense, without stint, in the rites of worship, and at any price. These were always very costly, and the staple of a most lucrative trade.

cherish a vindictive spirit and roughness of character, contrary to the evident intent of the precept. But this influence was, in some degree, counteracted by the establishment of the schools of the prophets. In these institutions, the precise nature of which is doubtful, men were secluded for a season from the tumults of wars, which harassed the multitude, and necessarily awakened and strengthened the turbulent

passions. They thus rose above the partisan feelings of the common people, and left their retirement with more liberal and benevolent principles. They contributed, of course, to the refinement of the nation. A better state of things existed under both David and Solomon, who, notwithstanding their many errors and mistakes, were in the main, earnestly devoted to the moral and religious advancement of their people.



Capture of Jerusalem by the Assyrians under Nebuchadnezzar.

CHAPTER XCVI.

979 to 587 B. C.

Kingdoms of Judah and Israel — Ten Tribes rebel, and establish their Independence — Policy of Jeroboam — Comparison of the Dynasties of the two Kingdoms — Disastrous Attempt at Union — Wickedness of Ahab and his Wife — Apostasy of Israel — Successful Opposition of Elijah — The true Religion restored — Confederation — Annals of Israel — Its Deportation — Its Fate in Assyria — Annals of Judah — Deported by Nebuchadnezzar — Jerusalem destroyed.

THE successor of Solomon was his son *Rehoboam*; but the time had arrived for a great change to pass over this splendid monarchy. It was destined to undergo a disastrous partition, and to be divided into two kingdoms, till one of them was blotted out forever from the roll of nations. The immediate cause of the melancholy change was the indiscretion and haughtiness of the new monarch in answer to the reasonable demands of his people—and threatening them with

still heavier burdens than his father had laid upon them. This was done at Shechem when the nation, with the popular *Jeroboam* at their head, petitioned for an alleviation of burdens which it was then impossible to bear. The despotic and fool-hardy temper of the monarch thus resulted in an immediate determination to revolt. Ten tribes unanimously renounced their allegiance, raised *Jeroboam* to the throne, forced the son of Solomon to fly to his native kingdom of Judah, and stoned *Adoram*, the collector of his tribute. The tribes of Judah and Benjamin alone remained faithful to the true succession.

As a matter of policy, and an expression of his disregard of the religious rites of the Hebrew nation, *Jeroboam* appointed a separate priesthood, and a separate place and establishment for religious purposes. He sought thus to avoid the danger of reunion, through the attraction of the national worship at Jerusalem—which, among other things, was doubtless intended to bind the tribes together by domestic, commercial, and religious ties, and keep up a patriotic feeling of nationality. To this end, *Jeroboam* caused two golden calves to be made, and consecrated some obscure persons, not of the Levitical tribe, as the priesthood. These calves were set up, the one in the central position of

Bethel, and the other in the remote city of Dan. This flagrant violation of the Mosaic polity did not pass unnoticed by the God of the Hebrews. It subjected Jeroboam and his house to calamities, and the latter finally to destruction.

It is not proposed here to enter minutely into the history of the separate kingdoms of Israel and Judah during this long period. There were about twenty sovereigns in each of them, although the kingdom of Judah lasted more than a century beyond that of Israel. The throne of Judah, deriving its prestige from David and Solomon, passed quietly from father to son, and the reign of its occupants in several instances was quite protracted. The race of Jeroboam, having no hereditary greatness in their favor, — for he was only a domestic in the family of Solomon, — was speedily cut off from the succession, and adventurer after adventurer contested the kingdom of Israel. Their reigns were generally insecure and short. Only the more striking incidents in the lives of some of the kings, of both nations, will be introduced into this narrative. That which further relates to Jeroboam and his successors will be first separately noticed.

A war occurred between the two nations immediately after the accession of the second king of Judah, *Abijah*, (962 B. C.) in which their whole military force was called out, eight hundred thousand men on the side of Israel, and four hundred thousand on that of Judah. Although the design of *Abijah* was to reduce the kingdom of Israel to subjection, and he obtained a great victory, yet the object was not attained. The disaster, however, preyed upon Jeroboam's mind, and he never afterwards recovered his power or enterprise.

At his death, his son *Nadab*, who succeeded him, (977 B. C.) was dethroned and put to death, and his whole lineage destroyed by *Baasha*, (955 B. C.), who occupied the throne twenty-four years.

Zimri, the fourth sovereign after Jeroboam, enjoyed the crown only seven days. The beautiful city *Tirzah*, in which he was besieged by *Omri*, being taken, he burnt himself to death in his palace, and the royal residence was transferred to Samaria — so long the hated rival of Jerusalem.

Under *Ahab*, the sixth in succession after Jeroboam, the apostasy of the ten tribes reached its height. *Ahab* was the most impious king that ever reigned over Israel. He married *Jezebel*, a daughter of the king of Sidon, under whose auspices the Sidonian worship of Baal, the sun, was introduced. This species of idolatry, so fierce and persecuting, threatened to exterminate the ancient religion. Its preservation from utter extinction in the ten tribes, was owing to the intrepidity of the prophets, who, though put to death in great numbers, or obliged to lie concealed, often arose to remonstrate against the wickedness of the king and his fierce, vindictive consort.

Elijah, the greatest of the whole prophetic race, entered so vigorously into the contest, and was so sustained by divine interposition, that he triumphed over the impious house of *Ahab*. They of the prophetic order were, at this period, the principal conservators of religion, particularly in that part of the country whence the Levites had been expelled, and where the priesthood had been degraded. They were the champions of right and of liberty, and of the strict observance of the law, civil and religious. *Elijah*, by a public challenge of the numerous priests of Baal, vindicated and proved the superiority of the Lord's wor-

ship over all their idolatries, and the people, being at once convinced, put the law in force, and the idolatrous priests present on the occasion were slain on the banks of the *Kishon*.

A degree of prosperity attended the affairs of Israel after the restoration of the ancient religion. A powerful invasion of the Syrians was repelled once and again; but *Ahab* and his queen, though divinely favored by the success of their arms, and by other means, were neither reconciled to the worship of the true God, nor brought to a just reverence for the institutions of Israel. Among other crimes, they wantonly murdered *Naboth* for refusing to give up his vineyard to the king. Both perished miserably, as did their whole family at subsequent periods.

During the short reign of *Ahaziah*, (891 B. C.) the son and successor of *Ahaz*, the two Hebrew kingdoms were joined in a confederacy. Its duration was only two years.

The crown was next worn by *Jehoram*, brother of *Ahaziah*; but he was destined to die a violent death, after a reign of twelve years.

Jehu, a captain under *Jehoram*, was anointed king by the prophet *Elisha*, and, though a profligate and ambitious man, was the instrument of executing the divine vengeance upon his impious contemporaries. He put to death the seventy sons of *Ahab*, and, after having slain all the priests of Baal, he destroyed the images and the house of their God.

Jehoash (638 B. C.) was a successful warrior. He defeated *Benhadad*, king of Syria, in three battles. In a war against *Amaziah*, king of Judah, he took the latter prisoner, broke down the wall of Jerusalem, and plundered the temple and the king's palace.

Pekah, (758 B. C.) an unprincipled but able monarch, made war against Judah with *Rezin*, king of Damascus — an event which, with other collisions between the two kingdoms, hastened their ruin. Their first expedition did not meet with much success: a second descent was more fatal. The loss of Judah was great. During *Pekah's* reign, a part of the ten tribes were carried captive to Assyria by *Tiglath Pileser*.

The end of the kingdom now drew near. After a period of anarchy which lasted about nine years, the sceptre fell into the feeble hands of *Hosea*. He had reigned nine years, when *Shalmaneser*, an Assyrian monarch of great ambition, made him tributary. But *Hosea* having revolted, the Assyrian king besieged Samaria, which, after an obstinate resistance of three years, surrendered; and thus terminated forever the independent kingdom of Israel. (See p. 77.)

This melancholy event occurred in a little more than two centuries and a half after the separation of the ten tribes from those of Judah and Benjamin, the former having suffered in the mean while a dreadful series of calamities. Except a few who remained in Canaan, the Israelites were dispersed throughout Assyria, and lost their distinctive character. Those who remained in their native country became intermixed with strangers. The descendants of these mingled races were afterwards known by the name of *Samaritans*. Whether that larger portion of them, who were removed, became extinct as a separate people, or roved into remote and inaccessible regions, where their descendants even now expect the final restoration of the twelve tribes to their native land, is still a question among the learned.

The contemporaneous history of Judah is, of course,

somewhat involved in that of the ten tribes. Her kings were, many of them, devoted to the religion and institutions of their country, and ruled in the hearts of their people. A few of them imitated the profligate kings of Israel; but a reign of misrule and irreligion, was almost invariably succeeded by a return to order and the national faith.

Rehoboam, of whom an account has already been given in part, reigned seventeen years. During his reign, *Shishak*, king of Egypt, made a descent upon Judea, took Jerusalem, and carried off the treasures of the temple and of the palace.

He was succeeded by his son *Abijah*, (962 B. C.,) whose war with *Jeroboam* has already been noticed.

Asa, the son of *Abijah*, followed, 959 B. C. He was a wise and religious prince, employed in fortifying and establishing the national religion, as of old. He repelled an immense force of a million men, headed by *Terah*, the Ethiopian, who invaded his dominions.

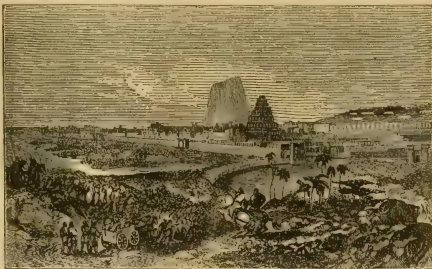
After a reign of forty-one years, *Asa* was succeeded by his son, *Jehoshaphat*, (918 B. C.,) who pursued the

prudent and pious course of his father. The kingdom was in a high state of prosperity under his sceptre; but, in an evil hour, during an alliance with the king of Israel, he married his son *Jehoram* to *Ataliah*, the cruel and ambitious daughter of *Ahab*. She afterwards introduced the crimes and calamities of the Israelitish dynasty into the royal house of Judah.

Jehoram succeeded his father *Jehoshaphat*, 893 B. C.; during his reign the fatal consequences of the connection with the bloody house of *Ahab* appeared. This reign began in blood, and proceeded in idolatry and defeat.

Ahaziah, son of *Jehoram*, (885 B. C.,) was directed by the counsels of his profligate mother. He went, with the vicious *Jehoram*, king of Israel, — of the same name with his father, and in part contemporaneous with the latter, — to war against *Hazeal*, king of Syria. When *Jehu* destroyed the house of *Ahab*, he sought *Ahaziah*, who was hid in Samaria, and slew him.

Passing over two or three reigns, as not important or interesting, we come to the long, religious, and therefore prosperous reign of *Uzziah*, (809 B. C.,) who swayed



Jews taken captive to Babylon.

the sceptre of Judah during fifty-one years. He was in every respect an efficient sovereign, both in war and peace. He made successful attacks upon the Philistines and Arabians. But this excellent prince, becoming intoxicated with success, went into the temple to burn incense upon the altar, and, for his presumption, was struck with leprosy, which caused him to be set aside, and the administration of public affairs to be committed to *Jotham*, his son.

Jotham's was an able and conscientious, but not an eventful reign.

Ahaz, son of the pious *Jotham*, commenced his reign 742 B. C., and proved to be the worst and most unfortunate monarch who had ruled in Judah. The idolatry of *Ahaz* was punished by the captivity of two hundred thousand of his subjects, though they were afterwards sent back, upon the remonstrance of the prophet *Obed*.

Hezekiah succeeded his impious father on the throne of Judah, 726 B. C. He proved to be a most virtuous prince and eminent reformer, demolishing, with unsparring severity, the materials and the means of idolatry.

He was followed, in the succession, by his son *Manasseh*, 697 B. C.; a king to whose crimes and irreligion the Jews mainly attribute the dreadful evils

which shortly after consigned them to ruin and slavery. The prince himself, subdued by *Esarhaddon*, the Assyrian king, was carried to Babylon, bound with fetters. Here he learned wisdom and piety, and, in the end, was restored to the throne of his ancestors.

Josiah, who came to the throne at the age of eight years, (640 B. C.,) surpassed even his most religious predecessors in zeal for the reformation of the national religion, which had been prostrated by his father *Amon* and grandfather *Manasseh*. But the virtues of *Josiah* only delayed for a time the fate of Jerusalem and of the kingdom. He was killed in a battle with *Necho*, king of Egypt, who took Jerusalem.

Jehoahaz, a younger son of *Josiah*, had been raised to the throne. After a reign of three months, he was deposed and imprisoned by *Necho*, who placed *Jehoiakim* in his room. From this period, the kingdom of Judah fell into a condition of alternate vassalage to the two conflicting powers of Egypt and Assyria. There was but a shadow of the native authority left.

In the fourth year of *Jehoiakim*, who came to the throne 601 B. C., the powerful *Nebuchadnezzar* was associated in the Assyrian empire with his father, and, within a year or two, passed the Euphrates, and rapidly overran the whole of Syria and Palestine. The Jewish king, on his submission, was spared; but the

temple was plundered, and a number of well-born youths, among whom were Daniel and three others, were carried away captives. The captivity of seventy years commenced from this date. Jehoiakim, however, rebelled, but perished, in a short time, amid the devastation of his country. Jeconias, his son, had scarcely ascended the throne, when Nebuchadnezzar in person appeared at the gates of Jerusalem, and received its submission. Almost every thing valuable remaining in the temple, as well as the king and his family, the strength of the army and nobility, and all the more useful artisans, were carried away to Babylon.

Zedekiah, the younger son of Josiah, (598 B. C.)

placed over this wreck of a kingdom, attempted, in the ninth year of his reign, a resistance against the Assyrian king, and Jerusalem, with all it contained, was levelled in one common ruin. This work of destruction was consummated in the year 587 B. C., and is bewailed in the inimitable Lamentations of Jeremiah. After this event, there were a few efforts among contending chiefs for the sovereignty of Judea, but they were of no avail. Here closes the first period of Jewish history, but not the existence of the Israelitish race, as might have been expected. Their laws and their religion have proved to be the principle of an inextinguishable nationality.



Ezra reading and explaining the Law.

CHAPTER XCVII.

587 to 37 B. C.

Cyrus, King of Persia—Ezra—Return of the Exiles—Annals—Two hundred thousand Jews settle in Egypt and Cyrene—Annals—Sufferings under Epiphanes—The Jews cured forever of Idolatry—Revolt—The Maccabees—Independence established by a Series of glorious Exploits—Annals—Disensions call in the Interference of Rome—Pompey renders the Jews tributary.



High Priests.

AFTER the Jews had been in captivity to the Babylonians the seventy years predicted by Jeremiah, they were permitted by Cyrus, king of Persia, to return to their native land, 534 years B. C. Previously to this event, important and interesting incidents occurred, in which several kings of Babylon in succession, and Daniel, with his associates, were concerned. These are minutely related in the prophecy of Daniel, and need not be here repeated. At the close of the seventy years, Cyrus, who had succeeded Darius, and who became the founder of a new dynasty and a new empire, found himself the undisputed mon-

arch of all the territories of the kingdom. It was doubtless through the influence of the prophet Daniel that Cyrus issued the welcome edict in respect to the exiles of Judea.

The affairs of the returned Jews had fallen into confusion, when, in 457 B. C., the Persian king sent Ezra, the priest and scribe, to put things in order. His commission was ample, and exactly suited to the case. He was empowered, as governor, to appoint superior and inferior judges, rectify abuses, enforce the observance of the law, and punish the refractory with fines, imprisonment, and even death; and various means were allowed him for the use of the temple.

In four months, the caravan from Persia, led by Ezra, and numbering about six thousand souls, reached Jerusalem. Having deposited the donations to the temple, and shown his commission, Ezra reformed the practices of the colonists, and caused the law to be publicly read to the assembled people, explaining it to them in their own idioms. He also collected and revised the books of the Old Testament, and gave them their present form. The patriotic Nehemiah was sent as governor, in 444 B. C. He rebuilt the walls of Jerusalem, and the Jews long remained quiet, happy, and faithful to the Persian government, to which they seem to have been as much attached as it was possible for them to be to any foreign power.

At length, the peace of this favored district was interrupted by the invasion of Alexander, (333 B. C.) whose career of conquest over Asia had commenced. He received the submission of the people, and is said to have transplanted one hundred thousand of them

to his new colony in Egypt. On the death of Alexander, Judea came into the possession of Laomedon, one of his generals. On his defeat, Ptolemy, the king of Egypt, advanced against Jerusalem, assaulted it on the Sabbath, and met with no resistance, the Jews scrupling to desecrate the holy day even in self-defence. Ptolemy held the country, however, with no firm grasp. Twice was it wrested from his hands by Antigonius; but finally it was made part of his share as one of the successors of Alexander. He carried away one hundred thousand captives, whom he settled chiefly in Alexandria and Cyrene.

During this period, *Onias*, the high priest, administered the public affairs for twenty-one years. He was succeeded, (332 B. C.,) the year after the battle of Issus, by *Simon the Just*, a pontiff of great repute in Jewish tradition. Under the first three Ptolemies, both the native and Alexandrine Jews enjoyed many marks of the royal favor; but their prosperity was endangered by the misconduct of the high priest, son and successor of Simon the Just. They were delivered, however, from a threatened Egyptian invasion by the address of Joseph, son of Tobias, who collected the tribute which the high priest had failed to pay.

The attempt of Antiochus Epiphanes, who succeeded to the Syrian throne, 176 B. C., to exterminate the religion of the Jews, and substitute that of the Greeks, roused the dormant energy of the whole people. He had, upon the intimation of an insurrection in Judea, which was magnified into a revolt of the whole nation, marched against Jerusalem, sacked and pillaged the temple, destroyed forty thousand of the inhabitants, and seized as many more, to be sold as slaves. These and other outrages were followed by attempts to abolish the worship of God, and to force the Jews to forsake their religion. The Samaritans were now disposed to disown their relation to the Jews, to whom, in prosperity, they pretended alliance, and they consecrated their temple on Mount Gerizim to Jupiter.

But the Jews, instructed by the early history of their nation, and cured forever of idolatry by the captivity, were not so easily persuaded to renounce the religion of their fathers. Antiochus, in pursuance of his impious purpose, met their fidelity to their God with the fiercest persecutions. Two women, who circumcised their children, were hanged in a conspicuous part of the city, with their children round their necks. Cruelties too horrible to be related, sometimes for that reason, do not meet with the detestation they deserve. Among other martyrdoms, Jewish tradition points, with pious exultation, to that of Eleazar, an aged scribe, ninety years old, who determined "to leave a notable example to such as be young, to die willingly and courageously for the honorable and holy laws;" and to that of the seven brethren who, encouraged by their mother, rejected the most splendid offers, and confronted the most terrible torments, rather than infringe the law. From the capital, the persecution spread throughout the country, and such was the zeal with which the pagan rites were enforced, that, though numbers resisted unto death, the worship of Jehovah came near being totally abolished.

At this crisis, divine Providence interposed in behalf of the descendants of Abraham. *Mattathias*, a man of the priestly line of Joarib, though advanced in years, resisted the officer of Antiochus, who came to execute the edict against the Jewish religion in the

place of the priest's residence. He was supported in this bold measure by his five sons, now in the prime of life, Johanan, Simon, Judas, Eleazar, and Jonathan. He fell upon the king's commissioner, put him to death, and summoned all the citizens who were zealous for the law, to follow him to the mountains. One thousand of them, however, perished in their caves, as they would not defend themselves on the Sabbath, when they were attacked by the Syrians. Upon the occurrence of this event, Mattathias and his followers discarded that superstitious view of the day, and asserted the lawfulness of defensive war on the Sabbath.

Mattathias soon died, and *Judas Maccabeus*, the most valiant of his sons, took upon himself the management of this great and glorious enterprise, (166 B. C.) Having tried the soldiers by many gallant adventures, surprising several cities, which he garrisoned and fortified, Judas determined to meet the enemy in the field. Apollonius, the governor of Samaria, first advanced against him, and was totally defeated and slain. Seron, the governor of Lower Syria, advanced to avenge the defeat of Apollonius; but Judas encountered him, slew eight hundred of his men, and put the rest to flight. Antiochus, the next year, sent a large army of forty-seven thousand men against the Jews; but Judas defeated them with immense slaughter. Lysias soon appeared in Judea with a still larger force, but was overcome by Judas, lost five thousand of his men, and was obliged to retreat. The Maccabean triumphantly entered the desolate Jerusalem, purified the temple, and set it in order, and built a wall about Mount Zion. He now acted no longer on the defensive alone, but carried his victorious arms into the territories of the Idumeans and Ammonites, and enlarged the boundaries of his country.

In the mean time, the great oppressor of the Jews, Antiochus, had died in Persia. He met with a miserable end, as both Jewish and Roman historians attest. As he hastened homeward to repair the disastrous state of his affairs in Palestine, he was seized with an incurable disorder—a loathsome ulcer, breeding worms. Accompanying this painful condition of his body was his more agonized mind, affected by horrible apparitions and remorse of conscience—the fruit of his dreadful barbarities and sacrilege in Judea.

His son Antiochus Eupator, a child of nine years old, succeeded him, (162 B. C.) He made peace with the Jews, but quickly violated it. Menelaus, the high priest, he put to death, and conferred the priesthood on Alcimus or Jacimus. In the mean while, Demetrius Soter, the son of Seleucus, the lineal heir to the throne of Antioch, had escaped from Rome, where he had been confined, and came into Syria. He caused himself to be crowned king; and, after some struggle, he overpowered Lysias and Antiochus, and put them to death.

At the instance of Alcimus, Demetrius sent Nicanor, with a great army, against Judas, whom he endeavored to surprise. They joined in battle, but the superior forces of Nicanor were totally routed, and he himself slain. Judas hereupon took a more decided step to secure the independence of his country, and entered into a formal treaty of alliance with Rome; but before the treaty was made known, the glorious career of the Maccabee had terminated. Demetrius sent Alcimus and Bacchides with a new army of twenty thousand men against him. Judas was abandoned by all his troops except eight hundred

men, yet he would not be prevailed upon to retreat. He fell, nobly fighting to the last, (161 B. C.)

His brother, *Jonathan*, was chosen general in his stead. A third member of this gallant race, *John*, had fallen in an affair with an Arab tribe. *Jonathan* now entered into an alliance with Rome, or consummated that made by his brother; and, having wearied *Bacchides* with war, as well as alarmed him in view of the danger of oppressing an ally of Rome, obliged the latter to make a league, and withdraw his army from Judea.

Alexander Balas, an adventurer, who announced himself as the son of king *Antiochus Epiphanes*, ventured with an army into Syria; the garrison of *Ptolemais* opened their gates to him on account of their hatred to *Demetrius*, and the latter consequently prepared himself for war. As he courted an alliance with *Jonathan*, the Jewish general seized the occasion of repairing the fortifications of Jerusalem. *Alexander* was also no less desirous to obtain the friendship of *Jonathan*, and, to oblige him, conferred on him the high priesthood. *Jonathan* immediately assumed the pontifical robe, and in his person commenced the reign of the *Asmonean Princes*, (152 B. C.) *Demetrius* and *Alexander* having come to a battle, *Demetrius* was defeated and slain. His eldest son, however, *Demetrius Nicanor*, entered Cilicia with an army, 148 years B. C. *Apollonius*, his general, receiving the command of Syria, attacked *Jonathan*, the high priest, who overcame him, took *Joppa* and *Azotus*, and burnt the temple of *Dagon*.

Dissensions having arisen, at this era, between *Ptolemy Philometer*, king of Egypt, and *Alexander Balas*, who had become his son-in-law by marrying *Cleopatra*, his daughter—and both having soon perished—*Jonathan* availed himself of the opportunity to besiege the citadel at Jerusalem, held by a garrison of Macedonians. Complaint being made to *Demetrius*, *Jonathan* appeased him by presents, and obtained new favors for the Jews. In the year 144 B. C., *Tryphon*, with some soldiers who revolted from *Demetrius*, undertook to establish *Antiochus*, the son of *Alexander Balas*, in the kingdom of Syria. With this view, war was made upon *Demetrius* by young *Antiochus*, and the former, being vanquished, fled into *Seleucia*. *Jonathan*, who assisted *Antiochus* in this enterprise, was crowned with signal honors. *Tryphon*, actuated by ambitious views, now engaged in measures to get rid of *Antiochus*, and reign in his stead; but, fearing *Jonathan's* opposition, he invited him to come to *Ptolemais*, and bring with him some few of his soldiers, promising to deliver the city into his hands. *Jonathan*, suspecting no treachery, came thither with only a thousand men. No sooner had he entered the city, than *Tryphon* commanded the gates to be closed. *Jonathan* was taken prisoner, and all his men put to the sword.

Upon this occurrence, the Jews made choice of *Simon Maccabeus* for their general, in the place of his brother *Jonathan*. The crafty *Tryphon* began to negotiate: he offered to yield up *Jonathan* for one hundred talents of silver. The money having been paid him, he violated his promise, and put the illustrious prisoner to death. *Simon*, having collected the bones, erected a stately monument of seven pillars for his father, mother, and five Maccabean brethren, at *Modin*, their native place.

The Romans, at this period, renewed their leagues with *Simon*, and wrote them in tables of brass. The

government and high priesthood were settled on him and his heirs, and the Jews were by this means discharged from all manner of tribute to any foreign prince. He took *Zion*, the fortress of Jerusalem, drove out of the city all idolaters, and placed in it the true worshippers of God. Under his prudent administration, the wasted country began to resume its ancient fertility.

Simon, now grown old, (135 B. C.) entrusted the command of his forces to his sons *Judas* and *John Hyrcanus*. But the Maccabean race seemed destined to perish by violence. *Ptolemy*, the son of *Ahabus*, *Simon's* son-in-law, invited *Simon* and his son *Judas* to a castle which he had fortified, and there, at a banquet, barbarously murdered them both. An attempt was made to secure *John* in *Gazara*; but he contrived to escape, and was unanimously proclaimed the high priest and ruler of his country. He inherited the vigor and ability of his family, and his administration of the government was attended with success. He reduced *Idumea* to subjection, and incorporated its people with the Jews. Among other exploits, he took *Sechem*, and demolished the temple on *Mount Gerizim*, two hundred years after it had been built by *Sanballat*. He governed Judea twenty-nine years.

Aristobulus, (*Judas*), the eldest son of *Hyrcanus*, succeeded his father (107 B. C.) in the government and high priesthood. He was the first, after the return from the captivity, who set a crown upon his head, and changed the state into a monarchy. His reign was short, but filled with crime and misery. It is recorded that he caused his brother *Antigonus* to be killed on suspicion of disloyalty; that his mother, claiming a right to the sovereignty by virtue of the will of *Hyrcanus*, was barbarously stoned to death; and that her other sons were held in close confinement. In his wars he was successful, but his wicked life and reign were speedily closed. He died in a paroxysm of remorse for his crimes.

There were several successors of the Asmonean race in the kingdom, as *Alexander Jannæus*, *Alexandra*, *Aristobulus II.*, *Hyrcanus II.*, and *Antigonus*, whose rule, including that of the founder of the dynasty, continued about one hundred and twenty-six years. In the year 63 B. C., *Pompey* came to Jerusalem to settle the affairs of Judea. He restored *Hyrcanus*, between whom and his brother *Aristobulus* there had been a contest for the crown, with the title of "Prince of the Jews," and conferred the government of the country on *Antipater*, an Idumean proselyte.

Pompey had the curiosity to enter the temple itself, even to the most holy place, with some of his officers; no one venturing to oppose the act. He noted every thing with a wondering eye, though he left the sacred utensils untouched, and did not disturb the treasures contained in the temple. He, however, made the Jews tributary to the Roman people. In the civil wars between *Cæsar* and *Pompey*, the former sent *Aristobulus*, whom *Pompey* had carried captive to Rome, into Judea, to engage the Jews in *Cæsar's* cause; but he was poisoned by his enemies. At the same time, *Pompey* caused his son *Alexander* to be beheaded. After one other revolution, giving *Hyrcanus* the full priesthood and a share in the government, the family of the *Herodians* was seated on the throne of Judea, of whom an account remains to be given.

CHAPTER XCVIII.

37 B. C. to A. D. 44.

Herod, afterwards surnamed "the Great" — His Vigorous but Murderous Policy — His Wife Mariamne — Courts the Favor of the Emperors — His Jealousies and Crimes — Sarcasm of Augustus — Rebuilds the Temple — Reduces Judea completely to a Roman Province — His Children and Successors — Jewry in the Times of our Savior — The Sanhedrim — Sects — Roman Governors — Annals — Agrippa.

HEROD, afterwards named the Great, who was a younger son of Antipater, the Idumean, had figured in Jewish story some years previously to his possession of the sovereignty. His father had appointed him to the government of Galilee, in the year 47 B. C., and in this capacity the natural decision and severity of his character began to be developed. In the year 40 B. C., he defeated his rival, Antigonus, and Pacorus, the Parthian, who had invaded Syria, plundered Jerusalem, and ravaged the Holy Land. Two years subsequently, he took Jerusalem, married the beautiful Mariamne, daughter of Hyrcanus, of the Asmonean family, and was made king of Judea by the Roman power. He was the last independent sovereign of Palestine, and began his reign 37 B. C.

The people being attached to the Asmonean family, he had great difficulties to encounter from their opposition; but he proceeded with such vigor in his administration, as to make every thing bend to his will. Against the faction of Antigonus, which was strong in Jerusalem, he proceeded without scruple, put to death forty-five of the chiefs, and confiscated all their property. The whole Sanhedrim fell victims to his vengeance, except Shammai and Pollio, who, during the siege of the city, had endeavored to persuade it to capitulate. A short time after his establishment on the throne, Herod, in order to please Mariamne, appointed her brother Aristobulus high priest; but, perceiving that he was much beloved by the Jews, and fearing a rival, he caused him to be drowned while bathing.

After the battle of Actium, (31 B. C.) Herod went to Rhodes, to meet Augustus; and though he had been attached to Antony, he manifested before the conqueror such a frankness and loftiness of tone, as won the kindred heart of the arbiter of the world's destinies. Augustus confirmed Herod's title as king of Judea. Upon his return from Rhodes, the king condemned to death his wife Mariamne, and her mother, Alexandra.

The cause of this nefarious deed was, the inextinguishable jealousy he entertained that, in the event of his death, his beautiful Mariamne would become the wife of another. On two occasions, when he left home on some dangerous enterprise, he left orders that she should be killed upon the contingency of his death. In each instance, she had discovered the fatal secret, and as she was so imprudent the first time as to intimate to him her knowledge of it, she barely escaped being slain on the spot; but the power of beauty overcame the resolution of Herod. He spared her; yet the second time, upon his return, instead of submitting to his caresses, she manifested the most repulsive indifference, and reproached him, in terms of the

utmost bitterness, with his barbarous conduct towards her relatives. Stung with such an exhibition of indifference and resentment, and urged on by his envious sister Salome, he ordered her to execution.

She met her fate with the calm intrepidity of innocence, and died worthy of the noble lineage of which the last blood flowed in her veins. But the murderer of Mariamne, as also of her grandfather, father, brother, and uncle, could feel no satisfaction or repose. All his passions were alike without bounds. From the extreme of love and resentment, his stormy mind vibrated to the extreme of remorse and despair. On his imagination was ever pictured the form of his still dear though murdered Mariamne. He sought alleviation from horror and grief in every variety of amusement; but in vain. Anguish of mind at length brought on disease of body and temporary derangement; and though he recovered from this malady after a time, an ineffaceable gloom was left upon his spirit. His fierce and violent temper received from this hour a fearful exacerbation, and his future course was marked more than ever with cruelty and blood. He put to death many men of rank and distinction.

At the instigation of Antipater, a son of Herod by his wife whom he divorced in order to marry Mariamne, he condemned to death his two sons by Mariamne, Aristobulus and Alexander—youths of a noble bearing, and greatly beloved by the Jewish people. He was brought to this dreadful purpose by the strong urgency of his own suspicious and jealous nature, and after a miserable conflict with his fears and affections. It was either on this or on some similar occasion, his imperial patron, Augustus, uttered the bitter sarcasm, *that he had rather be one of Herod's swine than one of his sons*. The crime did not remain long unpunished; it recoiled with dreadful force upon almost all who were implicated in it. Antipater, his beloved son, the heir of his kingdom, for whom he had imbrued his hands in the blood of his own children, fell a special victim, as he was clearly proved to have conspired to poison his old and doting father. His execution took place only at the last moment of Herod's life, (4 B. C.,) when also the will of the sovereign, in respect to the succession, received its last remodelling. Herod had suffered from a terrible disease, and perished gradually in the utmost torture of body and mind.

It was either late in the year before or early in the same year with the death of Herod,—four years before the vulgar Christian era,—that the murder of the children of Bethlehem took place. The jealousy of Herod against any one who should be born as a *King in Judea*—the dread that the high religious spirit of the people might be resuscitated by the hope of a real Messiah—as well as the summary manner in which he endeavored to rid himself of the objects of his fears, are strictly in accordance with the relentlessness and decision of his character.

During the reign of Herod, Judea fast sunk into a province of the Roman empire, and he, instead of being head of the Hebrew religious republic, became more and more on a level with other kings,—vassals of Rome. By his affability and the most costly adulation, he secured his interests with Rome, and by creating a strong Grecian party, he hoped to neutralize the turbulent and exclusive spirit of his Jewish subjects. He built magnificent works, and even reared the temple in its former pride and splendor. The structure of Zorobabel, erected five hundred years before, had become

much dilapidated by time and violence : it was thrown down, and a new fabric, of more regular and stately architecture, arose with its glittering masses of white marble and pinnacles of gold, crowning the brow of Mount Moriah. Yet the people were ill satisfied with all these attempts to ingratiate himself in their affections, as at the same time he patronized the Grecian institutions, and personally presided at the Olympic games. The Jews suspected him, not without reason, of a fixed determination to heathenize their nation and country. Added to this, during his long reign, they were kept under a most rigid and vigilant police, forbidden all fraternities and assemblies, and exposed to be immured in dungeons, whence few returned to the light of day.

The family left by Herod the Great, though thinned by the sword of the executioner, was still numerous and powerful. There were several conspicuous personages among them, as will appear in the course of the history. He married ten wives ; but it was chiefly among the children of the sixth, Malthace, a Samaritan, that his dominions were divided. By the will of Herod, to her sons — *Herod Antipas* and *Archelaus* — were assigned, to the former, Galilee and Perea ; to the latter, Idumea, Samaria, and Judea. The pomp of the funeral rites of the old king was such as became the external splendor of his reign ; but he bequeathed to those who came after him an oppressed and unhappy kingdom.

The two brothers sought from Augustus a confirmation of their respective titles ; or, rather, Antipas, the younger brother, sought a confirmation of his title to the whole kingdom, grounded on a former will of Herod. While they were in Rome, prosecuting their object, the whole country tended fast to confusion and anarchy. Other sons of the deceased king preferred their claims, and the whole Herodian family were involved in dissensions. During the uncertainty of the succession, adventurer after adventurer appeared, and dreadful scenes of violence were enacted. The Romans stationed in the country were oppressive and exacting, and the most unhappy divisions existed among the Jews themselves.

At length, the imperial edict appeared : it confirmed, for the most part, the will of Herod. *Philip*, however, was made to share in the inheritance, Auranitis, Trachonitis, Pnacas, and Batanea being assigned to him. Archelaus received only the title of *ethnarch*. Under this name he assumed the dominion of Judea, (3 B. C.), and governed with great injustice and cruelty. After a reign of nine years, he was deposed and banished by the Roman emperor. His estates were confiscated, and Judea reduced to a Roman province — the last semblance of independence having passed away. Thus the sceptre finally departed from Judah, and the kingdom of David and Solomon sank into a district dependent on the prefecture of Syria, though administered by its own governor — a man usually of the equestrian order.

As this was the era of the advent of Jesus Christ among the Jews, a brief account may here be given of the state of the people, and their more important institutions. The condition of the country may be well judged of by the preceding narrative, covered, as the whole land was, by rival factions and warlike adventurers, permitting little attention to be given to the ordinary arts of life and the cultivation of the intellect. Amid scenes of anarchy and contention,

small must be the share of domestic enjoyment or social cultivation. The age, as such, was one of high civilization ; the condition of literature and the arts was flourishing. It was the age of the Roman Augustus, the great patron of literary men ; but in the more secluded district of Judea, its influence was comparatively unfelt.

Herod's administration contributed to the advancement of the nation in some particulars, more especially in works of art ; but the modes of artificial luxury prevalent in this age of the world were destructive to general happiness. No resources, no incomes were adequate to the demands made by the indulgence of such tastes and propensities. The sufferings of the mass of the people must have been excessive, in order to supply the more elevated classes with the means of their enormous luxury. So far as the Roman modes of living were introduced into Judea, and the people were infected by them, the evils above adverted to were felt in their full force. Plenty and want, power and oppression, violence and unresisting submission, side by side, present but a sad picture to the eye of benevolence. Such was the condition of Judea, and, more or less, of the Roman world, when our Savior appeared among men. His doctrines and his religion were needed, at such a period, to save the world from the most frightful miseries.

The supreme judicial authority was exercised by the *Sanhedrim*, or Court of Seventy, the great ecclesiastical and civil council. It was probably confined to its judicial duties ; it was a plenary court of justice, and no more, during the reigns of the later Asmonean princes, and during those of Herod the Great and his son Archelaus. -

The greater body of the people, at least all above the lowest order, seem to have addicted themselves to one or other of the two great prevailing sects — the Pharisees and the Sadducees. The former held the sway over the multitude, though these were not actually enrolled as adherents. The Sadducees were less numerous and less influential, and were a species of unbelievers. Besides these two great sects, there was a considerable party attached to the persons of the Herodian family, and probably comprehended what may be called the *Grecian* party. There were a few who belonged to the sect of the Essenes. They were properly the puritans, or the monastic orders of the Jews.

It was in vain, at this era, to attempt to excite the religious national spirit of the Jews, as it was excited under the banner of the Maccabees. The God in whose name and under whose protection they had been accustomed to triumph, was now about to withdraw his presence. A kingdom, not of this world, was to rise out of the ruins of the temporal sovereignty which had been held ever since the time of David. An attempt at insurrection, under Judas, the Galilean, signally failed.

A rapid succession of provincial governors took place at the close of the reign of Augustus. His successor, Tiberius, pursued a different policy ; and, during his reign of twenty-three years, Judea had only two rulers, — Valerius Gratus (A. D. 16) and Pontius Pilate, (A. D. 29.) The scheme of Tiberius was less onerous to the Jewish people, as "the rapid succession of rulers," observed the shrewd despot, "only increases the oppressions and exactions of the provinces."

It was before the tribunal of Pontius Pilate that

Jesus Christ was led. Pilate was not naturally disposed to cruelty; but when the peace of his province appeared in danger, he was stern, decided, and reckless of human life. He was, probably, not much affected by any apprehension, in respect to the Roman rule, from a person of such humble and quiet demeanor as that of Jesus. Still, however, he shrunk from the imputation of not being 'Cæsar's friend,' and could not think the life of one man, however innocent, of much importance, in comparison with the peace of the country, and his own favor at Rome. In this dilemma, he naturally endeavored to avoid the responsibility of decision, by transferring the accused to the tribunal of Herod,—to whose jurisdiction Christ, as a Galilean, belonged,—and who happened to be at Jerusalem for the celebration of the passover.

At length, however, finding the uproar increasing, he yielded without much further scruple, and the Roman soldiery were permitted to become the willing instruments of the Jewish priesthood, in the crucifixion (A. D. 33.) of that Person in whom Pilate himself could find no fault. We leave to the Christian historian the description of this event, and all its consequences. We have said enough to show that the state of the public mind in Judea, as well as the character of Pilate, the chief agent in the transaction, harmonize in the most remarkable manner with the narrative of the evangelists.

During this period, the other two sons of Herod had reigned in peace over their respective provinces,—Herod Antipas, as tetrarch of Galilee; Philip in the district beyond the Jordan. Philip was a prince of great justice and humanity: he died without issue, and his territory was annexed to the province of Syria. The accession of Caligula, as emperor of Rome, was an event of importance to another branch of the Herodian family—*Agrippa*, the son of Aristobulus, one of the two unfortunate princes, sons of Herod the Great.

The early life of Agrippa had been passed in a strange course of adventure and vicissitude. After many dangers and escapes, he was received at the court of Caligula, and had the vacant tetrachate of Philip conferred on him, with the title of king. He took possession of his dignity with royal pomp. During his reign, many calamities befell the Jews—not only those who inhabited Judea, but the Jews of Alexandria and of Babylonia. In Alexandria and on the Euphrates, they were massacred without mercy, on the most frivolous pretexes.

The project of the Roman emperor to set up a statue of himself in the temple, was the occasion of the troubles experienced by the Jews of Palestine. Though threatened with evil and death itself, the whole population were determined to perish, rather than be guilty of the idolatry of sacrificing to Caligula. His death, at length, happily released them from their distressing dilemma.

On the accession of Claudius to the empire, an enlargement was made of the dominions of Agrippa, on account of the services he had rendered to the emperor—he having been present at Rome at the time of the election. He returned to Palestine in great splendor, and henceforward endeavored to ingratiate himself with the Jews by observing the Mosaic law with particular exactness. In this spirit, also, he commenced a persecution of the unoffending Christians. He put to death James, the brother of John, and threw Peter into prison.

Having completed a reign of three years over his enlarged dominions,—the whole of Palestine,—Agrippa ordered a splendid festival at Cæsarea, in honor of the emperor. It was on this occasion that his decease occurred. Receiving gross adulation as a god from the assembled multitude, he was immediately struck in the language of the sacred volume, "by an angel. Being seized with violent internal pains, he lingered a few days, and died in extreme agony, "eaten of worms." He died A. D. 44, after a reign of ten years, the first seven having been over only a part of his dominions. He left one son, Agrippa, and three daughters.

CHAPTER XCIX.

A. D. 44 to 67.

The Roman Rule, continued — Fanaticism — Collisions between the People and the Roman Soldiery — Robbers — Seditious Impostors — Misconduct of the Roman Governors — Venality — Portents — The dreadful Conflict begun — Tyranny and Corruption of Florus — Treacherous Massacre of a Roman Garrison — The Revolt — Murderous Rage of the Nation — Signal Destruction of the Roman Army — Glorious Daring for Liberty — Measures of Nero — Vespasian — Preparations by the Jews — Josephus — Expedition against Ascalon.

THE SON of Herod, Agrippa, was too young to bear the burden of royalty, and Judea relapsed into a Roman province. Cassius Longinus was appointed to the presidency of Syria. *Fadus* was sent as governor of Judea. Finding that a civil war disturbed the district beyond Jordan, he soon made its agitators feel the vigor of the Roman arm, and effectually quelled the turbulence.

Before the recall of *Fadus*, a singular fanaticism was excited among the rabble, who were made to entertain the belief that, like their ancestors of old, under Joshua, they could pass through the waters of the Jordan in safety. An impostor by the name of *Theudas*, who represented himself as a prophet, had inspired them with this belief; and multitudes, thronging forth, with all their possessions, to the banks of the river, indulged the confident expectation that he would divide the stream in the midst, and carry them through in triumph. The vigilant *Fadus* seized the impostor, and, cutting off his head, sent it to Jerusalem.

Tiberius Alexander succeeded *Fadus*; but his government was short and uneventful. Next succeeded *Ventidius Cumanus*, (A. D. 48.) During his administration, the first murmuring of the wrathful storm which finally swept over Palestine, and laid it waste for ages, was heard. Mutual animosity began to be manifested between the people and the Roman soldiery. Indeed, several scenes of violence took place, in which thousands of lives were sacrificed. *Cumanus*, found guilty before the emperor for the part he had acted, was banished, and *Claudius Felix*, who was born a slave, received the appointment of governor. *Felix* administered his office with the authority of a king, and the disposition of a slave. He shrunk from no crime which he felt it to be for his interest to commit.

The land, at this time, was full of armed robbers, who wasted the country. Felix at first endeavored to suppress them, but afterwards, for his private ends, entered into a confederacy with some of the most daring. Among other enormities which were enacted in connection with these banditti, was the murder of Jonathan, the high priest, who had offended Felix by his remonstrances and rebukes. Jonathan was killed, in the temple itself, by a party of these wretches, at the instance of Felix. Murders and robberies perpetrated under the authority, or at least by the connivance, of the government, indicated a strange and shocking state of things. No man was secure from the dagger of the assassin.

Nor was this all. In every quarter arose impostors and pretenders to magic, who inveigled the people into desert places, and there, by harangues, endeavored to excite them against the Roman government. The consequences, as may well be imagined, were disastrous to the subjects of the imposition, exposing them to the vengeance of their masters. Even the sacred order of the priesthood became involved, at length, in deadly feuds among themselves—the chief priests with the inferior priesthood. The result, in many instances, was, that the tithes, which belonged to the latter, being levied by force in behalf of the high priests, the common priests were deprived of the means of sustaining life, and actually died of hunger. In some instances, serious resistance was offered to the Roman authorities, which ended in blood and in augmented alienation.

Porcius Festus, who came in the place of Felix, by his rigid and upright administration, caused a short interval of comparative order and tranquillity. He repressed the insurgents and bands of robbers. Unhappily for this devoted country, the faithful Festus died in Judea, and *Albinus* arrived as his successor, (A. D. 62.) His avaricious disposition soon manifested itself, and venality reigned under his administration. At first, he severely chastised the robbers and assassins, but, at length, set a premium, in effect, on their vocation, by extorting enormous ransoms for their freedom. *Gessius Florus* succeeded Albinus, (A. D. 45.) Above even the measure of Albinus, he was rapacious and cruel. He pillaged not only individuals, but communities, and seemed to grant a general indemnity for spoliation, provided only that to him a fair portion of the plunder was allowed. In some instances villages and towns were entirely deserted, as the inhabitants fled their country to be beyond the reach of his exactions.

In the mean time, according to the Jewish annals, fearful prodigies had appeared, foreshadowing the approaching desolation. A comet, in the shape of a sword, hung above the city for the space of a year. A sudden and most brilliant light shone for the space of half an hour about the altar and the temple. The appearance of chariots and armed squadrons was at one time noticed in the heavens. Unnatural, unearthly voices, denouncing woe, were heard. These and similar portents are spoken of as filling the minds of men with apprehension. It is probable that the prophecies of the coming ruin of Jerusalem, disseminated by the Christians, added to the general fear. They must have declared the assertions of our Savior respecting this great event, and produced a deep impression on the minds of the people, by their abandoning Jerusalem in a body, and retreating to Pella, a town beyond the Jordan.

The fatal flame finally broke out at Cæsarea, from an old feud which had arisen between the Greek magistrates of the city and the Jews who dwelt there. A conflict ensued, in which the Jews were worsted. At this era, (A. D. 65,) another disturbance took place pertaining to religious matters, in regard to which the Jews exhibited their wonted pertinacity, even as to the smallest concerns. They had, however, in this instance, been annoyed, in a most unreasonable manner, by the approach to their synagogue being made as difficult as possible; also by an insulting heathen augury connected with their sacred things. The Jews flew to arms. This result was anticipated on the part of the encroaching strangers, who were fully prepared for it.

The flame spread to Jerusalem. Florus had driven the people to insurrection, with a view to his own wicked and avaricious purposes, and then he wreaked his vengeance upon them in a most summary and cruel manner. Three thousand six hundred men, women, and children, were butchered in the streets of Jerusalem. The Jews who had attained even the equestrian rank were scourged and executed, as well as their meaner countrymen. A temporary pacification took place, by the submission of the Jews to a certain condition imposed upon them. This, however, suited not the object of Florus, who fomented the collisions between the people and the Roman authorities, for the sake of plunder; and advantage was soon taken still further to involve the Jews in difficulty. Jerusalem became a scene of the utmost confusion and suffering. The evil, both in the city and in the country, was, in some cases, heightened by the acts of a bigoted, rash, and violent Jewish party, who refused obedience even to lawful authority. It was consummated, at length, by furious and bloody collisions among the Jews themselves; that is to say, between the party who desired to submit peacefully to the Romans, and that which would admit of no compromise.

Of the latter party, Manahem was a vigorous leader for a period; but he fell by his own rashness. If he had united discretion with his courage, he might have given the insurgents what they felt the want of during the whole war—an acknowledged leader, who should concentrate the resources and consolidate the strength of the revolt. By an instance of outrageous treachery on the part of the insurgents, in the massacre of a garrison of Roman soldiers who had submitted on condition that their lives were spared, the last faint hope of accommodation was quenched, as it were, in blood. The more moderate saw the inevitable ruin, and did not conceal their deep sorrow. To counterbalance this ferocious act, was the destruction of twenty thousand Jews in Cæsarea, probably under secret instructions from Florus.

By this latter act, committed through the enormities of their brethren in Jerusalem, the whole nation was driven to madness. They felt that, as mankind had made war upon them, they would make war upon mankind. Thousands sallied forth into the regions adjacent, and laid waste city after city. Syria and other countries felt the power of the angry and desperate irruption. A dreadful retaliation consequently ensued, and the Jews residing in those regions were put to death by thousands. In Palestine, the whole nation had revolted against the Roman power, encouraged by the success of some of the people against Cestius Gallus, prefect of Syria. This man, after having



Cestius harassed by the Jews in his Retreat.

conquered several places in his route, had at length besieged Jerusalem, and was near taking it; but he most unaccountably withdrew his forces from the city. This circumstance, giving courage to the Jews, issued in the destruction of his army. They pursued the advantage of his retreat, which soon became a flight, to the utmost extent. The Roman arms had not received so disgraceful an affront, nor suffered so serious a loss, since the defeat of Varus in the forests of Germany.

What other portion of the human race would have entertained the design of throwing off the Roman yoke, in the condition of the Jews? — a small people, without allies, without a leader, with no organized or disciplined force, no warlike engines, except those captured from the enemy, no provisions of any kind for a long war, and with divisions among themselves. Yet they conceived the idea, and carried it eventually into effect. In their stubborn patience, stern enthusiasm, and desperate valor, they ventured to resist the Roman authority — supreme, then, on earth — unto death, and perished in the attempt. They perished, unassisted, unpitied, almost unadmired, in their mortal struggle for freedom, as if they were an exception to the generous sympathy which such efforts call forth in regard to other nations.

When the revolt of this inconsiderable province, with the defeat of Cestius and a Roman legion, was announced, great was the astonishment of the Roman people. The emperor Nero, who was then in Achaia, expressed great contempt of the affair; but the real importance attached to it may be judged of by his selection of the most able and distinguished military commander in the empire, to conduct the war. This was Vespasian, who had been bred to arms from his youth, and whose exploits were the theme of the age. With his characteristic despatch, Vespasian immediately sent his son Titus to Alexandria, to conduct the fifth and tenth legions, while he himself travelled with all speed, by land, to Syria, gathering armed forces in his train.

In the mean time, the insurgents were not inactive. Some of the more prudent retired from their native land; others were brought over to the cause of their time-hallowed country. The Jews who remained —

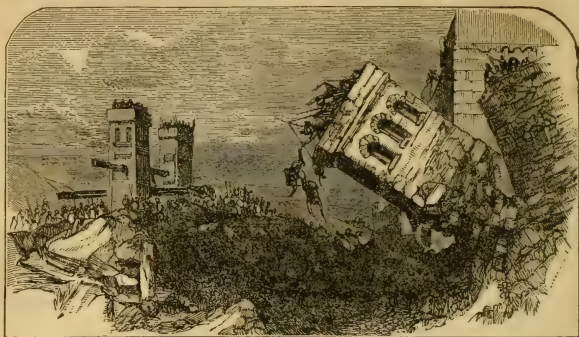
and they were still numerous, amounting, probably, to nearly three millions — made, in a general assembly, what preparations they were able; chiefly by assigning the defence of important places and districts to particular individuals, in whose wisdom or valor confidence might be reposed. The charge of the most important part of the country, viz., Galilee, was committed to Joseph, the son of Matthias, better known as the celebrated *Josephus*, the historian, and a man of illustrious descent. On this province the storm, in all probability, would first break. Josephus himself had been an advocate of peace; but it is probable that he had acquired some confidence with the war party, else he would scarcely have been intrusted with the command in Galilee. His whole course was marked with caution and conciliation, yet with vigor. His object was to promote union, and organize the whole country on one regular system; and this object, in a great measure, he effected; he made admirable provision for the defence of important places in Galilee, and finally raised an army of one hundred thousand, armed them with weapons obtained from all quarters, appointed centurions and decurions, and regularly exercised the whole in military manœuvres. He had difficulties, however, to meet of a peculiar nature, arising from the opposition of a subtle enemy, John of Gischala, and his judicious arrangements were often disconcerted. But the petty plots which were contrived to frustrate his measures, or to take his life, and the adroit schemes he laid to meet them, as the historian himself has related, cannot here be detailed.

In Jerusalem, the preparations for war were also pressed. Ananus, the chief priest, took the lead; arms were fabricated with the greatest expedition, the walls strengthened, military engines made, and stores of every kind laid in, with the utmost diligence and care. He likewise experienced opposition, not only from the timid and moderate, but from daring bandits, at the head of whom was the fierce Simon, who had rendered good service at the retreat of Cestius. Against him Ananus was forced to send troops. The magistrates of Idumea, also, were constrained to set a guard in every village.

It was probably soon after the defeat of Cestius that an unsuccessful expedition was attempted against

Askalon. It was weakly garrisoned by the Romans under a commander named Antonius. The Jews marched against them with great force under Niger,

Silas, and John the Essene, but in two successive combats were repulsed with the loss of eighteen thousand men.



Siege of Jerusalem by the Romans.

CHAPTER C.

A. D. 67 to 76.

The Invading Army—Famous Siege of Jotapata—Curious Stratagem—Daring Exploit—Fate of Jafa, &c.—Perfidy of Vespasian and its Effects—Strange Disasters at the taking of Gamala—Jerusalem and its Factions—The murderous Zealots—Insane Conduct—Perea, &c.—Idumea reduced—Vespasian called to Rome—Infatuation—Reconnoitring Adventure of Titus—Storming the Walls—Famine and Pestilence—Titus walls in the City—Horror—Oath of Titus—The Temple fired—A million and a half of Victims—Massada—Land Sale and Tribute—Fate of Josephus, Agrippa, and Berenice.

*EARLY in the spring (A. D. 67) Vespasian, with his powerful army, arrived at Antioch, and was met there by Agrippa with his soldiery. As he advanced to Ptolemais, he received thence a deputation from Sephoris, the metropolis of Galilee, who made overtures to join the invader. This proceeding was contrary to the authority and threats of Josephus, who made an attempt to secure the place; but it having been strengthened by a detachment of Vespasian's troops, he was repulsed; a circumstance which only the more exasperated the Romans. The son of Vespasian joined his father at Ptolemais, having sailed from Alexandria. Vespasian, with his own forces and those of his allies, was now at the head of sixty thousand regular horse and foot, in addition to a force which was less disciplined.

The campaign was now formally opened: a small advantage was at first obtained by the Jews under the command of Josephus, in an attack by Placidus on

Jotapata, the strongest of the fortified towns; which was an inspiring commencement of the conflict. But the vast army of Vespasian was moving on, and was not to be arrested. The sight or rumor of this tremendous invasion scattered the weak forces under Josephus, and he fled himself, with the wreck of his army, to Tiberias. Vespasian came upon Gadara, and cut off almost all its inhabitants, as well as those of the villages around. He next came to Jotapata, whose power of resistance lay in its almost impregnable position. Josephus had previously contrived to throw himself into it. Difficult as it was of access, yet the Romans, with their vast means, made their way to it, cutting through mountains, and constructing a road where it would seem that nature had eternally interdicted it. Their serried legions, on the 14th of May, presented themselves in full sight of the Jewish forces in the city.

The consternation produced by the view was unequalled, and the Jews, knowing that they could but perish, were prepared to sell their lives at the dearest rate. All hope of escape was cut off, for the Romans had drawn a triple line of circumvallation round the city. The attack began the next day. It is impossible, in this succinct narrative, to enter into the details of this memorable conflict, as Josephus, the writer and the hero, has described it. The perseverance, the stubborn resolution, the fierce valor, the strategy, and the innumerable expedients of the besieged, surprised and confounded the Romans. On the one side they fought from desperation; on the other, from the haughty shame of being defeated by such an enemy. Day after day the resources of Vespasian's steel-clad legions, with their catapults, and balistas, and battering-rams, were called out to match the desperate bravery and subtle contrivances of this people, cooped up like wild beasts in their lair.

As an instance of the cunning of the besieged, the following is recorded: In the scanty supply of water lay one of the greatest dangers of the Jews. This the

enemy, from certain circumstances, had reason to think was the fact; and as the city was now blockaded, it was hoped that this want would reduce them to the necessity of capitulation, in a short time. The fertile mind of Josephus adopted an expedient to remove this impression. He ordered a great number of his men to steep their clothes in the water that remained, and hang them up from the battlements, till the wall ran down with the dripping moisture. The Romans were confounded; for men who could waste so much water out of mere wantonness, could not possibly be in the wretched state of destitution they had hoped. Vespasian, weary of blockading a city so amply supplied, returned to the assault—the mode of attack which the Jews sought.

The daring exploit of an individual, a Galilean, Eleazar by name, may also be mentioned. With an immense stone from the wall he took such sure aim, that he struck off the iron head of the Roman battering ram; he then leaped down from the wall, secured the prize and was bearing it back to the city. He was unarmed, and all the darts and arrows of the enemy were discharged at him. He was transfixed by five arrows: still, however, he passed on, regained the walls, stood boldly up, displaying his trophy in the sight of all; and then, still clinging to it with convulsive grasp, fell down and expired.

Jotapata had resisted the whole Roman army during forty-seven long days and nights, and was overcome at last only by the discovery of its critical situation, through a deserter. Vespasian followed the intimations of the perfidious wretch, and succeeded in entering into the city. During the siege and capture, forty thousand men perished. The city was razed to the ground. Josephus, after secreting himself for some days, was found, and, upon his surrender, and apparent adhesion to the Romans, was spared, through the respect inspired by his skill and heroism. In the mean time, a neighboring city, Jafa, was attacked by Trajan, and, after a bloody combat, was taken—losing fifteen thousand of its brave defenders. A body also of Samaritans, who, strange to tell, made common cause in this insurrection, was defeated on the sacred mountain of Gerizim, by Cereales, and more than eleven thousand of them were slain. Both Trajan and Cereales had been detached by Vespasian with a strong force of horse and infantry.

The Romans, long and unexpectedly delayed by the desperate valor they had met, now proceeded with greater rapidity. Vespasian returned to Ptolemais, whence he proceeded along the coast to Cæsarea. Its Greek inhabitants, having now the whole region at their command by the massacre of their Jewish competitors, received him with every demonstration of joy. Here he made his winter-quarters for two of his legions. Soon after, he sent a considerable force against Joppa, whose inhabitants, fleeing to their boats, perished, either in the waves by means of a storm which suddenly arose, or by the arms of the enemy as they were thrown upon the shore. In the progress of the war, other places were assaulted and taken, and their defenders put to the sword without mercy, while the women and children were secured as captives. Such was the fate of Tiberias and Tarichea, cities belonging to the dominions of Herod, and early manifesting symptoms of insurrection—much against his wishes. The Jews in these places exhibited their accustomed valor, but nothing was proof against Roman prowess

and discipline. In some instances where the insurgents were not put to the sword, they were sent by thousands to Nero, to be employed in his mad scheme of digging through the isthmus of Corinth, or were sold as slaves.

A base act of Vespasian in putting to death the soldiers who had surrendered at Tarichea, upon an assurance of amnesty, appalled the whole of Galilee; and most of the towns capitulated at once, to avoid the same barbarities. Three cities alone still defied the conqueror, Gamala, Gischala, and Itabyrium—the city which Josephus had fortified on Mount Tabor. Gamala was more inaccessible than Jotapata. It stood on a long and rugged ledge of mountains, which sloped downward at each end, and rose in the middle into a sudden ridge, like the hump of a camel—whence the name of the city. One peculiarity of its structure was, that the houses rose one above another on the steep declivity of the hill, and were crowded very thick and close. This circumstance was one of the causes of the difficulty and disaster experienced by the Roman army, after they had forced their way into the place. As it presents singular incidents in warfare, it may be related in a few of its particulars.

The Jews thronged the narrow streets, and bravely resisted the advance of the assailants. At length, overpowered by numbers, who attacked them on all sides, they were forced up the steep part of the city. There they turned, and, charging the enemy with fury, drove them down the declivities, and made great havoc among them, as they endeavored to make their way up the narrow streets and along the rugged and craggy paths. The Romans, who could not repel their enemy, thus hanging, as it were, over their heads, nor yet break through the throngs of their own men, who forced them on from beneath, took refuge in the houses of the citizens which were very low. The crowded houses could not bear the weight, and came crashing down. One, as it fell, beat down another, and so all the way down the hill. The situation of the Romans was terrific. As they felt the houses sinking, they leaped on the roofs, and fell with the tumbling buildings. Many were totally buried in the ruins; many were caught by some part of their bodies as in a trap; many were suffocated by the dust and rubbish. The Gamalites seemed to behold the hand of God in this unexpected calamity of the foe. They rushed on regardless of their own lives, struck at the enemy on the roofs, or as they were slipping about in the narrow ways, and aiming steadily from above, slew every one who fell. The ruins furnished them with stones, and the slain of the enemy with weapons. They drew the swords of the dead to plunge into the hearts of the living. Many of the Romans who had fallen from the houses killed themselves. Flight was impossible, from their ignorance of the ways and the blinding dust. Many slew each other by mistake, and fell among their own men. Those who could find the road retreated from the city. Yet the city fell at last by the perseverance of the Romans, and the exhaustion of its provisions—the twenty-third of September, A. D. 67. Nine thousand Jews perished—five thousand by casting themselves down the precipice.

The story of Itabyrium and Gischala embodies incidents scarcely less tragical and interesting; but these must be passed over. Both of the cities fell, and thousands of their inhabitants perished. In the mean while, Jerusalem, instead of aiding or being able to aid the

other cities of the land, was torn by domestic factions, and poorly preparing herself for the fearful crisis at hand. The factions arose in reference to the question of war and peace. They who advocated the war were the most numerous, and consisted of men of the vilest character. They opposed all pacific measures with invincible obstinacy, and breathed out nothing but slaughter, rapine, and devastation. These abandoned wretches began to exercise their wanton cruelty in plundering and assassinating all who presumed to oppose them, in the vicinage of Jerusalem, and then proceeded into the capital, with Zechariah and Eleazar at their head. Here they met with a strenuous opposition, as Ananus, the late high priest, exhorted the citizens to arm in their own defence, and boldly repulse those factious men, who had seized upon the temple and made it their garrison for offensive operations against the inhabitants.

The people adopted this advice, and made so vigorous an attack upon the Zealots, as these pretended champions of the cause of God were called, that they were compelled to retreat into the inner cincture of the temple, and were there closely besieged by Ananus. John, of Gischala, under pretence of espousing the pontiff's cause, was intrusted with some proposals of peace for the besieged; but instead of executing his commission with fidelity, he persuaded them to hold out with unshaken firmness; and in the end, he was the means of bringing in twenty thousand Idumean auxiliaries. These parties, having united, immediately began to perpetrate the most horrid cruelties on those of the opposite party. Twelve thousand individuals of noble extraction, and in the flower of their age, were murdered by the most cruel methods. Not satiated with the blood of so many persons of distinction, they turned their sanguinary hands against the lower class, and literally filled Jerusalem with anguish. All who opposed them, or censured their doings, or wept for their dead, were deemed guilty of a crime to be expiated only with blood. At length, the Zealots began to turn their murderous weapons against each other.

Vespasian well saw the advantage this state of things would bring to his own cause, and suffered it to proceed till his plans were fully matured. Being invited, in the mean time, by the inhabitants of Gadara, he sent Placidus to take possession of it. The latter accordingly fought his way thither, through several strong bodies of the rebels, and exerted himself so effectually, that, in a short space of time, all that part of Judea which lies east of the Jordan was completely reduced, except a single castle. Vespasian, in the beginning of spring, marched against Idumea, and reduced most of the towns and villages to ashes. Jerusalem now beheld the enemy at her gates: every approach to the city was cut off; every hour her wretched inhabitants expected to see the plain to the north glitter with the arms and eagles of Rome. On a sudden, however, intelligence came from the Imperial City which checked his march; and Jerusalem had yet a long period either to repent, or submit, or to prepare for effectual resistance. The result of the changes in Rome was the election of Vespasian as emperor — whither he departed — A. D. 70.

But this delay of an attack was not improved by Jerusalem. Infatuation possessed her councils, and to consummate her internal evils, Simon, a man of blood, who had wasted the country around Jerusalem,

was received into the city, that he might overawe the faction headed by John. Thus there were three contending parties in the city, instead of two: no rest, no order could be enjoyed in this wretched and doomed capital. The streets ran with blood. Vespasian, having assumed the purple, delivered Josephus from his bonds, and, at the commencement of the ensuing year, turned his attention towards his rebellious province, Palestine, sending his son Titus to complete its subjugation by the conquest of its capital.

It was in this deplorable condition of the city that Titus marched against it, having received powerful reinforcements from his friends. Previously to his forming a regular siege, he went in person, with a body of six hundred horse, to reconnoitre its strength and avenues. He seemed to flatter himself that the Jews would readily open their gates to him; but they made so vigorous and unexpected a sally, that he saw himself surrounded in a narrow defile, and escaped with extreme difficulty. He was obliged to cut his way fiercely through, while darts and javelins fell in showers around him.

Disensions still prevailed in the city — a circumstance which greatly encouraged the enemy. Titus, in the mean time, had caused his troops to level all the ground, in their approach to the walls, and to make every preparation for a vigorous onset. Some proposals of peace were sent to the besieged, but they were rejected with indignation; and the Romans were consequently ordered to play their war engines against the city with all their might. The Jews were compelled to retire from those dreadful stones which the enemy threw incessantly; and the battering-rams were at full liberty to ply against the walls. A breach, at length, was made, and compelled the besieged to retire behind the enclosure. This lodgement was effected about a fortnight after the beginning of the siege.

The second wall was then immediately attempted, and the engines and battering-rams were applied so furiously that one of the towers began to shake. The Jews who occupied it, aware of their impending ruin, set it on fire, and precipitated themselves into the flames. The fall of this structure afforded an entrance to the second enclosure; but, as Titus was desirous of preserving the city from demolition, the breach and the lanes were left so narrow that a great number of his men perished for want of room, when they were attacked by Simon. Titus, however, quickly rectified this mistake, and carried the place four days after the first repulse, entering that part of the lower city which was within the wall.

A famine now raged in this afflicted place, and a pestilence followed in its track. As these calamities increased, so did the cruelty of the factions, who forced the houses in quest of provisions, punishing those with death who had any, because they had not apprised these robbers of it; they put others to the most excruciating tortures, under the pretence that they had concealed food. Titus again attempted to prevail on the Jews to surrender, by sending Josephus to represent the fatal consequences of their obstinacy — but without effect. He then caused the city to be surrounded by a high wall, to prevent their reception of any kind of succor, or their escape by flight.

Nothing was now to be seen in the streets of Jerusalem but putrescent bodies, emaciated invalids, and

objects of the deepest distress; and even those who escaped in safety to the Roman camp were murdered by the soldiers, who inferred, from certain circumstances, that they had swallowed quantities of gold. In searching for this, two thousand of them were ripped up in a single night. While the military operations against the city were making progress, the famine within made a still greater advance.

In the language of the historian, "Men would fight even the dearest friends for the most miserable morsel. The very dead were searched, as though they might contain some scrap of food. Even the robbers began to suffer severely; they went prowling about like mad dogs, or reeling, like drunken men, from weakness, and entered and searched the same house twice or thrice in the same hour. The most loathsome and disgusting food was sold at an enormous price. They gnawed their belts, shoes, and even the leathern coats of their shields; chopped hay and shoots of trees sold at high prices. Yet what are all these horrors to that which followed? There was a woman of Perea, Mary, the daughter of Eleazar. She possessed considerable wealth when she took refuge in the city. Day after day, she had been plundered by the robbers, whom she had provoked by her bitter imprecations. No one, however, would mercifully put an end to her misery; and, her mind maddened with wrong, her body preyed upon by famine, she wildly resolved on an expedient which might gratify at once her vengeance and her hunger. She had an infant that was vainly endeavoring to obtain some moisture from her dry bosom; she seized it, cooked it, ate one half, and set the other aside!

"The smoke and the smell of food quickly reached the robbers. They forced her door, and, with horrible threats, commanded her to give up what she had been feasting on. She replied, with fierce indifference, that she had carefully reserved her good friends a part of her meal. She uncovered the remains of her child. The savage men stood speechless, at which she cried out, with a shrill voice, 'Eat, for I have eaten; be ye not more delicate than a woman, more tender hearted than a mother.' They retired, pale and trembling with horror. The story spread rapidly through the city, and reached the Roman camp, where it was first heard with incredulity — afterwards with the deepest commiseration." It was upon hearing of this dreadful deed, that the Roman general swore to extirpate both city and people, at the same time taking Heaven to witness that this was not his work.

Towards the end of summer, the Romans had made themselves masters of Fort Antonia, and set fire to the gates, after a destructive encounter; yet, so blind were the Jews to their real danger, that, though nothing was left but the temple, which must soon fall, they could not persuade themselves that God would permit his holy habitation to be taken by the heathen.

On the 17th of July, the daily sacrifice ceased for the first time since its restoration by Judas Maccabeus, there being no proper person left in the temple to make the offering. The gallery that afforded a communication between the temple and Fort Antonia was now burnt down, and the Jews, having filled the western portico with combustibles, induced the Romans, by a feigned flight, to scale the battlements, and set fire to the building; so that the troops were either consumed in the flames, or dashed to pieces by leaping from the roof. Contrary to the intentions

and orders of Titus, who wished to preserve the temple, one of his soldiers set that noble edifice on fire. Efforts were made to extinguish it, but in vain. With a view to save what he could of its contents, the commander entered the sanctuary, and the most holy place, where he found the golden candlestick, the table of show-bread, the golden altar of perfumes, and the book of the law, wrapped up in a rich tissue of gold.

A dreadful slaughter now ensued, in which many thousands perished; some by the sword, some by the flame, and others by falling from the battlements. The conquerors, exasperated by the useless obstinacy of the people, carried their fury to such a height as to massacre all whom they met, without distinction of age, sex, or quality, and even to inflict the dreadful torture of crucifixion on many wretches who fell into their hands. All the treasure houses were burnt, though they were full of the richest furniture, vestments, plate, and other valuables. In short, they persisted in their barbarous work, till the whole of the holy building was utterly demolished, except two of the gates of that part of the court which was appropriated to the women. Great preparations were made, in the mean time, for attacking the upper city, and the royal palace; and, on the 8th of September, the engines played so furiously on the iniquitous Zealots, that they were overwhelmed with confusion, and ran, like lunatics, towards Shiloh, intending to attack the wall of circumvallation, and by that means effect their escape. They were, however, repulsed by the enemy, and compelled to hide themselves in the public sinks and sewers, while all the other inhabitants were put to the sword, except some of the most vigorous, who were reserved for the victor's triumph. Among the latter were John and Simon, the two most desperate rebels.

When the slaughter had ceased for want of subjects, and the troops were satisfied with plunder, Titus gave orders for the total demolition of the remaining parts of the city, with its fortifications, palaces, towers, and sumptuous edifices, excepting a part of the western wall, and the three towers of Hippicus, Phasaël, and Mariamne, which might prove to future times the astonishing strength of the city, and the valor of its conqueror.

During the whole siege, the number killed was one million one hundred thousand; that of the prisoners, ninety-seven thousand. In truth, the population, not of Jerusalem alone, but of the adjacent districts, — many who had taken refuge in the city, and more who had assembled for the feast of unleavened bread, — had been shut up by the sudden formation of the siege. If the numbers in Josephus may be relied on, there must be added to this fearful list, in the contest with Rome, nearly one hundred and thirty thousand slain before the war under Vespasian, one hundred and eighteen thousand during the war in Galilee and Judea, and after the fall of Jerusalem, nearly nine thousand in other parts of the country. The prisoners who, in the whole of these wars, amounted to over one hundred thousand, were doomed to be exposed in public, to fight like gladiators, or be devoured by wild beasts; twelve thousand perished from want, either through the neglect of their keepers, or their own sullen despair. These items swell the number of victims of the war to more than a million and a half of souls.

The fortresses of Herodion, Massada, and Machæron, in different parts of the country, were left uncaptured by



Romans crucifying Jews.

Titus; but two of them, namely, Herodion and Machæron, were soon afterward reduced by Lucilius Bassus; and that of Massada was attacked with such vigor by Flavius Silva, that Elenzar, the commander of the Sicarii, persuaded the inhabitants, in the spirit of despair, to kill all their wives and children; next, to choose ten men by lot, who should despatch all the rest; and lastly, to select one out of the ten to kill them and himself. This terrible tragedy was accordingly enacted; and the Romans, preparing the next morning to scale the walls, received information of the particulars from two females who had escaped the massacre by concealing themselves in an aqueduct.

Thus terminated the final subjugation of Judea, though the embers of the war still smouldered in distant countries, where the Jews resided. An edict of the emperor to set up all the lands for sale, had been received by Bassus. The whole profits of the sale had been reserved to the imperial treasury. At the same time, all the Jews within the empire were commanded to pay a tribute of half a shekel into the same treasury—the sum which they had formerly paid for the use of the sanctuary. Vespasian also caused all the branches of the house of Judah to be cut off, to defeat their hopes of a future Messiah.

The fate of Josephus, King Agrippa, and his sister Berenice—the most important personages in the Jewish nation, may be told in a few words. They escaped from the general wreck of the country. Josephus lived in high favor at Rome, where he wrote his Histories, which Titus vouched as authentic by signing the manuscript with his own hand, when it was deposited in the public library. Agrippa, among the luxuries of this great capital, forgot the calamities of his country and the ruin of his people. He lived and died the humble and contented vassal of Rome. In him the line of the Idumean sovereigns was extinct. Berenice would have been taken to the throne by Titus, who became enamored of her beauty, had it not been for

the prejudices of his Roman subjects. The time of the death of either of these individuals is unknown. History loses sight of Josephus in his fifty-sixth or fifty-seventh year.

CHAPTER CI.

A. D. 76 to 475.

The Dispersion under the Western Empire — The Jews no longer form a State—The Patriarch in the West, the Prince of the Captivity in the East—Revolt under Trajan—Barcochab's Rebellion—Success—Defeat—Persecution of the Rabbins—Jews forbidden to visit Jerusalem on Pain of Death—Hadrian—Inextinguishable Nationality—Sanhedrim of Tiberias—Jews at Rome, &c.—Schism—Severus—The Mishna and Talmud—Hillel—Abolition of the Patriarchate—Persecution—Julian favors the Jews, also Honorius—Condition at the Fall of Rome.

THE great event which had been the subject of scriptural prophecy in respect to the Jews, namely, the *Dispersion*, took place upon the conquest of Judea and its capital, and the annihilation of its civil and ecclesiastical polity. It has continued ever since, and is not yet terminated. It may be considered, however, under its various phases, and for convenience' sake, divided into three eras, up to the present time. The first term of time is designated under the caption of the present chapter. It must necessarily constitute a very compressed narrative.

The political existence of the Jewish nation was now at an end; it was never again recognized as one of

the states or kingdoms of the world. Their history, except for a period, must be pursued where they are found, in different parts of the globe, among various nations. For, refusing still to mingle their blood with any other race of mankind, they dwell in their distinct families and communities, and still maintain, notwithstanding their long separation from each other, the principle of national unity. They have ever been remarkable for attachment to their sacred writings and rites; for their persecution by the powers of the world; and for their industry, wealth, and numbers. "Perpetually plundered, yet always wealthy,—massacred by thousands, yet springing again from their undying stock,—the Jews appear at all times and in all regions: their perpetuity, their national immortality, is at once the most curious problem to the political inquirer; to the religious man a subject of profound and awful admiration."

Some time after the dissolution of the Jewish state, it revived again in appearance, under the form of two separate communities, mostly independent of each other; one under a sovereignty purely spiritual, the other partly spiritual and partly temporal; but each comprehending all the Jewish families in the two great divisions of the world. The *Patriarch of the West* was at the head of the Jews on this side of the Euphrates; of those on the East, the chief was called the *Prince of the Captivity*. Notwithstanding the destruction of life during the Roman wars, and the multitude carried off as prisoners, there was doubtless a very considerable population left in their native seats. But the country was not their own, and a foreign race was probably introduced into it, to some extent. The state of things at this era is not well ascertained, though we may be certain that, as their religious concerns were all in all to the Jews, they were occupied in a due attention to these. Their Sanhedrim and their various schools would naturally give little concern to the Romans, and would, in all probability, even excite their contemptuous indifference. The administration of ecclesiastical law was now the only resort of the Jew; and whether it assumed the form of an oligarchy or a monarchy, he submitted himself, with the most implicit confidence, to the Rabbinical dominion.

Under the reign of Vespasian and his immediate successors, (A. D. 70 to 96,) the Jews, though looked upon with contempt, were regarded with jealous watchfulness. The tax imposed by Vespasian was exacted with unrelenting rigor, and, like the rest of the empire, they shared in the evils experienced during the cruel despotism of Domitian, (A. D. 81 to 96.) The reign of Nerva gave a brief interval of peace to the Jews with the rest of the world; but in that of Trajan, either the oppressions of their enemies, or their own mutinous disposition, drove them into a serious and disastrous revolt. It was finally subdued only after an obstinate struggle and great loss of life. In Egypt, in Cyrene, and in Babylonia, where the insurrections mostly occurred, thousands of this oppressed or infatuated people perished, as also thousands perished by their hands.

Under Hadrian, (A. D. 117,) the Jews of Palestine sounded the lowest depths of misery. Hadrian had witnessed their horrible excesses in the island of Cyprus, and, apprehending that similar mischief might be brooding in Palestine, he resolved on the means of prevention. An edict was issued, which was, in effect, the total suppression of Judaism, interdicting

circumcision, the reading of the law, and the observation of the Sabbath. This was to be consummated by the establishment of a Roman colony in Jerusalem, and the building of a temple to Jupiter. A town had, by this time risen by degrees out of the ruins of Jerusalem, in connection with the three towers and a part of the western wall which had been left. The formal establishment of a colony implied the perpetual alienation of the soil. The Jews looked on with dismay, with anguish, with secret thoughts of revenge; at length, with hopes of glorious deliverance.

At this crisis, it was announced that the Messiah had come. The period of the first appearance of this impostor is by no means certain; even his real name is unknown. He is designated by his title Barcochab, "the son of the star;" meaning that "star" which was to "arise out of Jacob." His claims were acknowledged by the greatest of the rabbins, Rabbi Akiba; but his countrymen, in the bitterness of disappointment, were induced at last to change the title to Barcosba, "the son of a lie." He is said to have been a robber, and, in heading an insurrection among his countrymen, showed no common vigor and ability. Many important advantages were manifestly gained, and the Romans, under Severus, found it expedient to act on the defensive, and reduce the province rather by blockade and famine, than by open war. At one time, the Jews were in possession of fifty of the strongest castles, and nine hundred and eighty-five villages.

At length, the discipline of the Roman troops, and the consummate conduct of Severus, brought the war to a close. At the siege of Bethar, the last strong city that held out, Barcochab was killed, and his head carried in triumph to the Roman camp. The war, which lasted, as nearly as can be ascertained, from A. D. 130 to 135, seems to have been much more formidable than could well have been expected from the situation of the Jews—only at the distance of two generations from their subjection under Vespasian. But there was no Josephus to chronicle its events, and the extant accounts are few and imperfect. Dion Cassius states that, during the whole war, the enormous number of five hundred and eighty thousand fell by the sword, not embracing the multitudes who perished by famine, disease, and fire. The country was nearly a desert; wolves and hyenas went howling through the streets of the desolate cities. The inhabitants were reduced to slavery by thousands. The worst threatenings of prophecy seemed now to be accomplished with this indomitable but misguided people, whose surprising destiny has even yet much to unfold.

The most furious persecution was commenced against all the rabbins, who were looked upon as the authors and ringleaders of the insurrection. Burning, flaying alive, and transfixing with spears, were some of the modes of execution. It was forbidden to fill up the number of the great synagogue, or Sanhedrim; but Akiba, just before he was put to death, had named five new members; and another, Judah, before he perished, secretly nominated others in a mountain glen, where he had taken refuge.

Hadrian, to dissipate forever all hopes of the restoration of the Jewish kingdom, accomplished his plan of founding a new city on the site of Jerusalem, peopled by a colony of foreigners. The city was called *Ælia Capitolina*. The Jews were prohibited by an edict from entering the new city, on the pain of death, or even approaching its environs so as to behold afar

off its hallowed heights.* This interdiction, however, did not extend to the more peaceful Christians.

The Jewish people had hitherto, in the course of their history, been four several times nearly exterminated. Nebuchadnezzar, Antiochus, Titus, Hadrian, had successively put forth their utmost efforts to extinguish not merely the political existence of the state, but even the separate being of the people. Yet the great peculiarity of the race continued, namely, their isolation and distinct existence in the various regions which they occupied. Before the close of the second century, not sixty years after the war under Hadrian, the Jews present the extraordinary spectacle of two regular and organized communities—the one under the Patriarch of Tiberias, the other under the Prince of the Captivity, as has been already mentioned. Under the former were included all of Israelitish descent who inhabited the Roman empire. To the latter all the eastern Jews paid their allegiance. Under the more indulgent emperors who followed, the Jews in the empire were restored to many of their ancient privileges. This circumstance may account, in part, for their returning prosperity after such desolations of their land, and such interruptions of their institutions. New synagogues were frequently erected in the principal cities of the empire, and they became, through the indulgence or indifference of their masters, more submissive and peaceful subjects.

The rabbins, who had been hunted down with remorseless cruelty, after danger was over began to creep forth from their places of concealment, and soon not only made their public appearance, but re-established their schools and synagogues. Prosperity began to attend these means of religious improvement and knowledge, and though, under Marcus Aurelius (A. D. 169 to 180,) some severe laws were enacted against the Jews, on account of symptoms of disaffection, yet they were either speedily annulled, or never put in force. The rabbinical dominion gradually increased, and perhaps, in this interval, the Sanhedrin fixed its pontifical throne at Tiberias, where it maintained its supremacy for several ages. In every region of the west, in every province of the Roman empire, the Jews of every rank readily submitted to the sway of their spiritual chief. His supplies were levied without difficulty in Rome, in Spain, in Africa; and his power, according to Origen, was little less than that of a king.

That the Jews, at this period, were scattered over most countries, is obvious from all the accounts that have been handed down respecting them; yet their origin, in particular localities, is frequently obscure, as in Italy, or even Rome itself. It is usually ascribed, in respect to Rome, to the vast number of slaves brought to the capital by Pompey, after his conquest of Jerusalem; these, almost without exception, are said to have been emancipated by their tolerant masters. It is supposed that there were already in Rome many opulent commercial Jews, who purchased, to the extent of their means, their unhappy countrymen, and enabled them to settle in freedom in the great metropolis.

* The hopelessness of escape, from the imperial power, of any one who fell under its displeasure, when Rome swayed the sceptre of the whole civilized world, is forcibly drawn by Gibbon. He illustrates it by relating the fact, that when the court poet, Ovid, had grievously offended the emperor, he was simply told to go and reside at Tomi, on the northern shore of the Black Sea. No guard was needed—no precautions; if wanted, he could, at any moment, be grasped by some one of the ten thousand arms of government.

They were occasionally expelled—often oppressed. Still, here, as elsewhere, persecution seemed not to be the slightest check to their increase. Of their establishment in other provinces of the Roman empire, no certain information is possessed. The probability is, that the Jews spread with the dominion of the Roman arms, part as slaves, part as freemen, with commercial objects, and seeking only an eligible settlement.

It is by no means certain at what time the Princes of the Captivity commenced their dynasty. Towards the latter part of the second century after Christ, the schools of Babylonia and Palestine fell into an open schism concerning the calculation of the paschal feast. The western patriarch determined to assert the superiority of the patriarchate of Tiberias over his disobedient brethren. At length, the authority was universally recognized. It continued till the political separation of the Babylonian from the western Jews, on the restoration of the Persian monarchy. Antecedently to that event, the patriarch of Tiberias maintained his uncontested supremacy over the whole Jewish commonalty.

Not much remains to be said of the Palestinian Jews at this period, as connected with their Roman masters. The laws of Severus (A. D. 194,) were favorable to the Jews. The edict of Antoninus was reënacted, though still with its limitation against circumcising proselytes. The Jews were permitted to undertake the pupillage of pagans,—an evidence that they continued to enjoy the privileges of Roman citizenship, and that they were exempt from burdens incompatible with their religion. Still they were not permitted to approach the walls of the holy city, and their general condition was that of dispersion and exile—of estrangement from the sympathies of mankind. For several reigns, (A. D. 211—234,) Judaism, though to this extent proscribed, might boast its influence on the imperial throne. "Among the strange medley of foreign superstitions, with which the filthy Heliogabalus offended even the easy and tolerant religion of his Roman subjects, he adopted the Jewish usages of circumcision and abstinence from swine's flesh; and, in the reign of the good Alexander Severus,—that beautiful oasis in this desert period of the imperial history,—the Jews enjoyed the equal protection and favor of the virtuous monarch."

At this era, the patriarchal throne was held by the most famous of the rabbinical sovereigns, *Jehuda*, son of Simon. His whole life was one of the most spotless purity, and to him is to be ascribed a new constitution for the Jewish people. He embodied, in his celebrated *Mischna*, all the authorized interpretations of the Mosaic law, the traditions, the decisions of the learned, and the precedents of the courts or schools. As this work was afterwards commented on, it was at length superseded by the more voluminous *Talmud*.

In the mean time, the rival throne in Babylonia, that of the Prince of the Captivity, was rapidly rising to that palmy state which it did not fully attain till the era of the Persian monarchs. But the accounts of the Oriental Jews, at this early period, are so obscure, or so nearly fabulous, that they may be passed over.

The period between the death of *Jehuda* and the accession of the emperor Constantine, A. D. 306, is barren of important events in Jewish history. The patriarchate

of Tiberias seems gradually to have sunk in estimation. The exactions of the pontiff and the rabbins became more and more burdensome to the people. Jehuda was succeeded in the patriarchate by his son *Gamaliel*, who confirmed his father's Mischna, and died, A. D. 229. His son *Judah* did nothing worthy of notice, excepting that he left his dignity to his son *Hillel II.*, a person of great excellence and learning. This patriarch was the first who computed the years from the creation. The cycle of nineteen years was also invented by him, in order to cause the course of the sun and moon to agree. Before his death, Hillel was converted to the Christian faith. The last who bore the patriarchal office was a grandson of Hillel, the emperor Theodosius having abolished it, A. D. 429, after it had continued in the same family during thirteen generations.

The emperor Constantine was under the necessity of enacting several severe laws against the Jews, to prevent their attempt at proselytism, and to suppress their insolence against the Christians. The Persian Jews, at this era, it is said, cruelly persecuted the followers of Christ, by exciting the prejudices of the court against the Eastern Christians, so that Christianity was nearly obliterated in that quarter. The same severity of treatment that Constantine had exercised against the Jews was felt to be necessary by Constans, and for the same cause, — with the addition of their insurrection in Judea, — fear that they might coöperate with the Persians against the empire. The emperor, being a Christian, and also inflamed with resentment against the Jews, enacted laws of still greater severity than ever, with a view to crush their rebellious temper. Every Jew that married a Christian, or circumcised a slave, was punished with death.

From Julian, (A. D. 361,) the Jews received very sensible marks of favor and distinction. He not only exempted them from taxes, and allowed them the undisturbed exercise of their religion, but permitted them to rebuild the temple at Jerusalem, furnishing them with men and materials for the work. The attempt, with all the zeal that was manifested, proved unsuccessful. Divine Providence completely defeated their designs. Such a series of astounding and dreadful events followed the undertaking, that the Jews were compelled to desist from their proceedings, and the prediction of our Savior, on the subject, acquired additional force from this abortive attempt.

The Jews were favored, under Valentinian and Valens, A. D. 364; but, becoming insolent and seditious, the emperor Theodosius saw fit to punish them, and, by severe edicts, to restrain their propensity to persecute the Christians of the empire. Under the government of Honorius, the Jews enjoyed the full exercise of their religion. That emperor had enacted a law which displayed his liberal and extensive views, and which imported that the real glory of a prince consisted in permitting all his subjects the peaceable enjoyment of their rights, even though he could not agree with them in matters of religion.

Upon the overthrow of the Roman empire by the Vandals, it might have been expected that the Jews would have been worse treated than others of the people, by that fierce and barbarous nation. But they enjoyed the same privileges, and only participated in the common miseries which are the usual attendants of great revolutions. They were allowed the unrestricted exercise of their religion; and, on the payment of a

tribute, they were permitted the freedom of commerce. They were, however, prohibited the possession of titular dignities and of civil and military offices, all of which were interdicted them by the Roman emperors. Theodosius, in particular, protected them against the Christian zealots, and would permit no compulsory means for their conversion.

CHAPTER CII.

A. D. 476 to 1453.

The Dispersion during the Dark Ages — Jews under the Greek Empire — Justinian's Persecution — Jews massacre Christians, and suffer in Turn — Cruelties at Antioch — Golden Age of the Dispersion — Jewish Commerce and Wealth under Charlemagne, &c. — Crusades — Their Learning, scientific Attainments, and Influence — Magic — Flourish in Spain — Persecuted — Jews in Hungary, Germany, Bohemia — Sufferings from the Crusaders — Oppressed and favored alternately throughout Europe — Massacres in Germany — Jews in England — Banished, repeatedly — Also from France and Spain — A similar Catalogue of Wrongs in the East.

THE Jews in the West, under the Roman emperors at Constantinople, soon after the beginning of the sixth century, found their condition to be that of an oppressed and miserable people. The Greek empire, though it lingered on for several centuries after this period, was rapidly verging to decay. The imperial court was a scene of intrigue and licentiousness, more like that of an Asiatic sultan than of the heir of the Roman name. It was splendid, but effeminate. The Jews, probably by their industry as traders, and their connection with their brethren in the East, ministered considerably to the luxury of the court; but the fall of the patriarchate, and the dispersion of the community in Palestine, lowered the whole race in general estimation; they sank into a sect, little differing from other religious communities, which refused to acknowledge the supremacy of the established Christian church.

The first cause of their complaint against Justinian, (A. D. 527,) who assumed to decide in all matters of religion, was the edict of that emperor, which prohibited them from celebrating the passover according to their own calculation, and enjoined the observance of this feast at the same time with the church. This edict was soon after followed by others still more severe, forbidding the education of their children in the Jewish faith, and even the exercise of their religion in a certain district. A revolt was the consequence of these stern edicts. A certain Julian, reported to have been a robber chieftain, and who pretended to be the Messiah, and assumed the title of king, appeared at the head of thousands of the inhabitants of Palestine, and led them against the Christians, at that time expecting no hostilities from this quarter.

All around Neapolis, they wasted the possessions of the Christians with fire and sword, burned the churches, and treated the priests with shameless in-

dignities. By one account, Julian is said to have entered Neapolis while the games were celebrating. Nicias was the name of the victor. Julian summoned him before his presence, and demanded his religion. On his reply that he was a Christian, he struck his head off at a blow. The whole district was made a desert: one bishop had fallen in the massacre, and many priests were thrown into prison, or torn in pieces. A great force was sent into the province, and after a bloody battle, the insurgents were defeated, Julian slain, and thus was the revolt terminated.

Some time after, (A. D. 555,) the Jews at Cæsarea rebelled against the Roman government, and were, on this occasion, — a rare occurrence in their history, — joined by the Samaritans. Their united forces attacked and destroyed many of the churches, and massacred great numbers of the Christians, and particularly Stephanas, the prefect, in his palace. His wife fled to Constantinople. Adamantius was commissioned to inquire into the origin of the tumult, and to proceed against the guilty with the utmost rigor. Adamantius condemned the insurgents, executed many, confiscated the property of the most wealthy, and reduced the whole province to peace. When, however, a war occurred in Italy, about this time, the Jews joined with the Goths against Justinian and his general Belisarius, and, in conjunction with the Gothic forces, they defended the city of Naples with such obstinacy, that the Roman soldiers became exceedingly exasperated against them. Upon the capture of the city, though Belisarius endeavored to inspire his troops with sentiments of clemency and pity, the Jews, without any distinction of age, sex, or rank, were barbarously put to death.

This dreadful severity overawed the devotees of Judaism for a time, and, during the two subsequent reigns, we read of neither revolt nor persecution. But under Phocas, (A. D. 602,) at Antioch, where they had become numerous and wealthy, they raised an insurrection against the Christians, who, not being sufficiently powerful to offer any resistance, were made to suffer the most shocking cruelties. Great numbers of the latter were burned in their houses; and the bishop, Anastasius, and many others, after having endured the greatest indignities, were thrown into the fire and destroyed. But the emperor inflicted a condign punishment upon the perpetrators of such cruelties, although his previous severity in compelling many of their brethren to receive Christian baptism, was the occasion of their rash insurrection.

Pope Gregory the Great, who reigned about this time, anticipating the conversion of the Jews, exhorted his clergy and flock to treat them with candor and kindness. But their condition became worse after the emperor Heraclius (A. D. 610—641) had concluded a peace with the Persian monarch, Chosroes. Yet we have no account of great severities, except that the law of Hadrian was reënacted, which prohibited the Jews, who had gained access to Jerusalem, from approaching within three miles of the city — a law which, in the exasperated state of the Christians at that time, in consequence of their suffering from the Jews, might be a measure of security or mercy, rather than of oppression.

Palestine continued to own the sway of the Greek emperor till the rise of the Arabian power in the East. The followers of Mahomet, extending their doctrines and their dominion by fire and sword, rapid-

ly subdued Arabia, Syria, and Egypt, when, about the year 637, the victorious Omar turned his arms against Jerusalem. After a siege of four months, during which the Arabs suffered extremely from the inclemency of the winter, a capitulation was proposed and agreed to, when the conqueror entered the city, seated on a red camel, which carried a bag of corn and dates — and without guards or any other precaution. Palestine afterwards became a scene of devastation and trouble from the contests between the Omniades, Abbasides, and Fatimite khalifs. In 848, Jerusalem was taken by Achmet, a Turk, but recovered, in 906, by the khalifs of Bagdad. It passed several times from one power to the other, but the khalifs held it when the crusaders first appeared in the Holy Land.

In some of the countries which had been lost to the Empire of the West in consequence of the irruption of the barbarians, as France and Spain, the Jews at length became the objects of dislike, on account either of their restive temper, or of their practices, particularly as traders and usurers. Under Bathilda, the widow of Clovis, (A. D. 565,) the capitation tax was abolished in France, because it restrained people from marrying, and obliged many to sell their children, that they might avoid paying the impost. The Jews, who had become odious and detested by their traffic in those children, whom they sold to barbarous nations, were obliged to restore the captives that they had in possession, and forbidden that cruel and unnatural commerce for the future. In general, however, the times were becoming more propitious to the professors of Judaism, and in the succeeding century, they may be said to have enjoyed the golden age of their dispersion.

Under Charlemagne, (A. D. 768—814,) the Jews enjoyed much favor. We shall have occasion to notice the curious circumstance of his receiving the keys of Jerusalem from the Arabian khalif. His empire gave this busy people a wide field for their commercial operations. From the ports of Marseilles and Narbonne, their vessels kept up a constant communication with the East. In Narbonne, they were so flourishing, that of the two prefects, or mayors, of the city, one was always a Jew, and the most regular and stately part of the city of Lyons was the Jewish quarter. In a period when nobles and kings, and even the clergy, could not always write their names, the superior intelligence and education of the Jews fitted them to become the physicians and ministers of finance to nobles and monarchs. Only one instance is on record where the Jews became the objects of Charlemagne's displeasure. When Charlemagne had defeated the Saracens, he determined to put to death those Jews who had favored the Saracenic invasion, and occasioned so much bloodshed. He was, however, prevailed on to commute their punishment, and only the principal and most guilty persons among that people suffered death. The remainder, who inhabited the city of Narbonne, were condemned to receive a box on the ear, and to pay a perpetual fine of thirteen pounds of wax.

The golden age of the Jews endured in still increasing prosperity, during the reign of Charlemagne's successor, Louis le Debonnaire, or the Pious, (A. D. 815.) Such was their influence at court, that their interest was sought by the presents of nobles and princes. The emperor's most confidential adviser was a Jewish physician, named Zedekiah. The people, in

their wonder, attributed his influence over the emperor to magic, in which he was considered a profound adept. With every sign of awe-struck sincerity, the monkish historians relate tales of his swallowing a whole cart of hay, horses and all, and flying in the air like Simon Magus of old.

The Jews had the liberty of erecting new synagogues, and obtained such great and extensive privileges under this prince, that they became extremely haughty and insolent. Agobard, the bishop, indignant at the consequence they had obtained, began to impose restrictions upon them. He forbade their purchase of Christian slaves, and the observation of their Sabbath. In addition to this, he interdicted the Christians from buying wine and from carrying on any traffic with them, during the time of Lent. But the Jews, having complained of these edicts, were immediately restored to their former privileges, and Agobard could obtain no redress.

Under Charles the Bald, the condition of the Jews was not, in every respect, so agreeable and easy. The conversion of Jewish children being the effect of measures taken by the bishop of Lyons, the Jews removed their offspring to Vienne, Macon, and Arles, where there was less zeal. Remigius, the bishop, announced his success to the king, and desired that the bishop of Arles might be admonished to follow the example of his zeal. The councils began again to launch their thunders; that of Meaux re-enacted the exclusion of the Jews from all civil offices. This decree was followed up by that of Paris. But in the distracted state into which the kingdom soon fell, probably these ordinances were not executed.



Crusaders.

In 1099, the crusaders, having the year before taken Nice and Antioch, laid siege to Jerusalem, and

carried it by assault, with a prodigious slaughter of the garrison and inhabitants, which was continued for three days, without respect either to age or sex. Eight days after, the Latin chiefs elected Godfrey to preside over their conquests in Palestine. In a fortnight, he was called out to defend his capital against the powerful army of the sultan of Egypt, and overthrew him at the battle of Ascalon. The four cities of Hems, Hamah, Damascus, and Aleppo, were soon the only relics of the Mahometan conquests in Syria. The feudal institutions of Europe were introduced into this kingdom in all their purity, and a code of laws established.

The defeat and dispersion of the armies of the second crusade tended greatly to weaken the Christian cause in the Holy Land, and shake the foundations of the kingdom of Jerusalem. Treason and dissension also contributed to its overthrow. In the midst of them, Sultan Saladin, a prince uniting refined humanity to valor, policy, and military skill, assailed the kingdom. His complaints of the pillage of the caravans of pilgrims being unheeded, he invaded Palestine with eighty thousand horse and foot. In a decisive battle at the siege of Tiberias, the Christians were completely overthrown, with the loss of thirty thousand men. Following up his victory, Jerusalem was taken by the sultan after a siege of fourteen days; and the Latin kingdom, though, for a time, sustaining itself on the coast, and even regaining Jerusalem, was at last put an end to at the capture of Acre by the Mamelukes, about 1250. Palestine continued under Egypt, with two short exceptions, till it fell under the Turks, who have held it for the last three hundred years.

During the wars that subsisted between the Saracens and the Christians in the tenth century, the rabbinical schools in Spain were in a flourishing condition, and the Jews in that country became numerous and wealthy. Indeed it was in Spain, that the golden age of the Jews shone with the brightest and most enduring splendor. The wars in this kingdom continued during the eleventh century. Rabbi Samuel Levi, being secretary and prime minister to the king of Granada, was by him created chief of the Jewish nation, and used his utmost endeavors to promote the honor and advantage of that people. But on their attempting to make converts to the Jewish religion, the king of Granada caused the principal offenders to be taken and hanged; and such a persecution of the Jews immediately commenced, that one hundred thousand families felt its dreadful and destructive effects. The iron age of Judaism had now come both in the West and East. They had risen but to be trampled down by the fiercer and heavier heel of oppression and persecution.

The Jews flourished, during the latter part of the eleventh century, in Hungary, where St. Ladislaus, who then reigned, convening a synod, had several regulations entered into, which imported that if a Jew should marry a Christian woman, or purchase a Christian slave, they should on proof of the fact, be set at liberty, and their price confiscated to the bishop. Coloman, his son and successor, forbade the Jews to make use of Christian slaves; but he permitted them to buy and cultivate lands within the jurisdiction of a bishop. These laws sufficiently demonstrate that they were then numerous and powerful in the kingdom.

The number and power of the Jews had also become great in Germany and Bohemia, where they had

created many stately synagogues. They suffered indeed grievous persecutions in several parts of those kingdoms from the zealots of other persuasions. But that which chiefly contributed to excite the fury and resentment of others against them, was the march of the crusaders through the several cities of Germany. Of all people, the zealous Jews must have beheld with the greatest amazement the course of this fanaticism, when the whole Christian world, from the king to the peasant, was suddenly seized with the resolution to conquer the Holy Land of *their* fathers, in order to secure the desecrated sepulchre of Jesus Christ! But the occasion must have opened a most extensive field for traffic and usury; and no doubt the Jews, suppressing their astonishment, were forward to avail themselves of such a golden opportunity for gain. Nothing was so valuable, or dear, or sacred, but that it might be disposed of to equip the soldier of the cross. Arms and money must be had, and the merchant or usurer might dictate his own terms.

But little did this prudent people foresee the storm which impended over them. When the first horde of crusaders, of the lowest order, assembled near the city of Treves, a murmur spread rapidly through the camp, that, while they were advancing to recover the sepulchre of Christ from the infidels, they were leaving behind worse unbelievers—the murderers of the Lord. With one impulse, the crusaders rushed to the city, and commenced a relentless plunder, violation, and massacre, of every Jew they could find. In this dreadful day, men were seen to slay their own children, to save them from the worse treatment of these wretches; women, having deliberately tied stones round themselves that they might sink, plunged from the bridge, to save their honor and escape baptism! Such scenes were repeated in Metz, in Cologne, in Mentz, in Worms, in Spire. The outrageous character of these proceedings was, however, perceived by some who had power and influence, as the bishop of Spain, and the emperor Henry the Fourth. The latter issued an edict, permitting such Jews as had been baptized by force to resume their religion, and ordered their property to be restored. At this period, many took refuge in Silesia and Poland, A. D. 1097.

Half a century elapsed for the devoted race of Israël to multiply its numbers, and to heap up new treasures to undergo the doom of pillage and massacre. A second storm swept over them with terrible effect in many parts of Europe, though in Germany its force was broken by the kindness and interposition of the emperor. During the twelfth century, two of the popes in succession, Innocent and Alexander III., befriended this miserable people, who on this account flourished exceedingly; and the town of Cozzi, in Milan, and other places in Italy, produced many learned rabbins. In France, at this period, the Jews were both numerous and wealthy; but the imputation of many odious crimes, probably in most instances false, subjected them to cruel suspicions and recriminations. To avenge some alleged diabolical acts, King Philip, surnamed the August, (A. D. 1180,) under pretence of piety and zeal for the honor of God, not only banished them his dominions, but confiscated all their wealth and effects, inasmuch that they were reduced to the greatest misery. Many fell victims to these oppressive and tyrannical proceedings. The king's real object, in this infamous procedure, was to relieve his own burdened subjects.

But the treasures thus wickedly obtained from this unhappy race did not enrich the kingdom in the least. Before twenty years had elapsed, France beheld her haughty monarch recalling this people; for their presence was deemed important to the purposes of thrift and trade. It was not till twenty years after, that an edict was issued to regulate their usurious exactions, especially as to the persons to whom it might be lawful to lend money. Under Louis, VIII. and Louis IX.—commonly called *St. Louis*—(1223—1271,) the Jews suffered the usual evils incident to their race—plunder and oppression. Under St. Louis, frightful ravages were committed, in 1239, upon the Jewish quarter in Paris—an example which was followed in Orleans, and many other cities. The great vassals also were not behind in lawless barbarity. The king endeavored to root out the religion of the Jews. By an edict, the volumes of the Talmud were destined for destruction, and, as the consequence, four and twenty carts full of ponderous tomes were committed to the flames in Paris!

The professors of Judaism were treated with kindness by Philip the Bold, (A. D. 1275,) who recalled them from the exile to which St. Louis had, in the end, subjected them. Philip was induced to this measure by their known and acknowledged usefulness, in the promotion of commerce and the circulation of money, which could not fail of improving the finances of the nation. They became powerful and wealthy under the reign of this monarch. They were again expelled the French dominions under Philip the Fair, A. D. 1300. It is generally allowed that his motive in this act was the enriching of himself by plunder. Many of them died, through want, in exile. But they were soon recalled under Louis, his successor, again to enrich the country by their trade, commerce, and unwearied industry. Thus was this wretched people banished and recalled, as the freaks of monarchs or the exigencies of the state demanded—ever the sport of the most unstable and cruel fortune. As this was the tenor of their history afterward in France, where, for the most part, they endured untold deprivations, miseries, and wrongs, with alternate prosperity and favor, it need not be rehearsed; except to say that toward the close of the fourteenth century, the whole Jewish community, with the exception of those in the city of Metz, by the edict of Charles VI., crossed for the last time the borders of France, for a long and indefinite period of banishment.

A great similarity is found in regard to the history of the Western Jews in other parts of Europe. It is scarcely necessary to repeat the story of their oppressions and persecutions, or of that fanatical and usurious disposition which, in some instances at least, provoked retaliation. In Italy, the popes were generally favorable and kind to the race of Israel. Gregory X. (A. D. 1227—1244) imitated the example of his predecessors; and though he was a zealous promoter of the holy war, yet observing that the crusaders commenced their pious work with the massacre of this people, he took every method to prevent such barbarity. But at length they became the objects of persecution in Naples.

In Spain, the Jews suffered, at an early period, more than the common oppressions of the race. The crusaders there, under the impression that to wreak their vengeance on the enemies of Christ—the Jews—was an infallible method of obtaining the blessing of Heaven on their enterprise, made such

havoc among them, that this is reckoned as one of the four most severe and bloody persecutions which the Jews ever experienced. In one instance, about the middle of the fourteenth century, an insurrection broke out against them at Toledo, when the most extraordinary effects of fury and despair were exhibited by a single Jew. Perceiving the zealots breaking into his house with intent to massacre all they found, he killed every individual who had taken refuge with him, and then destroyed himself, that he might deprive his enemies of that gratification.

Asto Germany—whether the Jews committed greater and more numerous offences, or the people were more superstitiously zealous against them than in other countries—there is scarcely a kingdom in which they have been so much abused. As a specimen, may be mentioned the charge brought against the Jews about the middle of the fourteenth century, of having poisoned the rivers and wells, because they escaped the common mortality that happened in most parts of Europe. This occasioned a persecution in several provinces of Germany, in which some were burned alive, and others most cruelly slaughtered. Those of Mentz, however, resolved to defend themselves, and, having seized about two hundred unarmed Christians, put them to death in a barbarous manner; upon which the incensed populace collected in great numbers, and, attacking the Jews with fury, killed about twelve thousand of them. The indignation and persecution extended over all Germany. In some parts of the country, the whole Hebrew nation was at this time without friends or retreat, and no one dared, at so critical a period, to interpose in their behalf.

The Jews were invited into England by William the Conqueror, A. D. 1066—1087. During the reign of King John, (A. D. 1200—1216,) the kingdom was distracted with intestine broils, and he was under the necessity of supporting his government by the most oppressive exactions, the heaviest of which fell on the Jews. At length the king confiscated their property and effects, and expelled them from the country, by a public edict. Henry III. endeavored to procure their conversion; for which purpose he founded a seminary (A. D. 1233) for the maintenance of Jewish converts, in which they might live without labor or usury. This arrangement induced many to profess Christianity; and that institution we are told, continued a considerable period.

In Norwich, the Jews were accused of having stolen a Christian child, and of having kept him a year, with a view to crucify him at the ensuing passover; but, being detected previously to that period, they suffered a severe punishment. In London, the Hebrews were accused of some murders and other atrocious offences, and, after enduring various vexations and sufferings, they were obliged to pay one third of all their wealth. The holy war, in which King Henry embarked, was another pretence for demanding money from his subjects, and especially from the Jews, whom he scrupled not to deprive of what they had left, (A. D. 1252.) Subsequently the king actually sold to his brother, Richard of Cornwall, all the Jews in the realm for five thousand marks, giving him full power over their property and persons!

It is agreed by most writers that the Jews were expelled England by a perpetual edict about this time, A. D. 1291. Their number is variously estimated at from fifteen thousand to over sixteen thousand; all their property, debts, obligations, mortgages, escheated to the king. The convents made themselves

possessors of their valuable libraries. Two centuries after their expulsion from England, and one after their expulsion from France, Spain, as if not to be outdone in religious persecution, followed the shameless example, though with more terrible effect; for the Jews of Spain, instead of being a caste, as in other countries, were an order of the state. Ferdinand issued a decree by which the whole Jewish nation were commanded to leave that monarch's dominions in the space of four months; and the people were prohibited, under the severest penalties, from affording victuals or any other assistance to such as should be found in the kingdom after that period. The misery and sufferings of those who thus embarked for foreign countries are inexpressible, and almost inconceivable. We may well decline the horrible detail.

The history of the Eastern Jews is similar to that which has been already given, in respect to the oppressions and miseries that fell on the devoted race, alternated with a few gleams of prosperity and happiness. Space is wanting to present even a faint outline of their varied fortunes. In the Persian dominions, under Kobad, in the sixth century, an attempt was made to compel all the professors of Judaism to embrace the Persian religion. Chosroes the Great, his successor, treated that people with still greater severity. Under Hormisdas III., they enjoyed a period of privilege and repose. Chosroes II. at first persecuted the nation, but was afterwards reconciled to them, and they seem to have rendered him many important services. When that prince took Jerusalem, he delivered all the Christian prisoners into their hands; and no less than ninety thousand were put to death, to gratify the implacable Jews.

When Mahomet appeared, in the seventh century, many of the Jews in the East, thinking him to be the promised Messiah, became converts to the religion which he promulgated. He, however, at length gave that people little reason to think that he entertained towards them any special regard. They became objects of his detestation, and, engaging in war with them, under their leader Cagab, he routed them, and destroyed great numbers. After the conquest of Persia by Omar—the khalif that succeeded Mahomet—the Jews under that monarchy became subject to the Saracens, and shared the common misfortunes resulting from the changes introduced by war and conquest. During the eighth and ninth centuries, they were occasionally favored by the khalifs. Under the Saracen rule their academies flourished, and they were permitted to enjoy their ancient privileges. At other times, they were oppressed and down-trodden, according to their usual fate.

In the tenth and eleventh centuries, the Eastern Jews enjoyed a degree of light and prosperity, whilst the rest of the world was overwhelmed in darkness and infelicity; but these seasons were of short duration. Their internal disputes, and the zeal of the crusaders, occasioned the destruction of their several academies, and the almost total expulsion of the Jews from the East. In the twelfth and thirteenth centuries, the number and power of this people in that quarter had greatly decreased. Many were converted to Mahometanism, and others left the Babylonian territories. The wars that succeeded, tended to complete their ruin in that country. It is probable that the Jews in the Grecian empire during the thirteenth and fourteenth centuries enjoyed tranquillity.

CHAPTER CIII.

A. D. 1517 to 1849.

The Dispersion since the Reformation — General Remarks — Usefulness of the Jews in Literature — Trade — War — Finance — Polish Jews — Toleration slowly advances — Mendelssohn — Napoleon assembles a Grand Sanhedrim at Paris — Toleration in Italy — Germany — Policy of Russia — Perfect Toleration in the United States, &c. — Jews, &c., in Palestine — The Hebrew Race found every where — Remarks on Judaism and Christianity.

THE Dark Ages, commencing in the fifth century, and ending in the fifteenth, had now finished their sluggish and disastrous course. They brought with them woe and misfortune to all, but to none more than to the descendants of Abraham. As we have seen, during this long night of the world, they were subjected, by the dominant powers both of the West and of the East, to every species of deprivation, persecution, and misery. Not a tithe of the hardships and injustice which they endured has here been put on record, and, indeed, only an inconsiderable proportion of their crimes. But, in regard to their fellow-men, the punishment seems to have far exceeded the provocation. They were Jews, and therefore hated, scorned, and oppressed by all mankind. Such were the ancient predictions of their prophets.

But the times were changed. The spirit of persecution, though by no means extinct, began by degrees to abate, and the general Jewish character to undergo some improvement. The great events of this period — the invention and rapid progress of printing and the Reformation — could not but have some effect on the condition of the Jews. This people were by no means slow to avail themselves of the advantages offered to learning by the general use of printing. From their presses at Venice, in Turkey, and in other quarters, splendid specimens of typography were sent forth, and the respect of the learned world was insensibly increased by the facilities thus afforded for the knowledge of the Scriptures in the original language, and the bold opening of all the mysteries of rabbinical wisdom to those who had sufficient inquisitiveness and industry to enter on that wide and unknown field of study.

The Reformation affected the Hebrew people rather in its remote than in its immediate consequences. They were still liable to suffer from the prejudices entertained against them by men in power; but, excluded from one city or state, they found refuge in another till the storm passed off. Wherever they had opportunity, they opened important branches of commerce, though they were usually more addicted to money-lending and the sale of gold trinkets and jewelry. Luther was disposed, on the whole, to regard this people humanely; though detesting them as usurers, he thought their conversion should be attempted only by persuasion. But the condition of the Jews was ameliorated through the Reformation, by its indirect action in raising up new and more dangerous enemies to the power of the Catholic church. They were, in fact, forgotten or overlooked in the conflict. Their condition was ameliorated especially by the wise

maxims of toleration which eventually resulted from that great revolution.

During the Thirty Years' War, the Jews assisted with great valor in the defence of Prague, and obtained the good will of the grateful emperor. Before that, the Reformation had incidentally been the cause of another important benefit — the opening of the free cities of Holland, where a great number of Portuguese Jews settled and contributed largely to the commercial wealth of the republic. In England, during the protectorate of Cromwell, the question of permitting the Jews to come into that country was seriously debated; but no decision was then arrived at. The necessities of Charles II. and his courtiers quietly effected the introduction of that people into the kingdom. The convenient Jews, insensibly stealing into it, have ever since maintained their footing, and have doubtless contributed their due proportion to the national wealth.

At the commencement of the eighteenth century, Poland and the adjacent provinces had, for some time, been the head-quarters of the Jews. Here they had almost every branch of traffic; in some towns, they formed the greater part of the population. In that kingdom, they constituted the only middle order between the nobles and the serfs. There, also, was the seat of rabbinical papacy. In Western Europe, in the mean time, those great changes which disorganized the framework of society, were maturing. The condition of the Israelite, and even his religion, was affected by the new opinions, as they affected Christians and Christianity. Time-honored institutions and principles were, in both orders, for a time shaken. By the philosophic, atheistic school the Jews were detested, as the ancestors of the Christians. But the problem of toleration and freedom was in process of being worked out by degrees. The new views had, in effect, an application to all nations and classes of men. Still the early and ancient prejudices against the Hebrew race abated but slowly.

The legislation of Frederic the Great — in the middle of the eighteenth century — was rigid and absurd. It limited the number of the Jews in the kingdom; divided them into those who held an ordinary or extraordinary protection from the crown; banished widows who married foreign Jews, and enacted other similar relics of the dark ages. In England, a more tolerant spirit was exercised, though a bill for naturalizing all the Jews who had resided three years in the kingdom, which was passed by both houses of Parliament in 1753, caused so great a popular clamor, that it became necessary to repeal the obnoxious statute. In Italy, after the French revolution, this people enjoyed freedom and quiet. In Rome, they experienced some restrictions. In the maritime towns, they continued to prosper.

In Germany, the celebrated Moses Mendelssohn, a Jew of vast genius and learning, had the influence, through his temper and writings, to inspire an unusual kindness of feeling toward the race to which he belonged. By his example, he emancipated many of the Jewish youth from the control of rabbinism. In the year 1780, when Joseph II. ascended the throne, among the first measures of this restless and universal reformer was one for the amelioration of the condition of the Jews. They had been barely tolerated for some time previously, except that, in certain parts of the empire, they lived without much molestation. The act of Joseph opened to them the schools and universities of

the empire, and an almost unlimited field of trade. A few restrictions, however, were imposed upon them.

The French revolution—that event which effected so many changes, both evil and good, and whose consequences are still in progress among mankind—found some Jews in France, as a few were permitted to settle there after the great final expulsion, and a number had been allowed to remain in the country. In the years 1784 and 1788, some grievances were redressed, in reference to this people, by the king's government; but, in 1790, they were recognized as citizens of the great republic. In 1806, Napoleon, in the height of his power and grandeur, condescended to take into consideration the condition of the Jews, and summoned a grand sanhedrim to assemble at Paris. Several important questions were submitted to be answered by that body. The deputies, upon their assembling, gave different answers to the questions, though it is supposed that these were not universally recognized as the authoritative sentence of the nation. Napoleon's object was less a matter of vanity and benevolence than of policy. He knew their importance in the financial department of his government and empire, and was not unwilling to secure their aid and friendship. The result was a decree, declaring those only to be French citizens, who followed some useful calling, while all Jews were subject to conscription.

The laws of France relating to the Jews have remained unaltered, unless of late. In Italy, excepting in the Tuscan dominions, they became, some few years since, subject to the ancient regulations, which were more favorable than in most other countries of an early date. In Rome, all distinctions, separating them from the rest of the community, have, it appears, been abolished. In Germany, not long since, some hostility was lurking in the popular feeling, not so much from religious animosity as from commercial jealousy, in several of the great places of trade. The king of Prussia, even before the year 1815, when the diet of the German empire had pledged itself to turn its attention to the improvement of the civil state of the Jews, had encouraged the interests of education among that people. His zeal for this and other important objects, in reference to them, was not wasted on an ungrateful race. Many of them are stated to have fallen in the Prussian ranks at Waterloo. As late as the year 1829, while the states of Wurtemberg were discussing a bill for the extension of the civil rights to the Jews, the populace of Stuttgard surrounded the hall of assembly with fierce outcries,—“Down with the Jews; down with the friends of the Jews!” But, to the honor of the states be it said, they remained unmoved, and proceeded to ratify the obnoxious edict.

The policy of the Russian government seems to have been, in more modern times, less liberal than that of other European governments. The overthrow of the rabbinical authority has been aimed at; many Jews have been transferred from the crowded Polish provinces to the less thickly settled parts of the empire. Some restrictions as to trade have been imposed within the present century; and a decree of the emperor Nicholas, some eighteen or twenty years since, seemed to be directed partly at the rabbins, and partly at the petty traffickers. The latter are entirely prohibited in the Russian dominions.

In the United States, under the constitution, the Jews have all the liberty, rights, and privileges,

which any other class of citizens enjoys; all offices of power and trust are open to them, equally with the members of any other creed or sect; and they have uniformly been treated with the consideration and respect to which all the inhabitants of the land are entitled, according to their personal character and conduct. Although, in all Protestant countries, they may not receive the consideration which is thus accorded to them in the United States, yet they are treated with great comparative mildness and charity. In England, they have been long allowed the full liberty of their religion, an unrestrained freedom of commerce, and the quiet and peaceable enjoyment of their property. More recently, the civil disabilities have been removed, and a professed Jew—Baron Rothschild—for the first time, has been admitted as a member of Parliament.

The Israelitic race, driven, at an early period, from their native land by the Roman arms, have never since fully re-occupied it. At present, only a small proportion of its inhabitants are Jews, although their numbers have considerably increased of late years. The country languishes under the rule of the Turks, having a mixed population of Ottoman Turks, Greeks, Arabs, Turkomans, Copts, and Armenians. As the Turkish government has recently manifested a spirit of liberality and toleration, the country will doubtless improve with a good deal of rapidity.

An ancient people, called the *Druses*, still occupy the more northern heights of Lebanon; but, as they properly come within the limits of Syria, we shall notice them in giving the history of that country. A small remnant of the Samaritans still worship on Mount Gerizim. The city of Tiberias, built by Herod the tetrarch, is still a place of residence for the Jews. In the minds of many of this race, the hope of a return to the home of their fathers is cherished with the liveliest enthusiasm and the fondest affection; and occasionally, in modern times, there have been seeming indications of the possibility, if not probability, of the event.

In our day, the Jews have partaken largely of the spirit of the age. Individuals of this ancient and renowned race appear to be pressing, with new earnestness and success, into every path of honorable distinction. A great degree of intellectual activity, indeed, prevails throughout the nation. Besides the indefatigable toils of Wolff in all parts of the world, many distinguished Hebrews, accepting Christ as the true Messiah, have made great efforts to convert their race, and unite them in a consentaneous effort for the improvement, elevation, and moral regeneration, of all who bear the name of Judah, or boast the lineage of Jacob.

The Hebrew race, at present, occupy the four quarters of the globe. They are found under every climate, in every region, under every form of government, wearing the indelible national stamp upon their features, united by the close moral affinity of habits and feelings, and, at least the mass of the community, treasuring in their hearts the same reliance on their national privileges, the same trust in the promises of their God, the same conscientious attachment to the religion of their fathers, the same hope of return to Canaan and prosperity in the land of their glorious ancestors. But, whatever purposes may have been once answered by Judaism as a local, restricted, representative religion,—and they were infinitely important purposes,—it is plain that a religion like Chris-

tianity, which embraces the whole human race in the sphere of its benevolence, is alone suited to any consistent and enlarged view of the ultimate designs of the Creator.

CHAPTER CIV.

General Views — Extent of Jewry — Divisions — Population — Army — Cities — Jerusalem — Hebron — Gaza — Samaria — Tiberias — Government — Law of Cleanliness — Of Property — Militia — Armor — Weapons — Fortifications — Rites — Sacred Edifices — Synagogues — Festivals — Persons — Scape-Goat — Marriage — Education — Tillage — Handicrafts — Trade — Building — Music — Literature — Houses — Furniture — Food — Dress — Social Distinctions — Celebrated Characters.

In the course of the preceding narrative, the extent, divisions, population, &c., of the Jewish dominions have been incidentally presented, and, perhaps, with as much minuteness as the design of this work would admit. In addition, it may be remarked, that, as to extent, the Hebrew territory properly included, as settled and afterwards conquered by the twelve tribes, an area of seven degrees of latitude, by about as many of longitude. This was in the time of David and Solomon, when the empire was most powerful. The Arnon was the boundary which separated the Hebrews on the east from the Ammonites, and on the south from the Moabites, until they were subdued by David. Then the lines of his dominion extended north as far as $35^{\circ} 15'$ of latitude, where the city of Thapsacus was situated. The kingdom of Damascus, with the cities of Batack and Banath, was for a time occupied by the armies of David. On the east, his dominions may, in a loose sense, be said to have extended to the Euphrates, as they reached to the extensive deserts which gird the shore of that river.

The portions assigned at first to the several tribes need not here be repeated, but the names of the several divisions of the Holy Land, as it was known in the days of its splendor, are here given. It embraced Judea, Samaria, Galilee, Syro-Phœnicia, and Perea, with other smaller divisions. These continued nearly the same to the time of Christ. The numbers and military power having also been successively exhibited in the narrative, it remains that we give only their present number. Scattered and divided over the face of the earth, they have now, of course, no military power aside from that of the communities to which they belong. In some instances, though not all, they may add their quota to the national strength. This is allowed, and even required, in some governments, as in ours, but is probably, even at this day, no part of the regulation of some countries containing within them a Jewish population. The aggregate of the Hebrew nation in the world is still very considerable. They have ever been a most prolific race, as the history of their repeated wars and massacres, destruction and repair, has evinced.

To estimate the number of a people thus scattered and diffused in almost every nation, is an attempt which no one can make with any hope of a certain approximation to the truth. Estimates have, however,

been given, making their number from about 3,000,000 to 6 or 7,000,000. The Weimar estimate, made some years since, gave the total amount of the Jewish population in the world, at a little more than 3,000,000. In that statement, the Jews of *Africa* stand as follows: Morocco and Fez, 300,000; Tunis, 130,000; Algiers, 30,000; Gabez or Habah, 90,000; Tripoli, 12,000; Egypt, 12,000;—total, 504,000. The Jews of *Asia*: Asiatic Turkey, 330,000; Arabia, 200,000; Hindostan, 100,000; China, 60,000; Turkistan, 40,000; Province of Iran, 35,000; Russia in Asia, 3000;—total, 738,000. The Jews of *Europe*:—In Russia and Poland, 608,800; Austria, 453,524; European Turkey, 321,000; States of the German Confederation, 138,000; Prussia, 134,000; Netherlands, 80,000; France, 60,000; Italy, 36,000; Great Britain, 12,000; Cracow, 7,300; Ionian Isles, 7000; Denmark, 6000; Switzerland, 1970; Sweden, 430;—total, 1,918,053. The Jews of *America*:—North America, 5000; Netherlandish Colonies, 500; Demerara and Essequibo, 200;—total, 5700. But the Jewish population has doubtless increased greatly since this estimate was made, especially in the United States. If it has participated in the proportionate increase of the inhabitants of Europe and America since the general pacification in 1815, we may place the number of this people at least one third higher than the Weimar statement. In the United States, through the extent of immigration of late years, we may put it at more than ten times the number there assigned to that country.

As to military power — militia levies sometimes, as in Jehoshaphat's reign, brought more than a million of men into the field at once. The standing army of David amounted to twenty-five thousand, and the militia to upwards of a million of men; and this force enabled the Jews, in Solomon's time, to hold the political balance of the world — being between Egypt and all Africa, on the one side, and Assyria, at the head of Asia, on the other.

Chief Cities.—Such, in ancient times, was the fertility of the soil of Palestine, and the density and industry of its inhabitants, that many considerable cities were sustained, and very many more towns of smaller size. Indeed, for the extent and resources of the country, it is wonderful that such collections of people were brought together for the purposes of trade and the arts, and especially for war.

We are informed by Josephus that, in Galilee alone, there were two hundred and four cities and towns; that the largest of the cities had one hundred and fifty thousand, and the smaller towns fifteen thousand, inhabitants. If this were literally so, and the other parts of the Holy Land bore any proportion to this amount, it displays an astonishing state of things in respect to the productiveness of the territory, and the ingenuity of its people. Its largest and most celebrated city, — one of the most celebrated in the world — and the most hallowed in its associations, was Jerusalem.

According to Josephus, Jerusalem was the capital of Melchisedec's kingdom, called *Salem*, in Genesis. And the Arabians assert that it was built in honor of Melchisedec by twelve neighboring kings, and that he called it *Jerusalem*. But nothing is known with certainty respecting it till the time of David, who captured it from the Jebusites, and made it the capital of his kingdom.

It has undergone a greater variety of fortune, per-



Presentation of the Keys of Jerusalem to Charlemagne.

haps, than any other city on the globe; has been oftener taken, destroyed, and rebuilt—as if it were held for some mysterious, ulterior purpose. It was first taken by Hazael, the king of Syria, who slew all the nobility, but did not destroy the city. It was afterwards taken by Nebuchadnezzar, who destroyed it, and carried away the inhabitants. It was rebuilt some seventy years after by permission of Cyrus, and continued the capital of Judea till the time of Vespasian, by whose son Titus, it was wholly destroyed, attended by an amazing amount of misery and slaughter. The new buildings afterwards erected amidst the ruins were levelled with the ground by Hadrian, A. D. 118. Under the auspices, however, of this emperor, it was finally rebuilt, and seemed likely to recover its former grandeur; but it was a short-lived change. The city was found in a forlorn and ruinous situation by the empress Helena, mother of Constantine the Great. It was taken by the victorious Omar, in 637, and held by the khalifs, one of whom, Haroun Alraschid—a name rendered familiar to us by the Oriental romance of the “Thousand and One Nights”—sent the huge keys of the city to his friend Charlemagne, a kindred spirit, in token of admiration and esteem. Omar, its conqueror, erected the beautiful mosque which now bears his name, on the site of the temple. Of this mosque the curious fact is related, that when Saladin retook Jerusalem from the crusaders, he caused the mosque to be purified by washing it all over with rose water. The holy city has been in a comparatively depressed state ever since the khalifs, indeed, ever since Constantine,—with some occasional alleviation of its miseries,—contended for and overrun successively by many tribes and nations.

Jerusalem, in the height of its greatness, was divided into four parts, each enclosed within its own walls—1. The old city of Jebus, which stood upon Mount Zion, where David built a magnificent castle and

palace, which became the residence both of himself and his successors. 2. The lower city, in which stood the two sumptuous palaces which Solomon built for himself and queen, and other stately buildings erected by Herod and others. 3. The new city, mostly inhabited by tradesmen, artificers, and merchants; and, 4. Mount Moriah, on which was built that wonder of the world, the temple of Solomon, and since then, that erected by the Jews on their return from Babylon, and afterwards extensively repaired, adorned, and enriched by Herod the Great.

Jerusalem at present is but the shadow of what it was in ancient times. It is now a town not far from three miles in circumference, situated on a rocky mountain, surrounded on all sides, except the north, with a steep ascent and deep valleys, and then again environed with other hills at some distance from these. The soil is, for the most part, stony, yet affords corn, wine, and oil, where cultivated. The houses are built with flint stones, one story high. The top of the dwelling is flat and plastered, having battlements a yard high. In the daytime, the people screen themselves from the sun under the roof; in the night, they walk, eat, and sleep on it. The number of inhabitants is said, by some, to be about twenty thousand; by others, however, it is put considerably less. The lowest estimate given of late is, probably, that of Dr. Robinson, in his *Biblical Researches*. He puts down the Mahometans at four thousand five hundred; the Jews, three thousand; the Christians, three thousand five hundred. To these are to be added, for the convents and garrison, about five hundred more, making in all eleven thousand five hundred. Surely the glory of Jerusalem is departed, and she has sunk into the neglected capital of a petty Turkish province!

Some streets seem to consist of ruins rather than dwelling-houses. Within the walls large places lie desolate, covered with stones and rubbish. In digging



Walls around the City of Jerusalem.

for the foundations of the English church, on Zion, forty feet of rubbish and ruins were penetrated. The gardens are badly managed, being surrounded with low walls of mud, which are constantly washing down, and requiring new repairs. The citizens are tailors, cooks, smiths, or shoemakers — a destitute, immoral race, the refuse of different nations.

Jerusalem is surrounded with high walls of hewn stone, flanked with towers. Several of the mosques are splendid edifices of great size, and adorned with numerous columns and domes. The most magnificent edifice in Jerusalem is the Mosque of Omar, which consists, in fact, of a collection of mosques and chapels, environed with a vast enclosure. It is upon the site of the ancient temple. One of the chapels, called the Rock, is an octagon of one hundred and sixty feet in diameter, rising from a platform four hundred and sixty feet long by three hundred and thirty-nine broad, with a marble pavement, raised sixteen feet; its interior is decorated with great splendor, and is always illuminated with thousands of lamps.

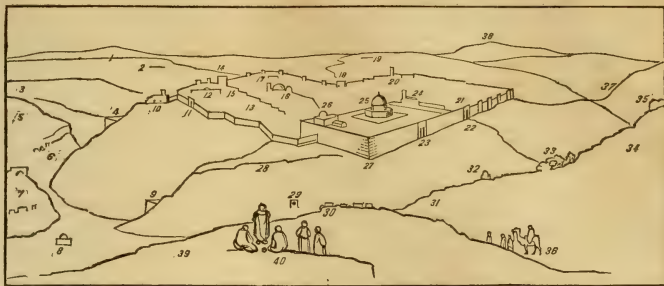
Several Christian edifices adorn the holy city. Among these, are the Church of the Holy Sepulchre, said to be built upon the spot where the body of Jesus was entombed; the Catholic convent of St. Saviour, in the church of which are gold and silver vessels and ornaments valued at nearly two million dollars; and the Armenian convent, with more than eight hundred cells for the accommodation of pilgrims, — many thousands of whom visit this spot every year.

There are other cities which claim a brief notice here. *Hebron*, probably the most ancient city in the world, was situated upon an eminence twenty miles south of Jerusalem. It was built seven years before Zoan, or Tanis, the capital of Lower Egypt. Abraham, Sarah, and Isaac, were buried near Hebron, in the cave of Machpelah, or the double cave, which

Abraham bought of Ephron. Hebron still survives, but very much fallen from its ancient lustre. It formerly stood on a hill to the north, but has insensibly changed its site, in the course of its various rebuildings. A castle now stands on its highest elevation, and this is its only defence. Its inhabitants are chiefly Turks, mingled with a few Jews. Its situation is such, that it overlooks the plain of Mamre. Here are the ruins of a church built by Constantine, and another built by Helena, supposed to be on the spot where the patriarchs were buried. It is now a mosque venerated both by Christians and Mahometans. Hebron is somewhat distinguished by its manufactories of soap and glass, and its fabrication of rings, bracelets, and other trinkets.

Gaza, lying on the eastern shore of the Mediterranean, and at the southern extremity of Palestine, first belonged to the Philistines, then to the Hebrews. It recovered its liberty in the reigns of Jotham and Ahaz, and was reconquered by Hezekiah. It was then subjected to the Chaldeans, who conquered Syria and Phœnicia. Afterwards it fell into the hands of the Persians. They were masters of it when Alexander besieged, took, and destroyed it. Strabo says that "he rendered it a desert." He at least dismantled it, and another city, rose from its ruins, nearer to the sea.

It has since undergone many changes. The town stands three miles from the sea, and has an indifferent port. Its population is fifteen to sixteen thousand, and is engaged in part in the manufacture of cotton. Its position as a frontier town, the key of Palestine, gives it importance, and it is now the most populous of the cities of Palestine. A considerable number of Christians live here by themselves, in a particular part of the place. As Gaza stands on an eminence, it is rendered picturesque by the number of its fine minarets or spires, which rise majestically above the buildings,



PLAN OF JERUSALEM.

1. Jaffa Road; by which pilgrims and travellers usually arrive from the coast.
2. Upper Pool of Gihon; probably of high antiquity. Around it are the tombs of the Turkish cemetery, one of which is in the view.
3. Plain of Rephaim. The Bethlehem road crosses this plain, of which a portion only is seen.
4. Lower Pool of Gihon.
5. Hill of Evil Counsel; a bold height opposite Mount Zion.
6. Valley of Hinnom; rising in the high land near the Jaffa gate.
7. Tombs and "Aceldama," which are very numerous, cut in the rocky side of the hill.
8. En Rogel; a deep well.
9. Pool of Siloam.
10. Tomb of David. Mosque, originally a Christian church; and Armenian convent.
11. Zion Gate; between the Jaffa gate and that of St. Stephen: within are the habitations of the lepers.
12. Armenian Convent.
13. Jewish Quarter.
14. Citadel.
15. English Church.
16. Church of the Holy Sepulchre and Greek Convent.
17. Latin Convent; the usual stopping place of travellers in Jerusalem.
18. Damascus Gate; a Saracenic structure.
19. Tombs of the Kings.
20. Turkish Mosque in Bezetha.
21. Church of St. Anne.
22. Gate of St. Stephen; so called from the tradition that St. Stephen was stoned just without it.
23. Golden Gate; magnificent gate of Roman architecture.
24. Governor's Houses.
25. Mosque of Omar; a magnificent Saracenic structure, occupying the site of the temple of Solomon. It stands on a raised platform of marble, approached through the gates seen in the view. The vast enclosure around it is interdicted to Christians.
26. Mosque of El Aksa; another extensive mosque.
27. Remarkable Jewish Masonry. The large stones, forming part of the ancient temple wall, are very conspicuous at this point.
28. Ophel. The site of this quarter of the ancient city is now covered with olives.
29. Fountain of the Virgin; an ancient fountain, communicating with that of Siloam by a subterranean passage cut in the rock.
30. Village of Siloam; a miserable place, built among the tombs overhanging the Valley of Jehoshaphat; only the top of its buildings can be seen.
31. Valley of Jehoshaphat, and Jewish Cemetery.
32. Tomb of Absalom. This tomb, and others near it, hewn in the rock facing the temple, are the most remarkable group about the city.
33. Garden of Gethsemane, and Tomb of the Virgin.
34. Mount of Olives. The Mount of Olives overlooks Jerusalem on the east, being one hundred and seventy-five feet higher than Mount Zion. It is still scattered over with olive-trees, and there are pathways across to Bethany, whence Christ entered into Jerusalem.
35. Chapel of the Predication.
36. Camel Road from Bethany and Jericho.
37. Road to Anata. On this road is the finest view of the city.
38. Nebi Samwil; a remarkable hill, about four miles from the city, supposed, by Dr. Robinson, to be the ancient Mizpeh.
39. Hill of Offence. This is, in fact, a portion of the range of the Mount of Olives, so called because the traditional site of Solomon's worship of Ashtaroth.
40. Group of Arabs.

and by the beautiful date trees interspersed. Stretching far north is an immense olive grove; rich gardens, hedged with prickly pear, are on the south, east, and north; the fertile soil around produces abundance of grains, and fruits of every quality and the finest kinds.

Without the city are some handsome mosques, which were once Christian churches. The Armenians have a church here, and the Greeks one of great beauty, the roof of which is supported by marble pillars of the Corinthian order, with their appropriate ornaments.



Modern Gaza.

Naploos, or Napolose, near the site of the ancient Samaria, is one of the most beautiful and flourishing cities of the Holy Land. It stands in a fertile valley, surrounded by hills, and imbosomed in stately groves and finely cultivated gardens. Its population is about ten thousand. *Tabaria*, or *Tiberias*, already mentioned, stands on the lake of that name, which, in ancient times, was bordered with several large cities.

The city was built by Herod the tetrarch, and became the seat of a renowned rabbinical university. It has suffered severely and repeatedly from earthquakes. Abundant ruins are found to the south of the present town, which was described, in 1838, as "a picture of disgusting filth and frightful wretchedness." Population, about two thousand, two thirds Jews.

Government.—The posterity of Jacob, while re-

maining in Egypt, maintained, notwithstanding the increase of their numbers, that patriarchal form of government which is so prevalent among the nomads. Every father of a family exercised a father's authority over those of his own household. Every tribe obeyed its own prince, who was originally the first born of the founder of the tribe, but, in progress of time, he appears to have been elected.

As this people were set apart and destined to the great object of preserving and transmitting the true religion, upon the augmentation of their numbers it appeared very evident that they could not live among nations given to idolatry, without running the hazard of being infected with the same evil. They were therefore assigned to a particular country, where the necessities of their condition would drive them to agriculture, if they would live independently of other nations, and be preserved from contamination. Having this object in view, the fundamental principle of the Mosaic institutions was, *that the true God, the Creator and Preserver of the universe, and no other, ought to be worshipped.*

To secure this end the more certainly, God, through the instrumentality of Moses, offered himself as king to the Hebrews, and was accepted on their part. Accordingly, the land of Canaan, which was destined to be occupied by them, was declared to be the land of Jehovah, of which he was to be the king, and the Hebrews merely the hereditary occupants. In consideration of their acknowledgment of God to be their ruler, they were bound, like the Egyptians, to pay a twofold tithe.

The part sustained by *Moses* was that of a mediator, or *internuncio*, between God, as the ruler, and the people, as subjects. The part sustained by *Joshua* was the subordinate office of military leader of the Israelites, in their conquest of the land of Canaan. The part sustained by the *judges* was, in some respects, paramount to the general *comitia* of the nation—a sort of supreme executive, exercising all the rights of sovereignty, with the exception of enacting laws and imposing taxes. The part sustained by the *kings* was that of viceregents. After the monarchy was constituted, the terms of the government, as respected the Deity were the same as before.

Thus, in the principle of it, the government of the Hebrews, in all the periods of their independent existence, was a theocracy. Their institutions, representative of a true church, were regarded as the protecting shell of an infinitely precious kernel, enclosed in which it passed safely down through ages of violence and darkness. Under the guardianship of the Deity, the true religion was thus preserved among them, and at length propagated to other nations, according to promise, after the final overthrow of the Hebrews and their ultimate and effectual expulsion from their native country.

Peculiar Laws.—The laws of communities and nations are designed to be adapted to their character, circumstances, and wants. The laws of the Hebrews had this adaptation in an eminent degree, as they originated from the Lawgiver of the universe himself. There were, of course, many peculiar laws, or laws peculiar in their application; for the character, circumstances, and necessities of this people were in many respects unique. The laws respecting circumcision, tithes, usury, slavery, property, cleanliness, marriage, theft, war, and the like, were admirable in their

adaptation to the great purposes had in view, in the existence of the Hebrew people as the depositaries of the true religion. As most of these will be brought into view in other connections, they need not be dwelt upon here, except to present two or three characteristic specimens.

There was a peculiarity in respect to the law of *slavery*. As the institution was very generally adopted in the heathen world, so it was recognized by the Mosaic statutes; but Moses alone, of all the ancient lawgivers, endeavored to mitigate its evils. An Israelite might be reduced to slavery either by his own consent, or by condemnation as an insolvent debtor, or as a thief destitute of the means of making restitution. In either case, he was entitled to freedom at the end of seven years. If he so chose, he might remain in servitude; but it must be his real choice, proved to be such by the ceremony of a public re-consigning himself to slavery. He appeared before the magistrate, his ear was perforated, and he was thus judicially delivered back to his master. But even this servitude expired at the jubilee, when the free-born Hebrew returned into the possession of his patrimonial estate.

The law respecting *cleanliness* was rigid, though merciful in its intent. Cleanliness was maintained by the injunction of frequent ablutions, particularly after touching a dead body, or any thing which could possibly contaminate the person; by regulations concerning female disorders and the intercourse between the sexes, provisions which were doubtless intended to correct unseemly or unhealthful practices, either of the Israelites or of the neighboring tribes. Against the leprosy, a most loathsome and putrid disease, the directions were most minute and stringent, yet kind.

The law of *property* may be noticed in one or two particulars. The great principle of this law was the inalienability of estates. Houses in walled towns might be sold in perpetuity, if unredeemed within the year; land only for a limited period. At the jubilee, every estate reverted, without re-purchase, to the original proprietor. Even during this period, it might be redeemed, should the proprietor become rich enough, at the price which the estate would produce during the year, unelapsed, before the jubilee. This remarkable agrarian law secured the political equality of the people, and anticipated all the mischiefs so fatal to the early republics of Greece and Italy—the appropriation of the whole territory of the state by a rich and powerful landed oligarchy, with the consequent convulsions of the community from the deadly struggle between the patrician and plebeian orders. In the Hebrew state, the improvident individual might reduce himself and family to penury, or servitude; but he could not perpetuate a race of slaves or paupers. Some reckon that twenty-one acres of land were allotted to each family. Under the sky of Palestine, this lot, by improved culture from generation to generation, would suffice for a long time—perhaps till “every rod of ground maintained its man.”

War.—At first, the Hebrews, in their contests with the neighboring nations, were not always successful; but in the reign of David, they acquired such skill in the military art, together with such strength, as to give them a decided superiority over their enemies on the field of battle. Solomon introduced cavalry into the military force of the nation, and also chariots. In the

subsequent age, military arms were improved in their construction, the science of fortification advanced, and large armies were mustered.

In the second year after the departure from Egypt, there was a general enrolment of all who were able to bear arms, namely, of all who were between the ages of twenty and fifty years. The second enrolment was made in the fortieth year after that event. It is believed the enrolment was made by the *genealogists*, under the direction of the princes. In the event of war, those who were to be called into actual service were taken from those who were thus enrolled, inasmuch as the whole body were not expected to go out to war, except on extraordinary occasions.

The infantry, the cavalry, and the chariots of war, were so arranged as to make separate divisions of an army. The infantry were divided likewise into light armed troops, and into spearmen. The former were furnished with a sling and javelin, with a bow, arrows, and quiver; and also, at least in later times, with a buckler. They fought the enemy at a distance. The spearmen, on the contrary, who were armed with spears, swords, and shields, fought hand to hand. The tribes of Ephraim and Benjamin commonly furnished the light armed troops.

The weapons, both defensive, and offensive, used by the Israelites, were chiefly as follows:—

The Shield.—This arm of defence was manufactured sometimes of a light sort of wood, sometimes of osiers woven together and covered with bull's hide, and sometimes of a bull's hide merely, with several folds. Shields made wholly of brass were uncommon; it was sometimes the case, nevertheless, that they were covered with thin plates of brass or other metal. Shields were borne by soldiers when they went to war, and were confined to their bodies by a thong which went round the left arm and the neck.

The Helmet.—This was a piece of armor which covered the forehead, and the top and hind part of the head. The material from which it was made was an ox hide; but it was usually, in the more recent ages, covered with brass. Its object was the defence of the head.

The Breastplate, or Coat of Mail.—The breastplate, sometimes rendered in the English version a *coat of mail*, and sometimes *habergeon*, consisted of two parts, the one of which covered the front, the other the back of the body, both pieces being united at the sides by clasps or buttons. This piece of armor was very common among the Hebrews, after the reign of David. It was an efficient means of protection to the body.

The Javelin.—This was a missile weapon, and consequently one of offence. It is almost always mentioned in the Bible in connection with the weapons of light armed troops. It was thrown at the enemy, often to a great distance.

The Bow, Arrow, and Quiver.—The bow and arrows are of very ancient origin, as a weapon of offence, and are spoken of in Genesis. Archers were very numerous among the Hebrews, especially among the tribes of Ephraim and Benjamin. Weapons of this description properly belonged to the light armed troops. Bows were sometimes made of brass, though generally of a strong, tough wood. Arrows at first were merely a reed fitted for the purpose; subsequently they were made of a light sort of wood, and were surmounted with an iron point. The quiver contained the arrows, and was suspended upon the back.

The Sling.—The sling is among the most primeval instruments of warfare. The persons who used slings were enrolled among the light armed troops. Much practice was necessary for its successful use. It was of course an offensive weapon.

Among the engines or instruments of war of a more massive kind, and worked usually by machinery, were *catapults*, *balistæ*, *battering-rams*, &c., but our limits forbid a particular description of them. They were used for the heavier purposes of warfare, for reaching the enemy at a great distance, or for demolishing walls.

Military fortifications were at first nothing more than trenches or ditches, dug round a few cottages or elevated ground, together with mounds formed by the earth dug out of them. In the age of Moses and Joshua, the walls which surrounded cities were of considerable height, but probably possessing no great strength. The art of fortification was encouraged by the Hebrew kings, and Jerusalem was always well defended. The principal parts of a fortification were the walls, towers, bastions, the fosse, and the gates.

Religion.—On an article embracing so many important considerations as the religion of the Hebrews, we can only slightly touch. Many things pertaining to it have necessarily been presented in the foregoing narrative. Their religion was in one sense their all—their government, their polity, their wealth, their happiness, their national elevation; it was the ornament of peace, the inspiring principle in war. They lived for it, and on its account they died. They were not at every period equally attached to it—to its spirit and its rites; there were times when they relapsed into idolatry. But from these defections they were usually restored, and a strong regard for their religion was a general characteristic of the race. It is so with those who remain Jews to the present day, notwithstanding Christianity has, by divine appointment, superseded it.

The *rites of Judaism* were many and peculiar. They seem to have been generally designed to distinguish and separate them from all other nations, as all others were idolatrous until the establishment of Christianity in the world. This circumstance will account for the minute and very singular character of certain regulations in respect to religious observances. These rites pertained to their sacred places, their sacred seasons, their sacred persons, and their sacred things.

Among the *sacred places or structures* may be named the *tabernacle*, with its altar and brazen laver, its golden candlestick, table of show-bread, and ark of the covenant; *Jerusalem*, the holy city, with its Mount Moriah, and temple, and sanctuary of that temple; and the *synagogues* of the land. The *tabernacle* was the place where public worship was held from the time of Moses till Solomon. It consisted of three parts—1. The area or court, a space of about a hundred feet long and seventy-five broad; 2. The tabernacle, strictly so called, situated in the middle of the western side of the court, being an oblong square of about forty-five feet long and fifteen broad, covered on every part, and also walled up with boards; 3. The entrance, which was closed by means of a curtain made of cotton.

The *synagogues* were places of worship restricted to no particular spot, as the temple was required to be—where alone sacrifices could be offered—but were

located wherever there were Jews in sufficient numbers to support them. They were first erected under the Maccabean princes, and abounded in the time of our Savior and his apostles. They were built in imitation of the temple at Jerusalem.

Among the *sacred seasons* were the *Sabbath*, the *sabbatical year*, the *year of jubilee*, and the great festivals of the *passover*, *pentecost*, and *feast of tabernacles*. The last two, not having been mentioned before, may be briefly described. The *pentecost*, the fiftieth from the second day of the passover, is otherwise called the *feast of weeks*, from the circumstance that it followed a succession of weeks. It was a festival of thanks for the harvest, and is accordingly called also

the *feast of the harvest*. The *feast of tabernacles*, celebrated from the fifteenth to the twenty-third of the seventh month, was instituted in memory of the journey through the Arabian wilderness. It is also a festival in honor of the vintage and the gathering of the fruits, and was a season which witnessed the most marked indications of joy.

In respect to *sacred persons*, it may be remarked, that the whole nation of Israel was in a sense sacred or holy, as being separate from others, and consecrated to the care and exercise of the true religion; but the tribe of *Levi* is more particularly to be viewed in this light, and more especially still the *priests* among that tribe. From this tribe Aaron and his posterity were



Scape-Goat — showing the priestly Costumes.

consecrated to the priesthood, to whom a near access was given to the throne of God, in the holy place. The rest of the Levites performed those religious duties which were of an inferior kind, except that they were allowed servants for the more menial offices. The high priest sustained the highest office in the tribe.

Among *sacred things* may be named *sacrifices*, of which there existed a great variety and for various purposes — *purifications*, the *first born*, the *first fruits*, *tithes*, *oaths*, and *vows*. Concerning these there were many and particular regulations, but there is no occasion to speak of them here.

There was one very singular rite, the meaning of which it is not our province here to discuss — the sending forth of the scape-goat into the wilderness. In atonement for national sins, after the lustration of the holy place, the tabernacle, and the altar, the high priest was directed to procure a live goat, lay both hands upon his head, confess over him all the iniquities, transgressions, and sins of the nation, putting them upon the head of the goat, and then let him go free in the desert.

The religion which was revealed and embraced in the Mosaic institutions, and which is the basis of Judaism, had all the excellence becoming its divine source. The people were every where taught that God is the Creator and Governor of the universe, to whom all men owe gratitude and obedience. They were not only admonished to abstain from those kinds

of food which were reckoned unclean, but to keep themselves free from moral defilement, and to be pure as God is pure. They were taught to love their neighbor as themselves, not only the Hebrew, but the stranger also. Hatred and revenge are prohibited by the Mosaic laws, as also cruelty and inhumanity to servants. The exhibition of kindness to the poor, likewise to widows and orphans, is inculcated. They were forbidden to utter falsehoods and to retail scandal. They were not left at liberty to utter curses against those magistrates who, in their view, had been unfavorable to them.

These and numerous other provisions show that the religion of Moses had a good moral tendency; and the many men whom it disciplined to high moral elevation and worth, have been examples to mankind in every age. If it had some regulations that seem not to be accordant with our ideas of propriety or goodness, it is to be remembered that Moses legislated in an unenlightened age, and for a rude and sensual people, and suited his instructions to their circumstances and condition, purposely by divine superintendence, leaving open that field which was afterwards to be occupied by Christianity, and whence the whole world was to gather, in time, fruits of righteousness and salvation.

Marriage Rites. — Polygamy very much prevailed among the Hebrews in the time of Moses. That this might ultimately be checked, he gave a narrative of the original institution of marriage, and showed the evils

which had resulted from a plurality of wives—evils which travellers in Eastern countries give us to understand are very great. There were some special regulations, also, which tended to restrain polygamy, and in the course of time the evil was much diminished.

The father of a family selected wives for his sons and husbands for his daughters. Where the son expressed a preference of any person for his wife, he asked his father to obtain her from her father. But the father could not marry the daughter without the consent of her brothers, if she had any. There were certain restraints by which the fathers of families were limited in making choice of wives for their children. These are mentioned in Leviticus, chap. 20, &c. Intermarriages were prohibited with the Canaanites, for fear that the Hebrews should be seduced to idolatry. This prohibition was afterwards extended by Ezra and Nehemiah to all foreigners. A high priest might not marry a widow, nor a woman of foreign extraction. Daughters who were heiresses to an estate, from the want of brothers, were enjoined to marry one of their own tribe, and even some kinsman, lest the estate should go to another tribe or family.

The marriage vow was a covenant between the father and the brother of the bride and the father of the bridegroom. The vow was made in the presence of witnesses. By the vow, not only was the wedlock confirmed, but the amount of presents was determined which was to be given to the brothers, and also the dowry which accrued to the father. The latter was the case, inasmuch as the bride, formerly, was valued at a certain price, the medium estimation of which, in the time of Moses, was thirty shekels. The daughter, however, was sometimes parted with without any compensation, and sometimes also received a dowry.

When the day of marriage had arrived, which was commonly some ten or twelve months after the agreement to marry was made, the bride, having previously visited the bath, adorned herself very richly with appropriate ornaments, particularly the head. It was the duty of the bridegroom to see that a feast was prepared for the occasion. About evening, the bridegroom, clothed with the festival robe, attended with a company of young men of about the same age, and regaled with songs and instrumental music, conducted the bride from her father's house. She was in like manner conducted by virgins of her own age to his father's house.

In the time of our Savior, whenever the bride was conducted by the bridegroom and his attendants to the house of the bridegroom's father, in case it was evening, the way before them was lighted by a sort of flambeaux. After arriving at the place where the nuptials were to be celebrated, all the parties indulged in festivities and gayety—the men and women apart. At length the nuptial blessing, viz., a numerous offspring, was implored upon the parties concerned,—the only ceremony which anciently appears to have been performed,—as a consummation of the marriage.

Treatment of Children.—It was a custom, at a very early period, for the father to clasp the new-born child to his bosom, and by this ceremony he was understood to declare it to be his own. This practice was imitated by wives, who adopted the children of their maids. The news of the birth of a son was received with special gratification. His birthday was made a festival, which, on each succeeding year, was cele-

brated with renewed expressions of joy. By the fulfilment of the rite of circumcision, which took place on the eighth day, the male child was consecrated to the service of God. He then received his name, which was frequently suggested by the circumstances of his birth, or by some peculiarities in the history of the family. In the East, it has always been a practice frequently to change names. Hence so many persons in Scripture have two names.

The first born was the object of special affection to his parents. But before the time of Moses, the right of promogeniture might be transferred by the father to the younger child; yet the practice occasioned great difficulty.

The first born inherited peculiar rights and privileges. 1. He received a double portion of the estate. 2. He was the priest of the family. In the case of the tribe of Reuben, it was transferred to that of Levi by the express command of God. 3. The first born enjoyed an authority over those who were younger, similar to that which the father possessed.

In the earliest times, the offspring were nursed by the mother, and that from thirty to thirty-six months. The day of weaning a child was made a festival. Nurses were employed, in certain cases, from the beginning, and in later ages, they took the place of the mother, as ladies became more delicate and luxurious.

The sons remained in the care of females till the fifth year; then the father took charge of them, and they were taught not only the arts and duties of life, but were instructed in the Mosaic law, and other parts of religion. For the purpose of a more extended instruction, the son was taught by a private teacher, or else sent to some priest or Levite who had other children under his care. In this way the *schools of the prophets* were constituted.

The daughters rarely left the apartments appropriated to females. They spent their time in acquiring an acquaintance with those domestic arts which become a woman's situation and character. At the proper time, they were given in marriage, or had the worse fortune of being sold into that state by their brothers.

Agriculture.—Agriculture, as also the keeping of flocks and herds, was an art of the primitive ages; and the Hebrews, doubtless, learned the value and best methods of cultivating the soil while remaining in Egypt.

The laws of Moses especially favored agriculture, as will have already been seen from the history of the Hebrews. It was on political accounts, as well as from the disposition and habits of the people, held in high repute. The naturally fertile soil of Palestine was made more fertile by the pains taken to enrich it. The means were, principally, clearing of the soil of stones, irrigation, the application of ashes, the manuring with dung, and the burning over the surface of the ground after the sabbatical year, thus consuming the wild products of that year.

The different kinds of grain and pulse, cultivated by the tillers of the soil, were wheat, millet, spelt, barley, beans, lentils, meadow-cumin, &c. They also raised flax and cotton, which grew on trees and bushes. The cotton was enclosed in what may be called the nuts of the tree. A species of cucumber was raised, melons, and perhaps rice.

The instruments of agriculture were of a very rude and simple kind, at the beginning. Sharp sticks only were then used in the culture of the soil. By these

the ground was loosened, until spades and shovels, and not long after ploughs, were invented. All these instruments, as well as the pickaxe and mattock, were well known in the time of Moses. The first plough was doubtless nothing more than a stout limb of a tree, which projected over another shortened and pointed limb. On this rough material improvements were grafted, till it became an efficient instrument, and the most important in the culture of the soil.

The *beasts of burden* employed in agriculture were bulls and cows, he asses and she asses; but it was forbidden to yoke an ass with an ox, that is, with a bull or cow, for with the Hebrews there was no other ox. When the animal became unmanageable through rich pasturage, its nostrils were perforated, and a ring made of iron or twisted cord was thrust through, to which a rope was fastened. This so impeded the respiration, that the most turbulent might be managed with ease.

The *sowing of wheat* was performed in the autumnal months; *barley* was committed to the earth in the months of January and February. The land was ploughed, and the quantity which was ploughed by a yoke of oxen in one day was called a *yoke*, or *acre*. In Palestine, the crops are as advanced in the month of February, as they are in this country in the month of May. The crops in the southern parts, and in the plains, come to maturity about the middle of April, but are three or more weeks later in the northern and mountainous sections.

The *reapers* consisted of masters, children, menservants, maidens, and hired laborers. Merry and cheerful, they were still intent upon their labor, and the song of joy might be heard on every side. Travellers congratulated them on the rich harvest, which was attributed to the beneficence of the Deity, and considered a great honor; while, on the other hand, sterility of soil was supposed to be a divine punishment and disgrace. It was required that the corners of the field and the gleanings should be left for the poor.

In the East, the land generally yields ten fold, — rarely twenty or thirty; but formerly it yielded thirty, sixty, and a hundred fold. (See Matt. xiii. 8, and Gen. xxvi. 12.) This agrees with accounts given by Herodotus, Strabo, and Pliny.

The *culture of vineyards*, in Palestine, was quite important. Its soil yielded the best of wine in great quantities. At the present day, the clusters of the vine grow to the weight of twelve pounds. The grapes are large, and mostly red or black, whence originated the expression *blood of grapes*. The season of vintage, which was commonly in the latter part of our summer or the former part of our autumn, was a most joyful one. On all sides, were shoutings when the grapes were plucked off and carried to the wine-press, which was in the vineyard. The treading of the wine-press was also attended with glee, though laborious in itself, and unfavorable to cleanliness. The treadingers, as they jumped with the sound of music, exclaimed what may be rendered from the Hebrew, *Ho up!*

Manufactures. — Not many trades or manufactures could have been carried on by the Israelites anterior to the time of Solomon, as they had been, through all the previous periods of their history, engaged in agriculture or war. Still these objects received some measure of attention, inasmuch as they were matters of necessity. Their ancestors and the early fathers of the world had,

by degrees, invented various articles for use, and even for ornament. Before the flood, mention is made of artificers in brass and iron, as also of musical instruments. The building of the ark implied an acquaintance with the mechanic arts to no small extent.

This knowledge, doubtless, was retained after the deluge, by the family who survived that catastrophe. Hence, at no great distance of time, we find mention made of many things, such as edifices, utensils, and ornaments, which imply an acquaintance with the arts.

Egypt, in early times, excelled all other nations in a knowledge of the arts. The Hebrews, in consequence of remaining several centuries in that country, could scarcely fail of learning somewhat of the handicraft in which their masters were adepts. Hence we find among them men who were sufficiently skilful for the construction and ornament of the tabernacle. Soon after the death of Joshua, mention is made of the *valley of craftsmen*, and also of artificers in gold and silver. The arts, however, could not be then said greatly to flourish. *Some of the less complicated and difficult instruments used in agriculture, each one made for himself. The women spun, wove, and embroidered, and this even beyond the wants of their families. They had a surplus for sale or barter. For the more difficult performances, they had a moderate number of artificers, who were not servants and slaves, as among the Greeks and Romans, but men of rank. As luxury, however, increased, this class of citizens became quite numerous, as in the days of Solomon and subsequently.

During the captivity, many Hebrews applied themselves to the arts and merchandise. Afterwards, when they were scattered abroad among different nations, it was enjoined upon them by the Talmudists, that all parents should give each child some art or handicraft. Accordingly, we find in the New Testament that several of the principal characters mentioned therein were mechanics or craftsmen.

Commerce. — The most ancient accounts of Eastern countries make mention of the business of the merchant, and the means of his traffic, viz., public roads, fording-places, bridges, beasts of burden, ships, &c. For the common purposes of security against depredations in the land trade, the Oriental merchants travelled, in company, as is practised in Asia at the present day. The name *caravan* is given to a large company of this kind. Every caravan had a leader, to conduct it through the desert. This was an arrangement adopted among the Jews, as among other Eastern nations, whenever a large company was to go to Jerusalem. A *caravanserai* is named in the story of Joseph.

In the Mosaic code, there appears to be no enactment in favor of commerce; the reason is, that the Hebrew people could not mingle with foreign idolatrous nations without injury. But the great established festivals of the nation gave occasion for some mercantile intercourse, and the law of Moses did not interdict even foreign commerce. It was, however, neglected in the following reigns; and it was not until after several centuries that it became so considerable in Jerusalem — in the time of Ezekiel — as to give occasion of envy even to the Tyrians themselves. After the captivity, a great number of Jews became merchants, and travelled, for the purpose of traffic, into various countries.

Money, Weights and Measures. — For the carrying

on of commerce, coin, and a well-understood system of weights and measures, were required. In the East, weights and measures were regulated at a very early period. As far as concerned the Hebrews, Moses made the necessary regulations; and models for weights, &c., were deposited in the tabernacle at first, afterwards in the temple; consequently, when the temple was destroyed, they perished with it. While in captivity, this people used the weights and measures of their masters; and therefore a distinction is to be made between the standards before and after the captivity. Concerning the former, they cannot be accurately determined. We can come no nearer than by a reference to those parts of the human body from which the Jews, and, indeed, almost all nations, have taken their measures of length, viz., a digit, a palm, a span, a cubit, &c.

In Oriental countries, as far back as the time of Abraham, the value of goods was estimated at a certain quantity of silver, the purity of which was taken into account by the merchant. But there is no trace of stamped silver, or coin, previous to the captivity. Nor, indeed, was it, at that early period, divided in pieces of an equal size; though rings were very early used in Egypt. It was commonly weighed out in balances, or by means of an instrument answering to the modern steelyards. Merchants were accordingly in the habit of carrying about with them balances and weights, in a sort of pouch or bag. The weights were stones. Persons who were disposed to be fraudulent sometimes carried two sets of weights, a heavier and a lighter set, using them as best suited their interest. Gold was weighed like other articles, even as late as David's time, it not being used as a standard of value, but held merely as a precious article of commerce.

The coin which the Jews used after the captivity was the Persian, Grecian, and Roman. They had no mint of their own till the time of the Maccabean princes; then they coined gold and silver for themselves. The Jewish prince Simon struck off a currency under the denomination of *shekels*, which weighed each two hundred and eighty-eight grains. The value of the silver shekel, in English money, was two shillings, three pence, and three farthings—fifty-five cents. When coined in gold, its value was one pound, sixteen shillings, six pence—about eight dollars and twenty-five cents.

Architecture.—As an art, architecture was not greatly cultivated in Palestine. Although they had ingenious men and architects employed on their public buildings, yet they yielded the palm to the Tyrians, and were willing to be instructed by them. The palaces erected by David and Solomon, and especially the temple, during the reign of the latter, show that a taste and a love for the sublime and beautiful in architecture had arisen in the nation, or rather in the mind of these princes. But it seems to have become no permanent characteristic of the Hebrew mind, or perhaps the means of indulging a taste of this kind were most wanting in after times. The two several temples that followed after the destruction of the first were inferior, in beauty and splendor, to that of Solomon, although the last one, built by Herod the Great, was a noble piece of art.

There are no architectural remains of the earlier periods of Jewish history—none as late as the times of our Savior, unless it may be the sepulchres, those

“everlasting houses” that are scattered over the country. The most beautiful, called the royal sepulchres, are situated in the north of Jerusalem, and were probably the work of the Herods. The fine arts of the imitative kind, such as painting and sculpture, seem not to have flourished, or even to have been much known among the Hebrews, unless some of the decorations of the temple or sepulchral monuments may be cited as specimens, particularly of the latter.

Music.—The Hebrew people could have been scarcely otherwise than attached to music, and skilled in it, in view of their poetic genius. In poetry they were distinguished, as we shall soon see; and music is coeval with that. Music and poetry went hand in hand. The bard himself sung his own poems, accompanying his voice with instruments.

The occasions and themes of music, with the Israelites, were chiefly marriages, anniversary birthdays, anniversaries of victories, inaugurations of kings, public worship, and the great festivals of the nation. The Levites were the lawful musicians in the tabernacle and temple; but any one who chose might use musical instruments on other occasions, except the holy silver trumpets, which were interdicted. The four thousand Levites who were consecrated to sacred musical performances in the tabernacle, David divided into twenty-four classes. These sang psalms, and accompanied them with music. The times and succession of their duties were assigned to them. This arrangement was continued after the erection of the temple, and transmitted till the period of Jerusalem's overthrow. It was even continued after the captivity; but, from that period, both the music and poetry deteriorated.

The instruments of music most in use among the Jews were the harp and psaltery, which were stringed instruments; the organ, or shepherd's pipe, the trumpet, both crooked and straight, and an instrument called *hatil*, which were wind instruments; and also different sorts of drums, as the timbrel, cymbal, and menaaneim. There were others, as higgsion, gittith, &c., whose use is little known. It was loud and noisy music, in which the people delighted. But their taste is not properly a matter of criticism with us, at so distant an age, and with habits so dissimilar.

Learning.—Books and writings are spoken of in the times of Moses, as is well known. A record of observations on the heavenly bodies at Babylon must have commenced, by all accounts, as early as the days of Abraham. But, as letters were doubtless invented for the purpose of commercial intercourse, they must have been known long before they were employed to transmit the motions of the stars.

Letters, thus early known, were communicated through all the East and West by the Phœnician merchants and colonies, of which fact a strong evidence exists in the similarity of the different alphabets, betraying a common origin. The Hebrew patriarchs received their alphabet from their Phœnician neighbors, or, which is the same thing, from the Canaanites. It is certain, also, from the works of their genealogists, that the Israelites preserved a knowledge of alphabetical writing during their abode in Egypt, where essentially the same alphabet was in use. A proof of the fact is, moreover, afforded by the inscription of the law on stones. We need not here mention the materials on which written characters were impressed, or the instruments of writing, as they were common to other nations with the Hebrews.

As far back as the time of Moses, *poetry* reached, not only among the Hebrews, but also among some other nations, a high degree of perfection. It afterwards flourished among that people for almost one thousand years. Besides exciting pleasure, the design of it was to preserve historical narrations, and more particularly to subserve pious purposes. Hebrew poetry, like other true poetry, is characterized by ardent feelings, magnificent thoughts, beautiful images, condensation, strength, and elegance of expression.

The literature of the Hebrews was limited chiefly to *ethics, religion, the history of their nation, and natural history*. Its most flourishing era was during the reigns of David and Solomon, and these kings were the most celebrated of the Hebrew authors. Little progress was made in science and literature after the time of Solomon. During their captivity, it is true, they acquired many foreign notions with which they had not been previously acquainted; and they subsequently borrowed much, both of truth and falsehood, from the philosophy of the Greeks. The author of the book of Wisdom, with some other of the Jewish writers, has made pretty good use of the Greek philosophy. It is clear, notwithstanding this, that the Jews, after the captivity, fell below their ancestors in respect to history; as the published annals of that period are not of a kindred character with those of the primitive ages of the country.

¹The *Bible* is an ample testimony to the art of historical writing, as well as to the ethics, religion, and poetry of the Hebrews. It relates the prominent events from the creation down to the fifth century before Christ, and it speaks of several historical works which have now perished. The prophets among the Hebrews recorded the events of their own times, and in the earliest periods the genealogists interwove many historical events with their accounts of the succession of families. In giving a concise account of the genealogy of a person, the Hebrews, as well as the Arabs, took the liberty to omit, according to their pleasure, one or more generations.

Little appears in regard to the acquaintance which the ancient Israelites had with the sciences; but arithmetic and astronomy must have been known, in some measure, from the enumerations that are made, and the divisions of time, that are found in the Bible. In regard to mathematics, also — geometry, mensuration, navigation, &c. — so far as a knowledge of these was required by the condition and employments of the people, we may suppose that it actually existed, although nothing is directly recorded on these subjects.

Dwellings.—The dwellings or shelters of the early fathers of mankind were at first shady trees and caves — next tabernacles and tents. It was only in the progress of time that houses were erected. These were small at first, afterwards larger, especially in extensive cities. The addition of stories was practised at an early period, as may be gathered from the construction of Noah's ark and the tower of Babel. The houses in Babylon, and Thebes in Egypt, were several stories in height; but in Palestine, in the time of Joshua, they appear to have been low. In the time of Christ, the houses of the rich and powerful were splendid, and built in the style of Grecian architecture.

In form, many of the large houses were tetragonal, and enclosed a square area. The proper definition of a *palace* is such a house, built with turrets and walls. The roofs of the houses were flat; and this is still the

custom of the Orientals. They often ascend these roofs, to enjoy a purer air, to sleep on them, or for purposes of convenience or luxury. To prevent one from falling, the roofs are surrounded by a breast-work or wall which is as high as the breast. In regard to the Hebrews, this was required by law. The gate or door opening to the streets was shut, and one of the servants acted the part of a porter. The space immediately inside of the gate was called the *porch*, and was square. On one side of it was erected a seat for the accommodation of those strangers who were waiting to be received into the interior of the house.

From the porch was the passage through a second door on to the quadrangular area or court. This was commonly paved with marble of various kinds. The court was generally surmounted on all sides with a cloister, penstyle, or covered walk, over which, if the house had more than one story, was a gallery of the same dimensions, supported by columns. Large companies were received into the court, as at nuptials, circumcision, &c. The back part of the house was allotted to the women, the door of which was almost always kept locked, and opened only to the master of the house.

The chambers were large and spacious, and constructed so as to extend round the whole of the open court. The houses, or palaces, so called, expressly made for summer, were very large, and in point of height did not yield much to modern churches. The lower stories were frequently under ground, and the front of these buildings faced the north, so that cool breezes, which in the summer blow from that quarter, might be enjoyed.

There is no mention made of kitchens, or places for cooking, unless in a single place in Ezekiel. The use of chimneys for the conveyance of smoke was not known to the Hebrews. Those of modern construction were invented in the fourteenth century of the Christian era. The Hebrews, however, like the people of the East at the present day, had openings in their houses, by which the smoke might escape.

The windows looked from the front chambers into the court — from the female apartments into the garden behind the house. Occasionally a window was to be seen which looked toward the street. The windows were large, and extended almost to the floor; they were not set with glass, but latticed.

Furniture and Utensils.—The furniture and utensils of a house were few and simple in the most ancient periods. The most essential, such as some sort of an oven to bake in, and a hand-mill, were first possessed. Afterward domestic implements were multiplied in the form of pots, kettles, leathern bottles, plates, cups, and pitchers.

Mats of carpet were used to cover the floors, which were supplied also with a kind of mattress of coarse materials, for the purpose of rest. Bolsters, which were a nicer article, were also used. In the place of these, the poorer class made use of skins. The Hebrews appear to have had a kind of bed which resembled the Persian *settees* — sofas, so called — having a back and sides. These were furnished also with bolsters.

In order to prevent the mats and carpets from being soiled, it was not permitted to wear shoes or sandals into the room. These were left at the door. Lamps, which were fed with the oil of olives, were kept burning all the night. The lamps of the opulent, if it may

be inferred from the golden lamp of the tabernacle, were rich and beautiful.

Food and Drink.—Anterior to the deluge, the *flesh of animals* was doubtless converted into food, else their distinction into clean and unclean (Gen. ix. 5, 6) would not have been observed. After that catastrophe, animals are expressly mentioned as being slain for food. But as neither the flavor nor nutritious quality of meat, in warm countries, makes it very desirable, so *fruits, bread, olives and milk* are usually preferred.

Corn was originally eaten without any preparation; nor had this custom gone entirely into disuse in the time of our Savior. (Matt. xii. 1.) Parching it became early a very common mode of preparing it as food. The idea of mortars, and eventually of mills, was at length suggested. Fine meal—that is, common grain ground or beaten fine—is spoken of as far back as the days of Abraham, when, of course, the means of grinding grain must have been known. The mill common among the Hebrews is nearly the same as that now used in Egypt and the East. It consisted of two circular stones, the lower one fixed in the floor, and the upper one movable, having a hole in it to receive the grain, and a handle attached, by which it was moved on the lower one, and in this way the grain was broken.

Each individual family had its own mill, which was used daily—as farinaceous food, in the East, becomes insipid and unpleasant the second day. The supply had, therefore, to be constant. The mill was commonly turned by two persons—the lowest maid-servants—who sat opposite to each other. One impelled the mill half way round, the other completed the revolution. The labor was severe and deemed menial.

The *baking* of bread was anciently performed by women, however high their stations: afterwards, as luxury prevailed, the business was given up to their maids. The bread was made into thin, round cakes, about nine or ten inches in diameter: it was not cut with a knife, but broken. There were several sorts of ovens, or places for baking, in use, but they cannot here be described.

The *cooking* was generally done by the matron of the family, though the services of the maids were liable to be required. Vegetables, lentils especially, which are greatly delighted in to this day among the Orientals, were the principal food. Cakes mixed with honey were also much esteemed. Flesh was commonly served up for special occasions. As luxury, however, increased, animal food came more into vogue. The meats common in our times were partaken of, but the flesh of lambs and kids was esteemed the choicest of any. The custom of the East, prevalent at the present day, in cooking all the flesh of a slain animal at once—owing to the difficulty of preserving it in a warm climate—was the custom of the ancient Hebrews.

As all are aware, some sorts of food were interdicted to the Hebrews. The distinction was made between clean and unclean animals—between what it was lawful to eat and what unlawful. The object of the interdiction was to prevent the Hebrews from eating with the Gentiles, or frequenting their idolatrous feasts, by means of which they would be in danger of falling into idolatry.

The *drink* of the Hebrews, in addition to water, was wine, and sometimes what is called *strong drink*,—

sikera,—which was made of dates and various sorts of seeds and roots. As wine in Eastern countries is rich, its use led to ebriety, and the strong drink spoken of was sufficiently powerful, also, to produce intoxication. It was, however, usually drunk mixed with water. From the pure wine and *sikera* there was made an artificial drink, which was taken at meals, with vegetables and bread. (Ruth ii. 4.) It was also a common drink, and was used by the Roman soldiers. (Matt. xxvii. 48.) The Talmudists speak of a kind of wine called *vinegar*, whence the passage in Matt. xxvii. 34 may be elucidated. The effects produced by the use of wine furnish many scriptural tropes.

Dress.—The art of manufacturing clothes by spinning and weaving, is of very great antiquity, as would appear from several allusions contained in the books of Genesis and Job. The Egyptians were skilled in the manufacture of cloth. The Israelites, while living among them, acquired the art, and even excelled their masters. The cloth most esteemed was cotton; next to that, woollen, and linen. White cotton cloth was considered the most splendid dress. White, purple, and scarlet, were the colors which the Hebrews preferred in their clothing.

Among the different articles worn on the different parts of the body, we may first name the *tunic*. This was a piece of cloth, commonly linen, which encircled the whole body; it was bound with a girdle, and descended to the knees. As the lower folds of the tunic were liable to be lifted up with the wind, it was expedient to have an under garment, which, in the time of Moses, reached only from the loins to the knees; but in the progress of time, it was extended down to the ankles.

In order that the tunic should not impede a person in walking, it was the custom to wear *girdles*. These were of different sorts; but the more valuable one was wrought of cotton or flax, and sometimes of silk. The girdle had a clasp by which it was fastened over the fore part of the body. It was the custom of the Hebrews to carry a knife or poniard in the girdle, as is practiced by the Arabs at the present day.

There were several upper garments worn among the Hebrews, as, for instance, a garment which answered the purpose of a *cloak*, consisting of a piece of cloth, nearly square; its size varied, though it was commonly large. It also answered the purpose of carrying burdens, and, with the poor, served as a blanket. On this account, the Mosaic law directed that the upper garment, when given as a pledge, should not be retained over night. Hats, or turbans, were in use. The *ephod*, worn over the breast and back, was more appropriately the garment of the high priest.

Originally, no covering was used for the feet but *sandals*, which were bound around the foot with thongs of leather. They were put off when people entered a house, and put on as they left it. It was the business of the lowest servants to loose and bind on sandals. The expressions in the Gospels, to “loose one’s shoes, and to bind them,” are proverbial, and mean the same thing—the business of a servant. As stockings were not known, the feet became dirty and soiled; accordingly, upon entering a house, when the sandals were laid aside, the feet were washed, which was also the office of the lowest servants. The master of a family, however, occasionally performed the office, when distinguished visitors came.

Among the Hebrews, the *beard* was considered a

great ornament, as it is to this day among the Eastern nations. It was not allowable to touch it, except as it was to be kissed. To pluck or shave the beard, or injure it in any way, was looked upon as a great disgrace. A heavy head of hair was also esteemed a special ornament; it was combed, and set in order, and anointed, particularly on festive occasions. Baldness was a source of contempt.

The *veil* was indispensable in the dress of the Hebrew women, as it is in the East at present. All females, excepting maid-servants and others of a low condition in life, as also those of ill fame—wore the veil; nor did they ever lay it aside, unless in the presence of servants, and those relatives with whom nuptials were interdicted. There were many kinds of veils in use, not necessary here to be described, just as they are worn by Asiatic ladies at this day. Rings, pendants, necklaces, bracelets, &c., were in use as ornaments, particularly by females, whose dress was always expensive.

The dress worn on festive occasions was very splendid. Vast expense was bestowed upon it, both as respected quality and number of garments; and as the fashion was unvarying, these accumulated from generation to generation. It was white, and, as often as the festival returned, was newly washed, and perfumed with myrrh, cassia, and aloes. The mourning dress was *sackcloth*. It was merely a sack thrown over the person, and extended down to the knees, but which, nevertheless, had arm-holes for the admission of the arms. The material was a coarse, dark cloth of goat's hair.

Classes and Orders of Men.—There were the common people, undistinguished by office or authority, who constituted the vast proportion of the Hebrew nation—as is the case in every country of every period. These consisted of agriculturists, artisans, traders, servants, &c. In addition to what has been said under the heads of Government and Religion, it may be remarked that under the supreme authority, whether theocratical or monarchical, there were always judges, genealogists, the heads of families or clans, and the princes of the tribes. These acted the part of a legislative assembly to the respective cities in or near which they resided.

Under the kings, there were the *royal counsellors*, the *prophets*, who were consulted by pious kings, while kings of a different character consulted soothsayers and false prophets; the *secretary*, or *scribe*, who committed to writing the edicts and sayings of the king, and indeed every thing of a public nature that related to the kingdom; and the *high priest*, who had access to the king in the character of a counsellor. There were officers of the palace, who constituted the king's domestic establishment, and who were numerous—as, the supplier of his table, the exacter of tribute, the governor of the palace, the keeper of the wardrobe, the king's friend or intimate, and the king's life-guard. The king's intimate was one with whom he conversed with the greatest familiarity, and who sometimes had the charge of the kingdom.

During the captivity, and subsequent to that period, the class of officers denominated heads of families, and perhaps likewise the princes of the tribes, were continued. After their return, they had a chief who may be called *president*: such were Zerubbabel, Ezra, and Nehemiah, who were invested with ample powers of government. Before the Jews became subject to

the Romans, they had restored the ancient monarchy. After that event, they were governed by tetrarchs and procurators appointed by the emperor.

Celebrated Characters.—All nations have their distinguished or illustrious men, whose virtues, genius, or exploits become the theme of admiration in every succeeding age. The Hebrews have, perhaps, their full proportion, and are equally entitled to the eulogiums which are passed upon a people or race that have conferred benefits on mankind, through their legislators, warriors, kings, poets, or other eminent individuals. We have space only for a brief sketch of some of the more prominent of this class.

Abraham, as the immediate progenitor of the Hebrew nation, is one of the most renowned men in the annals of the world. He was the son of Terah, and born in Chaldea. When his father died, he was seventy-five years of age, at which time he was commanded by the Deity to proceed to the land of Canaan, which was promised to him and his posterity. In the year following, a famine in the land of Canaan forced Abraham with his family to go into Egypt. In the same year, however, in company with his nephew, Lot, he returned to Canaan, and at length fixed his residence in Hebron.

As the incidents of his life have been before detailed in the general narrative of the Hebrew people, they need not here be repeated, except to say that the divine promises to him, in respect to the increase of the family, and their inheritance in Canaan, were all fulfilled, in the face of the most formidable difficulties.

All nations and ages have venerated Abraham, "the friend of God." Many of the tribes of the East regard him as their progenitor, and he is mentioned with respect by the Arab of the desert, as well as by the literal Hebrew. He is not celebrated as a conqueror, a man of genius, a scholar, or philosopher, in neither of which characters did he seek distinction; but as a leader in the worship of the true God, in a dark and idolatrous age—the highest of earthly distinctions.

Little needs be added to that which has been before said of *Joseph*, the son of Jacob, in this work. A man of a more extraordinary character for wisdom and goodness, or of more surprising turns of fortune, is not to be met with in the range of history. He was the instrument, under God, of saving his father's family, and thus the heads of the Hebrew race—when his own life had been attempted by his brethren, and by means flowing from this very attempt itself. The event was overruled to bring about one of the grandest purposes recorded in history. The triumph of innocence, and the success of piety, in this instance, were complete.

As one of the greatest legislators of the world, *Moses* will be remembered to the latest age. But he was more than a legislator. He had received a divine commission for the deliverance and regulation of the Hebrew community; and the evidence of this fact is furnished by the control which he exercised over a rude and intractable people. These could be operated upon only by the most palpable supernatural agency. His institutions moulded, not only that particular nation, but have had an effect on every civilized country down to the present day, through Christianity, in which they were designed to terminate.

To his own nation Moses was chieftain, historian

poet, lawgiver. He was more than all these — he was the author of their civil existence. Other founders of republics, and distinguished legislators, have been — like Numa — already at the head of a settled and organized community, or have been voluntarily invested in legislative authority, like Charondas, Lycurgus, and Solon, by a people suffering the inconveniences of anarchy. Moses had first to form his own people, and to bestow on them a country of their own, before he could create his commonwealth. The Hebrews would either have been absorbed in the population of Egypt, or remained a wretched Pariah caste, had Moses never lived. Yet with singular disregard of his own fame, though with great advantage to his design, Moses uniformly referred to an earlier and more remote personage — the dignity of Parent of his people. The Jews were children of Abraham, not of Moses."

Joshua shone chiefly as a military chieftain under a divine guidance, having a commission to execute in the conquest and destruction of the Canaanites. Having divided the land of Canaan among the twelve tribes, he died, aged 110 years, (1426 B. C.) To his bravery and energy, under Providence, the Israelites were indebted for a home and quiet resting-place.

Samson, the Hercules of heathen antiquity according to some, had strength and prowess seldom, if ever, equalled in the annals of the world. Endowed with extraordinary muscular power, he employed it to avenge the Israelites on their oppressors. His exploits need not be repeated here. Some parts of his character are very far from deserving imitation.

David was the son of Jesse and anointed king of Israel while keeping his father's flocks. He was a valiant, prosperous, and warlike prince, and raised himself and people, as we have seen, to great eminence and renown. His name began to be known and celebrated from the time he killed Goliath, the gigantic champion of the Philistines. His military operations were planned with wisdom and executed with vigor.

He was distinguished as a sacred poet and writer of psalms. No one in this department has ever equalled him. These inspired productions are marked by loftiness, strength, and felicity of expression, abounding in the sublimest strains of devotion, conveying the most important truths and instructions to the mind. This religious and high-minded prince was left to fall into scandalous crimes, in a few instances, particularly in the affair of Bathsheba; but he bitterly repented of them, and was restored to the divine favor.

Solomon was the son of David by Bathsheba. In some respects, he stands higher than the two individuals of the Hebrew race who were most distinguished by genius and capacity — Moses and David. He was pronounced the wisest of mankind. He wrote many works, doubtless evincive of his vast comprehension of mind; but only his divinely inspired productions have been preserved to instruct and edify mankind.

Isaiah was the son of Amos, and of the lineage of David. He prophesied from 735 to 681 B. C., during the reigns of several kings of Judah. He was the greatest and sublimest of the prophets. He reproved the profligate of his day with boldness, and exposed with unsparing severity the many vices that prevailed in the nation. The title of *evangelical* prophet is accorded to him by way of eminence, from his frequent allusion to and prediction of gospel times. He is said to have been cut in two with a wooden saw, by the cruel command of Manasseh the king.

Daniel was one of those noble youths who were transported to Babylon at the first invasion of Nebuchadnezzar, and who were educated, with great care, in the manners and duties of the officers of the Assyrian court. He became singularly eminent, not only in purity of character, but by the extent of his knowledge, particularly in the interpretation of dreams. It was by means of this latter characteristic chiefly, that Daniel, like Joseph, acquired his high distinction. He was called in three several instances to this important office by his royal masters, and was successful in each.

For his conscientiousness in the matter of his religion, he was called to an account in two instances, and subjected to the peril of terrible punishments, from which, however, he was miraculously delivered. Like Joseph in Egypt, he became one of the viziers or satraps of the Assyrian empire, when it passed into the hands of the Medes and Persians. His deliverance from the lions' den had raised him in the estimation of Darius, and Daniel became invested with new dignity. He became at length the supreme head of the pachas to whom the provinces of the vast Persian empire were committed. Josephus attributes to Daniel, besides his religious and political wisdom, great skill in architecture, and ascribes to him the building of the splendid Mausoleum at Ecbatana, where the kings of Persia were interred.

Ezra, the priest and scribe, is reckoned by the Jews as their greatest character next to Moses; hence they call him "the second Moses." Sent out by the Persian king as governor, soon after the return, he put the civil and ecclesiastical affairs of the colony on a stable footing. The great work for which the world is so vastly indebted to him is his revision of the canon of the Scriptures. According to the constant tradition of the Jews, he collected as many copies of the sacred books as he could obtain, and, by correcting the errors of former copyists, and by adding, in various places, what appeared to be absolutely necessary to illustrate, connect, or explain, the context, he produced one perfect copy, which became the exemplar for all subsequent transcribers. No ancient books have come down to us with a thousandth part of the accuracy of these; and, as every jot and tittle in them, every dot and every mark, was supposed holy by the Jews, infinite pains have always been taken by transcribers to avoid error; so far, indeed, that the number of times each letter occurs, each word, each mark, &c., is piously registered. Ezra wrote the book that bears his name, and is said to have written the Chronicles.

John Hyrcanus was prince and high priest of the Jews in the second century preceding the Christian era. He restored his nation to independence from the power of Antiochus, king of Syria, and died 106 B. C. He was illustrious by his virtues and valor, as well as by the fact that he was the progenitor of a race of princes. He was succeeded on the throne of Judea by a son of the same name, who perpetuated the line of Asmonean sovereigns.

Josephus, the great historian of the Jews, flourished during the first century of the Christian era. He was the son of Matthias, and a man of illustrious race, lineally descended from a priestly family, the first of the twenty-four courses — an eminent distinction. By his mother's side he traced his genealogy up to the Asmonean princes. He had a great reputation for early intelligence and memory. At fourteen years



Josephus.

old, he was so fond of letters, that the chief priests used to meet at his father's house, to put to him difficult questions of law. At the age of sixteen, he set himself to the study of the three great prevailing sects among the Jews, viz., those of the Pharisees, Sadducees, and Essenes. He at length joined the Pharisees.

He was much engaged in the stirring scenes of the age, participated in the conflicts between his countrymen and the Romans, and gave a minute account of the transactions and events connected with that disastrous period, in his celebrated work of the *History of the Jewish War*. His narrative, however, is to be received with a degree of reserve, as he wrote to conciliate the Romans to his own person, and the miserable remnant of his people. Some particulars as to the latter part of his life are mentioned in the narrative portion of his work, to which the reader is referred.

Maimonides flourished at the end of the twelfth century, and was the greatest ornament of the school of Arabico-Jewish learning. He was "the first who, instead of gazing with blind adoration and unintelligent wonder at the great fabric of the Mosaic law, dared to survey it with the searching eye of reason — and was rewarded by discovering the indelible marks of the divine wisdom and goodness. *Maimonides* was beyond his age and country. He resided at the court of the sultan of Egypt, in Cairo, where he was held in the highest estimation as the royal physician. He was anathematized by the more superstitious of his brethren; but, in later ages, with the more enlightened of the race of Israel, the fame of him whom his ardent admirers proclaimed a second Moses, has stood higher and higher." He died A. D. 1205.

Abrabanel was born in Lisbon, in 1437. He was one of the greatest men of the Hebrew race in respect

to genius, learning, political sagacity and ability. His ancient and distinguished family boasted its descent from King David. His parents were wealthy, and gave him an excellent education, which his quick genius well improved. Turning his attention to politics, he held several offices under Alphonso V., and lived to his forty-fifth year in splendor, till that king died, when he was obliged to fly to Castile. This recalled him to his early studies. But ambition, and the memory of past splendor, tormented him, and he insinuated himself at the court of Ferdinand of Spain, who received him graciously. He lived at court eight years, till 1492, when a sudden and fatal decree of the king obliged all Jews to leave Spain. *Abrabanel* used his utmost efforts to save himself and his nation, but was obliged to retire to Naples. Here he ingratiated himself with the reigning king, and his successor, with whom he fled to Sicily. In 1503, he negotiated a peace between Portugal and Venice, and died in Venice, at the age of seventy-one. He has shown great talent, a profound mind, vast erudition, a store of sacred archæology, theology, polemics, history, science, and acute ratiocination.

Moses Mendelssohn, a German Jew, who flourished during the latter half of the eighteenth century, ranked high as a metaphysical and philosophical writer. By his genius and unwearied application, he broke through the most formidable obstacles — poverty, dependence, and the bigotry of his sect. His religious opinions are not well defined. He remained outwardly a member of the synagogue, while he renounced the trammels of rabbinism. His success in letters inspired a degree of respect for the Jewish name, and emancipated many Jewish youth from the dominion of the rabbins, though it unhappily led, also, in some instances, to the prevalence of scepticism among them; a tendency quite general among the educated Jews.

Edom, or Idumea.



Destruction of Edom.

CHAPTER CV.

1700 to 320 B. C.

Geographical Description — Early History — Dukes of Edom — Extension of the Territory — Conquered by David — Becomes independent — Subject to Babylon — Conquest of a Part of Judea — Divisions.

THE country called *Edom* in Scripture, and *Idumea* by the Greeks, belongs, geographically, to Arabia; but, as its history is intimately connected with that of the Jews, and as it constituted, for a long period, a part of the Jewish kingdom, it seems proper to notice it here. It presents an interesting subject of contemplation and study: its magnificent ruins, now imbosomed in almost pathless deserts, suggest at once its former splendor and its subsequent doom — the awful fulfilling of prophecy.

Edom derived its name from Edom, or Esau, who settled among the Horites, in the region of Mount Seir, (see map, p. 154,) about eighty miles south-east of Jerusalem. Here, within a narrow space, was the proper Edom of the Scriptures; but it appears that the Edomites extended their domain, so as to include the greater part of the country from Palestine to the Red Sea. In this extended sense, it must be regarded as the scene of some of the most extraordinary events recorded in the Scriptures, and exciting a kind and degree of interest, which belongs to no other country except Judea.

The sacred mountain of Sinai; the rock of Horeb, with its burning bush, and its caves that gave shelter to Elijah when he fled from the persecution of Jezebel; the pastoral solitudes where Moses kept the flocks of Jethro, the priest of Midian; Shur and Paran, with the bitter wells of Marah, and the smitten rock that

yielded water; the land of Uz, the scene of the wealth and woes of Job, — are all comprehended within this territory.

Rocks, deserts, and mountains, constitute the general features of this country; but, amidst these barren tracts are scattered many patches of fruitful soil. The name of *Arabia Petraea*, or *Stony Arabia*, has been given to a portion of it, on account of its stony character. The peninsula of Sinai attracts attention in a peculiar manner. No part of Idumea has been so minutely explored, or so elaborately described, as this interesting locality. Its general aspect is singularly wild. A recent traveller describes it as a "sea of desolation." It would seem, says he, as if Arabia Petraea had once been an ocean of lava, and that, while its waves were literally running mountains high, it was commanded suddenly to stand still. The whole of this wilderness is a collection of naked rocks and craggy precipices, interspersed with narrow defiles and sandy valleys, which are seldom refreshed with rain or adorned with vegetation. The ridge of mountains called *Seir* and *Hor* in Scripture, stretches from this region to the borders of the Dead Sea. On the western side runs a long valley, which is still the route of caravans, as it once and again defined the path of the wanderings of the Israelites in the desert.

Near the centre of the peninsula stands the group of the Sinai Mountains, the upper region of which forms a circle of thirty or forty miles in diameter. It is difficult to imagine a scene more desolate and terrific than that which meets the eye from the top of Sinai. Nothing is to be seen but huge peaks and crags of naked granite, composing, as far as the sight can reach, a wilderness of steep and broken rocks, and valleys destitute of verdure. Yet, in the highest parts of this region, water is to be found, together with small spots of soil which produce fruit-trees. The sacred mountain consists of two elevations, now called

Gebel Mousa and *Gebel Katerin*, which are generally identified with Sinai and Horeb.

The first historical notices of this country occur in the Hebrew Scriptures. While the Israelites were detained in bondage in Egypt, the Edomites, or descendants of Esau, became a rich and powerful nation. The dukes of Edom, as we learn from the book of Genesis, were famous long before there reigned any king over Israel, and they refused Moses a passage through their territories to the land of Canaan. The Edomites, as already stated, first settled in the rocky fastnesses of Mount Seir, which commanded the great roads traversed by the commercial caravans of the early ages. Their capitals were *Bozrah* and *Petra*. The latter was situated at the foot of Mount Hor, in a deep valley, and the only access to it was through a narrow defile, partly natural and partly cut through the solid rock, which hung over the passage, and often interrupted the view of the heavens. The sides of the rock were excavated into numerous dwellings; and to this circumstance the prophet Jeremiah probably alludes in his denunciation of God's vengeance against Edom. "Thy terriblest hath deceived thee, and the pride of thine heart, O thou that dwellest in the clefts of the rock, that holdest the height of the hill. Though thou shouldst make thy nest as high as the eagle, I will bring thee down from thence, saith the Lord."

Under a race of native princes, the Edomites long preserved a distinct name as a nation, asserting their independence alike against the hosts of Egypt and Ethiopia, the Jews, the Assyrians, the Greeks, and the Romans—all of whom successively assailed their territories. Diodorus Siculus affirms that, thirteen hundred years before the Christian era, Sesostrius, king of Egypt, was so harassed by the wars which the Edomites carried on against him, that he was compelled to draw a line of defence across the Isthmus of Suez, from Heliopolis to Pelusium—to secure his kingdom against their incursions. He adds, that it was extremely difficult to attack or subdue these people, because they retired to their deserts, where, if an army ventured to follow them, it was sure of perishing by thirst and fatigue, as the wells and springs were known only to the natives.

When David reigned over Israel, the Edomites had greatly extended their dominions. They possessed the ports of Elath and Ezion Geber, in the northern part of the Red Sea, and through these places they had opened a flourishing trade with India and Ethiopia. They also carried on an extensive commerce with Phœnicia, Egypt, and Babylonia. They were conquered, however, by David, who planted Hebrew garrisons at Elath and Ezion Geber, and probably commenced the trade with Ophir, which was afterwards pursued extensively by Solomon and Hiram. In the reign of Solomon, an Edomite prince, named *Hadad*, who had fled for shelter to Egypt, when his native country was conquered, returned to Edom, and raised an insurrection against the conquerors. This effort appears to have been but partially successful, for we find that the Edomites continued subject to the kings of Judah for many years afterward. The native traditions of the country preserve the memory of the reign of King Hadad: one of the ruined edifices now to be seen at Petra is called by the Arabs, the *palace of Pharaoh's daughter*. According to the Scripture account, Pharaoh gave Hadad his sister-in-law, in marriage.

The Edomites continued in subjection to the Jewish sovereigns for about a century. In the reign of Jehoram, (888 B. C.) they shook off the yoke and maintained their independence, till, at the end of eighty years, they were again subdued by Uzziah. More than two hundred years later, they became subject to Nebuchadnezzar, and assisted that monarch when he besieged Jerusalem. During the flourishing state of the Assyrian and Babylonian empires, which put a period to the kingdoms of Israel and Judah, the wild freebooters of Edom remained either entirely independent, or acknowledged a temporary alliance with their enemies. When Babylon fell before the arms of Cyrus, and when Cambyses and Darius led their armies to the west or the north, these conquerors found it necessary to keep up a friendly understanding with the tribes of the desert, in order to obtain a passage through their territories, and supplies of water and provisions for their armies. Herodotus informs us that on this account they were exempted from paying tribute, while the neighboring provinces were heavily taxed. When the Jews were in captivity at Babylon, the Edomites conquered the southern part of Palestine, and seized the city of Hebron. After this, the name of *Idumeans* was given to those who occupied the frontiers of Palestine, while those who remained in Petra were called *Nabatheans*, as some think, from Nebaioth, a son of Ishmael.

CHAPTER CVI.

320 B. C. to A. D. 1400.

The Nabatheans—Their Wars—The City of Petra.

ANTIGONUS, one of the successors of Alexander, obtained possession of Syria and the neighboring provinces. This monarch soon became involved in hostilities with the Nabatheans, who ravaged his territories, and refused to allow him to collect bitumen from the Dead Sea. He despatched an army, under his general Athenæus, against them, at a time when the greater part of the Nabatheans were absent from their homes, at a neighboring fair, where they were accustomed to barter the woollen goods which they obtained of the Tyrians for the spices brought by the caravans from the East. The passes of the country having been left but slightly guarded, Athenæus easily made himself master of Petra, from which he returned richly laden with plunder to the Syrian frontier. The Nabatheans, enraged at the tidings of this calamity, collected their forces to pursue him. They urged their dromedaries with incredible speed through the desert, overtook him near Gaza, and cut his army almost entirely to pieces. Demetrius, the son of Antigonus, hastened to avenge this calamity; but the fastnesses and deserts of the country baffled all his attempts. An Arab chief harangued him from the top of a rock, and set before him in such lively terms the danger of the enterprise in which he was engaged, that Demetrius was convinced of the impossibility of accomplishing his design, and retired immediately to Syria.

Ptolemy Euergetes, king of Egypt, made himself master of the Arabian ports on the Red Sea, but he penetrated no farther into the country. From about the year 200 B. C. to the Christian era, several of the Arab chieftains distinguished themselves in the wars

of the Jews, sometimes joining the Syrians, and sometimes the Egyptians. Antiochus the Great reduced part of the northern tribes to submission, and his son Hyrcanus was occupied several years in chastising their incursions and depredations. About 170 B. C., the Nabatheans were ruled by a prince named *Hareth*, called *Aretas* by the Greeks. His dominions extended to the confines of Palestine, and included part of the land of the Ammonites. Having made peace with the Jews, they permitted Judas Maccabæus, and his brother Jonathan, to pass through their territories. But notwithstanding the amity subsisting between them, the Nabatheans could not resist the temptation to pillage even their friends, when an opportunity offered. Accordingly, they fell upon a detachment of the Jews on their march, seized their carriages, and plundered the baggage.

The Idumeans, who had settled in Judea, also displayed their ancient aversion to the Jews, during the wars of the Maccabees. They were severely punished by Judas, who took and sacked their chief city, Hebron—destroyed upwards of forty thousand of their soldiers, and levelled their strongholds with the ground. The subjugation of the Idumeans was completed, about 130 B. C., by John Hyrcanus, the Jewish leader, who reduced them to the necessity of either embracing the Jewish religion, or quitting the country. They chose to adopt the laws of Moses, and in this manner soon became completely incorporated with their neighbors. The name of Idumea gradually fell into disuse, till, in the first century of the Christian era, it became entirely obsolete.

The Nabatheans maintained their independence for a much longer period than the Idumeans. When Alexander, king of Syria, was defeated by Ptolemy Philometer, of Egypt, (146 B. C.) *Zabdiel*, a Nabathean prince, afforded protection to the vanquished monarch; but the influence of money afterwards induced him to violate the laws of hospitality, and deliver up the royal fugitive. Josephus mentions another of these princes, named *Obodas*, who defeated the Jews by drawing them into an ambuscade, where they were cut to pieces, (92 B. C.) The same author informs us that *Hareth*, or *Aretas*, the ruler of Arabia Petraea, overthrew Antiochus Dionysius, king of Damascus, and invaded India with an army of fifty thousand men. The repeated inroads of the Arabs into Syria at length provoked the hostilities of the Romans, whose dominions extended as far as the Euphrates. Lucullus, Pompey, Scæurus, Gabinius, and Marcellinus, all proconsuls of Syria in succession, undertook expeditions against them, without gaining any other advantage than the payment of a tribute, or a temporary cessation of hostilities. Augustus claimed the right of imposing a king upon the Nabatheans; but they elected a sovereign of their own, who assumed the name of *Aretas*, and maintained peace with the Romans till his death, (A. D. 40.)

In the reign of Trajan, (A. D. 106,) Petraea was made a Roman province, under the name of *Palestina Tertia*, or *Salutaris*; but the fluctuating condition of the Roman power in the East was such, that this province could not be kept in a state of absolute dependence. Trajan, however, put an end to the dynasty of the ancient Nabathean kings, and besieged Petra with a numerous army; but, from its strong position and the gallant defence made by the garrison, he found the reduction of the city impossible. In one

of the assaults which he headed in person, the emperor narrowly escaped being slain. His horse was wounded, and a soldier was killed by his side; for the Arabs, notwithstanding his disguise, discovered him by his gray hairs and majestic mien. The Romans were compelled to abandon the siege of Petra; and this repulse is ascribed by the historians of the times to the violent tempests of wind and hail, the dreadful flashes of lightning, and the swarms of flies that infested the camp of the besiegers. The repulse of the Romans from Petra appears to be the last military exploit recorded of the Nabatheans.

The city of Petra deserves a particular notice in the history of Arabia and Edom. The time of its foundation is unknown; but it appears to have been coeval with the birth of Eastern commerce, and there is full evidence that it was a flourishing mart of trade seventeen hundred years before the Christian era. It was the point to which all the commerce of Northern Arabia originally tended, and where the first merchants of the earth stored the precious commodities of the East. It formed the great emporium of mercantile exchange between Palestine, Syria, and Egypt. The famous soothsayer Balaam, was a native of this place; and its inhabitants, in his time, were renowned for their learning, their oracular temple, and their skill in augury. During the whole period of which we have given the history, this city appears to have been the seat of wealth and commerce. Strabo, at the commencement of the Christian era, describes it from the account of his friend Athenodorus, the philosopher, who spoke with great admiration of the civilized manners of its inhabitants, of the crowds of Roman and foreign merchants there, and of the excellent government of its kings. The city, he says, was surrounded with precipitous cliffs, but was rich in gardens, and supplied with an abundant spring, which rendered it the most important fortress in the desert. Pliny, somewhat later, describes it, more correctly, as a city nearly two miles in extent, with a river running through the midst of it, and situated in a vale enclosed with steep mountains, by which all natural access to it was cut off.

With the decline and fall of the Roman power in the East, the name of Petra, for a time, almost vanishes from the page of history. About the period of the crusades, however, it was held in such esteem by the sultans of Egypt, on account of its great strength, that they made it the depository of their choicest treasures. During the whole of these religious wars, Petra formed an object of earnest contention between the Christians and the Mussulmans, who regarded it as the key to Palestine. After the cessation of the crusades, it was known only as the seat of a Latin bishop, and its once crowded market ceased to be the emporium of nations. Gradually it faded from notice, became forgotten, and was a lost city to the rest of the world. The obscurity of a thousand years covered its ruins, and the very place where it stood became a subject of controversy.

The country is now wandered over by a kind of miserable outcasts, who gain a precarious livelihood by the feeding of sheep and goats in their scanty pastures, and the hunting of wild goats. They still pretend to exercise a lordship over the soil, by requiring of travellers the payment of such sums as they can extort, for the privilege of passing through their territory. But they are the least intelligent and most wretched of all the tribes of Arabia.



Building at Petra, cut out of the solid Rock.

CHAPTER CVII.

Antiquities of Idumea — Description of Petra.

At length, Petra, after being for a series of ages as completely hidden from the knowledge of the rest of the world, in its solitude, as the Island of Atlantis or the fabled Paradise of Irem, was suddenly and unexpectedly brought to light. For this discovery we are indebted to the traveller Burckhardt, who visited Petra in 1812. Since that time, other travellers have resorted to the spot, and by their picturesque and accurate drawings, have done, for the temple and catacombs of Petra, what the splendid illustrations of Wood and Dawkins performed for the ruins of Palmyra. The first emotion in the minds of all these visitors was that of astonishment at the utter desolation which now reigns over those once celebrated regions. It is scarcely possible to imagine how a wilderness so dreary and desolate could ever have been adorned with walled cities, or inhabited for ages by a powerful and opulent people. The aspect of the surrounding country is singularly wild and fantastic. On one side stretches an immense desert of shifting sand, the surface of which is covered with black flints, and broken by hillocks into innumerable undulations. On the other side are rugged and insulated precipices, among which rises Mount Hor with its dark summits; near it lies the ancient Petra, in a plain or hollow of unequal surface, enclosed on all sides with a vast amphitheatre of rocks.

The entrance to this celebrated metropolis is from the east, through a deep ravine; and it is not easy to conceive any thing more awful or sublime than the sight here presented. Its width, in general, is not more than sufficient for the passage of two horsemen abreast, and through the bottom winds the stream that once watered the city. On the sides of the ravine rise perpendicular walls of rock, from four hundred to seven hundred feet high, which often overhang to such a degree as almost to touch each other at the top, leaving scarcely more light than in a cavern. The sides of this romantic chasm, from which several small

streams of water issue, are clothed with the tamarisk, the wild fig, the oleander, and other trees, which sometimes hang down from the cliffs and crevices in beautiful festoons. Near the entrance of the pass, a bold arch of masonry is seen springing over the yawning abyss, at a great height, and apparently inaccessible. For nearly two miles, the sides of the chasm continue to increase in height as the path descends. The solitude is disturbed by the incessant screaming of eagles. Farther onward, a stronger light begins to break through the sombre perspective, until, at length, the ruins of the city burst on the view of the astonished traveller, in their full grandeur, shut in on every side by barren, craggy precipices.

Safety and protection appear to have been the only objects that could induce a wealthy people to make choice of so remarkable a site for a capital. The whole face of the cliffs and all the sides of the mountains are covered with an endless variety of excavated tombs, private dwellings, and public buildings, presenting altogether a spectacle without a parallel in any part of the world. The rocks are tinted with the most extraordinary hue. They are generally of a dark color, with veins of white, blue, purple, and orange, in rainbow streaks. Their summits present an aspect of Nature in her most savage and romantic form, while their bases are worked out in all the symmetry and regularity of art, with colonnades, and pediments, and ranges of corridors adhering to the perpendicular surface. The inner and wider extremity of the circuitous defile by which the city is approached is sculptured and excavated in a singular manner; and these works become more frequent on both sides, until at last it has the appearance of a continued street of tombs.

About midway in this passage is a spot abrupt and precipitous, where the area of the natural chasm spreads a little, and sweeps into an irregular circle. Here is to be seen the most singular of all these architectural monuments: the natives call it the *Castle of Pharaoh*, though it more resembles a sepulchre than the residence of a prince. The front rises in several stories to the height of sixty or seventy feet, orna

mented with columns, rich friezes, pediments, and large figures of horses and men. On the summit is a large vase, supposed by the Arabs to be full of coins; hence they give to this mysterious urn the name of the *Treasury of Pharaoh*. Its height and position seem to have baffled every approach of avarice or curiosity. From above it is rendered inaccessible by the bold projection of the rough rocks, and from below, by the smoothness of the polished surface. The interior of this mausoleum or castle consists of a large, square chamber, with walls and ceiling perfectly smooth. The surprising effect of the exterior is heightened by the situation and singular character of the approach to it. Half seen, at first, through the dim and narrow opening, columns, statues, and cornices, gradually appear, as if fresh from the chisel, without the tint, and weather-stains of age, and executed in stone of a pale rose color. This splendid architectural elevation has been so contrived, that a statue with expanded wings just fills the centre of the aperture in front, which, being closed below by the ledges of the rock folding over each other, gives to the figure the appearance of being suspended in the air at a considerable height. No part of this stupendous temple is *built*, properly speaking; the whole is hewn from the solid rock; and its minutest embellishments, wherever the hand of man has not effaced them, are so perfect, that it may be doubted whether any work of the ancients, except in Egypt, has survived with so little injury from the lapse of time.

The ruins of the city itself open on the view with singular effect, after winding two or three miles through the dark ravine. Tombs present themselves, not only in every avenue within it, and on every precipice that surrounds it, but even intermixed with the public and domestic edifices; so that Petra has been truly denominated one vast necropolis. It contains above two hundred and fifty sepulchres, which are occasionally excavated in tiers, one above the other, and in places where the cliff is so perpendicular that all access to the uppermost seems impossible. There are, besides, numerous mausoleums of colossal dimensions, and in a state of wonderful preservation. Toward the middle of the valley are two large truncated pyramids, and a theatre, cut out of the solid rock, with complete rows of benches, capable of containing above three thousand spectators. The ground is covered

with heaps of hewn stones, foundations of buildings, fragments of pillars, and vestiges of paved streets — the sad memorials of departed greatness.

The immense number of these stupendous ruins corroborates the accounts given, both by sacred and profane writers, of the kings of Petra — their courtly grandeur, and their ancient and long-continued royalty. Great must have been the wealth of a city that could dedicate such monuments to the memory of its rulers. Its magnificence can be explained only by the immense trade of which it seems to have been the common centre from the very dawn of civilization. The fashion of many of these edifices denotes, pretty nearly, the age to which they belong. Their relics exhibit a mixture of Grecian and Roman architecture, although the ground is strewn with others of a more ancient date. On one of the tombs is a Latin inscription, with the name of a magistrate who died in the city, being governor of Palestina Tertia, in the second century after Christ.

These magnificent remains can now be regarded only as the grave of Idumea, in which its former wealth and splendor lie interred. The state of desolation into which it has fallen is not only the work of time, but the fulfilment of prophecy, which foretold that "wisdom and understanding should perish out of Mount Seir; that Edom should be a wilderness, and its cities a perpetual waste, the abode of every unclean beast." The prediction of Isaiah is literally verified — "Thorns shall come up in her palaces, nettles and brambles in the fortress thereof: the corn-morant and the bittern shall possess it, and it shall be a habitation for dragons and a court for owls."

These ghastly vestiges of ancient wealth and splendor are not confined to Petra and the immediate vicinity. In various parts of the country are immense ruins, testifying its former magnificence. But for these, which, in their present state of desolation, bespeak the glory of former ages, the traveller could scarcely believe that a region absolutely divested of inhabitants, blasted by the scorching sun, and chiefly tenanted by scorpions, could once have been covered with waving fields of corn, rich vineyards, pastures teeming with cattle, and cities filled with people, busy in the arts and cares of husbandry, commerce, and manufactures! How strange, how fearful are the mutations of human fortune!



Phœnicia.



Tyrian Fleet returning from a Commercial Expedition.

CHAPTER CVIII.

2000 to 1497 B. C.

*The Ancient Phœnicians — The Canaanites —
Foundation of Sidon — Phœnician Commerce.*

PHŒNICIA, or, more properly, *Phœnice*, was the ancient name of that country on the eastern shore of the Mediterranean, lying between Syria on the north and Judea on the south. Sometimes this name was given to all the maritime territory of Syria and Judea. There is little agreement among ancient geographers as to the limits of Phœnicia Proper. According to Ptolemy, it extended beyond Mount Carmel to the south. This province was considerably extended after the Christian era, when, being regarded as a part of Syria, it included Damascus and Palmyra. But it is only of Phœnicia in its restricted sense that we are called upon to speak in this part of our history. This country was a narrow strip of territory, lying between the Lebanon chain of mountains and the Mediterranean Sea. The length of this little state was about one hundred and twenty miles, and its width less than twenty. Its extent was about one fourth that of the state of Massachusetts; but such was the activity of its commerce, that, in the height of its prosperity, it was thick set with towns and villages, and seemed to be almost one continued city. The soil of this territory is good, and the climate agreeable and salubrious. It is plentifully watered by small rivers, which, running down from the mountains, sometimes overflow their banks and inundate the country.

It is generally allowed that the Phœnicians were Canaanites by descent. A division of the posterity of Canaan, the youngest son of Ham, is supposed to have left the Arabian shore of the Red Sea, and settled in the country afterwards known as Canaan, Palestine, Phœnice, &c. Their language seems to have

been the same with that of Abraham and the patriarch, and this continued to be the case for a long time afterward. They were divided into a number of small, independent communities. Every town, with a small surrounding district, and some dependent villages, appears to have been a sovereign state, acknowledging the control of no superior, but being in alliance with its neighbors for common objects. The *meleks*, or kings, of these small principalities, were little more than chief magistrates or patriarchal chiefs, with very limited powers. Indeed, it is doubtful whether they had any independent civil power; for a king, in that quarter of the world, appears to have been regarded merely as the military commander of the army in time of war, and the agent of the public transactions with other states. The real power of these small states evidently remained in the body of the adult male population, and practically in the elder portion of it, as appears from the deference paid to seniority in those times.

The Phœnicians were the Canaanites of the seacoast. The oldest city in this quarter was Sidon, or Zidon. According to Josephus, this city was founded by *Sidon*, the eldest son of Canaan, who is called in Phœnician history a *king*. But of the actions of his reign we have no account, nor are we better acquainted with the history of his immediate successors; for though the Sidonians are mentioned in the books of Moses, Joshua, and the Judges, we find no express mention of their kings till the time of the prophet Jeremiah, who speaks of ambassadors sent, by the king of Sidon, to propose to Zedekiah a league against Nebuchadnezzar, king of Babylon. Tyre and Aradus were the cities next in antiquity to Sidon.

The history of the Phœnicians, in its earliest stages, is so closely connected with that of the other nations of Canaan, that it is impossible to separate them. At all times it is involved in much obscurity. The Phœnicians, if not the inventors of alphabetical writing,

possessed this art at a very early period, and are said to have kept their ancient historical records very faithfully. But these writings have all perished, and we are compelled to resort chiefly to the Greek historians, for our knowledge of the Phœnicians. They boasted of an excessive antiquity, and carried back their reckonings no less than thirty thousand years.

The first distinct knowledge which we can obtain of these people is in connection with their foreign trade. They seem to have been from their infancy a commercial nation. Their narrow line of coast, indented with excellent bays and harbors, was covered with lofty and wooded mountains, which jut out into the sea, and form bold promontories. Several islands are scattered along the coast; and these, as well as the harbors of the main land, afforded excellent sites for commercial establishments. More than a thousand years before the Christian era, we find the Phœnicians already engaged in active trade with foreign nations. In the time of King David, there appears to have been a considerable emigration of Edomites to Phœnicia. Commercial countries seem, in all ages, to have been places of asylum for fugitives expelled from their homes by war, privation, and other calamities. Holland, Great Britain, and the United States, are examples of this in modern times, and Phœnicia affords an instance in the very earliest periods of history.

The Edomites communicated to the Phœnicians a knowledge of the Red Sea, and of the shores of Arabia, Egypt, and Ethiopia. This information enabled them to extend their commerce both in the south and the west. All their thoughts were now occupied in advancing their trade. They affected no empire but that of the sea, and seem to have had no national object but the peaceable enjoyment of their commerce. They traded with all the known parts of the world that were within the reach of their ships. They visited the shores of the Black Sea, and established commercial factories there. They carried on a very profitable trade with Spain, from which country they obtained abundance of silver. Their ships even ventured through the Herculean Straits into the Atlantic, and sailed northward as far as the British Isles, called by the Greeks *Cassiterides*. In the south, they formed settlements on the coasts of the Red Sea, and their fleets sailed to India, and even visited the Island of Ceylon. When we reflect that all these things were done before the discovery of the mariner's compass, we must entertain a high estimation of the courage and commercial enterprise of these people.

CHAPTER CIX.

1497 to 332 B. C.

Sanchoniathon — Agenor — The Persian Conquest — Revolutions of Sidon.

THE first history of Phœnicia was written by Sanchoniathon, whom we have already mentioned as a native of this country, and who wrote a cosmogony or history of the creation. His Phœnician history was compiled from materials communicated to him by a priest named Hierombalus. He is said also to have been assisted in his work by the registers of the Phœnician cities, which he found preserved in the temples, and to have carefully investigated the writings of Taut, otherwise

called *Thoth*, *Hermes*, and *Mercury*, who was believed to be the inventor of letters. Sanchoniathon's books were translated from the Phœnician language into Greek by Philo Biblius, a famous grammarian, who lived in the first century after Christ. He begins his history of Phœnicia with the creation of the first pair of mortals, from whom, in process of time, were born certain giants, who settled on the mountains of Phœnicia, and gave them their own names of Cassius, Libanus, Antilibanus, and Berothis. In our account of cosmogonies, in the introductory part of this work, we have related some of the fables accompanying this portion of Sanchoniathon's history, and which need not be repeated here. The whole narrative seems to be little more than a history of the origin of Phœnician idolatry.

The Greek account differs from that of Sanchoniathon. According to this authority, *Agenor* was the first king of Phœnicia. He was an Egyptian, and the son of Neptune. He emigrated into Phœnicia, where he settled 1497 B. C., and became the father of a numerous family. His two daughters, *Isæa* and *Melia*, married their cousins *Ægyptus* and *Danaus*. *Cilix*, his son, removed to Cilicia, and gave his name to that country. *Phœnix*, another son, succeeded his father in the kingdom, which from that time was called after him, *Phœnicia*. Eusebius informs us that he was the first discoverer of the famous scarlet color, which afterwards became known as the *Tyrian dye*. The next king of Sidon was *Phœlis*, whose reign was contemporary with the Trojan war. He was an ally of the Greeks, and used his utmost endeavors, though in vain, to draw *Sarpedon*, king of the Lycians, over to their side. He is mentioned by Homer, and honored with the title of "most illustrious." But little reliance, however, can be placed on any of these Greek accounts, as they are mixed up with so many fables, that it is hardly possible to distinguish historical matters from those that are purely mythological.

The Hebrew Scriptures mention Sidon and Tyre, together with the Phœnician tribes of the *Arkites*, the *Hivites*, the *Arvadites*, the *Zemarites*, &c., whose territories appear to have extended along the coast northward from the city and territory of Sidon. The ancient Phœnician city of *Arca* probably took its name from the *Arkites*. It stood nearly midway between Tripoli and Tortosa, about five miles from the sea, among the lower ranges of Mount Lebanon. The *Arvadites* are said by Josephus to have occupied the little island of *Arvadus*, called *Arvad* and *Arphad* in the Scriptures. The inhabitants of this island are mentioned by Ezekiel, along with the *Sidonians*, as taking an active part in the maritime commerce of Tyre. The *Arkites*, *Hivites*, *Arvadites*, and *Zemarites*, are scarcely mentioned, historically, in the Scriptures.

It is not till the period of the expedition of Xerxes against Greece, (480 B. C.), that we find any mention in the Greek historians of a Phœnician king, who appears to be a real historical personage. Herodotus informs us that *Tetramnestes*, king of Sidon, assisted the Persian invader with a fleet of three hundred ships, and that this king was one of the chief commanders in the Persian navy. After this, we find mention of *Tennes*, king of Sidon, in whose reign the dominion of the Persians appears to have been established in Phœnicia. But this yoke being found intolerably oppressive, the inhabitants rose in rebellion, and, with the assistance of Nectanebus, king of Egypt, expelled the Persians

from their territories. Darius Ochus, the Persian king, immediately raised an army of three hundred thousand men to reduce the Phœnicians to obedience and invade Egypt. The approach of this army so terrified Mentor, the Rhodian, who commanded the Egyptian auxiliary troops in Phœnicia, that he privately sent a messenger to the Persian king, offering to deliver up Sidon to his arms, and assist him in the invasion of Egypt. Ochus accepted his offer, and by their joint machinations the king of Sidon was drawn into a treacherous plot against his own people.

When the Persian army approached, the Sidonians, who had not the smallest suspicion of the treason meditated against them by their king and ally, made preparations for a vigorous defence. As soon as matters were ripe for the treachery, Tennes marched out of the city with a body of troops, and a hundred of the most eminent citizens, on pretence of joining a general assembly of the Phœnician states. Instead of doing this, he proceeded directly to the Persian camp, and delivered up the citizens to Ochus, who caused them to be instantly put to death. This so terrified the Sidonians, that five hundred more of the citizens, all men of rank, went out to throw themselves at the conqueror's feet and implore his mercy; but these shared the same fate with the first.

The inhabitants of Sidon were now reduced to utter despair. They had previously burnt all their ships, to prevent any one from withdrawing himself from the defence of his country; and they now saw themselves cut off from all chance of escape. Finding all resistance to the enemy useless, they shut themselves up with their wives and children in their houses, and setting fire to them, with all their most valuable effects, perished, to the number of forty thousand souls. Tennes, the traitor king, did not escape the general calamity; for Ochus, either exasperated by the destruction of the city, or detesting the traitor who could do him no further service, ordered his throat to be cut upon the ruins of the city over which he had reigned. As Sidon was, at this period, in the height of its commercial prosperity, and the most wealthy city in Phœnicia, it contained an immense quantity of gold and silver. These metals were melted down in the conflagration, and found afterwards in great lumps among the ruins. This was the chief spoil obtained by the Persians in their conquest of Sidon. The destruction of the city took place 351 B. C. The catastrophe of Sidon terrified the other cities of Phœnicia to such a degree that they submitted to the conqueror without further resistance. They obtained better terms than might have been expected, as Ochus was impatient to prosecute his designs against Egypt. These cities, therefore, escaped the severe fate of Sidon; but the Persian dominion was completely reestablished over the country.

Although Sidon was entirely destroyed, a considerable number of the inhabitants, being absent at sea, escaped the catastrophe. These persons, returning to their homes after the departure of the Persian armies, rebuilt the city. The Sidonians, as was natural, ever afterwards cherished an inextinguishable animosity against the Persians. They were the first among the Phœnicians who, on the approach of Alexander, as he marched to invade Persia, sent ambassadors to make their submission to him. *Strato*, who was king of Sidon at this time, opposed the measure, for which reason Alexander deprived him of his crown, and

offered it to one of the chief citizens. This person, not at all dazzled by the tempting gift, begged to be excused, as, not being of the royal family, he had no just title to the dignity. He was then requested to point out an individual of the royal race on whom the crown could be properly conferred. He named *Bal-longymus*, a man of unblemished character, but so deeply sunk in poverty, as to lead the life of a day laborer. A messenger was immediately despatched to him, with the royal robes, and the tidings of his elevation to the throne. The messenger found him clad in rags, and drawing water out of a well. He was immediately invested with the regal garments, and conducted into the city, where, amid the joyful shouts of the people—who were highly pleased with his elevation—he was proclaimed king of Sidon, (332 B. C.) From this period, Phœnicia must be regarded as a portion of the Macedonian monarchy; and the remainder of its history is connected with that of Syria.

CHAPTER CX.

1245 to 332 B. C.

Kings of Tyre—Flight of Dido to Carthage—Wars with Nebuchadnezzar—Story of Strato—Destruction of Tyre.

THE ancient Tyre—for there were two or three cities of this name—was built upon the coast, about twenty-five miles south of Sidon. When the city was besieged by Nebuchadnezzar, the greater part of the inhabitants, reduced by famine, withdrew to an island opposite, and built there a new city, called the *Island Tyre*. This soon eclipsed the mother city, and became the chief mart of trade. It had two harbors; and, in process of time, the island was joined to the continent by a neck of land, on which a third city was erected. It appears that these three cities together were only about three miles in circuit. The island at present contains but forty acres of surface. On account of the narrow limits of the place, the buildings were raised to a great height, and they are described by Strabo as being loftier than those of Rome. The Tyrian priests informed Herodotus that their city was founded 2740 B. C., which is earlier than the common date of the deluge.

The first king of Tyre mentioned by the ancient historians is *Abibal*, who was contemporary with King David, and probably joined the neighboring nations against him, since David counts the inhabitants of Tyre among his enemies. *Abibal* was succeeded by his son *Hiram*, or *Huram*, who entered into friendly relations with David, and sent him ambassadors to congratulate him on his victory over the Jebusites, and to form an alliance with him. He sent him, also, cedars, and skilful workmen, to build him a palace at Jerusalem.

The kingdom of Tyre appears to have been in a very flourishing condition during the reign of *Hiram*. He enlarged and improved many of the towns in his dominions. He also built a mole from the continent to the island, uniting the two cities of old and new Tyre. Many beautiful temples were erected by him, and adorned with statues. He appears to have been rather a religious than a warlike prince; as we read of only one military expedition undertaken by him,

which was against one of the towns that were tributary to Tyre. This place attempted to throw off its dependence, but was quickly reduced by the arms of Hiram. His amicable relations with King Solomon continued during his life. According to the statement of the Phœnician historians, Solomon married the daughter of Hiram, and, by her persuasion, introduced the worship of Astarte, a Sidonian deity, among the Jews.

Ithobal, or *Eth Baal*, one of the successors of Hiram, reigned about fifty years after him. In his reign, Sidon appears to have been subject to Tyre, or at least to have comprised a part of the same dominion, as this monarch is called by Josephus king of Tyre and Sidon. He built the town of Botrys, in Phœnicia, and Azuzates, in Africa. His daughter Jezebel was married to King Ahab. The Greek historian Menander relates that, in his time, there was an extreme drought, which lasted a whole year. Prayers were offered up to avert the calamity which impended over the nation, and these, it is said, were followed by mighty peals of thunder. This is supposed to be the drought mentioned in the scriptural account of King Ahab.

Pygmalion, king of Tyre, reigned about 900 B. C. He had a sister named *Elisa*, or *Dido*, who was married to his uncle, *Sichæus*, a priest of Hercules, and a very rich man. Pygmalion cast a longing eye upon the wealth of his kinsman, and, finding no other way of obtaining possession of it, determined to put *Sichæus* to death. For this purpose, he invited him, one day, to hunt with him; and, watching his opportunity, while his attendants were engaged in pursuit of a wild boar, he ran him through with a spear, and then threw his body down a precipice, so as to make it appear that an accidental fall had killed him. According to Justin and Virgil, Pygmalion murdered *Sichæus* at the altar; but this is probably a poetical embellishment of the story. Whatever was the mode in which the deed was accomplished, the perpetrator reaped no advantage from it. *Elisa* quickly divined the motives of the act, and, being a woman of deep sagacity, she disguised her feelings, and made preparations to escape the snare that was laid for her.

Determining to fly to some distant land for an asylum, she feigned a design to visit her brother Barca, who resided at Charteia, a small town between Tyre and Sidon. At her request, Pygmalion furnished her with ships for this voyage. *Elisa*, having engaged a considerable number of followers to aid her in her flight, secretly conveyed her treasures on board the ships, and set sail before Pygmalion discovered the stratagem. When he became apprised of her design, he sent a fleet in pursuit of her; but this was unavailing. According to some accounts, he was dissuaded from pursuing the fugitive by the tears of his mother and the threats of an oracle. *Elisa* steered toward the Island of Cyprus, an ancient Phœnician colony; and here her followers furnished themselves with wives from the young women of the island. From Cyprus they directed their course to the coast of Africa, and landed at Utica, another Phœnician colony, where they were well received by the inhabitants. After this, they proceeded a short distance to the south, and founded Carthage, of which we shall give an account in another part of our history.

Cyprus appears at this time to have been subject to Tyre. We are informed that Pygmalion built the

city of Carposia, in that island. He also made a present to the temple of Hercules, at Gades, now Cadiz, in Spain; this present consisted of an olive-tree of massy gold, of the most exquisite workmanship, and studded with berries of emerald.

Euhulæus is the next king of Tyre mentioned in history. He reigned in the time of Shalmaneser, king of Assyria. *Euhulæus* made war upon the Philistines and attempted to reduce the city of Gath, which had some time before revolted from the Tyrian dominion. The Philistines applied to Shalmaneser for assistance, and he marched at the head of a powerful army into Phœnicia; but *Euhulæus* soon concluded a peace with him. A short time after this, Sidon, and several other maritime cities of Phœnicia, found the yoke of the Tyrians so oppressive, that they revolted, and sought the assistance of Shalmaneser. A war ensued between that prince and Tyre; he attacked them with a land army and a fleet of sixty ships. But the Tyrians were much more expert in naval warfare than the Assyrians; with only twelve ships they encountered the fleet of Shalmaneser, dispersed it, and captured many of the ships, with five hundred prisoners. This victory so completely established the naval supremacy of the Tyrians, that the king ever afterwards confined his hostile operations to the land. He turned the war into a blockade, and reduced the city to great extremity by cutting off the aqueducts and intercepting the supplies of provisions. The citizens, however, by digging wells within the city, and other measures, held out against the Assyrians for five years, at the end of which Shalmaneser died, which put an end to the war.

In the reign of *Ithobal II.*, *Nebuchadnezzar*, king of Babylon, made war upon Tyre, and laid siege to the city for thirteen years, when the inhabitants, despairing of succor, and yet unwilling to surrender themselves prisoners, withdrew from the continent to the island, and abandoned the old city to the besiegers. The conqueror, finding nothing to reward his long labor in the siege but empty houses, vented his rage upon them by levelling the whole of the old city to its foundations. Shortly after this event, the form of government among the Tyrians was changed. The kingly office was abolished, and the supreme authority was lodged in the hands of magistrates, called *shophetim* or *suffetes*. The government, however, did not endure long, and the monarchy was restored.

Mapen was king of Tyre at the period of the expedition of Xerxes against the Greeks. He assisted that monarch in his enterprise, as naval commander of the Phœnicians; and from this circumstance it appears that the Persians had reduced the Tyrians, and probably all Phœnicia, under their dominion. The reign of *Mapen* was terminated by an extraordinary catastrophe. The slaves, being very numerous in Tyre, formed a conspiracy against their masters, and in the dead of the night made themselves masters of the city, and murdered the greater part of them. They then married their mistresses, and gave themselves up to feasting and enjoyment. After a while, they judged it necessary to choose a king from among themselves, and agreed that he who, on the following morning, should first see the light of the sun, should receive the crown. For this purpose, it was concerted that they should all meet at midnight in a wide field to the east of the city, and there await the rising of the sun.

There was a person named *Strato*, who had been saved from the massacre and secreted by the fidelity of

his slave. This man, having been made acquainted with the device for selecting a king, advised his slave not to look to the east at the rising of the sun, as the others probably would, but to the west, and there fix his eye on the highest tower of the city. The slave did as he was instructed, and was laughed at by his companions, who thought him no better than an idiot, to look for the rising sun in the west. But on a sudden, they were made sensible of their mistake, for while they were all straining their eyes, to catch the first glimpse of sunlight in the east, Strato's slave called out to them to turn round and see the lofty towers of the city already illuminated with the rays of the rising orb. This unexpected sight struck them so forcibly, that they all cried out he should be the king of Tyre. But though all applauded the ingenuity of the thought, it was believed he was not capable of conceiving it of himself: he was therefore pressed with inquiries as to the person who had suggested it to him. After much reluctance, and a promise of protection for the one whom he should name, he acknowledged that out of compassion and gratitude toward his master, who had always treated him with great kindness, he had saved both him and his son from the general massacre, and that it was by his instructions he had practised the above-mentioned device. Hereupon Strato was regarded as a man preserved by the particular providence of the gods, and he was proclaimed king, instead of his slave.

On the death of Strato, his son ascended the throne, and the kingdom of Tyre was ruled by his descendants till the time of Alexander the Great. That conqueror, in his expedition against the Persians, found it necessary to subjugate all Phœnicia. The Tyrians, con-

fident in the strength of their city, refused to submit to him, and were besieged seven months by the whole of the Macedonian forces. At length, Alexander, by building a mole from the shore into the sea, toward the island, after many repulses, gained possession of the city, put great numbers of the inhabitants to the sword, crucified two thousand, and sold thirty thousand into slavery. These cruelties were practised upon the Tyrians in consequence of the bravery with which they had defended themselves; for Alexander was highly exasperated that so small a city should have stopped the march of his army for seven months. But to palliate the enormity of his barbarity, Alexander pretended that he exercised these cruelties for the purpose of avenging the blood of the ancient Tyrians, who had been murdered by their slaves, and that the inhabitants who had fought against him, being descendants of these slaves, merited crucifixion as a punishment for the crimes of their ancestors. To make this pretence appear the more plausible, he ordered the posterity of Strato to be spared, as not involved in the guilt of the rest.

Tyre was completely destroyed by Alexander. But the conqueror rebuilt it, and peopled the new city with inhabitants drawn from the neighboring territory, in consequence of which he thought fit to style himself the founder of Tyre, though he was in reality its destroyer. The commerce of Tyre, and of all Phœnicia, received a fatal blow from the Macedonian conquest, and the country from this period has no longer a distinct national history. Phœnicia became an appendage to the Macedonian and Syrian monarchies till these were swallowed up in the great Roman empire.



Ruins of Tyre.

CHAPTER CXI.

Phœnician Cities — Religion — Manufactures — Arts.

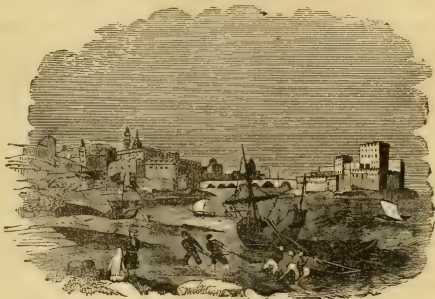
THOUGH we have spoken of Phœnicia as a community having a distinct national existence, perhaps it never became what may with strict propriety be called one state; but from the earliest period to which historical knowledge reaches, down to the subjugation of the country by the Persian and Macedonian conquerors, it was divided into a number of small states, independent, in a greater or less degree, of one another. The larger cities appear to have exercised a preponder-

ating influence on certain occasions; and in times of war against a foreign enemy, the general organization was such as to place some one city at the head, as the supreme authority. At certain times, also, all the cities entered into a grand confederation, at the head of which stood originally Sidon, and afterwards Tyre. When the Assyrian and Persian dominion became established in Phœnicia, the bonds that united the various communities of this country became loosened, and the dependence of the smaller towns upon Tyre and Sidon ceased. Tyre, however, maintained its rank, and continued, to the last, to be regarded as the chief city of Phœnicia.

Tyre, now called *Soor*, presents, as we have seen, abundant and interesting materials for history. In the division of Canaan among the Israelites, it was allotted to the tribe of Asher; but they never succeeded in displacing its ancient inhabitants. Few cities have witnessed such stirring incidents, or experienced such contrasts of fortune, as Tyre. Once its merchants were princes; now it is a desolate, repulsive village, of low, scattered buildings, with a few squalid inhabitants, chiefly fishermen, loitering on the beach. Near the landing are a few tolerable buildings; but the bazaar is mean, and the streets narrow and crooked. The splendid harbor is choked up; cultivation around the town has nearly ceased; the peninsula, once crowded

with busy people from all parts of the world, is a dreary waste; and the circuit of the ancient city is only indicated by a few columns of granite, marble, and porphyry, lying neglected amid mounds of sand!

Sidon, now *Saida*, was second only to Tyre. It is frequently mentioned in the Bible, and figures largely in ancient history. It was situated on a promontory sloping to the sea. Its harbor has been filled up, so as to be only fit for boats. It is still encircled by walls, and has seven thousand inhabitants. The country in the vicinity is yet fertile, and fine fruits are abundant. The streets are narrow and crooked, but many of the houses are fine and roomy.



Modern Sidon.

The other cities were numerous; but we need only mention Byblos, now *Gebele*; Acco, afterwards *Ptolemais*, and now *Acre*; Berytus, now *Beyroot*; Sarepta, now *Sarphand*; and Aradus, anciently next to Tyre and Sidon in importance.

Each of the Phœnician cities was ruled by its own peculiar government, and in domestic affairs they must be considered as states independent of each other. The chief authority was exercised by magistrates called *kings*, though they possessed very limited powers. Under the Persian rule, the royal dignity was maintained, though the Phœnician kings were but vassals to the Eastern monarchs. There were kings in Aradus and Byblos, as well as in Tyre and Sidon, as late as the time of Alexander. At certain periods, there appears to have been held a general congress of the Phœnician cities, in which the king and other members of this assembly, deliberated upon affairs which concerned the common weal of the country.

The religion of the Phœnicians was originally the same with that of the other Canaanites. They worshipped one God, to whom they gave the name of *Baal*. The Greek writers take it for granted that he is the same with their *Zeus*, or *Jupiter*. Afterward they paid their adorations to the sun, moon, and stars; and this worship was succeeded by polytheism and idolatry. *Astarte* was worshipped as a goddess by the Sidonians. *Hercules* was the great and ancient deity of Tyre. The other deities were *Thammuz* or *Osiris*, *Adonis*, *Dagon*, *Atlas*, and the *Patacci*. The Phœnicians were accustomed to ornament the prows and

sterns of their ships with the images of these deities. They also revered as gods the men who had rendered great services to mankind. They decreed them divine honors, appropriated temples to their service, and erected columns on which their names were inscribed. The first of these was *Chrysor*, who was famed for having invented the arts of metallurgy and navigation. He was worshipped wherever Phœnician colonies were established. Another was *Agroneros*, who was venerated as the inventor or improver of tillage and husbandry. This nation resembled the Jews in abstaining from the use of swine's flesh.

The Phœnicians were early distinguished as a manufacturing nation. The Sidonian and Tyrian cloths were celebrated in very remote ages. Among their inventions may be mentioned the art of dyeing, in which they excelled all other people of antiquity. The beautifully colored garments of Sidon are mentioned by *Homer*, and the Tyrian purple was famous in all the countries bordering on the Mediterranean. This purple was not a single color, but appears to have been a general name for all the shades of purple and scarlet. The Phœnicians pretended that the matter which afforded this color was obtained from a shell-fish found on the sea-coast, but there is reason to believe that this is only a story invented by these shrewd people to conceal the true origin of it. Some have supposed they were acquainted with cochineal. Vegetable dyes of great beauty were used by the Phœnicians, and they were acquainted with the art of pro-

ducing changeable colors by working together threads of different tints. Their dyeing was always performed upon the raw material.

Glass is said to have been invented by the Phœnicians, although articles of this substance have been found among the vestiges of the ancient Egyptians and Assyrians, showing that its manufacture must have existed in those countries at a remote date. The Phœnicians had glass manufactories during a long succession of centuries; the most considerable were at Sidon and Sarepta. The sand of which the glass was made, was obtained from the little river Belus, at the foot of Mount Carmel. The Phœnicians were accustomed to ornament the ceilings and walls of their apartments with glass, but they appear to have been ignorant of the use of window-panes.

The Phœnicians also excelled in the manufacture of ornaments of dress, trinkets, jewelry, carvings of wood and ivory. Homer mentions a skillfully wrought chain of amber and gold brought by a Phœnician ship into Greece. Ezekiel speaks of artificial works in ivory supplied by their trade with India and Ethiopia. The fame of the people of Sidon for elegant taste, the arts of design, and ingenious invention, was such that whatever was elegant, neat, or pleasing to the eye in apparel, utensils, ornaments, or toys, was distinguished by way of eminence as "Sidonian." The Tyrians were held in high estimation by their neighbors for their skill in working metals, in hewing timber and stone, and, in general, for their superior knowledge of what was solid, great, and ornamental in architecture. Money appears to have been used in Phœnicia at a very early period. There are yet extant some ancient coins of Sidon, bearing on one side the head of a female crowned with turrets, and on the other the ancient Phœnician characters, similar to those used by the Hebrews before the Babylonish captivity.

The raw materials used in the Phœnician manufactures must have been, for the greater part, imported from abroad, as the narrow territory of these people could have furnished but a small portion of what was necessary to supply the demands of their numerous customers scattered all over the world. It is therefore evident that the Phœnicians must have had a very extensive trade. In relation to this point, the twenty-seventh chapter of Ezekiel contains much information. We there find a geographical description of the commercial countries of the East, so precise that the reader might imagine Ezekiel had a map of the world before him. This sketch of the Hebrew poet affords an interesting picture of the great international commerce of the interior of Asia, which enlarges our ideas of ancient trade by showing us that it connected nearly all the countries of the known world.

CHAPTER CXII.

Commerce and Trade of the Phœnicians.

THE Phœnicians were led to commercial pursuits and maritime enterprise by the peculiarity of their situation. Inhabiting a narrow strip of territory along the sea, and placed midway between the eastern and western portions of the old world, they found their position favorable for exchanging the commodities of the two extremes. It is supposed, also, that the most

ancient Phœnician mariners were pirates; as, in those days, piracy was not regarded as more disgraceful than privateering is at present. In the time of Homer, they visited the islands and shores of Greece as merchants or pirates, according as opportunities offered for trade or plunder. They carried trinkets, beads, and bawbles, which they sold at high prices to the inexperienced and simple Greeks, as the European and American sailors sell these articles to the South Sea Islanders. In the prosecution of this traffic, they found opportunities to kidnap the Greek boys and girls, whom they sold in the slave markets of Asia. But when the Greeks grew formidable at sea, and their fleets covered the Mediterranean, the Phœnician piracies received a check; and thenceforth these people applied themselves to peaceful commerce.

The maritime trade of the Phœnicians was closely connected with their colonial system. Cyprus was a colony of the Phœnicians, and from this island their settlements extended westward through the whole length of the Mediterranean, into the Atlantic, as far as Cadiz, in Spain, called by them *Gades*. Along this line were the colonies of Crete, and the Greek Archipelago, Sicily and Sardinia, with the African cities of Leptis, Carthage, Utica, &c. These cities rose to greater splendor and opulence than even Tyre herself. In the south, the Phœnicians had commercial establishments on the Red Sea and the Gulf of Persia; and it is believed that they had formed colonies on the western coast of Africa, and in the Island of Madeira. It is known that they preceded the Greeks in making settlements along the coast of Asia Minor and the shores of the Black Sea.

To Greece the Phœnicians exported perfumes and spices, which they obtained from Arabia, and which were articles of prime necessity to the Greeks in their religious sacrifices. They also sold to them the manufactures of Tyre and Sidon—purple garments, jewels, trinkets, &c. The richest trade was carried on with Spain, which was the Peru of the old world, and abounded in the precious metals. It is supposed that this is the country called *Tharshish*, or *Tarshish*, in the Old Testament. When the Phœnicians first visited this region, it is said they found silver here in such abundance, that they not only loaded their ships with it to the water's edge, but made anchors and other utensils of it. Spain was also rich in corn, wine, oil, wax, fine wool, and fruits. From Gades the Phœnicians sailed to the Cassiterides, or Tin Islands, supposed to be the British Islands—though this was a secret known only to these people. They also visited a part of the world where they obtained amber, which was probably on the coast of the Baltic. It was greatly to the advantage of the Phœnicians to keep all knowledge of these two countries from their commercial rivals. The amber trade was especially profitable in their monopoly of it; as the high price of this article, which was equal to that of gold, would have been much reduced by competition. For this reason, the commercial secrets of the Phœnicians were most faithfully kept. Mystery, to a seaman of this nation, was an elementary principle of his profession, and one to which he was taught to adhere, at the risk of his life. Strabo informs us that the captain of a Phœnician ship, who was on a voyage to the Cassiterides for a cargo of tin, happened to be discovered by a Roman vessel. He immediately ran his own ship ashore, rather than take the risk of disclosing the object and direction of

his voyage. For this act of resolution he was richly rewarded on his return to Tyre.

The Phœnician commerce on the Red Sea arose out of their connection with the Jews, and the extension of the dominions of King David. Hiram and Solomon are said to have sent their ships to Ophir for gold. Much difference of opinion has prevailed respecting the situation of this country. Heeren is of opinion that Ophir denotes no particular spot, but all the rich countries of the south lying on the African, Arabian, and Indian coasts, as far as they were then known. Three years were spent in one of these voyages; and it appears, from the Hebrew writings, that the profits derived from them were immense. The Phœnicians also fitted out exploring expeditions, for the purpose of opening new channels of commerce. Herodotus has preserved some particulars respecting a few of these enterprises. In one of these voyages toward the Hellespont, which they undertook in the very infancy of their navigation, they discovered the Island of Thasos, on the coast of Thrace, and were repaid for their enterprise by the rich gold mines of that island. Another of their undertakings is described in the following words:—

“When Necho, king of Egypt, had desisted from his attempt to join the Red Sea with the Mediterranean by means of a canal, he despatched some vessels, under the conduct of the Phœnicians, with orders to pass the Pillars of Hercules, and, after penetrating the Northern Ocean, to return to Egypt. These Phœnicians, therefore, taking their course by the way of the Red Sea, sailed onward to the Southern Ocean. Upon the approach of autumn, they landed in Libya, and planted some corn in the place where they first went on shore. When this was ripe, they cut it down, and set sail again. Having, in this manner, consumed two years, in the third they passed the Pillars of Hercules, and returned to Egypt. Their story may be believed by others, but to me it appears incredible; for they affirm that, when they sailed round Libya, they had the sun on their right hand.”

When Herodotus wrote the above, the Greeks were unacquainted with the phenomena of a shadow falling to the south; and such a circumstance was not likely to be invented in that age. It is evident that if the Phœnicians had actually sailed round the continent of Africa, they must of necessity have had the sun on their right hand, or to the north, and their shadow, consequently, to the south. The statement, therefore, which caused the historian to disbelieve the tale of the circumnavigation of Africa is one very strong proof of the reality of the event. Although doubts have been raised in modern times as to the correctness of this narration, Rennell and Heeren, two very learned and able writers, have refuted the objections. The Phœnicians do not appear to have reaped any advantage from this discovery; but this was doubtless owing to the wars of Nebuchadnezzar, which at this time gave a serious check both to their power and to that of the Egyptians.

The art of navigation was carried to a high degree of improvement by the Phœnicians, and their commercial enterprise far surpassed that of the Venetians and the Genoese during the middle ages. Their numerous fleets were scattered over the Mediterranean Sea and the Atlantic and Indian Oceans; the Tyrian pennant waved at the same time on the coast of Britain and that of Ceylon. The Phœnicians knew nothing

of the mariner's compass, but steered their course, when out of sight of land, by the heavenly bodies. They were the first people who used rudders and sails.

A curious anecdote is related by Herodotus, which shows at what time the Phœnician commerce with the west of Europe first became known to the Greeks. A merchant of Samos, named Colæus, while on a voyage from that island to Egypt, about the year 630 B. C., was driven out of his course by contrary winds, and obliged to scud to the westward, till, at length, he found himself outside the Pillars of Hercules, in the broad Atlantic Ocean. Here he put into a port on the coast of Spain, which proved to be Tartessus, where the Phœnicians had before established a colony. To his great joy and astonishment, he found a most inviting market for the cargo which he intended to carry to Egypt, and sold every article of goods on board at the most exorbitant price. “He and his crew,” says Herodotus, “realized a profit from this voyage greater than ever before or since fell to the lot of any known man among the Greeks, except Sostratus, of Ægina, with whom no one can compete.” The profits of the voyage were equal to eighty thousand dollars, without making any allowance for the superior value of money at that day. The fortunate adventurers, on their return to Samos, presented a votive offering to the temple of Juno at that place, consisting of a large bronze vase ornamented with projecting griffins' heads, and supported by three bronze kneeling figures of colossal stature.

This accidental voyage of Colæus opened to the Greeks of that age a new world, hardly less important than was the discovery of America to the Europeans of the fifteenth century. The report of these gains was well calculated to act as a stimulant to enterprising mariners; and other Greeks, during the course of fifty years, pushed their exploring voyages along the shores of the Mediterranean, till they at length reached Tartessus.

The land trade of the Phœnicians may be divided into three branches. The first of these comprises the southern traffic, or that with Arabia, India, and Egypt; the second is the eastern, or Assyrian and Babylonian; and the third is the northern, comprising the Armenian trade, or that overland with Scythia and the Caucasian countries. The trade with Arabia was direct, and an intercourse was kept up with every part of this country. Yemen, or Arabia the Happy, was not only important, in a commercial point of view, for its own productions of frankincense, myrrh, cassia, gold, and precious stones, but it was the great mart of Ethiopian and Indian merchandise, of which the more precious commodities were cinnamon, ivory, and ebony. Between Arabia and Phœnicia, the trade was carried on by caravans across the desert, till the Phœnicians established an emporium for commerce at a port on the Red Sea. Strabo informs us that the caravans were seventy days in going from Yemen to Petra. It seems that this caravan road must have passed through Mecca, the ancient Macoroba.

The trade with Egypt was carried on entirely by land, for the entrance to Egypt by sea was forbidden to foreigners previous to the reign of Amasis. This trade was so extensive, that the Phœnician merchants occupied an entire district in the city of Memphis. One of the principal articles exported to Egypt was wine. Palestine was the granary of the Phœnicians; the corn of Judea surpassed that of Egypt.

CHAPTER CXIII.

Language, Arts, Dress, Manners, &c., of the Phœnicians—Celebrated Characters.

THE Phœnician language was a dialect of the ancient Hebrew, and the same with that of the Canaanites. The alphabet was that of the very oldest Hebrew writings, and from this proceeded all the alphabets of the nations of Europe. The Greeks ascribed the invention of letters to Cadmus. Probably this is only a signification that they obtained them from the Phœnicians, for *Cadm*, in Hebrew, means *east*, and Phœnicia was an eastern country to the Greeks.

Mathematics, astronomy, and the mechanic arts appear to have been the branches of knowledge chiefly cultivated by the Phœnicians. They were somewhat addicted to philosophical studies, and a Sidonian named *Moschus* is said to have taught the doctrine of atoms before the era of the Trojan war. The Phœnicians transmitted their sciences to the Greeks, and their country continued to be the seat of learning down to a very late period.

The ancient paintings of the Egyptians afford us some very curious particulars respecting the personal appearance and dress of the Phœnicians, which circumstances, till within a few years, were regarded as utterly beyond the reach of historical investigation. They had dark, florid complexions, and well formed, regular features, approaching to the European cast. They had blue eyes and flaxen hair. The latter, when dressed for ornament, was powdered white and covered with a net-work of blue beads, or a close cap wound round by a fillet of scarlet leather, with two long ends hanging down behind, in the Egyptian fashion.

The Phœnician dress was generally a short cloak or cape thrown over the shoulders and reaching to the elbows, and confined at the waist by a golden girdle, which, in some cases, passed many times round the body and tied in front with a large bow-knot. The inner garment was of fine linen, bound round the waist and reaching nearly to the ankles. The Phœnicians also wore mantles and tunics of woollen stuff, which must have been of fine texture, as the contour of the arms and chest is represented in the pictures as visible beneath the mantle, which, as well as the tunic, was edged with gold lace. The colors were purple and scarlet, which were so arranged that one half the person was of one color and one half of the other: both colors were extremely bright, and the scarlet was spotted with purple.

In the Egyptian paintings, the Sidonians appear as allies of the Pharaohs in their wars with the other Canaanitish tribes. The statesmen and merchants are represented with the hair and beard long, and a fillet round the head. The soldiers are depicted with the hair, beard, and whiskers cropped close. The arms and accoutrements of the Sidonians were remarkable for their elegance and finish. The helmet was of silver, with a singular ornament at the crest, consisting of a disk and two horns of a heifer, or of a crescent moon. The breastplate was of silver, quilted upon a white linen garment, which was laced in front and reached up to the armpits, being supported by shoulder-straps. The shield was large and round; it was of iron, rimmed and studded with gold. The sword was of bronze, and two-edged. The spear was of great length.

As the Hebrews were not an inventive or manufacturing people, it is probable that they obtained their ornaments of dress and articles of household luxury from their neighbors the Phœnicians. In this view, it may be interesting to refer to the catalogue of these articles in *Isaiah*, c. iii. v. 18. There can be little doubt that all these commodities were of Phœnician manufacture. "In that day the Lord will take away the bravery of their tinkling ornaments about their feet, and their cauls, and their round tires like the moon; the chains, the bracelets, and the mufflers; the bonnets, and the ornaments of the legs, and the head-bands, and the tablets, and the earrings; the rings, and nose-jewels; the changeable suits of apparel, and the mantles, and the wimples, and the crisping-pins; the glasses, and the fine linen, and the hoods, and the vails."

Among the celebrated characters of Phœnicia, was *Sanchoniathon*, an ancient historian and native of Tyre, or Berytus, whom we have before mentioned. The time when he flourished is uncertain, but it is commonly supposed to have been near the period of the Trojan war. He wrote the history of his own country in the Phœnician language, which was translated into Greek by Philo of Byblos, and some fragments of this have been preserved by Porphyry and Eusebius. He also wrote a treatise on the religious institutions of the Phœnicians, another on the philosophy of Hermes, and a third on the Egyptian theology. All his writings, however, are lost, with the exception of the fragments above mentioned. These are considered as highly valuable on account of the agreement which exists between them and the books of the Old Testament.*

* We have given the common received account of *Sanchoniathon*, but it is proper to state that modern scholars are sceptical, not only as to his works, but even as to his existence. The following extract furnishes the views on this side of the question:—

"It is quite clear, from the preceding account, that we have no evidence even for the existence of *Sanchoniathon*, except the testimony of Philo Byblius himself. He is not mentioned by any writer before Philo Byblius, not even by Josephus or by Philo Judæus, who might have been expected to have heard, at least, of his name. This is suspicious at first sight. The discovery of old books, written by an author, of whom no one has ever heard, and in a language few can read, is a kind of imposture known to modern as well as ancient times. The genuineness and authenticity of the work must rest entirely on the nature of its contents; and, even a superficial perusal of the extracts in Eusebius, will convince almost every scholar of the present day that the work was a forgery of Philo. Nor is it difficult to see with what object the forgery was executed. Philo was evidently one of the many adherents of the doctrine of Euhemerus, that all the gods were originally men, who had distinguished themselves in their lives as kings, warriors, or benefactors of man, and became worshipped as divinities after their death. This doctrine Philo applied to the religious system of the Oriental nations, and especially of the Phœnicians; and, in order to gain more credit for his statements, he pretended they were taken from an ancient Phœnician writer. This writer, he says, was a native of Berytus, lived in the time of Semiramis, and dedicated his works to Abibalus, king of Berytus. Having thus invented a high antiquity for his Phœnician authority, he pretends that this writer had taken the greatest pains to obtain information, that he had received some of his accounts from Hierombalus, the priest of the god Jevo, and had collected others from inscriptions in the temples and the public records preserved in each city. This is all pure invention, to impose more effectually upon the public. The general nature of the work is in itself sufficient to prove it to be a forgery; but, in addition to this, we find an evident attempt to show that the Greek religion and mythology were derived from the Phœnician, and a confusion between the Phœnician and He-

Moschus, a native of Sidon, is celebrated as an ancient philosophical teacher. He is said to have lived about the time of the Trojan war, and to have taught the doctrine of atoms, or the construction of the universe by the fortuitous concourse of particles of matter. Very little, however, is known of him.

Porphyry, one of the most learned and celebrated philosophers of the Plotinian school, was born at Tyre, A. D. 233. He was introduced at an early age to the study of literature and philosophy, under the Christian father, Origen. Afterwards he went to Athens, where he became the pupil of Longinus. He then visited Rome, and became the disciple of Plotinus, who esteemed him one of the brightest ornaments of his school. Porphyry was naturally a hypochondriac, and the fanatical spirit of the philosophy which he embraced, produced such an effect upon him, that he formed a resolution to commit suicide, in order that, according to the Platonic doctrine, he might release his soul from her wretched prison, the body. Plotinus, however, having discovered this mad design, dissuaded him from it, and advised him to divert his melancholy by quitting Rome and taking a journey to Sicily. With this advice Porphyry complied, and soon recovered his cheerfulness. According to the historian Socrates, Porphyry was originally a Christian; but having received a sound beating from some Christians in Palestine, he abjured that religion. We are not informed whether the beating was done with sticks or arguments. He died at Rome, at the age of seventy. He was a man of great learning and acuteness, and wrote on a variety of philosophical subjects; but most of his works have perished. His imagination appears to have been occasionally heated to such a degree, as to lead him into extravagant fanaticism. He relates that he was once in a sacred ecstasy, in which he saw the Supreme Intelligence, the God who is superior to all gods, without an image. He wrote a work, in fifteen books, against the Christians, of which only some fragments have been preserved. The emperors Constantine and Theodosius issued edicts commanding the writings of Porphyry to be destroyed.

Heliodorus was born at Emesa, in Phœnicia, in the latter part of the fourth century. In his youth, he composed a romance in Greek, entitled *Æthiopia*, or the Loves of Theagenes and Chariclea. It is an ingenious and amusing story, and has served as a model for subsequent works of this class. The author was afterwards made a bishop of Thessaly. It is stated that an ecclesiastical synod required him either to burn his romance or give up his office, and that

brew religions, which are of themselves sufficient to convince any one that the work was not of genuine Phœnician origin. But, though the work is thus clearly a forgery, the question still remains whether the name Sanchoniathon was a pure invention of Philo or not? Movers, who had discussed the whole subject with ability, thinks that Philo availed himself of a name already in use, though it was not the name of a person. He supposes that Sanchoniathon was the name of the sacred books of the Phœnicians." — *Smith's Dictionary of Greek and Roman Biography*, &c

Heliodorus, preferring the honors of authorship to those of office, resigned his see and title. There is nothing in his work offensive to morals or decorum. It was long supposed to be lost; but, in the sixteenth century, a manuscript copy of it was found by a soldier, at the capture and sack of Buda.

This romance of *Heliodorus* is written with remarkable elegance and perspicuity, considering the age in which he lived. His style possesses great sweetness and simplicity, and is entirely free from affectation. It abounds in descriptions, many of which are extremely interesting. His accounts of the manners and customs of the Egyptians are said to be very correct, and he describes particular places with an accuracy which gives an air of reality to his fictions. He seldom, however, delineates the great outlines of nature, or touches on those incidents which render scenery sublime or beautiful. He chiefly delights in minute descriptions of the pomp of embassies and processions — and, as was natural in a priest — of sacrifices and religious rites. These might be tiresome in a modern novel, but the representation of manners, customs, and ceremonies is much more valuable in an old romance than pictures of general nature.

A very curious illustration of the state of society among the nations bordering on the Mediterranean is afforded by this work. Pirates and robbers have a principal share in the events which it describes. Their leaders are not generally painted as endued with any peculiar bad qualities, or as exciting aversion in the other persons in the fiction. This representation appears not to be inconsistent with the manners of the period in which the events are supposed to have occurred. In the early ages of Greece, piracy was not accounted a dishonorable employment. In the ancient poets, the mariners who sail along the shore are usually accosted with the question, whether they are pirates; as if the inquiry would not be taken as an affront, and as if pirates would readily confess their vocation. Even as late as the Peloponnesian war, the *Ætoli*ans, *Acarnanians*, and some other nations, subsisted by piracy; and, in the early ages of Greece, it was the occupation of all who dwelt upon the sea-coast.

The romance of *Theagenes and Chariclea* has supplied the materials for romance to many later writers, not only among the Greeks, but among the moderns in Western Europe. It was the model of those heroic fictions which, through the writings of *Gomberville* and *Scuderi*, became, for a considerable period, so popular in France. The Italians have also availed themselves of the incidents that occur in the work of *Heliodorus*. The circumstances of the birth and early life of *Clorinda*, in the twelfth canto of *Tasso's Jerusalem*, are taken, with hardly any variation, from the story of the infancy of *Chariclea*. This fiction has likewise been imitated in the *Pastor Fido* of *Guarini*, and the *Astrea* of *D'Urfe*. There are many French tragedies founded upon this conceit.

Syria.



View of Damascus.

CHAPTER CXIV.

1095 to 740 B. C.

Ancient Syrians — Zobah — Damascus — Geshur.

SYRIA, at the present day, is a province of Asiatic Turkey, and embraces what was anciently called Syria, with Phœnicia and Palestine. Including these, its extent is about seventy thousand square miles, and its population nearly two millions. It is an isthmus, between the Mediterranean, which stretches two thousand miles to the west, and the Desert of Arabia, which extends six hundred miles to the east. It is this peculiar position, as the gateway between the nations of the East and West, that has involved it in the ebb and flow of revolutions, for ages.

The Greeks extended the boundaries of Syria, also, to the adjoining territories of Palestine and Phœnicia. But the Jews always regarded these three countries as distinct from each other. Confining ourselves to Syria proper, we may describe it as bounded on the west by the Mediterranean Sea, on the north by Mount Amanus, on the south by Arabia, and on the east by the Euphrates. The chief divisions, in ancient times, were three: 1. Syria Proper; 2. Cœle-Syria, or Hollow Syria, so called from being situated in a sort of valley among the mountains of Libanus; and, 3. Comagene, in the north. Palmyra, in the desert, was included in the boundaries of Syria; but of this famous city we shall give a distinct history.

The principal mountains of Syria were Amanus, now Al Lucan; Casius, now Cas; Libanus, and Anti-Libanus, called *Mount Lebanon* in Scripture. The latter has been described as being capped with perpet-

ual snow. The chief rivers are the Euphrates, Orontes, and Leontes, all of which have a part of their course in Syria. The small river Eleutherus was anciently said to be haunted by a dragon, whose enormous jaws could receive a mounted horseman. The Sabbatum was reputed to cease flowing on the Sabbath; and the Adonis, tinged with reddish sand in the rainy season, was believed to flow with blood on the anniversary of the death of Adonis, who was killed by a wild boar on its banks.



Vineyard.

The palm, the plane-tree, and the cypress, are among the forest trees. Grapes are abundant; the various



The Syrian Goat.

kinds of grains are produced, and millet, which is so extensively used in Asia and Africa, on account of the facility with which it is cultivated, is a common grain. The climate is similar to that of Palestine.

Syria has the animals common to this portion of Asia, and a few which are regarded as specially belonging to it. The Syrian goat is a very elegant species, remarkable for the length of its hair and its pendulous ears. The hair has been a valued article of commerce for centuries. The wolf, jackal, and fox, are found in the mountains.

The chief city of ancient Syria was Damascus, believed by the people to be the original seat of paradise. Antioch was long the capital, and renowned for its beauty and splendor. It is now reduced to insignificance. Near Antioch was the celebrated grove of Daphne, where Venus was worshipped with licentious rites. Hieropolis was noted for its temple of Venus, which was so rich that, when plundered by the Roman general Crassus, he was occupied several days in weighing the spoils. Emesa had a temple of the sun, whose priest, Heliogabalus, was made emperor of Rome at the age of fourteen. Tadmor, in the desert, or Palmyra, and Heliopolis, or Balbec, will be hereafter noticed.

The most ancient inhabitants of Syria are supposed to have been the Aramites, or the descendants of Aram, the youngest son of Shem. Some of the posterity, also, of Hamath, one of the sons of Canaan, dwelt here at a very remote period. In the early Scripture times, Syria appears to have been divided into small states or kingdoms, as Damascus, Hamath, Loba, and Geshur. At what period this country was first settled we cannot discover; but it is reasonable to suppose that it was one of the earliest inhabited regions in the world. Traditions are still extant among the modern Syrians, purporting that their country is the oldest upon the face of the globe.

The first historical knowledge which we gain of Syria shows that the people were governed by heads of families, bearing the name of kings, this title being given by the ancient writers to every ruler, or leader, or chief magistrate, of a community. This was the case in the time of King Saul, (1095 B. C.) as appears from the account that the kings of Zobab and Mesopotamia, then included under the name of Syria, were

summoned to attend Benhadad in his wars. These kings, as they were styled, amounted to thirty-two. In the reign of David, however, we find that Damascus had no such chief, but that the affairs of the community were managed by the people themselves. Subsequently, a monarchical government was established in Damascus.

Zobab was, perhaps, the most ancient of the Syrian kingdoms. That of Damascus rose upon the ruins of it, after Saul, king of Israel, had vanquished the kings of Zobab. The Syrians of Damascus became involved in hostilities with King David, who defeated them in a great battle, and captured Damascus, Belah, and Berothai. Toward the close of Solomon's reign, Rezin, who had been originally a slave, threw off the Israelitish yoke, and founded the kingdom of Damascus. The revolution by which the Hebrew nation was divided into the two kingdoms of Israel and Judah, and which took place shortly after this event, was probably the reason why the Syrians were enabled to maintain their independence.

Benhadad I. made war against the Israelites, and his son, Benhadad II., the most powerful of the successors of Rezin, continued it. He is represented as having thirty-two vassal kings in his army during the reigns of Ahab and Jehoram. He was put to death in a treacherous manner (884 B. C.) by Hazael, one of his servants, who usurped the vacant throne. Benhadad adorned Damascus with fine buildings, and did much for the glory of his kingdom. Hazael was a warlike and successful ruler. He gained several important victories over the armies of Israel and Judah, compelling the kings of both those nations to resign important territories, and pay him tribute. He also made himself master of Elath, on the Red Sea, and greatly increased the commercial prosperity of his dominions. After his death, he was worshipped by the Syrians as a god.

Benhadad III. had none of the talent or energy of his father. He was three times defeated by the Israelites, and lost all the provinces which his father had taken from them. Either in his time, or shortly after, the Syrians became tributary to Jeroboam, king of Israel. They appear, however, to have regained their independence amid the disorders which arose in Israel on the death of Jeroboam. The last of the ancient kings of Syria was Rezin. He entered into an alliance

with Pekah, king of Israel, against Ahaz, king of Judah, with the design to dethrone him, and put in his place a stranger to the house of David, called *Tabael*. The allied kings laid siege to Jerusalem, but were unable to reduce that city. Disappointed in this attempt, they carried on a predatory war during the year following, and the Syrians returned to Damascus with rich spoils and a great number of captives.

This success, however, brought ruin in its train. Ahaz, thirsting for revenge, sent all the treasures he could collect to Tiglath Pileser, king of Assyria, to gain his powerful aid against his enemy. The Assyrian monarch immediately marched, with a strong army, into Syria, captured Damascus, and put Rezin to death. The inhabitants, or the greater part of them, were transplanted to Kir, in Media; and thus ended the ancient kingdom of Damascus, (740 B. C.)

The kings of Hamath are mentioned in history, but little is known respecting them. One of them, named *Toi*, sent to King David, after he had defeated Hadad-ezer, a costly present, consisting of golden, silver, and brazen vessels, congratulating the Hebrew king on his successes, and offering him his allegiance. The succeeding kings of Hamath seem to have lived on peaceable terms with the Israelites till the foundation of the kingdom of Damascus, when Hamath became subject to that power. At a subsequent date, the Hamathites were conquered by Sennacherib and Esarhaddon, kings of Assyria, and carried away captive to distant regions.

The kings of Geshur were but petty princes, more considerable for the alliance which David made with their family, than for the extent of their territory. They are supposed to have belonged to one of the royal families which, at a very early period, divided the whole of Syria among them. None of their names, however, are mentioned in history, except those of Ammihud, and his son Talmi, the latter of whom gave his daughter Maacha in marriage to King David, and sheltered her son Absalom three years, when he fled from his country for the murder of his brother Ammon. It appears that the inhabitants of Geshur bore the yoke of Damascus till the invasion of the Assyrians, and that they were afterwards transplanted by the conqueror into other countries.

CHAPTER CXV.

312 to 200 B. C.

The Seleucidæ in Syria — Rise of Antiochus the Great.

SYRIA, being absorbed into the Assyrian monarchy, passed from that empire into the dominion of the Persians, having no distinct history while under the rule of these foreign dynasties. The conquest of the Persian empire by Alexander led the way for the erection of a new kingdom in Syria, under the sway of the Seleucidæ, a family founded by Seleucus, one of the generals of Alexander, as already mentioned. From his earliest youth, Seleucus appears to have been employed in the service of the Macedonian monarch; and he acquired such a reputation by his bravery and prudence, that, on the death of Alexander, he was intrusted with the command of the Macedonian cavalry and the government of Babylon. The whole of Alexander's

empire was divided among his generals. Syria and Phœnicia fell to the share of Laomedon.

Seleucus was ambitious, enterprising, and unscrupulous. Having conceived hopes of raising himself to the station of a powerful monarch, he abandoned the province of Babylon, and engaged with Ptolemy, king of Egypt, in designs against the other successors of Alexander. He soon collected a powerful army, with which he not only overran his original province of Babylon, but also subjugated Persia, Media, Bactria, and Hyrcania — thus adding to his dominions all the territories conquered by Alexander to the west of the Indus. He now caused himself to be proclaimed king of Babylon and Media. In the mean time, Syria had passed from the hands of Laomedon to those of Antigonus, another of Alexander's generals. Seleucus marched against him, defeated him in battle, and became master of his kingdom, (300 B. C.)

Having settled the kingdom of Syria in tranquillity, Seleucus built the city of Antioch, which soon became the metropolis of the East. He also founded the cities of Seleucia, Laodicea, Apamea, and several others. He reigned eighteen years in peace, but at length became involved in wars with his old associates. At Curopeia, in Phrygia, he fought a battle with Lysimachus, who ruled over Thrace and the adjacent countries. Lysimachus was slain, and his army defeated; thus leaving Seleucus the sole survivor of the more prominent generals of Alexander. On account of this important victory, he received the appellation of *Nicator*, or Conqueror, by which he is commonly distinguished from other princes of the same name who reigned in Syria. He did not long enjoy his triumph; for, as he was marching toward Macedonia with a design to spend the remainder of his life in his native country, he was treacherously murdered by Ptolemy Ceraunus, as we have before stated, (281 B. C.)

Antiochus, the son of Seleucus, having burnt the body of his father with extraordinary pomp, and erected a magnificent chapel to his memory, took possession of his empire. The commencement of his reign was marked by his renunciation of the crown of Macedonia in favor of Antigonus, and a successful expedition against the Gauls, who had long harassed Asia Minor with predatory incursions. The victories of Antiochus over these marauders procured him the surname of *Soter*, or Savior. He was unsuccessful, however, in his wars with the kings of Pergamus and Egypt, during which he sustained several mortifying defeats. The Gauls, having renewed their incursions into Asia Minor, and advanced towards Ephesus, Antiochus marched against them, but was defeated and slain near that city, (262 B. C.)

Antiochus II. avenged his father's death on the Gauls, and received from the excessive adulation of his subjects, the surname of *Theos*, or God. In his reign, hostilities of an alarming nature broke out in the eastern provinces of the empire, and the power of the Syrian king rapidly declined in that quarter, owing to the progress of the Parthians, the oppressions of the provincial governors, and the unwise efforts of Antiochus to force the Greek customs and religion on his Oriental subjects. Theodotus, the governor of Bactria, threw off his allegiance, and assumed the name and authority of a king. In the midst of these troubles Antiochus was poisoned by his wife Laodice, who, as soon as the deed was accomplished, caused his body to be privately removed, and placed another per-

son on the royal couch. This person, artfully counterfeited the dying monarch, and induced the Syrian nobles to acknowledge *Seleucus Callinicus* as their king, the lawful heir being another son of Antiochus by a previous wife. The stratagem succeeded, but the reign of Callinicus was marked by turbulence and misfortune. After many wars, both with his own subjects and with foreign powers, he marched to subdue the Parthians, but was defeated and made prisoner by them, (236 B. C.) He remained in captivity till his death, (227 B. C.)

Seleucus, his eldest son, acceded to the throne, and took the surname of *Ceraunus*, or the Thunderer, an appellation ill suited to his character. He lived through a reign of three years, distinguished by nothing but baseness and imbecility, and died by poison. His cousin Achæus, managed to secure the crown for his son *Antiochus*, afterwards honored with the title of the *Great*. This prince, in the early part of his reign, was brought into great danger by the intrigues of his prime minister *Hermeias*, who set on foot a quarrel between the king and Achæus, to whom he was indebted for his crown. By the same intrigues, *Molo* and *Alexander*, the satraps of Media and Persia, were stirred up to revolt. Antiochus, after seeing his general defeated by the rebels, took the field in person against them, contrary to the advice of his prime minister. When the armies were about to engage, the rebel soldiers, yielding to a sudden impulse of loyalty, threw down their arms, and submitted themselves to their sovereign. *Molo* committed suicide to escape punishment, and his body was fixed to a cross and set on the top of one of the highest mountains of Media. *Alexander*, hearing of the catastrophe, murdered his mother, wife, and children, and lastly killed himself. *Hermeias* expiated his treason upon the scaffold.

Achæus, in the mean time, had usurped the sovereignty of Asia Minor, and *Ptolemy Philopator*, king of Egypt, threatened Syria from the opposite quarter. Antiochus marched southward and met the Egyptian army at *Raphia*, near *Gaza*. Here an Ætolian in the Syrian service, named *Theodotus*, under cover of a dark night, boldly entered the Egyptian camp, and penetrated to the royal tent, in hopes of terminating the war by *Ptolemy's* death; but, the king happening that night to sleep in another tent, the adventurer killed the chief physician, whom he mistook for *Ptolemy*, wounded two other persons, and escaped in safety amid the confusion which followed.

A battle soon after took place at *Raphia*, in which the Syrian army was put to flight; and Antiochus, having narrowly escaped with his life, agreed to a peace, by which he lost a considerable territory. Being now delivered from his Egyptian enemy, he concluded a league with *Attalus*, king of *Pergamus*, and marched against Achæus, who defended himself, in the city of *Sardis*, for more than a year, against these two kings. He was at length betrayed by some *Cretans*. When Antiochus saw the great man, to whom he was indebted for his crown, brought before him loaded with chains, like a common malefactor, he was greatly agitated, and burst into tears. But, reasons of state prevailing over compassion, he ordered him to be beheaded the same morning.

The execution of Achæus having put an end to the war in Asia Minor, Antiochus turned his attention to the eastern provinces, which had thrown off the Syrian yoke. He marched against Media and Parthia,

where he obtained such advantages, that *Arsaces*, king of Parthia, was glad to purchase a peace by offering to assist Antiochus in the reduction of the remaining provinces. The latter met with full success in this campaign. He concluded a matrimonial alliance with the king of Bœtica, renewed a former league of amity with the reigning sovereign in the north of India, and established his authority in *Arachosia*, *Dranglada*, and *Carmania*. He then returned, after an absence of seven years, to Antioch, with a reputation which began to be formidable, not only to the powers of Asia, but to those of Europe.

Shortly after his return, (203 B. C.,) *Ptolemy Philopator*, king of Egypt, died. Antiochus immediately entered into an alliance with *Philip of Macedon*, for the purpose of depriving the young king of Egypt, *Epiphanes*, of his dominions. In pursuance of this plan, Antiochus marched into *Cœle-Syria* and *Palestine*, which provinces had been wrested from him by the deceased king. In two campaigns, Antiochus re-annexed them to his dominions. In the mean time, the Roman senate, at the request of the Egyptians, took upon themselves the guardianship of *Epiphanes*, and commanded Antiochus and *Philip* to withdraw their forces from the newly conquered provinces, on pain of their resentment. *M. Æmilius Lepidus*, the Roman ambassador, having delivered this order to the royal confederates, repaired to the court of Egypt, where he placed the management of public affairs in the hands of *Aristomenes*, an old and experienced minister.

This new governor despatched a numerous body of forces, under the command of *Scopas*, an Ætolian, into *Palestine* and *Cœle-Syria*. In a short time, all Judea was reduced under the Egyptian authority. Several cities in *Cœle-Syria* were captured, and the army returned to *Alexandria*, loaded with plunder. But no sooner did Antiochus appear at the head of his troops, than the scene was changed; and *Scopas*, who returned to oppose his progress, was defeated with dreadful slaughter. Many important cities were captured by the Syrians, and the people of *Jerusalem* delivered up their keys to Antiochus, welcoming the conqueror with loud acclamations. Shortly after, a peace was concluded with Egypt, and a marriage agreed upon between *Epiphanes* and *Cleopatra*, the daughter of Antiochus, who stipulated to cede the conquered provinces as a dowry for the youthful princess.

CHAPTER CXVI.

200 to 64 B. C.

Decline and Fall of the Syrian Monarchy.

BEING thus left free to pursue his designs upon Asia Minor, Antiochus despatched his two sons, *Mithridates* and *Arduas*, with his land forces, to *Sardis*, ordering them to halt at that city, while he sailed northward, with a fleet sufficiently powerful to strike terror into all the coasts of the Mediterranean. As he coasted along *Cilicia*, *Pamphylia*, *Caria*, and *Lycia*, many of the maritime cities escaped his vengeance by voluntary submission. *Ephesus* and *Coracesium* were taken by assault. The Greek cities of Asia Minor, which had hitherto enjoyed peace and prosperity under free governments of their own, were greatly alarmed at

these proceedings, justly believing that Antiochus designed to subject them to the same tyrannical sway which had been exercised over them by his predecessors. They applied, therefore, to Rome for protection against this powerful enemy. The senate caught with eagerness at this pretext for interfering in the affairs of Asia, and immediately despatched ambassadors into that country.

Antiochus, in the mean time, had carried his arms so far north as to seize upon the Thracian Chersonesus. Here he was employed in rebuilding the city of Lysimachia, which had lately been destroyed by the Thracians, when the Roman ambassadors arrived in his camp with a body of deputies from the Greek cities in Asia. Antiochus designed to fix his residence at Lysimachia, and make that city the capital of his empire. He received his visitors with every mark of respect, and they exerted all their eloquence to dissuade him from his design. The parties, however, soon became disgusted with each other. The Romans, assuming those imperious airs which so strongly marked their character, peremptorily demanded the restitution of all the provinces which Antiochus had conquered from the Egyptian prince. The king was filled with indignation at this insulting proposal, and, being instigated by Hannibal, who had been compelled to abandon his own country by the persecutions of the Romans, and had sought shelter at the court of Antiochus—he set the Romans at defiance. War immediately ensued; but the Syrian king lost the fairest opportunities of success by neglecting the advice of Hannibal. In a series of battles, he was driven from Europe into Asia, and forced to act solely on the defensive. At length, he was totally defeated near Mount Sipylus in Magnesia, and compelled to sue for peace. The Romans deprived him of all his dominions in Asia Minor, the greater part of which were annexed to the kingdom of Pergamus. The unhappy Antiochus did not long survive this reverse of fortune. While he was making a progress through his eastern provinces, in order to levy tribute, he imprudently seized the treasures in a temple of Jupiter Belus, and fell a sacrifice to the fury of an incensed populace, (187 B. C.) Such was the end of Antiochus the Great—who is highly commended by the ancient historians for his humanity, clemency, and munificence. His undertakings were attended with brilliant success till the fiftieth year of his age, after which period he gradually declined in political importance, till at length his ignominious peace with the Romans totally obscured the glory of his former exploits.

Seleucus, surnamed *Philopator*, succeeded to an empire now rapidly falling to decay, and burdened with a heavy tribute to the Romans. His reign was feeble and inglorious. He commissioned Heliodorus to plunder the temple of Jerusalem, but was soon punished for this deed by the very hand which he had employed to perform it. *Heliodorus* poisoned his master, and placed the crown upon his own head, (176 B. C.) *Antiochus*, the brother of *Seleucus*, applied to Eumenes, king of Pergamus, by whose aid he expelled the usurper and mounted the throne. He assumed the surname of *Epiphanes*, or Illustrious; but according to the concurrent testimony of the ancient writers, no title was ever worse applied, for his conduct was so extravagant as to gain him the appellation of *Epimanes*, or Madman. He was accustomed to ramble about the streets of Antioch, attended by two

or three servants, and he frequently spent whole days in the shops of goldsmiths and carvers, disputing with them about the mysteries of their trade, which he ridiculously affected to understand. When he learnt that any young rakes were assembled on a party of pleasure, he hastened to join their wanton frolic without any regard to the decorum proper to his station, or even to common decency. Sometimes he strolled about in a Roman toga, with a garland of roses on his head, carrying stones under his garments, for the purpose of pelting any one who presumed to follow him. He also frequented the public baths, where he behaved in the most preposterous manner.

He commenced his reign with a war against Egypt, in consequence of the claim made by the Ptolemies to the possession of Syria and Palestine. In this war the Syrians were very successful, and penetrated to the walls of Alexandria. Ptolemy Philometor, the rightful heir of the Egyptian throne, who had been expelled by his brother Physcon, fell into the hands of Antiochus, who concluded an advantageous peace with him. But scarcely had he withdrawn his forces, when the Egyptian brothers entered into an accommodation, and combined to resist the power of Syria. Antiochus, enraged at this treachery, immediately directed his march toward Egypt; but his further progress was stayed by the interference of the Romans, at whose imperious command he found himself compelled to resign all his conquests. On his return from this unsuccessful expedition, he vented his fury on the unoffending city of Jerusalem, whose inhabitants he massacred in the most barbarous manner. He left an army of sixty thousand men to accomplish the extirpation of the few brave men who continued to defend themselves in Judea. He also prohibited the observance of the Jewish law, profaned the temple of Jerusalem, and set up his own statue on the altar of burnt-offering.

Antiochus next issued a decree ordering all the nations subject to his dominion to conform to the religion of the Greeks, and abandon all others. This caused the immediate revolt of Parthia and Armenia. Antiochus immediately marched into Armenia, where he defeated Artaxias, the king of that country, and took him prisoner. He then directed his course toward Persia, to enforce the payment of the yearly tribute. On his march he attempted to plunder a temple at Elymais; but the inhabitants of that city and the neighboring villages immediately took up arms and repulsed him with circumstances of great ignominy. Overwhelmed with confusion at this disgrace, he retired to Ecbatana, where he received intelligence that his armies had been defeated in Judea, and that the Jews had demolished the heathen statues, and restored the ancient worship. This news exasperated him so violently that he instantly resolved to march in person to Jerusalem, and extirpate the whole Jewish nation. But while hastening his movements for this purpose, he died suddenly on the road to Babylon, (165 B. C.)

He was succeeded by his son *Antiochus Eupator*, who was destined to a very short reign, for Demetrius, his cousin, who had been a hostage at Rome, escaped from that city, and fled to Asia, where his appearance immediately collected so strong a body of partisans, that he easily dethroned Antiochus, who was but a boy. Demetrius, with the usual barbarity of Asiatic sovereigns, immediately put the young prince to death, and

found means to purchase the pardon of his crimes from the Roman senate. After an inglorious reign, he was killed in battle by Alexander Balas, an impostor, who pretended to be the unfortunate Eupator, and was supported in his fraud by the Romans, and the Maccabees of Judea. Balas was in his turn defeated by Demetrius Nicator, and forced to seek refuge in Arabia, where he was murdered.

Nicator then took possession of the throne; but after a while he lost the affections of his people, and was expelled from Antioch. He then attempted to establish another kingdom in Upper Asia, to which quarter he was invited by the descendants of the Greek and Macedonian colonists, to defend them against the attacks of the Parthians. In this enterprise, he fell into the hands of his enemies, who detained him in captivity for ten years. His brother Antiochus Sidetes obtained the crown of Syria; but this prince engaged in a war with the Parthians, in which he was treacherously murdered by his own allies, (130 B. C.)

A series of bloody civil wars and violent revolutions followed, the details of which would only fatigue the reader, without imparting the smallest instruction. At length, the Syrians, weary of these turbulent scenes, determined to exclude the race of Seleucus from the throne, in hopes of finding tranquillity under the sceptre of a different dynasty. They accordingly conferred the crown on Tigranes, king of Armenia, (83 B. C.) This prince, after a long and prosperous reign, became involved in war with the Romans, at the close of which he was expelled from his throne by Pompey the Great, (64 B. C.) Syria was thus reduced to a Roman province, after having been subjected to the sway of the Seleucidæ for nearly two centuries and a half.*

CHAPTER CXVII.

64 B. C. to A. D. 1840.

Syria under the Romans — Modern Syria.

DURING the civil wars of Rome, the Syrians suffered much from the conflicts of the parties that contended for the supreme power in the republic, as also from the depredations of hordes of robbers which infested the country. To these sufferings was added the incur-

sions of the Parthians; and it was not till the full establishment of the power of Augustus, that the country became quietly settled as a part of the Roman empire. It was governed by a proconsul, who commonly resided at Antioch. In the sixth year of the Christian era, upon the banishment of the Jewish king Archelaus, the province of Syria was augmented by the addition of Judea and Samaria. The city of Palmyra, with the district called *Palmyrene*, was also regarded as politically connected with Syria; but of this we shall give the history in another part of our work.

Under the Roman emperors, Syria was esteemed one of the most populous, flourishing, and luxurious provinces of the East. Diocletian and Constantine made some alteration in the boundaries of its government, and Adrian fixed the eastern limit of Syria and of the empire at the Euphrates. This country continued to be the seat of a great commerce, and formed the emporium which connected the eastern and western quarters of the known world. On the decline of the Roman power after the time of Adrian, the frontiers of Syria were exposed again to the inroads of the Parthians and the Persians. The province was overrun and almost subjugated by Sapor, king of Persia, (A. D. 258;) but his power in Syria was overthrown by Odenathus, the sovereign of Palmyra. At the close of the third century, the Arabs of the Desert began to make their appearance in Syria and on its borders, sometimes enlisting in the Roman legion, and at other times in the armies of the enemies of Rome. The Persians renewed their invasions early in the seventh century. Chosroes II., after reducing Mesopotamia and the neighboring states, led the Persian armies across the Euphrates, captured many of the large cities of Syria, and finally, in 611, made himself master of Antioch, which he nearly destroyed. Heraclius, the Greek emperor, took the field against Chosroes in 622, and in a series of brilliant campaigns overthrew his armies and drove him beyond the Tigris. Siroes, the son and successor of Chosroes, made a peace with Heraclius, (A. D. 628;) one of the conditions of which was the restoration of the true cross, which was believed to have been carried into Persia after the sacking of Jerusalem by the armies of Chosroes in 614. This, however, was the last triumph of the Roman arms in the East, and the brilliant recovery of the province of Syria, by Heraclius, was the immediate

* *The Dynasty of the Seleucidæ.*

1. Seleucus, the son of Antiochus, one of Alexander's generals, dates his reign from the defeat of Demetrius, (312 B. C.) He was murdered 280 B. C.
2. Antiochus Soter acceded to the throne 280 B. C.
3. Antiochus Theos acceded 261 B. C.
4. Seleucus Callinicus, succeeded his father, Antiochus Theos, 246 B. C.
5. Toward the close of his reign, the king seems to have made two expeditions against Parthia, in the latter of which he was taken prisoner by Arsaces, and it does not appear that he was ever released from his captivity. He died of a fall from his horse, and was succeeded by his son Seleucus Ceraunus, (226 B. C.) a weak prince, who was cut off by a conspiracy in his own army, while on his march to attack Attalus, king of Pergamus, who had seized the greater part of Asia Minor, (223 B. C.)
6. Antiochus the Great, brother to the late king.
7. Seleucus Philopator, (187 B. C.) son of Antiochus, succeeded to an impoverished kingdom, and, reigning feebly for twelve years, was murdered by Heliodorus.
8. Antiochus Epiphanes, his brother, 175 B. C.
9. Antiochus Eupator, 164 B. C.
10. Demetrius Soter, 162 B. C.

11. Alexander Balas, a usurper, 150 B. C.
 12. Demetrius Nicator, 146 B. C.
 13. Antiochus Sidetes, 137 to 123 B. C.
 14. Seleucus, son of Demetrius Nicator, put to death by his own mother, immediately on his accession.
 15. Antiochus Grypus, 125 B. C.
 16. Antiochus Cyzyceus, 112 to 95, B. C., after the first eighteen months of his reign, jointly with Grypus, till the death of the latter, 96 B. C.
 17. Seleucus VI., and last of the name, surnamed Epiphanes Nicator, the son of Antiochus Grypus, driven by Antiochus Eusebes into Cilicia, was there besieged in Mopsuestia, and killed, 95 B. C.
 18. Antiochus Eusebes.
 19. Philippos.
 20. Antiochus.
 21. Tigranes, king of Armenia, till 69 B. C.
 22. Antiochus Asiaticus, expelled by Pompey, 65 B. C.
- End of the dynasty of the Seleucidæ, which had existed two hundred and forty-seven years.
- The existing coins of this dynasty are very numerous. Those of Seleucus Nicator, are distinguished from the rest by their exact resemblance in type, style, and weight, to those of Alexander the Great.

prelude to the final loss of the country under the same emperor.

On the rise of the Mahometan power, Syria was one of the first countries that felt the effect of the military spirit of the new religion. Scarcely had the doctrine of Mahomet been established in Arabia when his disciples turned their arms against the neighboring countries. An invasion of Syria was determined upon without delay, and requisitions for troops were sent to all the Arabian tribes. The army which assembled for this purpose was the most numerous which had yet been raised by the votaries of the new faith. In the year 634, the inhabitants of Syria were surprised by a formidable irruption of the marauding tribes of the desert. The emperor Heraclius was alarmed at the approach of so threatening an invasion, and sent a large army to meet the Arabs on the frontiers; but this body was defeated with great slaughter. The Greeks, however, were more successful at Gaza, where they gained a victory over an army of the Saracens under Abu Obeidah. Notwithstanding this check, the invaders continued to advance. Khaled, one of their leaders, captured the city of Bozra, and, after gaining several other advantages over the imperialists, he laid siege to Damascus.

Heraclius sent an army of one hundred thousand men to relieve this city. Three battles were fought, in all of which the Saracens were victorious, and at length Damascus was stormed and taken. City after city now yielded to the victorious arms of the invaders, and another army which the emperor sent to the relief of the Syrians was completely overthrown at the battle of Yermak. Encouraged by these successes, the Saracen commander, Abu Obediah, laid siege to Jerusalem, and in four months reduced the garrison to such distress that a surrender was unavoidable. The Khalif Omar came in person to receive the submission of the Holy City, and Jerusalem was given up to the Saracens, (A. D. 637.)

Aleppo the ancient Beroa, was the next city attacked by them. It was valiantly defended for four months, but finally taken by storm. The governor, with several of his officers, embraced the Mahometan faith. Antioch and Caesarea made less resistance, and soon fell into the hands of the invaders. Heraclius, discouraged by these disasters, fled from the province; and his son, after a few unsuccessful attempts to resist the torrent of invasion, followed him to Constantinople. In six years from their first appearance in Syria, the Saracens had completed the conquest of the country, and secured their acquisition by occupying the mountain fortresses on the borders of Cilicia, in Asia Minor.

Syria thus became a portion of the great Saracen empire. Shortly after the conquest, the khalif removed his court from Medina to Damascus, and this city enjoyed the preëminence of being the capital of the empire till the year 749, when the residence of the court was removed to Bagdad. This latter city continued to be the metropolis of the Saracen dominions till the final overthrow of the khalifat in the thirteenth century. Under the khalifs, Syria was the theatre of many civil wars, and at one time it was included in the jurisdiction of Egypt.

At the commencement of the crusades, Syria was invaded by the Frankish armies, and the greater part of the country fell into their hands. But the particulars of these transactions are reserved for the history of the crusades. After the expulsion of the Christians,

Syria fell under the dominion of the Mamelukes of Egypt. In the early part of the sixteenth century, the Turkish sultan, *Selim I.*, became involved in a war with the Persians, whom he defeated in a great battle at Tabriz, (A. D. 1514.) The Persians in this war had been assisted by the Mameluke sultan Campson Gauri; and Selim, to revenge this act of hostility, turned his arms against Syria, which was then included in the Mameluke dominions. Campson marched against him, and the rival armies met near Aleppo. After a sanguinary engagement, the Mamelukes were defeated and their leader was slain. Aleppo immediately opened its gates to the conqueror, and this example was followed by all the other cities. Thus, in the year 1516, Syria was annexed to the Ottoman empire.

Under the Turkish dominion Syria was governed by pachas, who received their appointment from the divan at Constantinople, but exercised an irresponsible and tyrannical sway over their subjects. In 1832, Mohammed Ali, the pacha of Egypt, a bold and enterprising warrior, who had risen from the lowest station to the rank of an almost independent sovereign, took advantage of the weakness of the government of Constantinople, and made himself master of Syria as well as of other countries adjoining. This involved him in a war with the Porte. Mohammed claimed the hereditary sovereignty of all the territories which he had conquered; but the Porte refused to accede to this demand, and offered him the government of Syria for life, with the hereditary possession of Egypt. The dispute on this point finally involved the principal European powers. Russia, Prussia, Austria, and Great Britain took sides with the Sultan, while France attempted to support the Pacha. After some negotiations, the allied powers determined to expel the Egyptian armies from Syria by force. These armies were commanded by Ibrahim Pacha, the son of Mohammed Ali.

The government of this prince in Syria had become very oppressive. He had, by stratagem, disarmed the Druses and other mountain tribes, and levied heavy taxes upon the inhabitants of the whole country, besides carrying away the young men to serve in his armies, and labor upon his fortifications. This system of conscription excited great opposition and loud murmurs. Many of the young men cut off their fingers, or put out an eye, to render themselves unfit for military service. This practice was carried to such an extent that the pacha issued a decree condemning all such offenders to death. At Damascus, the houses were surrounded by troops during the night, and when morning came, every residence was entered, and all the strong and healthy young men were carried off to the army.

In 1839, the mountaineers revolted against the Egyptian government and attacked Beyrout, the headquarters of the pacha, and other places of importance. Ibrahim carried on a cruel war against them, setting fire to their villages, destroying their crops, and putting their women and children to the sword. During this contest, an English, Austrian, and Turkish fleet arrived off Beyrout, and summoned the commander to surrender. This being refused, the fleet cannonaded the town and nearly destroyed it. In the mean time, the sultan had deprived Mohammed Ali of the government of Syria, and declared him a rebel. The Egyptian army lost ground every day in Syria, and great numbers of the troops deserted. The allied fleet sailed along the coast, bombarding and capturing the whole

line of fortified places on the seaboard, with the exception of St. John d'Acre, a place of great strength, and renowned in history during the crusades.

On the third of November, 1839, this place was attacked by the combined fleet, and after a cannonade of three hours, the guns of the town were silenced. The inhabitants deserted the place, but a dreadful calamity fell upon the garrison. A bomb shot from the fleet fell into the powder magazine of the citadel, which instantly exploded, and blew twelve hundred men into the air with the shattered fragments of the surrounding buildings. This terrible disaster completely disheartened the Egyptian army, and they immediately retreated from the neighborhood. A

dreadful scene of desolation was presented to the victors as they marched into the town. The houses and fortifications were in ruins, the bodies of the slain were scattered about the streets, and another explosion of gunpowder killed the advanced guard of English sailors, together with a great number of poor Arab women, with their children, who had come to seek their husbands among the dead.

The capture of St. John d'Acre decided the fate of the war, and Mohammed Ali, after a long negotiation, consented to withdraw his troops from Syria, which country was restored (1841) to the dominion of the Porte. Since this event, nothing worthy of historical notice has occurred in that quarter.



The Maronites.

CHAPTER CXVIII.

A. D. 667 to 1588.

The MARONITES of Syria—The Monk Maron and his Disciples—Establishment on Mount Lebanon—Manners, &c., of the Maronites.

ABOUT the end of the sixth century, while the monkish spirit of retirement from the world was equally fervid and novel, a hermit named *Maron*, or *Maroun*, lived on the banks of the Orontes, a river of Syria. This hermit, by his fastings, his solitary mode of life, and his austerities, made himself much respected and venerated by the neighboring people. In the disputes which arose, at that time, between Rome and Constantinople, he employed his credit in favor of the Western Christians. His death, far from abating the ardor of his followers, gave them new zeal. It was reported that miracles had been wrought by his remains; and, in consequence of this, many persons assembled from towns in the neighborhood, and built a chapel and a tomb at Hama, where a convent soon arose, which became very celebrated in Syria. The quarrels of the two metropolitan churches of Rome and Constantinople increased, and the whole empire entered warmly into the dissensions of the priests and princes.

Matters were thus situated, when, about the end of the seventh century, a monk named *John the Maronite*

obtained, by his talent for preaching, the reputation of being one of the most powerful supporters of the cause of the Latins, or partisans of the pope. Their opponents, who took the side of the emperor of Constantinople, and were therefore named *Melkites*, or *Royalists*, made, at that time, great progress in Syria. To oppose them with success, the Latins determined to send among them John the Maronite. This person lost no time in rallying his partisans, and in augmenting their number; but, being strongly opposed by the Melkites, he thought it necessary to resist force by force. He therefore collected all the Latins in Syria, and settled himself with them, among the mountains of Lebanon, where they formed a society independent both in civil and religious government, (A. D. 676.)

These people took the name of *Maronites*, and, having established order and military discipline among themselves, and being provided with arms and leaders, they employed their leisure in combating the common enemies of the Christians and their little state. In a short time, they became masters of almost all the mountainous country as far as Jerusalem. The schism which took place among the Mahometans facilitated their conquests. Moawiyah's rebellion against Ali, the Saracen governor of Damascus, compelled the khalif to make a disadvantageous treaty with the Greek emperor, one condition of which was, that the latter should free the khalif from the Maronites. The emperor, Justinian II., in carrying this into effect, was

base enough to cause the chief of the Maronites to be assassinated by an ambassador, whom the too generous man had received into his house without suspicion of treachery.

After this murder, the ambassador compelled, by his intrigues, twelve thousand of the Maronites to quit their country, leaving a free passage to the Mahometan armies. Another persecution menaced them with total ruin. Justinian sent troops against them, who destroyed the monastery of Hama, and massacred five hundred monks; but just at this time, Justinian was deposed when on the point of causing a general massacre at Constantinople, and the Maronites, authorized by his successor, attacked their invaders, and cut them entirely to pieces. From this period, history loses sight of these people till the arrival of the crusaders.

The Maronites and the crusaders appear to have been sometimes on friendly and at other times on hostile terms with one another. The former had, in the mean time, lost part of their territory, and were reduced to the limits which mark their possessions at the present day, paying tribute as often as the Arab or Turkoman governors were able to compel them to do so. In 1014, the khalif of Egypt ceded their territory to a Turkoman prince of Aleppo. Two centuries afterward, Sultan Saladin having driven the crusaders from Syria, the Maronites were obliged to submit to his power, and purchase peace by contributions.

About the year 1215, they effected a union with the Romish church, from which they were never very widely separated. William of Tyre, who relates this circumstance, adds, that they had at that period forty thousand men able to bear arms. The peace which they enjoyed after this, gave them courage, and, in concert with their neighbors, the Druses, they made daily encroachments on the Ottomans. But these enterprises had an unfortunate issue. Sultan Amurath III., despatched against them Ibrahim Pacha of Egypt, who reduced them to obedience in 1588, and subjected them to an annual tribute, which they continue to pay at the present time.

The Maronites are divided into two classes—the common people and the sheiks. By the latter must be understood the most eminent of the inhabitants, who, from the antiquity of their families, and their wealth, are superior to the ordinary class. They all live dispersed in the mountains, in villages, hamlets, and detached houses. The whole nation consists of cultivators. Every man improves the little domain he possesses or hires, with his own hands. Even the sheiks live in the same manner, and are distinguished from the rest by a cloak, a horse, and a few slight advantages in food and lodging. They all live frugally, without many enjoyments, but also with few wants, as they are little acquainted with the inventions of luxury. In general, the nation is poor, but no one lacks the necessaries of life. Property is as sacred among them as in Europe or America. Travellers may journey in their country, either by night or day, with a security unknown in any other part of the Turkish empire; and the stranger is received with hospitality, as among the Arabs.

Conformably to the doctrine of Christianity, they allow but one wife to a man. The marriage is frequently performed without any previous acquaintance between the two parties, sometimes without their having seen each other. On the other hand, contrary to the precepts of the same religion, they have admitted

or retained the Arab custom of retaliation, and the nearest relative of a murdered person is bound to avenge him. From a habit founded on distrust, every man, whether sheik or peasant, walks armed with a musket and poniard. As the country maintains no regular troops, all are obliged to join the army in time of war.

In religious matters, the Maronites are dependent on Rome. But though they acknowledge the supremacy of the pope, their clergy elect their own chief, who is styled *batrak*, or *patriarch*, of *Antioch*. Their priests marry, as in the early ages of the Christian church; but their wives must be maidens, not widows; nor can they marry a second time. They celebrate mass in the Syriac language, of which the greater part of them comprehend not a single word. The gospel is read aloud in Arabic, that it may be understood by the people. The priests have no revenues from the church, but subsist by the free offerings of their hearers and the labor of their own hands. Their poverty is recompensed by the great respect which is paid them. Each village has its chapel and priest, and each chapel its bell—a thing unknown in any other part of the Turkish dominions. The Maronites are vain of this privilege, and, that they may not be deprived of it, will not suffer a Mahometan to live among them. They assume to themselves also the right to wear the green turban, which, except in their territories, would cost a Christian his life.

CHAPTER CXIX.

A. D. 996 to 1600.

The DRUSES—Origin of the Druses—Khalif Hakem—Fakardin.

It is necessary to trace the origin of this remarkable race up to the early times of Islamism. About twenty years after the death of Mahomet, the disputes between Ali, his son-in-law, and Moawiyah, the Arab governor of Syria, occasioned the first schism in the Saracen empire, which continues among the Mahometans to this day. This difference, however, related at first only to the possession of temporal power: and the Mahometans, whatever discordant opinions they might entertain respecting the rightful succession of the Prophet, agreed in religious dogmas. It was not till the following century that the study of the Greek writings introduced among the Saracens a spirit of discussion and controversy to which they had previously been utter strangers. The consequence was, that by reasoning on matters not susceptible of demonstration, and guided by the abstract principles of an unintelligible logic, they divided into a multitude of sects and opinions.

At this period, too, the civil power, among the Saracens, lost much of its authority, and was unable to restore unity in the faith of Mahomet. The nations which had adopted this religion mixed it up with their old superstitions, and the errors which had anciently prevailed over Asia again made their appearance, though altered in their forms. The metempsychosis, or transmigration of souls, the doctrine of a good and evil principle, and the renovation of the world after six thousand years, were again revived among the Mahometans. In this political and religious confusion



Druses of Syria.

every enthusiast became an apostle, and every apostle the head of a sect. No less than sixty of these persons are recorded in history, remarkable for the numbers of their followers, all differing in some points of faith, and all disavowing heresy and error! Such was the state of the Mahometan world, when, at the commencement of the eleventh century, one of the most extravagant scenes of absurdity and enthusiasm was exhibited in this quarter.

In the year 996, Hakem b'Amr Ellah, the Fatimite khalif of Egypt, came to the throne at the age of eleven years. He was one of the most extraordinary rulers mentioned in the Saracen annals. He caused the first khalifs, the companions of Mahomet, to be publicly cursed in the mosques, and afterwards revoked the anathema. He compelled the Jews and Christians to abjure their religion, and then permitted them to resume it. He prohibited the making of slippers for women, to keep them within doors. He burnt one half the city of Cairo for his diversion, while his soldiers pillaged the other. Not content with these extravagant actions, he forbade the pilgrimage to Mecca, fasting, and the five Mahometan prayers, and at length carried his madness so far as to desire to pass for God himself. He ordered a register to be made of those who acknowledged him to be so, and the number amounted to sixteen thousand. His blasphemous pretension was supported by a false prophet, named Mohammed ben Israel, surnamed El Dorzi, who came from Persia, and encouraged the khalif in all his extravagances; but these were carried to such a length, that the people at last rose in insurrection, and massacred both the monarch and his prophet.

The death of these two persons did not check the progress of their opinions. A disciple of the prophet, named Hamza ben Ahmed, preached them with an indefatigable zeal in Egypt, Palestine, and along the coast of Syria, as far as Sidon and Berytus. His proselytes being persecuted by the sect in power, they took refuge in the mountains of Lebanon, where they were better able to defend themselves. Here they established themselves, and formed an independent society. They took the name of *Druses*, from El Dorzi, the surname of the Persian impostor, who

became the first apostle of their creed. Differing in opinion among themselves on many points, the urgent interest of their common safety compelled them to adopt the principle of mutual toleration, and they afterwards united and jointly opposed the crusaders, the sultans of Aleppo, the Mamelukes, and the Ottoman Turks. The conquest of Syria by the latter people, in the sixteenth century, made no change in their situation. Sultan Selim I., on his return from the conquest of Egypt, after overrunning Syria, meditated no less an exploit than the subjugation of all Europe, and disdained to waste his time before the strongholds of the Druses in the rocks of Lebanon. Solymán II., his successor, incessantly engaged in important wars, had no time to think of these people.

Emboldened by this security from the Ottoman wars, and not content with mere independence, the Druses frequently descended from the mountains to pillage their Turkish neighbors. The pachas in vain attempted to repel their inroads; their troops were invariably routed or repulsed; and it was not till the year 1588, that Amurath III., wearied with the complaints made to him, resolved upon taking the field against them with a large force. This design was not altogether unsuccessful. His general, Ibrahim Pacha, marched from Cairo and attacked the Druses and Maronites with so much vigor as to drive them back into the mountains. This was followed by dissensions among the chiefs of the Druses, of which Ibrahim took advantage, and exacted from them a contribution of a million of piastres. After this, they were held to the payment of a yearly tribute to the Ottoman Porte.

This expedition was the epoch of a considerable change in the political constitution of the Druses. They had previously lived in a sort of anarchy, under the command of different sheiks or leaders. The nation was likewise divided into two factions, such as are to be found in all the Arab tribes, the *Kaifi* and the *Yamini*, the one carrying a red flag, and the other a white one. To simplify the administration, Ibrahim permitted them to have but one chief, who should be responsible for the tribute, and execute the office of civil magistrate. This governor, from the nature of

his situation, acquired great authority, and became almost the king of the republic. But as he was always chosen from among the Druses, a consequence followed which the Turks had not foreseen, and which was nearly fatal to their supremacy over them. The chief, having at his disposal the whole strength of the nation, was able to give it unanimity and action; and it naturally turned against the Turks, since the Druses, by becoming their subjects, had not ceased to be their enemies. They took care, however, that their attacks should be indirect, so as to save appearances, and engaged only in secret hostilities, more dangerous, perhaps, than open war.

The power of the Druses attained to its greatest height about the beginning of the seventeenth century. This was owing to the talents and ambition of the celebrated Emir Fakr-el-Din, commonly called *Fakardin*. No sooner was this prince promoted to the office of chief of the Druses, than he turned his whole attention to the scheme of humbling the Ottoman power, and aggrandizing himself at the expense of the Turks. In this undertaking he displayed remarkable address. He first gained the confidence of the Porte, by every demonstration of loyalty and fidelity; and, as the wild Arabs at that time infested the plain of Baalbec and other parts of Syria, he made war upon them, freed the inhabitants from their depredations, and thus rendered them desirous of living under his government. The city of Beyroot was situated advantageously for his designs, as it opened a communication with foreign countries, and, among others, with the Venetians — the natural enemies of the Turks. Fakr availed himself of the misconduct of the aga of this place, expelled him, seized upon the city, and was adroit enough to make his peace with the government of Constantinople, by the payment of a larger tribute. He proceeded in the same manner at Saida, Baalbec, Soor, and other places, till at length, about the year 1613, he became master of territory sufficient to constitute a respectable principality.

The pachas of Tripoli and Damascus could not see these encroachments with indifference. Sometimes they opposed the Druse chieftain with open force, though ineffectually; sometimes they endeavored to ruin him with the Porte by secret machinations; but the emir, who maintained his spies and partisans at the court of Constantinople, defeated every attempt of his enemies. At length, however, the divan began to feel alarm at the progress of the Druses, and made preparations for an expedition capable of crushing them. The emir, whether from policy or from fear, did not think proper to wait the coming of this storm. He had formed connections in Italy, on which he built great hopes, and determined to go in person to that country. He therefore embarked at Beyroot, after committing the administration of affairs to his son Ali, and repaired to the court of the Medici at Florence.

CHAPTER CXX.

A. D. 1600 to 1840.

Fall of Fakardin — Wars of the Druses.

THE arrival of an Oriental prince in Italy attracted universal attention: inquiry was made concerning his nation, and the origin of the Druses became a subject

of general inquiry. Their history and religion were found to be so little known as to leave it a matter of doubt whether they should be classed with Mahometans or Christians. The crusades were called to mind, and it was soon suggested that a people who had taken refuge in the mountains of Syria, and were enemies to the natives of that country, could be no other than the offspring of the crusaders. This idle conceit was too favorable to the projects of the emir to permit him to contradict it; he was artful enough to encourage the delusion, by pretending that he was related to the house of Lorraine. The missionaries and merchants, who promised themselves a new opening for conversions and commerce, sustained him in his pretensions.

When an opinion becomes generally received, every one discovers new proofs of its certainty. The learned in etymology, struck with the resemblance of the names, insisted that *Druse* and *Deux* must be the same word; and on this foundation they built the system of a pretended colony of French crusaders, who, under the conduct of a *Comte de Deux*, had formed a settlement on the mountains of Lebanon. This hypothesis, however, is completely overthrown by the fact that the Druses are mentioned by Benjamin of Tudela, a traveller who lived before the time of the crusades. Moreover, had the Druses been descended from the Franks, they must have retained some traces of their European language; but that of the Druses is pure Arabic, without a word of Western origin.

After a residence of nine years in Italy, the emir returned to resume the government of his country. During his absence, Ali had repulsed the Turks, appeased discontents, and maintained good order. Nothing remained for his father but to apply his newly acquired knowledge in perfecting the internal administration of his government, and promoting the welfare of his people. But, instead of introducing the useful and valuable arts of Europe into his country, he abandoned himself wholly to frivolous and expensive projects, for which he had imbibed a passion in Italy. He built numerous villas, constructed costly baths, planted gardens, and, contrary to the prejudices of his countrymen, employed the ornaments of painting and sculpture, notwithstanding these are prohibited by the Koran.

The Druses soon became disaffected; hostilities ensued with the neighboring pachas, and the sultan himself, at length, resolved to crush a subject who had grown almost into a rival. The pacha of Damascus received orders to march against Beyroot, the usual residence of the emir, while the Turkish galleys blockaded it by sea. The emir and his son defended the city bravely; but, after repulsing the Turks in two engagements, Ali was killed in a third, and his father, terrified at the loss of his troops, afflicted by the death of his son, and enfeebled by age and a voluptuous life, losing all resolution and presence of mind — took to flight. The Turks pursued him to a stronghold on the summit of a rocky mountain, where they besieged him ineffectually for a whole year, when they withdrew, and left him at liberty. But, shortly afterward, the companions of his adversity, wearied with their sufferings, betrayed the old warrior, and delivered him up to the Turks. He was carried to Constantinople, where the sultan, pleased to behold at his feet a prince so celebrated, treated him, at first, with that forbearance which arises from

the pride of superiority. Soon, however, returning to his former jealousies, he yielded to the instigations of his courtiers, and, in one of his violent fits of passion, he ordered him to be strangled. Thus died, A. D. 1631, after a most eventful life, the Emir Fakr-el-Din, the most able and renowned of all the chiefs of the Druses.

After this catastrophe, the posterity of the emir still continued in the possession of the government, though as the vassals of the Porte. This family failing in the male line, at the beginning of the last century, the authority devolved, by the election of the sheiks, on the house of *Shebab*, in which it has continued down to the present day.

The history of the Druses, during the last and present century, offers little to interest the reader. In 1822, the reigning emir, *Beshir*, took the part of the pacha of Acre, in the rebellion against the Turkish government. By this act he excited the hostilities of the Porte, and was expelled from office. He took refuge in Egypt, where he found means to gain the favor of Mohammed Ali, the pacha of that country, by whose mediation he was restored to his country and authority. The protection of the Egyptian chief, however, proved far from acceptable to the Druses. Mohammed, having subjected the whole of Syria to his rule, treated the inhabitants with great tyranny, and oppressed them with taxes and conscriptions, to enable him to carry on his war against the Porte. This excited great discontent. In 1840, he ordered the emir to deprive the Druses of their arms. These people, who understood this measure to be a part of his scheme for taxing and oppressing them at his pleasure, immediately rose in insurrection. They attacked Beyroot, Saida, Tripoli, and other places, and ravaged the country in the neighborhood. The pacha was obliged to summon a large force from Egypt, by the aid of which the insurrection was suppressed in the course of the year. Since that event, the Druses have remained quiet.

The territory of the Druses now comprises the south part of the chain of Lebanon, and the region east and south of Beyroot, and as far south as the sources of the River Jordan. The dominion of the emir extends also over the north part of the mountains as far as the latitude of Tripoli. Toward the east, it prevails over a portion of the Beka, or the plain between the Lebanon and Anti-Lebanon chain. The emir acknowledges the supremacy of the pacha of Acre, and pays tribute to that chief, on condition that no Turk shall be allowed to reside within his jurisdiction. The capital of the Druses is Dair el Kamar, a town of about five thousand inhabitants, situated in a fine valley on the western slope of Lebanon. Part of the inhabitants are Christians, and the town contains two Maronite and two Melkite churches. The number of Druses throughout the country is estimated at two hundred thousand.

CHAPTER CXXI.

Manners, Customs, &c., of the Druses.

THE Druses are divided, like the Maronites, into sheiks and peasants. The greater part are cultivators, every man living on his inheritance, improving his mulberry-trees and vines. They also raise tobacco,

cotton, and grain. The chief is styled *hakem*, or governor; also *emir*, or prince. He is a sort of king, or general, who unites in his own person the civil and military powers. His authority is sometimes transmitted from father to son, sometimes from one brother to another; the succession is determined rather by force than by fixed laws. The office of the *hakem* is to watch over the good order of the state, and to prevent the sheiks and villagers from making war on each other. He collects the tribute, from which he annually pays a stated sum to the pacha.

In questions of peace and war, the *hakem* must convoke general assemblies of the people, and lay before them the state of affairs. In these assemblies, every sheik and every peasant, who has any reputation for courage or understanding, is entitled to a vote, so that the government may be regarded as a well-proportioned mixture of monarchy, aristocracy, and democracy. No standing army is maintained. In war, every man able to bear arms is called upon to march. He takes with him a little bag of flour, and his weapons, and repairs to the rendezvous. If it be a civil war, as sometimes happens, the servants, the farmers, and their friends, take up arms for their patron, or the chief of their family, and repair to his standard. A traveller in their country gives the following account: "When the emir and the sheiks had determined on war at Dair el Kamar, the criers in the evening ascended the summits of the mountains, and there called, with a loud voice, 'To war! to war! Take your guns; take your pistols. Noble sheiks, mount your horses; arm yourselves with the lance and sabre. Rendezvous to-morrow at Dair el Kamar. Zeal of God! zeal of combats!'"

"This summons, heard in the neighboring villages, was repeated there; and, as the whole country is nothing but a chain of lofty mountains and deep valleys, the proclamation passed, in a few hours, to the frontiers. These voices, from the stillness of the night, the long-resounding echoes, and the nature of the subject, had something awful and terrible in their effect. Three days after, fifteen thousand armed men were collected at Dair el Kamar."

An army of Druses consists of a crowd of peasants, with short coats, bare legs, and muskets in their hands. Their warfare is only a conflict of posts. They never risk themselves in the plains, being unable to sustain a charge of cavalry, for want of bayonets. Their whole art consists in climbing rocks and creeping among the bushes, from whence their fire is very effective, as they are most expert marksmen. They are accustomed to sudden inroads, surprises by night, ambuscades, and all rapid movements and close encounters. They possess two qualities very important to soldiers: they strictly obey their leaders, and are endowed with a temperance and a vigor of health uncommon among civilized nations. They have been known to pass three months in the open air without tents, or any other covering than sheepskins, yet with no more loss from sickness than if they had staid at home.

The Druses dress differently from the Maronites. The men wear a coarse black woollen cloak, with white stripes, thrown over a waistcoat, and loose, short trousers of the same stuff, tied round the waist by a white or red linen sash. On the head is worn a flat, turnip-shaped turban. The women wear a coarse blue jacket and petticoat, without any stockings. Their

hair is plaited, and hangs down in tails behind. When in full dress, they wear on the head a hollow tube of silver or tin, with silver bobs to their tresses—the whole enveloped in a white linen sheet.

The architecture of the Druses, in general, is rude; but the capital is said to resemble a second-rate country town of Italy. The castle, or palace, of the emir, at Bteddin, near Dair el Kamar, has pretensions to elegance. Some of its apartments are very handsomely furnished, paved with marble, and adorned with rich folding draperies and divans. The walls are inlaid with ivory and gilding, and ornamented with passages of the Koran and the Scriptures in Arabic, in large embossed gilt characters.

The distinguishing character of the Druses is a sort of republican spirit, which gives them more energy than any other subjects of the Turkish government, with an indifference to religion, which forms a striking contrast to the zeal of the Mahometans and Christians. In other respects, their private life, their customs and prejudices, are the same as those of the other Orientals. Their amusements are of the simplest character. In the evening, they sometimes assemble in the court, the area, or the house, of the chief of the village or family. There, seated in a circle, with crossed legs, pipes in their mouths, and poniards in their belts, they discourse of their various labors, the harvests, peace and war, the conduct of the emir, or the amount of the taxes. The children, tired of play, come frequently to listen; and a stranger is surprised to hear them, at ten or twelve years old, recounting, with a serious air, how the Turks and the Egyptians went to war, how many purses it cost the pacha of Syria, what increase of the tax is likely to follow, how many muskets there were in the camp of the Druses, and who had the best mare. This is their only education. They are not taught to read the Psalms, like the Maronites, nor the Koran, like the Mahometans. The sheiks hardly know how to write a letter. All classes treat each other with that rational familiarity which is equally remote from rudeness and servility. The haken himself is not a different man from the rest. He is a sort of good-natured country gentleman, who does not disdain to admit the meanest farmer to his table. In a word, the manners of the Druses are those of ancient times, and of that rustic life which marks the origin of every nation.

In religion, the Druses hold the doctrine of Mohammed ben Israel, who taught that it was not necessary to fast or pray, or practise circumcision, or make the pilgrimage to Mecca, or observe festivals; and finally, that the Khalif Hakem b'amr Allah was God incarnate. They drink wine, eat pork, and allow marriage between brothers and sisters. In religion, they are divided into two classes, called *Okkals* and *Djahel*, or the Initiated and the Profane. They have various degrees of initiation, the highest of which require celibacy. Those who belong to these, are distinguished by a white turban, which they affect to wear as a symbol of their purity. So proud are they of this supposed sanctity, that they think themselves sullied by touching a profane person. All their practices are enveloped in mystery. Their oratories stand alone on the tops of the mountains, and in these they hold secret assemblies.

They have some religious books, which the Okkals conceal with the greatest care, not only from foreigners, but from the uninitiated of their own people. The mass of the nation are wholly indifferent about reli-

gious matters, and disbelieve a future state. When among the Turks, they affect the exterior of Mahometans, frequent the mosques, and perform their ablutions and prayers. Among the Maronites, they accompany them to church, and use holy water. Many of them, importuned by missionaries, suffer themselves to be baptized. If solicited by the Turks, they will submit to the Mahometan rite of initiation, and conclude by dying neither Christians nor Mahometans.

CHAPTER CXXII.

A. D. 1070 to 1160.

The Assassins — Their Origin — Hussun Subah — The Valley of Paradise.

DURING the period of the crusades, Syria was the theatre of a political power the most extraordinary perhaps, that ever existed. A family of chiefs had erected a dominion in this country through the means of superstition, of so peculiar a nature as to give them unlimited influence over their followers, and enable them to strike awe into the most powerful sovereign, and to fill the Eastern world with horror and dismay for nearly two centuries. These men were termed *Assassins*, from the Arabic word *haschaschin*, signifying a person addicted to the use of an intoxicating substance obtained from hemp, and called *haschisch*. The Assassins of Syria occupied the mountainous region of Lebanon, and the hills of Törtosa, near Tripoli. Their leader was styled *Sheik ul Gebel*, the Sheik or Lord of the Mountains, which has been wrongly translated into the *Old Man of the Mountain*, the title by which he is commonly known in Europe.

Some writers have deduced the origin of the Assassins from the ancient Parthians, and their name from that of the Arsacidæ. There seems no rational ground, however, for these conjectures. The founder of the race was *Hussun Subah*, from whom they were originally termed *Hussunees*, or disciples of Hussun. This individual was the son of an Arab of the Homemite family of the Subahs. He was born at Rhe, in the Persian province of Irak, in the latter part of the eleventh century, and was educated at Nishapour, in Khorasan—at that time the capital of the Seljukian princes, who ruled over Persia. He was the college companion of Nizam ul Mulk—the celebrated prime minister of Alp Arslan—of Malek Shah, and the famous Persian poet Keyomee. Gloomy and reserved by nature, his studies were of such a character as to increase the morbid tendencies of his mind, and he became a morose and moody visionary. A prediction existed at Nishapour, implying that an exalted destiny awaited certain students in the seminary of that city; and this gave rise to a mutual agreement among the three friends, that whoever of them first attained to power should assist the fortunes of the others, who were less successful.

The sun of prosperity smiled first on Nizam ul Mulk, who rose to the highest rank in the confidence of Alp Arslan, and Omar Keyomee was not long in preferring his claim to the benefit of the compact. "In what can I best assist thee?" demanded the minister, as he warmly greeted his friend. Omar, who was enamored of poetry and ease, replied, "Place me where my life may pass without care or annoyance, and



The Sheik ul Gebel instructing his Followers.

where wine in abundance may inspire my muse." A pension was accordingly assigned him in the fertile district of Nishapour, where Omar lived and died, and where his tomb may still be seen. Hussun was more ambitious. After years of travel, he also repaired to the court, and reminded the vizier of their agreement. A reasonable bounty was offered to him; but this was so far below his extravagant wishes, that the ungrateful Arab spurned the gift, and attempted to revenge the disappointment by undermining his benefactor in the favor of the sultan. Failing in this attempt, he returned, in a transport of shame and fury, the implacable foe of the man who had endeavored to serve him.

He first concealed himself in the house of a respectable landholder at Rhe, when his uneasy and sanguine spirit often vented itself in threats of visionary projects. On one occasion, he uttered an unguarded boast that, with the aid of two devoted friends, he would overthrow the power of the sultan. This so alarmed his simple host, that he suspected the brain of his guest to be turned, and attempted secretly to regulate his diet and to induce him to take physic suitable to persons laboring under mental derangement. Hussun smiled at the mistake; and many years after, when his power was established, he made prisoner of his old host, and carried him away to his castle of Allahamout, among the mountains, where he treated him with all kindness and courtesy, and addressed him in such terms as these: "Well, my good friend, do you still think me crazy? Have you brought any more medicine for me? Or do you now comprehend the power of a few determined and enter men?"

Hussun proceeded to Syria, where he entered into the service of a chief of Ismael, and adopted the tenets of that sect. The Ismaelites derive their name from adopting the pretensions of Ismael the son of Jaffier, the sixth Mahometan imam, or pontiff, whose claims to the pontificate were set aside in favor of his younger brother, Kauzim. They also profess certain doctrines at variance with orthodox Islamism. This sect appears to be a remnant of the ancient Karmathians, who disturbed the Mahometan faith in the time of Haroun Al Raschid, and who have been known under various other mystical designations. Hussun became a zealous con-

vert to the doctrines of these sectaries. He now employed all his energies in working on the enthusiasm of others, and attaching to himself a band of devoted adherents, in order to secure the power which he coveted. Shut out, by his saturnine disposition, his profligate and dangerous character, and his peculiar opinions, from all ordinary paths to distinction, he formed a diabolical plan for assuaging his thirst of dominion, as well as his hatred of mankind, by intralling the souls of men. The design at last succeeded, and Hussun Subah established a moral despotism more absolute and terrible than that of the mightiest monarch of his time.

From Syria, he directed his course again to his native town of Rhe, where he met with some discontented persons, who declared themselves ready to assist him. His first object was to gain possession of a stronghold, and he succeeded by a stratagem in capturing the hill fort of Allahamout, near Casbin, in the mountainous region to the south-west of the Caspian Sea. From this fortress he commenced depredations on the surrounding country. Malek Shah, the Seljukian sultan, sent a force to reduce him. Hussun had only seventy followers, and was driven to such extremity as to be on the point of falling into the hands of his enemies, when a seasonable succor of three hundred men from Rhe, enabled him to make a successful sally from his fortress, which compelled the sultan's army to raise the siege.

Having thus laid the foundation of an independent power, the fanatical zealot proceeded to erect upon it a superstructure of the most extraordinary character. Superstition, or a blind, devoted faith, was the instrument with which he wrought; and such was the influence which he soon acquired, that the greatest princes of the East trembled at his name. Fate was in his hands; for there was no shape which his followers could not assume, and no danger which they would not brave, to fulfil his commands. More than fifty thousand men gloried in their devotion to his service, and every one of these obeyed, with equal promptitude, an order to sacrifice his own life or to take that of another. The means which he employed to inspire this ardent devotion in his followers are no less singular than the object aimed at by the leader of these fanatic sectaries.

Marco Polo, the celebrated Venetian traveller, to whom we are indebted for much of our early knowledge of the East, gives the following account of the manner in which Hussun, or the Sheik ul Gebel, obtained such an ascendancy over the minds of his disciples : —

In a beautiful valley, enclosed between two lofty mountains, he had formed a luxurious garden, stored with every delicious fruit and every fragrant shrub that could be procured. Palaces, of various sizes and forms, were erected in different parts of the grounds, ornamented with works in gold, paintings, and furniture of rich silks. By means of small conduits, contrived in these buildings, streams of wine, milk, honey, and pure water were made to flow in every direction. The inhabitants of these palaces were beautiful damsels, accomplished in the arts of singing, playing upon musical instruments, dancing, &c. Clothed in rich dresses, these sirens were seen continually sporting and amusing themselves in the garden and pavilions, their female guardians being confined within doors, and never suffered to appear.

The object which the chief had in view, in forming this delightful garden, was this: Mahomet having promised his followers the enjoyments of paradise and the society of beautiful nymphs, this chief was also desirous of passing himself off for a prophet, who had the power of admitting his disciples into the bower of bliss. In order that none, without his permission, should obtain access to this delicious valley, he caused a strong and impregnable castle to be built at the entrance: the passage into the garden was by a secret way through this castle. At his court, likewise, this chief entertained a number of youths, from twelve to twenty years of age, selected from the inhabitants of the surrounding mountains, who showed a disposition for martial exercises, and appeared to possess daring courage. To these youths he was in the daily practice of discoursing on the subject of the paradise announced by the prophet, and of his own power of granting admission. At certain times, he caused draughts of a soporific nature to be administered to ten or a dozen of them, and, when overcome with sleep, he had them conveyed to the several apartments of the palaces in the garden.

Upon awakening from their lethargy, their senses were struck with all the delightful objects above described. Each one perceived himself to be attended by lovely damsels, singing, playing, and attracting his regards by the most fascinating caresses; serving him also with delicate viands and exquisite wines, until, intoxicated with excess of enjoyment, he believed himself really in paradise. When four or five days had thus been passed, they were thrown once more into a lethargy, and carried out of the garden. Upon being introduced into the presence of the chief, and questioned as to where they had been, their answer was, "In paradise, through the favor of your highness;" and then, before the whole court, who listened to them with eager curiosity and astonishment, they described the scenes which they had passed through. The chief, thereupon addressing them, said, "We have the assurance of our prophet that he who defends his lord shall inherit paradise; and, if you show yourselves obedient to my orders, a happy lot awaits you." Animated to enthusiasm by words of this nature, all deemed themselves happy to receive the commands of their master, and were forward to die in his service. The consequence of this system was, that when any of the neighboring

princes or others gave umbrage to this chief, they were put to death by these his disciplined assassins, none of whom felt terror at the risk of losing their own lives, which they held in little estimation, provided they could execute their master's will. He had two deputies, or lieutenants, one of whom resided near Damascus, and the other in Koordistan; and these pursued the same plan which he had established for training their young dependants. Thus there was no person, however powerful, who, having become exposed to the enmity of the Old Man of the Mountain, could escape assassination, when he commanded it.

CHAPTER CXXIII.

A. D. 1100 to 1160.

Success of the Assassins — Sultan Sanjar — Hussein Ebn Nasser.

THE Assassins were regularly organized, the whole institution comprising seven degrees. The Sheik ul Gebel was the head; next were three dignitaries, styled the *dais al kebir*, or grand priors; thirdly were the *dais*, or minor priors; fourthly, the *refeeks*, or companions; fifthly, the *fedavees*, or devoted; sixthly, the *laseeks*, aspirants or novices; and lastly, the profane, or common people. Hassun-composed for the *dais*, or initiated, a catechism consisting of seven heads, among which were implicit obedience to their chief, secrecy, and the principle of seeking the allegorical and not the plain sense of the Koran, by which means the text of that book could be distorted to signify any thing which the interpreter wished. The secret knowledge of the Assassins was confined to a few; the rest were bound to a strict observance of the letter of the Koran. The most active and effectual members were the *fedarees*, who were youths often purchased or stolen from their parents in infancy. They were clothed in white, with red bonnets and girdles, and armed with sharp daggers; but they assumed all kinds of disguises when sent on a mission.

The use of wine was strictly forbidden to his followers by Hussun, and they were enjoined the most temperate and abstemious habits. He enforced his precepts with the greatest severity; and two of his sons, it is said, died under the blows which he bestowed upon them for disobedience. On sending his wife and two daughters to a friend at a distance, that they might be in safety when he was besieged, Hussun directed that they should receive no support beyond what they could earn by spinning.

The success of this extraordinary establishment was unparalleled. When the Sheik ul Gebel fancied himself injured or insulted, or even when the caprice of the moment singled out an object for the work of death, he despatched secretly some of his disciples, fully instructed in the art of disguising their purpose; and no precaution was sufficient to guard any man, however powerful, against the attempt of the Assassins. Khalifs, princes, and nobles fell victims to their daggers. The imams and mollahs who preached against their murderous deeds and doctrines were poniarded, pensioned, or silenced, and the Assassins increased every year in numbers and insolence. In the year 1077, Nizam ul Mulk fell into disgrace with the sultan Malek Shah, and was dismissed from office. In his misfortune, the detestable Hassun sent one of his

emissaries, who stabbed him on the road from Ispahan to Bagdad. He lived a short time after receiving the fatal wound, and the last moments of his life were spent in writing some verses addressed to the sultan. They were to the following purport: "Great king, a portion of my life has been spent in banishing injustice from your territories. I now go to give an account of my administration to the Almighty King of kings. To him I shall present the proof of my fidelity, and such titles as I can show for the reputation which I have acquired in your service. In the ninety-third year of my life, the thread of my existence has been cut short by the dagger of an Assassin. It only remains that I deliver to my son the continuance of those services which I have rendered to my king, and that I recommend him to the favor and protection of God and your majesty."

While the ruthless Hussun thus gratified a personal revenge, he had an ulterior object in accomplishing this murder. He contemplated the death of Nizam ul Mulk as an event likely to throw the empire of the Seljukian Turks into that state of confusion which would facilitate the execution of his wide-spread plans of domination. In fact, there ensued a period of great turbulence and anarchy in Persia immediately after this, and the crafty leader of the Assassins did not fail to profit by it. But he soon aroused a hostility against him which had well nigh proved fatal to himself and his adherents. The outrages perpetrated by these wretches became so numerous that a general outcry was raised throughout Asia, and Sultan Sanjar, who acceded to the Seljukian throne in 1140, resolved to extirpate the detestable sect, whose murders and depredations had spread terror over his kingdom. He marched with a powerful force toward the stronghold of the Assassins at Allahamout; but while on his march, waking one morning, he discovered a dagger stuck up to the hilt in the ground close to his pillow, and read, with astonishment and alarm, the following label on its handle: "Sultan Sanjar, beware! Had not thy character been respected, the hand that stuck this blade into the hard ground could with more ease have plunged it in thy soft bosom!" The warrior, who was insensible to fear on the field of battle, trembled as he read this scroll, and desisted from the attack which he had meditated.

When Hussun Subah died, he transmitted his authority and the terrors of his name to his son *Keah Buzoorg Omeid*. This chieftain was attacked by Mahomed, who succeeded to the throne of the Seljuks in 1184. But the Assassins defended themselves with such resolution that Mahomed was compelled to retreat and make a truce with Keah. The latter sent an envoy to Ispahan, who was received with distinction at the sultan's court. But the populace, less patient than their sovereign, were so irritated at seeing the representative of a chief of the Assassins in the capital of Persia, that they surrounded the house of the envoy, and tore him to pieces. The sultan immediately sent a mission to Keah to disclaim any participation in this act; but the Assassin chief declared that he would never be pacified till the perpetrators of the outrage were given up to his vengeance. It was impossible for Mahomed to discover the ringleaders of this mob, and Keah, impatient of delay, sent a party of his men to Casbin, which they entered in disguise, and, making an unexpected attack, massacred four hundred of the inhabitants, and carried off an immense booty. This act of revenge

brought on a war between Keah and Sultan Mahomed, which continued during the remainder of that monarch's reign. Keah not only defeated the royal troops, but conquered the district of Ghilan on the western shore of the Caspian.

Keah died at Roodbar about the year 1150, and was succeeded by his son *Mahomed*, who, after a rule of three years, resigned his dignity to a prince of the family of Ismail, called Hussein ebn Nasser, who had fled from Syria to the stronghold of the Assassins. Mahomed, however, gave up only the name of power, and constituted himself the vizier of the prince, whom he raised to the dignity of chief ruler. The murders committed by these people became daily more and more frequent: every one who was deemed their enemy fell by the hand of an Assassin. One khalif was openly stabbed in the court of Bagdad. Another, who had threatened the Assassins with vengeance, was murdered, as he lay dangerously ill, by men who seemed to fear that death would rob them of their prey. The principal mollahs, or chief priests of Persia, shocked at these sacrilegious deeds, called upon the sultan to purge his dominions of such atrocious heretics. He sent a mission to Roodbar, and Hussein ebn Nasser assured the envoy that his followers had been calumniated, and that they were good Mahometans. A pious doctor of laws was deputed to ascertain that point, and the sultan was, or pretended to be, satisfied.

CHAPTER CXXIV.

A. D. 1160 to 1256.

Decline and Fall of the Assassins.

WHEN Mahomed the son of Keah died, Hussein would not allow any successor to be appointed, but usurped the whole power, which he disgraced by his violence and intemperance. His conduct was deemed the more scandalous as he was descended from ancestors who had cut down the rich vineyards of Egypt lest they should be tempted to taste the juice of the grape. This debauched chief was slain by his own relatives, who placed his son *Allah ud Deen Mahomed* upon the throne. The first act of the young prince was to put to death those by whom he had been elevated. An occurrence took place during his reign which illustrates the nature of that secret power which the chief of the Assassins exercised. Fakir Razee, a doctor of laws, who was styled the Imam of Rhe, his native town, had been supposed to lean to the opinions of the Ismaïlee sect. To remove this impression, he expressed from the pulpit his abhorrence of the race and of their tenets. Some time after he had uttered this anathema, he was surprised to see a man, who had been one of his most attentive disciples for several days, enter his private chamber. He was still more astonished when the person, seizing him by the beard, and pointing a dagger to his breast, asked him whether he knew who he was.

"I am quite ignorant who you are," said the trembling divine, "and still less can I conjecture why you seek my life." "You abused the sect of Ismail," said the man. "I was wrong," replied the learned doctor: "I repent, and will never do so again." "Swear by the holy prophet to what you have now said," cried the assailant. "I swear," said the imam. "Very well," said the man, quitting his hold, "I have particu-

lar orders not to slay you, or my dagger should before this have been crimsoned with the blood of your heart. Allah ud Deen desires me to present you his respects, and to ask if you are well informed of the tenets of that sect which you have dared to abuse? He advises you to be most careful of your future conduct, and as he has a respect for your character, he sends you this bag, which contains three hundred and sixty gold mohurs; and here is an order for a similar sum to be paid you annually by one of his agents." The divine took the money, and continued for many years to receive the pension. His pupils could not but remark that in his subsequent lectures he carefully abstained from mentioning the followers of Ismail. He was accustomed to observe, in reply to such observations, with a suppressed smile, that he had been convinced by some sharp and weighty argument, that it was better not to enter into any discussions about the doctrines of that sect.

The reign of Allah ud Deen was long and prosperous. He was succeeded by his son, *Jellal ud Deen Hussein*, the first of this race who cultivated with success the friendship of the neighboring nations. Even the khalif of Bagdad relaxed from his orthodoxy, and showered honors on the envoy of this prince. He engaged in no war except with the governor of Irak, and the first campaign closed, as was usual, with the death of the person who had ventured to attack the Chief of the Mountains. The conquests of Zingis Khan commenced about this period, and an envoy was deputed from Allahamout to Transoxiana to propitiate the Tartar invader. Jellal ud Deen, died A. D. 1212. He is celebrated for the kindness and generosity of his disposition, and we are informed that this prince of the Assassins was also the handsomest man of his age.

His son *Allah ud Deen Mahomed*, a boy of ten years of age, was placed upon the throne; and this young prince, soon after his accession, put to death all his principal officers, on the pretext that they had poisoned his father. Though he seems to have been saved, by the sacredness of his character, from the vengeance which he had provoked, he was shunned and deserted by his followers, and fell into a deep melancholy. In the hope of recovering him from this condition, his ministers were desirous of obtaining for him the society of Nasser ud Deen, the most celebrated philosopher of the age. But that learned man, who resided at Bokhara, rejected all the offers that were made to tempt him to so barbarous a court as that of Allahamout. He found, however, that he was dealing with a ruler whose agents were accustomed to consider his will as a divine mandate.

The officer who governed the province of Kuhistan under Allah ud Deen received an order to seize the philosopher; and as Nasser was one day sauntering in the gardens near Bokhara, he was suddenly surrounded by some men, who, pointing to a horse, desired him to mount. He could only oppose arguments which were unheeded, and he was half way to Kuhistan before his friends knew that he was gone. He was kept a long while in captivity, and it was during this period that he wrote the most celebrated of all his philosophical treatises, which bears the title of "*Aklaak Nasseree*," or the *Morals of Nasser*.

Allah was slain by one of his own servants in his hall of audience, A. D. 1255. He was succeeded by his son *Ruken ud Deen*, better known by the name of *Kaher Shah*. By this time, the Assassins had estab-

lished themselves in great strength in Syria, where they possessed many castles, particularly in the neighborhood of Tripoli. The crusaders were sometimes exposed to their attacks, and at others they found it convenient to make treaties with them. Abos Wefa, the Assassin chief of Syria, entered into an alliance with Baldwin II., king of Jerusalem, against their common enemy, the Seljukian Turks. In general, however, the Assassins kept the Christians of Tripoli in perpetual fear. They levied contributions on the crusaders for the safety of their lives, and they even demanded this species of *black mail* from St. Louis, king of France, as he passed through Acre on his return from the unfortunate expedition to Damietta. The monarch, however, indignantly refused payment of this disgraceful tribute, and, what is remarkable, escaped with his life. Other princes were not so fortunate. The prince of Mosul was stabbed, as he entered the mosque, by an Assassin disguised as a dervise. A sultan of Egypt met the same fate at Cairo. Raymond, count of Tripoli, also fell in a similar manner. Conrad, marquis of Tyre, who had given offence to the Assassins, was murdered by two fedavees in the marketplace of that city. This outrage was ascribed to Richard Cœur de Lion, king of England, who was at that time in the Holy Land, and had become involved in a quarrel with the marquis. This affair is still a subject of controversy among historians.

The Syrian or western branch of the Assassins became, to a certain extent, independent of the establishment in Persia. The chief seat of the Syrian power was at Massiyad, near Beyroot. The history of this branch was at that period much the most familiar to Europeans, being interwoven with that of the crusaders and of the great Sultan Saladin, who was several times in danger from the daggers of the Assassins. The Syrian *Dai al Kebir*, or supreme chief, named *Sinan*, a man who had a reputation for sanctity, sent an embassy to Almeric, the Christian king of Jerusalem, offering, in his own name and that of his people, to embrace Christianity on certain conditions. Almeric was overjoyed at the offer, and dismissed the envoy with a favorable answer. But this person, immediately after his arrival in his own territory was killed by a party of knights templars, who were displeased with the conditions of the treaty. After this, the Assassins resorted again to their daggers, which they had laid aside for many years. The name of *Assassin*, becoming familiar to the crusaders, was by them carried to Europe, where it was used as synonymous with that of *sicarius* — a hired murderer.

After the Assassins had thus in a manner maintained an empire of superstition and terror over all the monarchies of Western Asia for the greater part of two centuries, a fatal blow was struck at their power by the Mongols under Hulaku Khan. This chieftain led his hordes of barbarians from the region of Central Asia, and in the year 1253 conquered Persia; after which he continued his course westward, and destroyed all that remained of the empire of the khalifs. These conquests will be described in our history of the Mongols. The Assassins were unable to resist the Mongolian arms, and Kaher Shah, whom we have mentioned as the last of a long line of the Chiefs of the Mountains, fell, after a weak and ineffectual struggle, before the conquering march of Hulaku. That conqueror not only made him prisoner, but captured and dismantled all his strongholds in Persia and the regions adjoining

the Caspian Sea. More than a hundred castles were found garrisoned by the Assassins, and upwards of twelve thousand of this tribe were put to death by order of Hulaku. This enterprise certainly entitled the conqueror to the gratitude of the country which he came to subdue, and we receive a favorable impression of his character from the joy which he testified at being able to release Nasser ud Deen, and the high estimation in which he continued to hold that eminent philosopher.

The extinction of the Assassin power may be fixed at this date, though a small branch, with a very limited power, remained till the reign of Shah Rokh Mirza, in the early part of the fifteenth century, when the last remnant of their dominion was extirpated by the governor of Ghilan. Though none of this sect have ever since enjoyed political power, they still exist in a scattered state. The Borahs, an industrious race of men, whose pursuits were commercial, and who are well known in the British settlements in India, belong to the sect of Ismail, and they still maintain that part of the Assassin creed taught by Hussun Subah, which enjoins a complete devotion to their high priest. But this principle, so dreadful in its operation in a large organized body like the ancient Assassins, seems to be attended with no manifest evil in a small class of men, who have neither the disposition nor the power to disturb the peace of the community in which they live.

CHAPTER CXXV.

Religion, Manners, Customs, &c., of the ancient Syrians — Government — Cities — Present Inhabitants.

THE ancient Syrians were idolaters, though we are unable to say much of the very earliest forms of religion in this country. At Damascus, the chief object of worship was an idol named *Rimmon*. Another, of later date, was *Adad*, supposed to be the same with Benhadad, who was deified after his death. Several similar idolatries are supposed to have flourished here till the conquest of the country by Tiglath Pileser, when the Syrian worship appears to have experienced a change. But we have no circumstantial account of the religious rites celebrated here till the second century of the Christian era, when the satirist Lucian, himself a native of Syria, furnishes some information on this point, to the following purport.

In the city of Hierapolis stood a magnificent temple, dedicated to the great Syrian goddess, containing many golden statues, a celebrated oracle, and a variety of sacred animals, as oxen, horses, lions, bears, &c. The whole edifice, from the roof downward, glittered with gold. The gifts sent to the temple by the surrounding nations formed a treasure of incredible value. The air of the place was so strongly impregnated with aromatic odors, that the garments of the worshippers retained their fragrance for a considerable time. Upwards of three hundred priests, in white habits, attended the sacrifices. Bands of consecrated minstrels accompanied the solemnities with the sound of various instruments. The high priest wore a purple garment and golden mitre, and was annually elected to the sacerdotal dignity. There were regular sacrifices every day, and an extraordinary offering every spring,

on which occasion large trees were cut down to make a sacrificial pile: on this were heaped great numbers of goats, sheep, birds, rich suits of clothing, and vessels of gold and silver—all which were consumed by fire, while the priests walked round the burning pile with the sacred images. This sacrifice was always attended by a great concourse of people, every one bringing images made in resemblance of those in the temple.

There was a class of infatuated devotees attached to the Syrian worship; these persons, at stated times, which occurred twice a year, climbed up to the summits of lofty columns, and remained there for seven days, being supplied with food by means of a chain which they drew up from below. During this space of time, they pretended to hold immediate intercourse with the great goddess, and told the wondering populace that these ceremonies were practised in memory of Deucalion's flood, when men fled for refuge to the tops of trees and mountains. At another festival, the gods were transported to a lake near the temple, where the sacred fishes were kept. Here a strange farce was enacted between Jupiter and Juno, the former proposing to go down into the lake, and the latter attempting to dissuade him, lest her favorite fishes should die beneath the effluence of his glory. Twice a year, also, the inhabitants went in crowds to the seaside, and performed certain extraordinary ceremonies in obedience to a pretended command of Deucalion. They then returned with vessels full of water, which they emptied in a cleft of the temple, which they believed to be the identical spot where the waters of the deluge were swallowed up.

Of the general state of manners among the ancient Syrians, we know very little. Plutarch observes that, in his time, these people were an effeminate race, and remarkable for hiding themselves from the light of the sun, in caves and other subterranean places, on the death of their relatives. The Syrian language, called by lexicographers the *Syriac*, is entirely distinct from the Greek, although the latter, from the time of the Seleucidæ, was the general language of commerce, government, and literature, in Syria. The Syriac was not only spoken in Syria, but also in Mesopotamia, Chaldea, and Assyria; and, after the Babylonish captivity, it was introduced into Palestine. It was originally a pure and primitive tongue, and is supposed, by many, to be the mother of all the Oriental dialects; but, after the Greek began to prevail in Syria, it was corrupted by the introduction of words from that language.

Ctesias, the Greek historian, states that Semiramis employed Syrian mariners in her expedition to India. From this fact, we may conclude that the Syrians were early addicted to navigation. It is probable that they had ships on the Mediterranean as soon as any of their neighbors, and that they traded with the Eastern countries upon the Euphrates at a very early period. Their country abounded with valuable commodities, fit for exportation; and they are generally supposed to have been the first importers of the products of Persia and India into the western parts of Asia.

Of the political institutions of ancient Syria little has been recorded by historians. The government was probably monarchical from the most ancient period; and the spoils and tributes which the Syrian monarchs obtained by war, and the commerce of the people with the surrounding nations,

enabled the principal communities to become rich and powerful. The cities of Syria were remarkable for the magnificence of their architecture, and the wealth and luxury of their inhabitants. One of the most ancient was Baalbec, called, by the Greeks, *Heliopolis*, or the City of the Sun. It was beautifully situated at the foot of Mount Anti-Libanus, about thirty miles from the sea-coast. At what time or by whom this city was founded, it is impossible to say; indeed, all the early part of its history is quite obscure. The advantages of its situation, both as an agreeable residence and a mart of trade, must have contributed to its growth at a very early period. The plains adjoining the city are watered by beautiful streams descending from the mountains, forming a considerable river which flows into the Mediterranean near Tyre. The connection of Baalbec with Tyre and Palmyra caused a great portion of the traffic with India to pass through it. This was probably the source of its early wealth, and furnished the means of erecting those stupendous piles of architecture, the ruins of which now strike the traveller with amazement. Baalbec was a garrison town in the time of Augustus, and its fortifications were strengthened by the Byzantine emperor Heraclius, to resist the invasion of the Saracens. Being exposed to the ravages of war, however, it rapidly went to ruin.



Ruins of Baalbec.

The chief edifice now visible amid the remains of Baalbec is the Temple of the Sun, an edifice of enormous dimensions, and constituting one of the most imposing masses of ruins in the world. Many of the columns which remain are upwards of seventy feet in height. The stones used in the masonry of the walls are of equally gigantic proportions, some of them being fifty-eight feet long and twelve feet thick. The sculptures which adorn this edifice are remarkable for their boldness and magnificent effect. The architectural order is mostly Corinthian. The material is a white granite, a stone which abounds on the spot and in the neighboring mountains. Baalbec is surrounded by a wall, and still contains a few thousand inhabitants, who dwell in mean hovels, scattered among the ruins.

Antioch was founded by Seleucus, the first of the dynasty of the Seleucidae, (300 B. C.) and was, for a long time, the capital of Syria. It was situated on the River Orontes, twenty miles from the Mediterranean, about midway between Constantinople and Alexandria, or seven hundred miles from each. After the overthrow of the kingdom of Syria, the Roman governors, who presided over the affairs of the eastern provinces, made Antioch their chief residence. In early Christian times, it was the seat of the chief patriarch of Asia.

This city was also particularly honored by the Jews, on account of the right of citizenship which had been granted to them by its founder. A few miles from Antioch was a place called *Daphne*, where Seleucus planted a grove, and erected a temple consecrated to Apollo and Daphne. To this spot the citizens resorted for their idle pleasures; and it soon became so notorious for the dissipated character of its frequenters, that to "live after the manner of Daphne" was used proverbially to express the most voluptuous and dissolute mode of life. Luxury and dissipation were, in fact, the general characteristics of the people of Antioch, in almost every period of their history; and to this disposition may be ascribed many of the numerous calamities which befell this celebrated city. It was often the scene of violent tumults and seditions, in which hundreds of thousands of men were killed. It has also been dreadfully ravaged, at different times, by earthquakes and fires. In the reign of Trajan, an earthquake shook the city while the emperor was holding his court there. A great part of it was laid in ruins, and the emperor himself escaped with difficulty — and not unhurt — out of a window. In the year 587, an earthquake levelled almost every house in Antioch with the ground, and destroyed thirty thousand of its inhabitants. But these are only a small part of the calamities recorded in the history of this city which bore the proud title of "Queen of the East." Antioch is still inhabited, but is only a collection of ruins and mud-walled hovels, exhibiting every appearance of poverty and wretchedness.

Damascus is one of the very few cities in the world which have maintained a flourishing existence from the time of their foundation. Though often captured and desolated by the ravages of war, it has always recovered its prosperity, and, in all ages, it has enjoyed the reputation of being one of the most delightful places in the world. It is, perhaps, one of the oldest cities now in existence, being mentioned in the time of Abraham. Its political importance as the capital of a kingdom, and the residence of the Arabian khalifs, has already been mentioned. The sovereigns of Syria held their court here for three centuries. The situation of Damascus is about fifty miles from the Mediterranean, in a fertile plain, watered by a river which the Greeks called *Chrysorroas*, or Golden Stream, but now known as the *Barrady*. It is the centre of the Syrian trade, and forms the rendezvous of all the pilgrims who visit Mecca from the north of Asia. The streets of the city are varied, and one of them, called "Straight," is mentioned in the Acts of the Apostles. Damascus is famous for its manufactures, particularly of sword-blades, which are of so perfect a temper, that no European art has ever been able to equal them.

Damascus was formerly noted for the fanatical bigotry of its inhabitants, and their hatred of Christians. A few years ago, a European dared not enter the streets of this city unless he could manage to disguise himself as a Turk or an Arab. As soon, however, as Ibrahim Pacha had established his authority there, he made such regulations as prevented Christian strangers from being insulted. In 1833, a British consul made a public entry into Damascus, amid a numerous concourse of spectators, who murmured greatly at this innovation; but they were restrained from giving any further proof of their dissatisfaction by the troops which lined the streets on the occasion. It seems, however, that the introduction of Europeans here has

tended to destroy many prejudices that existed against them.

Aleppo, the ancient Beræa, stands on a hilly spot adjoining the desert. Its numerous minarets and domes exhibit a delightful prospect to the eye, fatigued with the monotony of the brown and parched plains that stretch around. It is accounted the third city in the Turkish empire, yielding the precedence only to Constantinople and Cairo. This greatness it owes to the vast extent of its inland trade, for which it is most favorably situated, being in close connection with Syria, Asia Minor, Armenia, and Persia. It is also a rendezvous for pilgrims from all these countries to Mecca. Although it contains no grand monuments, nor even any very magnificent modern edifices, it is yet esteemed the neatest and best built of the Turkish cities. The society is also represented as displaying more toleration and urbanity than that of other Mahometan cities. Aleppo suffered by a dreadful earthquake on the 13th of August, 1822. Twenty thousand persons were killed in the city, and the greater part of the houses were either destroyed or damaged. The population of Aleppo, before the earthquake, was estimated at 250,000.

Scanderoon, or Alexandretta, on the Mediterranean, is regarded as the port of Aleppo. It has a fine harbor, which affords the only good anchorage for large vessels on the coast of Syria. The marshes near the place render it unhealthy, so that it is inhabited only by those persons whom the absolute necessities of commerce compel to make it their residence. It has, consequently, never been any thing more than a large, open village. The inhabitants of this place formerly carried on their correspondence with the merchants of Aleppo by means of carrier pigeons, but this practice is now disused.

Beyroot, the ancient Berytus, and within the limits of ancient Phœnicia, is beautifully situated in a pleasant country, which, from the sea-shore to the foot of the mountains of Lebanon, is covered with rich plantations of olives, mulberry, and palm-trees, diversified with picturesque hamlets and villas, and fragrant lemon and orange groves. The town occupies a declivity, the summit of which is uninhabited. It has for some time been a station for the American missionaries. This place, as has been already remarked, was nearly destroyed by the allied fleet in 1839.

The present inhabitants of Syria are compounded of various races. Within twenty-five hundred years may be reckoned ten great invasions, which have introduced into this country a succession of foreign nations. At the present day, the population may be divided into three principal classes: 1. The descendants of the Greeks of the Byzantine empire; 2. The Arabs, their conquerors; 3. The Turks, who constitute the present ruling power. There are also wandering tribes of Kurds, Turkomans, and Bedouin Arabs. The ancient Syrians, who inhabited the country before the Macedonian conquest, have been either extirpated or so completely absorbed by the conquering population, that they may be regarded as an extinct race.

Of these different inhabitants, some are dispersed over every part of the country, and others confine themselves to particular spots. The Greeks, the Turks, and the Arabian peasants belong to the former class, with this difference, that the Turks reside only in the towns, where they possess the military employments and the offices of the magistracy, and where

they exercise the arts. The Arabs and the Greeks inhabit the villages, forming the class of husbandmen in the country and the inferior population in the towns. The Turkomans, the Kurds, and the Bedouins have no fixed habitations, but are perpetually wandering, with their tents and herds, in limited districts, of which they claim to be the proprietors. The Turkoman hordes generally encamp on the plain of Antioch, the Kurds in the mountains, and the Arabs spread over the whole portion adjacent to the desert.

CHAPTER CXXVI.

Famous Men of Syria — Lucian — Jamblichus — Libanius — Johannes Damascenus, &c.

•ONE of the most eminent of the Syrian writers was *Lucian the Satirist*. He was born in the reign of Trajan, at Samosata, the capital of Comagene, a province of Syria. His father, being poor, sent him to learn a sculptor's trade. But in this he had little success. The manner in which Lucian was determined to the vocation of a man of letters is too curious not to be mentioned. We give it in his own words:—

"I was fifteen years old when I left off going to school. My father then consulted with his friends how to dispose of me. They did not approve my being devoted to letters on account of the expense. I was therefore put apprentice to my uncle, who was an excellent sculptor. I did not dislike this art, because I had amused myself, at a very early age, in making little figures of wax, in which I succeeded tolerably well. Besides, sculpture seemed to me not so much a trade as an elegant amusement. I therefore went to work in earnest; but I laid on the chisel so clumsily that the stone broke under the weight of my blows; and my angry master beat me. I ran home, crying bitterly, to the great affliction of my mother. That night I had a dream, which made a strong impression upon me.

"Methought two female figures stood before me. The one was rough in appearance, uncombed and dirty, with sleeves tucked up, and face covered with sweat and dust. The other had a graceful air, a sweet and smiling aspect, and a neat and modest attire. They pulled me eagerly to and fro, each one desiring me to choose her for my companion, and, at length, pleaded their cause in the following manner: 'The first said, 'My son, I am Sculpture, whom you have lately espoused, and whom you have known from infancy, your uncle having made himself very famous by me. If you will follow me, I will render you illustrious. Be not in pain on account of my dress: it is that of Phidias and Polycletus, and other great sculptors, who, when living, were adored for their works, and who are still adored with the gods they made. Consider how much glory you will acquire by treading in their steps, and what joy you will give your father and family.'

"The other female said, 'I am Erudition, who preside over all the branches of polite knowledge. Sculpture has shown what you will gain from her; but, by listening to her advice, you will always remain a poor artificer, dependent upon great men for a living. Should you ever rise to the head of your profession, you will only be admired, while none will envy your condition. But, if you follow me, I will teach you

whatever is most noble and excellent in the universe. I will adorn you with the most exalted virtues, modesty, justice, piety, humanity, equity, prudence, patience, and the love of whatever is praiseworthy. I will even bestow immortality upon you, and make you live forever in the remembrance of mankind. Consider what *Æschines* and *Demosthenes*, the admiration of all ages, became by my help. *Socrates*, who at first followed my rival, *Sculpture*, no sooner knew me, than he abandoned his first mistress to walk in my train.' She had no sooner spoken these words, than I flew to her embrace. The other, transported with rage and indignation, was immediately transformed into a statue like *Niobe*. Erudition, to reward my choice, made me ascend with her into her chariot, and, touching her winged horses, she carried me from east to west, causing me to scatter universally something of celestial and divine, that caused mankind to look up with astonishment, and load me with blessings and praises. She afterwards brought me back to my own country, crowned with glory and honor; and, restoring me to my father, pointed to the splendid robe in which I was arrayed, and said, 'Behold the exalted fortune of which you would have deprived your son had I not interposed.' Here ended my vision!"

The effect of this dream was to kindle in the mind of *Lucian* an ardent love for the study of polite learning, to which he entirely devoted himself. He first settled at *Antioch*; from this city he went into *Ionia* and *Greece*, and subsequently travelled in *Italy* and *Gaul*. His longest residence was at *Athens*. While at *Antioch*, he practised as an advocate: in other places he delivered lectures. In his old age, he was procurator, or register, of the Roman prefect of *Egypt*. He lived to the reign of the emperor *Commodus*, to whom he dedicated one of his works.

Lucian was neither a Christian nor a pagan, nor did he espouse any particular sect or creed in philosophy. He wrote on a great variety of subjects, and distinguished himself by acuteness of observation, liveliness of wit, and great power of ridicule and satire. The purity of his Greek, and his clear, lively, and animated style, render him one of the most agreeable of all the ancient writers. Most of his pieces are in the form of dialogue. The absurdities of the pagan religion, and the fashionable conceits, fopperies, and impostures of the day, are equally the butt of his raillery. He paints in a most impressive style the miseries of an artificial state of manners, the vanity and credulity of mankind, the preposterous pride of philosophers, and the arrogant conceit of pedants. His *Dialogues of the Dead* are admirable specimens of sly humor and ingenious pleasantry. His study was human character, in all its varieties, and the age in which he lived furnished ample materials for his observation. Many of his pictures, though drawn from the circumstances of his own times, are true for every age and country. The character of his mind was decidedly practical, and he was not disposed to believe any thing without sufficient evidence of its truth. The Christian religion is sometimes the object of his satire, but he appears to have been acquainted only with its corruptions.

Three distinguished writers of the name of *Jamblichus* were natives of *Syria*. They flourished at different periods. The first lived in the reign of *Trajan*, and is chiefly known as the author of a romance entitled the *Loves of Sinon and Rodane*. The second was a Pla-

tonic philosopher, who flourished in the early part of the fourth century. He was a perfect master of all the mysteries of the *Plotinian* system, and taught it with such reputation and success, that he attracted crowds of disciples. He made high pretensions to supernatural powers, and astonished the people with wonders which he pretended to perform by means of an intercourse with invisible beings. He appears to have been a sort of Mesmerist. He was popularly known by the name of the "most divine and wonderful teacher." His writings display extensive reading, but they are sufficiently obscure. The third *Jamblichus* flourished under *Julian the Apostate*. He was a great favorite with that prince, who wrote many letters to him. His most esteemed work treats of the mysteries of the *Egyptians*, *Chaldeans*, and *Assyrians*. The two latter authors are often confounded together.

Libanius, the Sophist, was a native of *Antioch*. He lived in the fourth century, and enjoyed the friendship of the emperor *Julian*. He was distinguished beyond all his contemporaries in eloquence, and suffered from the envy of rivals, through whose influence he was banished from *Constantinople*, (A. D. 346.) He retired first to *Nice*, in *Bithynia*, and from thence to *Nicomedia*, in the same province, but was afterwards recalled to *Constantinople*. Subsequently, however, he withdrew from that capital, and passed the remainder of his life at *Antioch*. He was admired and patronized by *Julian*, and, in common with that emperor, cherished the hope of restoring the reign of paganism in the Roman empire. He wrote a great number of discourses, and an autobiography, with about two thousand letters, some of them to Christian fathers. *Basil* and *Chrysostom* were both his pupils.

Johannes Damascenus, sometimes called *St. John of Damascus*, was born in the seventh or eighth century. His youth was spent in the service of a Mahometan khalif, but he afterwards retired into the monastery of *St. Sabas*, in *Syria*, where he became a monk, and died at the age of eighty-four. He was the author of many theological and controversial writings, particularly against the sect of *Iconoclasts*, which subjected him to much persecution. In the legends of the saints, it is stated that his right hand was cut off as a punishment for having used his pen against the ecclesiastical authority which then prevailed, but that it was miraculously restored to him by the *Virgin Mary*. He is chiefly known as the author of a romance entitled the *Lives of Barlaam and Josaphat*. This work appears to have been written with a view to promote the taste for monkish seclusion. In the times which succeeded the early ages of Christianity, the spirit of the new religion was but imperfectly understood by many of its most zealous ministers. A belief most fatal to the practice of genuine religion became prevalent—that the rejection of the Creator's bounties in this world is the best method of securing happiness in the next. *John of Damascus*, in striving to enforce this dogma, invented a fiction which deserves special notice in a history of the progress of polite literature.

This author pretends that the incidents of his tale had been told to him by certain pious *Ethiopian*s, meaning *Hindoo*s, as is evident by referring to the state of geographical knowledge at that period. These *Ethiopian*s found them engraved on tablets of unsuspected veracity. The story has furnished a model for all subsequent spiritual romances. It is said, with some probability, to be founded in truth, though the

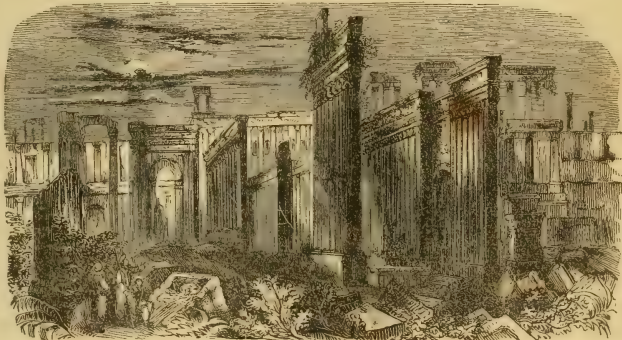
prophetic orthodoxy of the writer has anticipated religious discussions which were not agitated till some centuries after the date of his narrative. Martyrs and magicians, theological arguments and triumphs over infidelity, alternately fill the pages of the romance, while Satan and his agents lie in wait for every opportunity to entrap the unwary seeker for religious truth. The style is formed on that of the Bible. The long discourses of Barlaam abound with parables and ingenious and amusing similitudes. It is remarkable that so long a composition, on a religious subject, should continue throughout to interest the reader, by the variety of its incidents and the spirit and liveliness of the dialogue. Many of the parables and apologues bear evident marks of Oriental origin. We copy one as a specimen:—

“A traveller once met a unicorn, which pursued him at a furious pace. In attempting to escape, he fell over the edge of a deep pit, but saved himself by grasping the twigs of a shrub which grew on the side. While he hung suspended over the yawning abyss, he observed two mice, the one white and the other black, gnawing away the root of the plant by which he held. At the bottom of the gulf he saw a monstrous dragon,

breathing flames, and prepared to devour him, while the unicorn was endeavoring to reach him from above. In this situation, his attention was attracted by drops of honey distilling from the branches to which he clung. Unmindful of the horrors by which he was surrounded, he occupied himself in licking the honey from the plant, instead of thinking how he might save his life. In this apologue the unicorn typifies Death, by whom all men are pursued; the pit is the world, full of evils; the shrub, gnawed by the black and white mice, is life, which is diminished, and at last consumed, by night and day; the dragon is hell; and the honey temporal pleasure, which we eagerly follow, regardless of the snares which are every where spread for our destruction.”

In consequence of the number and beauty of these apologues and parables, the Lives of Barlaam and Josaphat became a great favorite in the middle ages, and was frequently imitated. At a later period its influence was felt in Italian literature. Several of the tales of Boccaccio are composed of materials drawn from this work, and it was unquestionably the model of that species of spiritual fiction which was so prevalent in France during the sixteenth and seventeenth centuries.

Palmyra.



Ruins of Palmyra.

CHAPTER CXXVII.

1200 B. C. to A. D. 272.

Origin of Palmyra — The Trade of the East — Odenathus — Reign of Zenobia — Siege of Palmyra by the Romans.

ON a small oasis in the Syrian desert, about midway between the Mediterranean Sea and the Euphrates, lie the ruins of a city alike wonderful for its extent and magnificence. This city was Palmyra, called in Scripture *Tadmor in the Desert*. Its origin is uncertain, nor is it known at what time it was founded. The coast of Syria was in very early ages rich and populous, and the ruins of more than thirty cities are to be seen in the region to the south-east of the Dead

Sea, and from thence towards Palmyra. This latter city was, therefore, probably only one link in a continued chain of settlements from the sea to the interior of the desert — or perhaps its termination.

The situation of towns and cities in the sandy desert must of necessity be determined by local advantages. Palmyra is placed where two ridges of hills converge. The spot is level, enclosed on three sides by lofty eminences, and bounded on the fourth by a vast plain. The hills afford water, and the air around is salubrious; but the soil is barren, producing only a few palm-trees. The fortunate position of the place, however, between Mesopotamia and Syria, recommended it, at a very early period, as a proper site for a commercial station. Before the age of Moses, the journeys of

Abraham and Jacob from Mesopotamia into Syria sufficiently prove that a communication existed between these countries, which must have been carried on through the Syrian desert in the route where Palmyra was afterwards built. The cinnamon and pearls mentioned in the time of the Hebrew Legislator, seem to indicate a trade then existing with India and the Persian Gulf, and the course of this trade must have been along the Euphrates, and across the desert through Palmyra. The Persian Gulf was anciently the centre of the commerce of the Eastern world.

The first mention of this famous city is in the Hebrew Scriptures, where we are told that King Solomon "built Tadmor in the Desert." It is doubtful, however, whether Solomon was the original founder of the city. Josephus says, "he built strong walls there to secure himself in the possession, and named it Tadmor, which signifies a 'place of palm-trees.'" From this statement we may reasonably conclude that it was already a place of known importance in the time of Solomon. The palm-trees which he found there are not the trees of uninhabited countries. The acquisition of Tadmor by Solomon throws a considerable light on the history of the adjoining countries. The king of Jerusalem would never have turned his attention, and carried his arms, to so distant and detached a spot without some powerful motive of interest, and this could have been no other than the interest of an extensive commerce, of which Palmyra was already the emporium.

This commerce was, perhaps, the main cause of those various wars in Southern Asia, for which the barren chronicles of the early times assign no motives. When, after the reign of Solomon, the Assyrians of Nineveh turned their ambitious views toward Chaldea and the lower part of the Euphrates, it was with the intention to approach that great source of opulence—the Persian Gulf. When the kings of Babylon waged perpetual wars with Jerusalem and Tyre, their object was not merely to despoil these cities of their riches, but to prevent them from encroaching on the Babylonian trade in the Red Sea. We are informed that Nebuchadnezzar, before he laid siege to Jerusalem, took possession of Palmyra. This clearly indicates that the latter city acted in concert with the neighboring capitals, Jerusalem and Tyre. There is, however, no continuous and authentic history of Palmyra till the capture of the Roman emperor Valerian by the Persians—a period of more than twelve hundred years from the foundation of the city.

The gradual decline of Jerusalem and Tyre under the Persian dominion, and that of Alexander's successors, became the efficient cause of the sudden greatness of Palmyra in the time of the Parthians and Romans. This city then enjoyed a long peace for many centuries, which allowed her inhabitants to erect those magnificent structures, the remains of which we still admire. The Roman writers first mention Palmyra as a place which Mark Antony, in his campaign against the Parthians, attempted to plunder, on the pretence that the city had not observed a just neutrality in the war. Pliny the Elder mentions it as being situated in a rich soil,—meaning, probably, in comparison with the desert,—among pleasant streams, and totally separated from the rest of the world by a vast expanse of sand, which had preserved the independence of the place, between the contending empires of Parthia and Rome. It continued to enjoy its independence till the

time of Trajan, who, having conquered almost all the Parthian empire, (A. D. 115,) reduced Palmyra likewise; and this city was afterward accounted a part of the Roman dominions.

Palmyra was now a place of great wealth, owing to its situation between the Roman and Parthian territories, as the caravans, in going to or returning from the East, frequented it—thus making it a great emporium of trade. When the defeat and capture of the emperor Valerian (A. D. 259) had so far weakened the empire that the Persians seemed to be on the point of becoming masters of all the eastern provinces of Rome, the people of Palmyra began to think of recovering their liberty. Odenathus, prince of Palmyra, sent a very respectful letter to Sapor, king of Persia, who had just defeated the Romans and taken Valerian prisoner; but the haughty conqueror treated both his letter and embassy with the most provoking contempt. The presents of Odenathus were thrown into the Euphrates, and Sapor replied to his letter, saying that his insolence in writing to his lord was inexcusable, and he could atone for it only by presenting himself before the throne bound hand and foot, in token of a consciousness of his crime, and the punishment which he deserved. This insult so inflamed the resentment of Odenathus, that he swore an oath either to bring down the pride of the haughty conqueror or perish in the attempt.

Accordingly, having assembled his forces, he attacked the Persians on their march homeward, and routed them with great slaughter, capturing the baggage of the army and a number of the women of the king. This war was carried on for a considerable time, with much success on the part of Odenathus, who caused the Persians many defeats, and fully established the independence of Palmyra. Yet Valerian was never released from captivity, though Odenathus earnestly wished to have the honor of rescuing him from his enemies. This prince enjoyed his sovereignty but a very short time, being murdered by his nephew, who was soon after put to death by Zenobia, the wife of Odenathus, (A. D. 272.)

Zenobia, the queen of Palmyra, occupied the throne after the death of her husband. She possessed extraordinary endowments both of body and mind, and is pronounced, by the historian Gibbon, as almost the only Asiatic female known to us as having surmounted the obstacles arising from the confined situation of the sex, in that part of the world. Having punished the murderer of her husband, and secured her position on the throne, she carried her arms into the neighboring territories, and added greatly to the extent of the Palmyrenian empire. Before the death of Odenathus, this dominion extended from the Euphrates over a great portion of Asia Minor to the frontiers of Bithynia. Zenobia added to this the fertile and populous kingdom of Egypt. In her demeanor, she blended the popular manners of the Roman princes with the stately conduct of the courts of Asia, and exacted from her subjects the same adoration that was paid to the successors of Cyrus. The title which she assumed was that of Queen of the East—a splendid but somewhat ambiguous designation, and which appears to have been not incompatible with a certain degree of fealty to the Roman empire. The emperor Claudius acknowledged her merit, and evinced no disposition to disturb her in the real or nominal possession of regal authority.

Zenobia at first maintained the most pacific relations with Rome. She bestowed upon her three sons a Latin education, and frequently exhibited them to her army adorned with the imperial purple. It seems not unlikely, however, that she had conceived the design of erecting an independent monarchy in the East, as a rival to the empire of the Cæsars. It is affirmed, indeed, that she aimed at universal dominion; and so confident were her hopes of being mistress of the whole Roman empire, that she caused to be constructed a magnificent triumphal car, in which she designed to enter the city of Rome after her conquest of Italy. Her authority was still extending in Asia Minor, and she had acquired the kingdoms of Cappadocia and Bithynia, when the emperor Aurelian acceded to power at Rome. The designs of Zenobia were now too manifest to be mistaken, and that martial emperor, as soon as he had established tranquillity in the west, resolved to wipe away the disgrace of suffering the richest provinces in the eastern part of his empire to be usurped by a female. He put himself at the head of his legions, and crossed the Hellespont into Asia, (A. D. 272.) All Bithynia immediately submitted at his approach. Ancyra, the capital of Galatia, opened its gates without resistance. Tyana, the birthplace of the philosopher Apollonius, after a long and obstinate siege, was betrayed by one of its inhabitants. Aurelian abandoned the perfidious traitor to the rage of the inhabitants; but a superstitious reverence induced him to spare the city for the sake of the extraordinary man to whom it had given birth, and who was worshipped in many places as a deity.

Antioch was deserted on the approach of the Roman army; but the emperor, by a conciliatory proclamation, recalled the fugitives, and granted a general pardon to all who, from necessity rather than choice, had engaged in the service of the Palmyrenian queen. The unexpected mildness of such a conduct quieted the Syrians, and Zenobia saw the necessity of fighting a battle before the enemy approached nearer to her capital. She advanced with her army toward Antioch, and encountered the legions of Rome near that city. In the battle she animated the troops by her presence, but intrusted the execution of her orders to Zabdas, her lieutenant, who had already signalized his military talents by the conquest of Egypt. The Palmyrenian forces consisted for the most part of light archers and of heavy cavalry, clad in complete steel. The Moorish and Illyrian horse of Aurelian were unable to sustain the ponderous charge of their antagonists. They fled in real or affected disorder, drawing the cavalry of Zenobia in a laborious pursuit; they then harassed them by a desultory combat, and at length repulsed and dispersed them. This decided the fortune of the day. Zenobia retreated toward the desert, and rallied her scattered forces at Emesa. A second battle was fought at this place, so similar in almost every circumstance to the first, that we can scarcely distinguish them from each other.

After these two defeats, Zenobia found it impossible to collect a third army sufficiently powerful to face the conqueror. The nations subjected to her empire, as far as the frontier of Egypt, joined the Romans, and Aurelian, having detached a force to subjugate the Egyptian provinces, directed his march to Palmyra. The Queen had retired within the walls of her capital, and made every preparation for a vigorous defence, declaring, with the spirit and intrepidity of a heroine,

that her reign should terminate only with her life. The strength of the walls, and the ample store of arms and provisions with which the garrison was supplied, gave her reason to hope that she could hold out till famine or the heat of the climate should drive the enemy into the desert. This war is one of the most interesting events that mark the history of the declining empire of Rome, and no less so from having ultimately brought ruin and desolation upon one of the most opulent and magnificent cities of the ancient world.

In their march across the desert, the Romans were perpetually harassed by the Arabs; nor could they always defend themselves or their baggage from those flying squadrons of active and daring robbers, who watched the opportunities for surprising the Roman line of march, and derided the slow pursuit of the legions. On arriving before the walls of Palmyra, Aurelian found the siege of the city an undertaking far more difficult and doubtful than he had imagined; and, while with incessant vigor and enterprise he pressed the attack in person, he was himself wounded with a dart. One of his bulletins or despatches to the senate of Rome has been preserved. "The Roman people," says he, "speak with contempt of the war which I am waging against a woman. They are ignorant both of the character and of the power of Zenobia. It is impossible to enumerate her warlike preparations of stones, of arrows, and of every species of missile weapons. Every part of the walls is provided with two or three *ballistæ*, and artificial fires are thrown from her military engines. The fear of punishment has armed her with a desperate courage. Yet I trust still to the protecting deities of Rome, who have hitherto been favorable to all my undertakings."

CHAPTER CXXVIII.

A. D. 272 to 1400.

Capture of Palmyra — Destruction of the City — Discoveries — Description of the Ruins — Longinus.

AURELIAN, however, doubtful of the protection of the Roman gods, and of the event of the siege, judged it prudent to negotiate with the queen. He offered terms of capitulation, which, for a Roman general habituated to conquest, were exceedingly liberal. To Zenobia he promised a splendid retreat for the remainder of her life; to the citizens, the enjoyment of their ancient privileges. His proposals were obstinately rejected, and the refusal was accompanied with insult. The proud queen entertained the confident expectation that the monarchs of the East, and particularly the king of Persia, would march to the defence of their natural ally. But fortune was averse to her hopes, and the perseverance of Aurelian overcame every obstacle which the unfriendly climate and the industry of the Palmyrenians threw in his way. The death of Sapor, which happened about this time, distracted the councils of Persia, and the inconsiderable succors, which attempted to relieve Palmyra, were intercepted by the Romans. From every part of Syria a regular succession of convoys, laden with supplies, arrived safely in the camp of the besiegers, and their force was soon augmented by the accession of the legions which returned from the conquest of Egypt.

Zenobia saw that the city could no longer be defended; but still, unwilling to surrender herself as a captive to an enemy whom she had treated with so much arrogance, she resolved to save herself by flight. She mounted the fleetest of her dromedaries, and left the city by night, intending to seek an asylum in Persia. She had already reached the banks of the Euphrates, sixty miles from Palmyra, when she was overtaken by the Roman light horse, and made prisoner. Palmyra soon after surrendered, and was treated by Aurelian with unexpected lenity. The arms, horses, and camels, with an immense treasure of gold, silver, silk, and precious stones, were all delivered to the conquerors. Zenobia was brought into the presence of Aurelian, who sternly asked her how she had presumed to rise in arms against the emperor of Rome. Her answer was a prudent mixture of respect and firmness. "Because I disdained to consider as Roman emperor an Aureolus or a Gallienus. You alone I acknowledge as my conqueror and my sovereign."

But the courage of Zenobia deserted her in the hour of trial. The Roman soldiery, who were enraged at the author of a war which had cost them so much hardship and suffering, called aloud for her execution. In this extremity, the queen lost all her fortitude, and even forgot those sentiments of honor which alone can give dignity to the royal character. She condescended to save her life by betraying her friends. She threw all the blame of the war upon her counsellors; among whom was the celebrated Longinus, the rhetorician and philosopher. It was their persuasion, she declared, which had controlled the weakness of her sex, and caused the obstinate resistance of the Palmyrenians; and on their heads she directed the cruel vengeance of the conqueror. Aurelian doomed them to death, and spared Zenobia. Her preceptor and counsellor, Longinus, calmly followed the executioner, pitying his unhappy mistress, and bestowing comfort on his afflicted friends.

During these events, a singular revolution took place in Egypt. There was a Roman merchant settled in that country named Firmius, who traded in glue and paper, which he exported to Arabia and other Eastern countries. By this traffic he became immensely rich, and, amidst the troubles occasioned by the revolt of Zenobia, imagined he saw a favorable opportunity for striking a great blow in political matters on his own account. His vast wealth enabled him to raise a large army, and he openly espoused the cause of Zenobia, hoping to raise the population of Egypt in her behalf, though his ulterior object was probably his own elevation to power. He laid an embargo on all vessels bound from Alexandria to Rome, and, for a short time, was complete master of the country. But, although the populace embraced his cause, they were unable to support him against the discipline and valor of the Roman legions. Aurelian, on the first news of the revolt, took up his march for Egypt. The forces of the insurgents were quickly dispersed. Firmius was besieged in the citadel of Alexandria, compelled to surrender, and immediately put to death.

Aurelian, having placed a Roman garrison in Palmyra, took up his march for Italy; but scarcely had he crossed the Hellespont, when he was provoked by the intelligence that the populace of Palmyra had risen in rebellion, and massacred the whole garrison. We are not informed of the immediate cause of this revolt, whether it was owing to the tyrannical behavior of the

Roman governor, or the rashness of a fickle population; but the vengeance which it drew upon the devoted city was instant and merciless. Without a moment's delay, the emperor turned his face towards Syria, and did not slacken his march till he was again at Palmyra. The city was taken by storm, and delivered up to military execution. No age nor sex was spared; torrents of blood were shed, and the ruthless soldiery were allowed to pillage and devastate at their pleasure, till the whole city was ruined.

Zenobia was carried captive to Rome, where she was led at the chariot wheels of the conqueror, at his triumphal entry into that city. The spectacle of the celebrated Queen of the East, dethroned and a captive, was one of uncommon interest, and all eyes were fixed on her as the splendid pageant moved through the streets of Rome. She followed, on foot, the magnificent chariot, which, in the day of her prosperity and proud hopes, she had caused to be made for her own triumphal entry into Rome. She was loaded with chains and fetters of gold, borne up by slaves, and almost sunk under the weight of the jewels with which she was adorned. After being thus exhibited as a spectacle to the Roman populace, she was treated with humanity by the emperor, who granted her an agreeable residence in the neighborhood of the city. Here she passed the remainder of her life in a private condition, and, according to the relation of some writers, became the wife of a Roman senator.

Palmyra never recovered from the blow inflicted upon it by the inconsiderate and cruel vengeance of Aurelian. When it was too late, he discovered some pity for the unfortunate inhabitants, and granted them permission to rebuild and inhabit their city. But it is easier to destroy than to restore. The capital of Zenobia, the seat of commerce, wealth, luxury, and the liberal arts, gradually sunk into an obscure town—a trifling fortress—and at length became nothing more than a miserable village. The emperor Justinian placed a garrison here, and strengthened the fortifications of the place. It was captured by the Saracens, under Abu Bekr, the successor of Mahomet; and from this time it disappears altogether from history, till the twelfth century, when it was visited by Benjamin of Tudela, a Spanish Jew, who described it as encompassed with a wall, and inhabited by four thousand Jews, who were constantly engaged in hostilities with the neighboring Arabs. The latest historical event recorded of Palmyra is the capture and plunder of the city by Tamerlane, in the year 1400.

Palmyra remained forgotten by the rest of the world, when, about the year 1700, some English travellers in Syria heard the Arabs speak of certain wonderful ruins in the desert; an expedition was undertaken in search of these objects, and the discovery which ensued first disclosed the remains of Palmyra to the knowledge of modern Europe. Three Englishmen, Messrs. Wood, Dawkins, and Bouverie, made a journey to the spot soon after for the purpose of taking drawings of these remarkable monuments. They attempted first to proceed by the way of Aleppo, and next by that of Damascus; but the Turkish governors of those places declared themselves unable to secure the safety of the travellers in a tract so much exposed to the incursions of the wild Arabs. At Damascus, however, they learnt that Hama, a village four days' journey to the north, was ruled by an Aga whose power reached to Palmyra. They

proceeded accordingly to that place, and met with a cordial welcome, which is usually given by chiefs occupying those remote situations; and though the object of their journey appeared wholly incomprehensible to him, he furnished them readily with an escort of horse in order to effect it.

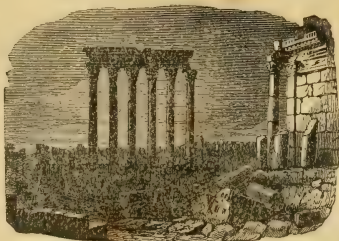
The travellers passed through several poor villages, in which were often seen fragments of finely sculptured marble rudely put together in the erection of cottages. From the last of these to Palmyra was a plain about eighty miles long and ten broad, in which they found neither a blade of grass nor a drop of water, yet disclosing here and there fragments of ancient architecture. At the end of that space, the hills enclosing the valley opened, and they beheld suddenly bursting on the view the most extensive and magnificent mass of ruins they had ever seen. Range behind range of Corinthian columns of white marble appeared standing entire, after the walls and solid piles to which they were attached had yielded to time. All around there seemed nothing but an immense level desert, extending to the distant Euphrates.

As soon as the travellers had recovered from their first impressions of astonishment, they began to take a more minute survey. On the left appeared the most entire monument, consisting of a long range of wall, with twelve noble windows, belonging to a temple of the sun, the ruins of which rise above it. Beyond a few Turkish edifices, mixed with some beautiful detached columns, begins a magnificent colonnade, extending nearly a mile, through the intercolumniations of which are seen other superb structures. Farther to the right are the ornaments belonging to two other temples, and at some distance in front are four grand columns belonging to some edifice of which there remains now no other vestige. The whole plain, for three miles round, is covered with columns, some erect and others prostrate, some entire, and others with broken capitals — and others exhibiting the scattered fragments of which they were once composed.

Palmyra is still inhabited by a few Arabs, whose wretched huts fill the court of the great temple, while every spot of ground intervening between the walls and the columns is laid out in plantations of corn and olives, enclosed by mud walls. There are two streams,

the waters of which, judiciously distributed, doubtless conduced greatly to the subsistence and comfort of the ancient inhabitants, but they are now suffered to lose themselves in the sand.

The memory of *Longinus*, the critic and rhetorician, is intimately connected with that of Palmyra. This celebrated writer is said to have been a native of Syria, possibly of Palmyra, which, in ancient times, was regarded geographically as belonging to Syria. In his youth, he travelled for improvement to Athens, Rome, Alexandria, and other cities famous for learning and the arts, and attended upon the lectures of all the eminent masters in eloquence and philosophy. He was a great admirer of Plato, whose memory he honored by an annual festival. Such was the extent of his erudition, that he was called by his contemporaries the *living library*. He taught philosophy at Athens, where the celebrated Porphyry was one of his disciples. At length, he settled in Palmyra, and was highly favored by Zenobia, who took instructions in the Greek language from him, and made him her political counsellor. But this distinction was fatal to him. On the capture of Palmyra, by Aurelian, the vengeance of the conqueror fell on the head of Longinus, who was suspected of having written the spirited and defying answers which the queen returned to the summons of Aurelian. Longinus was instantly ordered to execution. His philosophy supported him in this hour of trial, and he calmly submitted to his fate. He was the author of many works, but the only one which has escaped the ravages of time is his *Treatise on the Sublime*, which is greatly admired for its lofty sentiments and noble language. His critical precepts, however, are somewhat obscure, and he is more entitled to praise for his lively sensibility to the beauties of poetry and rhetoric, than for the accuracy of his investigations and judgments as to their nature and causes. He is one of the very few ancient writers who appear to have been acquainted with the Jewish Scriptures. He mentions the books of Moses, and was much struck with the sublimity of this passage of Genesis — “And God said, ‘Let there be light,’ and there was light!” “Moses,” he observes, “was no ordinary man.”



Armenia.



Armenian Merchants in a Turkish Khan.

CHAPTER CXXIX.

700 to 70 B. C.

*Foundation of the Armenian Monarchy —
Reign of Tigranes.*

*ARMENIA is an interior country, sometimes regarded as a part of Asia Minor. It lies to the south-east of the Euxine Sea, and, according to the description of Strabo, was bounded on the north by Iberia and Albania, on the east by Media, on the south by Assyria, and on the west by Pontus. It is an elevated and mountainous country, abounding in ranges and heights covered with perpetual snow. Hence the climate is cool, and the winters often very severe. The Euphrates, Tigris, and Araxes Rivers take their rise in this region. In ancient times, the corn, wine, and other natural productions of Armenia, were of an inferior quality, and the scanty crops resulted entirely from the unwearied industry and painful labor of the inhabitants. The country, however, is tolerably fertile, and is now well cultivated.

Lying contiguous to Assyria, Armenia fell under that power at an early period. It was afterward subject to the Medes, Persians, Greeks, Syrians, Parthians, Romans, Saracens, and finally to the Turks. At one period, it was divided into Armenia Major and Armenia Minor. Artaxata, Amida, (now Diarbekir,) and Tigranacerta, were the chief towns of ancient Armenia.

At present, Armenia is shared between Russia, Persia, and Turkey. The whole nation is supposed to amount to two millions, two thirds of which are under the Ottoman government. The Armenians are scattered, like the Jews, in various countries; but they have a great turn for commercial affairs, and a large share of the trade of Western Asia is in their hands. They are industrious, and, though devoted to gain, are more trustworthy than the Greeks, who are often their

rivals. While the Armenians, who remain at home, live in a semibarbarous manner, those who emigrate to other countries become exceedingly intelligent, and thoroughly skilled in every kind of knowledge and accomplishment necessary to the success of their commercial projects.

This country was peopled at a very early date in the history of the world. Mount Ararat, one of the loftiest peaks of Armenia, is regarded as the spot on which the Ark first rested, after the deluge; but of the first settlement of this region we have no precise account. The Armenians were always regarded as a very ancient people. Herodotus deduces their origin from the Phrygians on account of some Phrygian words which he found in the Armenian language; but this is quite as good a reason for supposing the Phrygians to be descended from the Armenians. A more rational opinion is, that the Armenians had the same origin with the ancient Syrians. In process of time, their trading enterprises drew to this quarter emigrants from Persia and other countries of the south, together with Greeks and Phrygians. The government seems to have been monarchical from the earliest period, but at what date the kingdom of Armenia was founded we have no means of knowing.

Berosus* the Chaldean states that the first king of Armenia was *Scythia*, who was succeeded by his son Barzanes. Pliny and others relate that, on the death of Barzanes, Armenia was divided into several petty kingdoms. Plutarch mentions one *Arazes*, king of Armenia, who, in a war with the Persians, was assured of success by an oracle, provided he should sacrifice

* Berosus was a priest of Belus, at Babylon, and lived about 330 to 246 B. C. He was a man of extensive learning, and understood the Greek language. He wrote a history of Babylon, and of the adjacent countries of Assyria, Media, and Armenia, in three books: these are lost, but fragments have been preserved in Eusebius, Josephus, and other ancient authors, who quote him.

his two daughters. He attempted to practise a fraud upon the divinity by offering up the daughters of one of his nobles, in consequence of which the latter rose in rebellion, and defeated Araxes, who, in his flight, attempted to swim across the River Helmus and was drowned. This event caused the name of the river to be changed to Araxes. It is to be observed that the Greeks and Romans had a low opinion of the Armenians, believing them to be destitute of patriotism, and indifferent to liberty or political freedom. They appear never to have been a very cultivated people.

Astyages, king of Media, subjected Armenia to his dominion in the sixth century before Christ. The country, however, retained its own monarchs, who acted as viceroys under the Median king. Subsequently, Armenia became a province of the Persian empire, and was governed by satraps till the time of Alexander the Great, when it fell, with the other Persian provinces, under the Macedonian rule. The Seleucidæ included it in their dominion till the time of Antiochus the Great, when the two prefects of Armenia, *Zadriades* and *Artaxias* revolted, and made themselves independent. By seizing on some of the adjacent provinces, they so far enlarged their territory that two separate kingdoms were formed here, named Armenia Major and Armenia Minor, the latter lying west of the Euphrates. This division was made 187 B. C.

A chasm ensues in Armenian history, during which we can learn little, except that the Armenians waged an unsuccessful war with Parthia: at the conclusion of the war, *Tigranes*, a prince of Armenia, was delivered up as a hostage to the Parthians. When his father died, he obtained his liberty by ceding a considerable portion of his hereditary dominions to Parthia. With these concessions he was permitted to mount the throne, (95 B. C.) Shortly afterward, he was led into a war with the Romans by the intrigues of Mithridates of Pontus, and sent an army to invade Cappadocia, the government of which had recently been conferred by the Romans on Ariobarzanes. This enterprise was crowned with success, and Tigranes bestowed the crown of Cappadocia upon Ariarathes, the son of Mithridates, reserving all the booty for himself. The Syrians, in the mean time, being harassed by the perpetual contentions of the Seleucidæ, invited Tigranes to take possession of their country. The offer was accepted; the Seleucidæ were expelled, and Tigranes became king of Syria.

Such successes only incited the ambition of Tigranes to further enterprises. He led his victorious army into Armenia Minor, which he reduced in a single campaign. He then marched against the Asiatic Greeks, the Adiabeniens, the Gordians, and other nations, compelling the people in every quarter to acknowledge him as their sovereign. On returning from this expedition, he took Cappadocia in his way, from whence he carried into Armenia three hundred thousand captives. These he employed in building a large city on the spot where he was crowned king. This he called after his own name — Tigranocerta.

Tigranes next marched against the Parthians, from whom he recovered all the territories which had been extorted from him as a ransom. To these he added Mesopotamia, Mygdonia, the city of Nisibis, and all Phœnicia. His repeated successes and unvaried good fortune rendered the name of Tigranes formidable to

all the Asiatic princes, and filled him with pride and self-confidence. He now began to regard himself as invincible. He assumed the haughty title of "king of kings," compelled many sovereigns to wait upon him in the capacity of menial servants, and ordered that all foreigners who addressed him on public affairs should stand before the throne with their hands clasped together, in token of their absolute vassalage. When he rode out, he was attended by four kings in livery, who ran by the side of his horse.

Mithridates, king of Pontus, had given his daughter in marriage to Tigranes. Being expelled from his kingdom by the arms of the Romans and a defection among his own troops, he fled to the court of his son-in-law. Tigranes, puffed up with prosperity gave him a very cold reception, refusing either to admit him to his presence or acknowledge him as his relative. He promised him, however, personal protection, and allowed him a table and retinue suitable to his quality. Lucullus, the Roman commander, sent to demand that Mithridates should be given up, threatening hostilities in case of refusal. Tigranes answered, that he did not approve of all the acts of Mithridates, but that the world would condemn him if he delivered a near relation into the hands of his enemies, and he was therefore determined to protect him in his adverse fortune. Having given this answer, he sent Mithridates back to Pontus with a large force of cavalry. Lucullus marched into that country and captured Sinope. Leaving here one legion of his troops to maintain possession, he proceeded with the remainder, consisting of twelve thousand foot and three thousand horse, toward Armenia, in pursuit of Tigranes. He crossed the Euphrates, and advanced as far as the Tigris; then, wheeling to the north, he entered the mountains in the south of Armenia, directing his march to Tigranocerta. In the mean time, the "king of kings" was ignorant of the approach of the Romans; for, as he had cut off the head of the first person who brought tidings of them, as a propagator of false alarms, all others were deterred from giving information. At length, Mithrobarzanes, one of his friends, ventured to assure him that the Romans were near. Tigranes ordered him to take a body of cavalry, attack the Romans, and bring their leader captive. The attempt was made, but Mithrobarzanes was defeated and slain, and Lucullus laid siege to Tigranocerta.

CHAPTER CXXX.

B. C. 70 to A. D. 840.

Wars of Tigranes — Conquest of Armenia by the Romans — Modern Revolutions — Partition of the Country.

TIGRANES found that a serious blow must be struck for the preservation of his capital. He accordingly summoned troops from all parts of his empire, and an army was collected at Tigranocerta, amounting to one hundred and seventy thousand foot and fifty-five thousand horse. Mithridates and his general Taxiles, who knew by experience how ill suited the Asiatic troops were to cope with the Roman legions, advised Tigranes not to risk a general engagement, but to starve the enemy out of the country by cutting off their supplies. The rash and presumptuous despot rejected this prudent coun-

sel with scorn, and descended from his advantageous position among the mountains into the plain. When he saw the Roman army, he made a jest of their small numbers, exclaiming, "If they come as ambassadors, they are too many; if as enemies, they are too few."

Lucullus beheld with great joy the Armenian host descending from the mountains to offer him battle. He left a single legion to carry on the siege of the city, and marched with ten thousand foot and one thousand horse to meet the immense numbers of his enemy. As the Romans were preparing to ford a river which separated the two armies, one of the officers reminded him that the day was marked in the calendar as unlucky, the Romans having been defeated on the same day of the year by the Cimbri. Lucullus replied, without any emotion, "It is, therefore, our duty to fight with so much the more courage, that so dismal a day may henceforth be a day of rejoicing."

The Romans, who dreaded, at first, the great disparity of numbers, were so animated by the example of their leader, that they threw themselves with irresistible fury upon the enemy, and soon routed them with great slaughter. Never was a victory more decisive. Tigranes was one of the first to fly from the field of battle. The ground for miles was covered with the slain and the spoils of the defeated army, and the Romans declared themselves ashamed of having employed their arms against such a horde of cowardly slaves. Plutarch states that one hundred thousand, and nearly all the cavalry, on the side of the Armenians, were killed, while the Romans lost but five men killed. This is probably an exaggeration. Lucullus abandoned all the booty to his soldiers, and then resumed the siege of Tigranocerta, which soon surrendered, (68 B. C.)

Mithridates encouraged Tigranes to continue the war. Accordingly new forces were levied, and a second battle was fought at Artaxata. The Armenians were again defeated, and Lucullus determined to follow up his success by conquering the whole country. But it was now the autumnal equinox, and the Romans found the climate in that elevated region much colder than they had imagined. The snow began to fall; the rivers were filled with ice, and difficult to cross; and, after a march of some considerable distance against these obstacles, the soldiers mutinied, and refused to proceed any farther. Lucullus, finding them obstinate, was compelled to march southward, and put his army into winter quarters at Nisibis. Shortly after, he was recalled to Rome, and the command of the army given to Pompey.

Young Tigranes, the son of the king, now took up arms against his father, and, with the assistance of Phraates, king of Parthia, compelled him to retire to the fastnesses of the mountains. But, on the withdrawal of the Parthians, the rebels were defeated, and their leader deserted to Pompey, who, by his advice, immediately marched to Artaxata, where the king then resided. This monarch was now completely cast down from the proud and lofty temper which he had previously exhibited. His sudden and unexpected misfortunes had completely broken his spirit, and he resolved to surrender his capital and repair as a suppliant to the Roman camp. He laid aside most of the ensigns of his dignity, and, approaching the Roman station on horseback, was preparing, after the Oriental fashion, to ride into the camp, when a licitor met him, and informed him that he could not be allowed to

enter the Roman lines on horseback. Tigranes accordingly dismounted, and, unbuckling his sword, delivered it up to the Romans. He then advanced on foot, and, coming to the tent of Pompey, took off his diadem, and threw himself on the ground before the Roman commander. Pompey raised him from that humiliating posture, put the crown again upon his head, and spoke to him in language of consolation.

Having listened to the statements of both parties, Pompey decided that the king should retain his paternal dominions, give up all his conquests, and pay a large sum of money to the Romans for the expenses of the war. Tigranes acquiesced with great cheerfulness, and, accordingly, ceded to the Romans the provinces of Syria, Cilicia, and Cappadocia. He also made such valuable presents to Pompey and the other officers in his army as gained him the title of an ally of the Roman republic. He afterward waged an unsuccessful war with the Parthians, and would have been expelled from his throne but for the assistance of Pompey. The latter part of his reign was disturbed by the rebellion of his son Saviaster; but the interference of the Romans quelled this revolt, and Tigranes, after a life of the most extraordinary vicissitudes, died peaceably, in the eighty-fifth year of his age, (37 B. C.)

The crown of Armenia Minor was bestowed by Pompey on *Deiotarus*, tetrarch of Galatia, as a reward for services rendered to Rome in the Mithridatic war. This prince lived on terms of the strictest friendship with Cicero, Cato, Brutus, Pompey, Lucullus, and other eminent Romans. Pompey declared that he was the only ally of the republic on whom any dependence could be placed. When the civil war broke out, Deiotarus took the side of Pompey, and fought with great bravery at the battle of Pharsalia. But, while he was fighting for his friend, his own kingdom was invaded and overrun by Pharnaces, king of Pontus. Deiotarus, however, recovered his dominions through the generosity of Julius Cæsar, who not only pardoned him for his adhesion to Pompey, but expelled the invaders from Armenia, and restored the king to his throne. Some time after this, Deiotarus was accused at Rome of conspiring against the life of Cæsar; but he was triumphantly defended by Cicero in an oration before Cæsar, which is now extant. Deiotarus had a very long reign, and, his family becoming extinct with his son, the kingdom was no longer governed as a separate principality. It was first attached to some of the neighboring kingdoms, and then reduced to a province of the Roman empire.

Armenia Major continued under its native kings till the reign of the emperor Trajan, when it was made a province of the empire. Not long after this, however, it recovered its liberty, and we find kings of Armenia mentioned in history in the time of Constantine the Great.

Ardeshir, the first of the Sassanian kings of Persia, subjected Armenia to his dominions, (A. D. 232.) The country remained under the Persian rule till Dertad, or Tiridates, a survivor of the Arsacide family, with the support of a Roman army, expelled the Persians, and reestablished the independence of the kingdom. Early in the fourth century, the king and many of the nobility were converted to Christianity. This added to the hostile feeling which already existed between the Armenians and Persians, and new wars ensued between these two nations. The Persian authority

was, for a time, restored in Armenia, and the Christians suffered cruel persecutions. Even after the fall of the Sassanian dynasty, in the seventh century, the country did not enjoy tranquillity, as it became the scene of conflict between the Byzantine Greeks and the Saracens. An army of the latter people, under the command of Buga, conquered Armenia, A. D. 855. Many of the principal noblemen were transported to Bagdad, and forced to become converts to Mahometanism. One of them, named Sempad, refused, and died a martyr. His son, *Ashdod*, gained the favor of the khalif, who made him king of Armenia in 859. He became the founder of the Bagratide dynasty, which continued to occupy the throne till A. D. 1080.

In the eleventh century, Armenia became an object of contention between the Byzantine empire and the Seljukian Turks. The northern provinces were conquered by these invaders, and the southern by the Koords; the remainder of the kingdom became a dependency of the emperor of Constantinople. When the Bagratide dynasty was overthrown, *Rupen*, a relative of the last king, fled, with his family, into Phrygia, and established an Armenian principality in the mountains of Taurus, north of Cilicia. These lofty regions had been previously occupied by a numerous Armenian population, but the standard of Rupen drew away still greater numbers, from the cruelties of the Turks and the persecutions of the Greeks. The kingdom increased from small beginnings, till it occupied the whole country from the summits of Taurus to the sea, and from the Euphrates to the western limits of Cilicia. It soon derived importance from the services which its princes rendered to the monarchs of Europe, during the crusades. The Greek empire was its constant enemy.

The Mongolian Tartars, under Zingis Khan, in their invading progress from their distant home on the north of the Chinese wall, drove westward the different hordes of Turks who occupied the regions adjacent to the Caspian Sea. These spread themselves over Armenia in the thirteenth century, subjecting its inhabitants to the combined evils of war and religious persecution. The Mongolians who followed were cruel as conquerors and oppressive as governors; but their extortions were diminished by a visit of the Armenian king of Cilicia to their distant master, and a temporary tranquillity was restored to Armenia by the personal presence of the Khan, Hulaku, who, in 1256, transferred the head-quarters of the Mongolian power from the desert to the beautiful city of Maragha, in Aderbijan, on the Armenian frontier, and changed the encampment of a nomadic horde into a civilized and enlightened court.

Toward the end of the fourteenth century, the Tartar conqueror Timour swept away the miserable remnants of the house of Zingis, and his armies repeatedly traced their bloody tracks across the mountains of Armenia. But this mighty conqueror left behind him no efficient rulers, and the Turkoman tribes soon effaced the footsteps of the last of the Mongolians. For nearly a century, the sultans of Egypt occasionally, in league with the Turks of Iconium, made incursions into Cilicia, destroying its cities, and carrying its inhabitants into captivity, till finally the Armenian kingdom was overthrown, (A. D. 1375,) and Cilicia was made a province of Egypt. For a long time, the Turks and Persians shared the whole of Armenia between them. Shah Abbas of Persia was one of the

most unfeeling of the barbarous devastators of this country. That he might defend his frontiers against the Turks, he coolly determined to draw through Armenia a broad trenchment of perfect desert. Its unfortunate inhabitants, after seeing their houses, and every vestige of cultivation and of home, disappear, were collected in the plain of Ararat, and driven, like cattle, to Persia. Husbands and wives, parents and children, were separated, and multitudes were drowned in crossing rivers. Fifty thousand were established as a colony in an unhealthy region, where disease soon swept most of them away.

Within a few years, Russia has extended her borders in the direction of Armenia, and, by her successful wars with Persia and Turkey, she has been enabled to establish her authority over a considerable portion of this country. Armenia, at this time, may therefore be regarded as partitioned between Russia, Persia, and Turkey.

The Armenians are chiefly known, at the present day, not as a nation having a home and country of their own, but as a scattered race—citizens of the world. This is so far from surprising, that one cannot read the history of Armenia without wondering that any trace of its ancient inhabitants remains. At an early date, they were carried or driven to Mesopotamia and Cilicia. In later times, the Turkish conquest caused many of them to emigrate to Constantinople. Shah Abbas, as we have seen, forcibly removed many thousands to Persia. The Saracens and Greeks, while contending for the possession of Armenia, took away multitudes of captives. Toghrol Beg and Timour carried thousands into unknown regions. The Mamelukes removed sixty thousand Armenians to Egypt; and it is known that the Persians, in every war—even in the last with Russia—carried away their captives into servitude. In addition to these causes of depopulation, multitudes have, at various periods, been induced, by oppression at home, to seek voluntarily an asylum in distant countries. The Armenians, therefore, are found not only in almost every part of Turkey and Persia, but in India, Russia, Poland, and many other parts of Europe.

The Armenians are distinguished, in foreign countries, by their attachment to trade and their love of money. Let an Armenian but once leave his native soil, and settle in a distant land, and his taste at once points toward merchandise, as the needle to the pole. Thousands migrate, every year, from their native mountains to the large cities of Turkey, where they practise, for years, the humble occupations of porters and water-carriers; but, almost invariably, they or their children work their way into the ranks of trade. Some begin with the calling of a mechanic, ascending gradually to that of a merchant, and finally the more able or fortunate reaching the dignity of a banker—which is the highest summit of their ambition. They are fond of attending to the purchase and sale of their goods in person, however distant the places of purchase and sale may be from each other, and thus they become great travellers; almost every important fair and mart, from Leipzig and London to Bombay and Calcutta, is visited by them.

An Armenian merchant differs materially from a Greek. As in his national character there is more sense and less wit, so in his trade there is more respectability and less fraud. Not that he is an honest man; for cheating, among the expatriated Arme-

nians, is universal, and is regarded only as an authorized art of trade. They admit it, indeed, to be immoral; but they say, "Are we in a convent, that we should be able to live without it?" Their disposition to monopolize is exceedingly overbearing. A rich merchant will, if possible, crush every one whose trade interferes with his. It is, indeed, the character of the nation to be peculiarly intolerant of competition. The history of their civil broils, when they had a political existence, and the enormities to which their ecclesiastical rivalries now frequently lead, justify the remark, that when the bad passions of an Armenian are fully roused, there is no deed too base or dark for him to perform.

CHAPTER CXXXI.

Government, Religion, Manners, &c., of the Armenians.

WHEN we investigate the nature of the government, laws, religion, learning, &c., of the ancient Armenians, we encounter insuperable difficulties in the silence and uncertainty of ancient history. It appears, however, that, in primitive times, the crown was hereditary and the government despotic. The religion appears to have been idolatry: the supreme object of adoration was the goddess Tanais, supposed to be identical with the Venus of the Greeks. In the early ages of history, the Armenians appear to have been rude and barbarous. When writing was first introduced among them, the Assyrian, Greek, and Persian alphabets were successively employed to record their transactions; and it was not till the fifth century after Christ that an Armenian, named *Mesrobes*, invented, to express accurately the sounds of their language, that alphabet which his countrymen still employ.

The Armenian tongue is rough and overcharged with consonants. It does not belong to any known family of languages, but stands quite alone. It has a great number of Indo-Germanic roots, and shows many analogies to the Finnic dialects of Siberia and other languages of Northern Asia. Its grammar is excessively complicated. The ancient, or literary, tongue is so different in its structure from the present dialect, that the former may be considered as a dead language. Previous to the introduction of Christianity, the civilization of Armenia appears to have been similar to that of the neighboring Persians and Parthians; but, with the exception of a few fragments of ancient songs, no literary remains of this period have been preserved. With the Christian religion, however, a taste for the study of the Greek language and literature became prevalent. The succession of writers, in various departments of literature, which Armenia has produced, from the beginning of the fourth century down to the present day, and the zeal with which the people, since their dispersion, have established printing-offices wherever they have settled in any considerable numbers, prove their aptitude for the cultivation of letters.

The Armenian historians are valuable on account of the information which they supply on the history of the Byzantine empire, of the Sassanides, of the Saracens, the Seljuks, the crusades, the Mongolians, and, in short, on the entire history of the East since the fourth century. The most ancient Armenian his-

torian was Agathangelus, the secretary of King Tiridates, in the fourth century. Zenob, a pupil and secretary of St. Gregory, lived about the same time, and wrote a chronicle of the province of Daron. Moses of Chorene, surnamed *Kerthogh*, or "*the grammarian poet*," is regarded by the Armenians as the first of their classical writers. He wrote works on history, rhetoric, and geography. Nerses Klietsi, surnamed "*the graceful*," was the inventor or principal cultivator of rhymed poetry among the Armenians. The decline of Armenian literature began at the close of the fourteenth century.

The religion of the Armenians is Christianity of the Eutychean sect; that is, they own but one nature in Jesus Christ: they hold him to be perfect God and perfect man without mixture. They have a high esteem for a book, called the *Little Gospel*, which treats of the infancy of Jesus. The clergy consists of patriarchs, archbishops, doctors, secular priests, and monks. The secular priests are allowed to marry once, and maintain themselves by labor or trade. They have seven sacraments, as in the Romish church, and celebrate baptism and the Lord's supper. Their fasts and abstinences surpass in rigor and frequency those of all other Christian sects. Among the clergy, the higher the rank, the more rigid must be the diet; so that, it is said, the archbishops live on nothing but pulse.

In personal appearance, the Armenians are distinguished by an elegant form and an animated physiognomy. They are much addicted to excess in liquor, and it is said that an Armenian priest will drink ten bottles of wine at a feast. The style of architecture throughout the country is rude. Among the mountains, the houses are all under ground, and lighted only by an opening at the top, through which the snow falls. The furniture is equally wretched. A basket, plastered with mud and cow-dung, serves the purpose of a meal-tub. The bread is a sort of "johnny-cake," baked in a hole in the ground.

The condition of females in Armenia is very degraded. They are regarded as inferiors by the other sex, and are disposed of in marriage by their parents without any consideration of their inclinations. A wife is rather a servant than a companion to her husband. An Armenian woman in the interior of the country is thus described by a traveller: "Our host's wife, like most of the women in the mountains, was unveiled. But her chin, in the usual style, was swaddled in an enormous muffler, reaching to her nose, and a white cloth, passing over from her forehead, flowed down on her shoulders behind. She spoke not a loud word from the time we entered the house. If occasion required her to address a person too distant for a very low whisper to be heard, her little daughter stood by her side, and, listening to her whispers, expressed her wishes aloud. Such is the etiquette of female modesty, not only here, but generally among the Armenians. It applies, however, only to the younger women, for some old ladies of the neighborhood, who happened to call, were not prevented by it, nor by the still greater obstacle of their mufflers, from almost stunning us with their chatter."

Travellers in Armenia, as in most other parts of the Turkish dominions, lodge in khans. These are buildings peculiarly adapted to the necessities of an overland commerce, furnishing magazines for goods, lodgings for the merchants, and stables for the horses

of a caravan. They are generally quadrangular structures, consisting of a series of rooms surrounding an uncovered court, upon which they open, and having stables in the back part. In the rooms the merchants stow their goods and themselves. The muleteers, with their animals, encamp under the open air in the court, or lodge in the stable. The arched gateway, by which alone the court and rooms can be entered, being closed at night, all are as safe as in a castle. The rooms are unfurnished, and are lighted, like most of the private houses, by paper skylights in the terrace. Food is never furnished in the khans, but coffee is always to be had at a moment's warning. Travelling in Armenia is reckoned very safe, though, as in most other countries that have been under the dominion of the Turks, the want of good roads is sensibly felt.

Erzerroom ranks as the chief city of Armenia. It is also the capital of a Turkish pachalic, which is hardly exceeded in extent by any in the Ottoman empire. It has a very lofty situation at the source of the Euphrates, on a plain at the foot of one of the highest mountains in the country. This city was founded by one of the generals of Theodosius II., the Byzantine emperor, (A. D. 415,) and named by him *Theodosiopolis*. The Armenians called it *Garim*, after the name of the ancient district of Upper Armenia, in which it is situated. Its present name seems to be borrowed from a city called Ardzen, which stood near it. As there was another Ardzen at a distance, the Saracens distinguished the Greek city by the name of Ardzen el Roon, or the Roman Ardzeñ. When the other Ardzen was destroyed by the Seljukian Turks, its surviving inhabitants, its trade and its name, were transferred to this place. Erzerroom has a population varying from eighty thousand to one hundred thousand inhabitants, about three fourths of whom are Turks. The houses are built of a dark-colored stone, and are mostly one story high, with a cheerless and diminutive appearance. The roofs are terraced with earth, which is overrun with grass; and this gives the city, when viewed from an eminence above, much the appearance of a meadow. The city contains a large citadel, solidly built of stone, and containing the bazaars, the mosques, and many private dwelling-houses.

Erzerroom was once the thoroughfare of most of the overland commerce between Europe and the East, which was not destroyed by the discovery of the passage round the Cape of Good Hope. Recently it has declined from a variety of causes. Still the amount of goods that now pass through Erzerroom annually is not small. From the east are brought the shawls of Cashmere and Persia, silk, cotton, tobacco, rice, indigo, madder, and drugs; from the west, broadcloths, chintzes, shawls, and cutlery.

Erivan, the capital of Russian Armenia, lies on the north-east side of the great plain of the Araxes, three thousand feet above the level of the Black Sea. It is surrounded by barren hills, and the prospect, in every direction, is of the most desolate character. The interior of the place is hardly more agreeable to the view. The streets are narrow; the houses are built of irregular stones, cemented together by a species of mortar made of mud and chopped straw. The gardens of the mosques afford the only relief to the eye: here are trees and fountains, with open spaces, affording

air and light, which are not to be found in the dusty and dismal streets. Twenty years ago, Erivan was a place of considerable commercial importance. The great caravan of Tabreez touched here, and the khans and bazaars were animated by the presence of crowds of traders; the peasants of the neighboring country also found a ready market here for their produce. But since the Russian occupation, the flourishing transit trade of Erivan has gone entirely to ruin. The caravans avoid the Russian territory, and the most considerable merchants have emigrated. Those who have been compelled to remain, have become wretchedly poor; and notwithstanding the religious bigotry of the Armenians, many of them look back with sorrow to the times of Persian dominion.

The little town of Arguri deserves mention for the dreadful catastrophe by which it was destroyed in 1840. This place was one of the handsomest in Armenia. It stood in a ravine of Mount Ararat, twenty-five hundred feet above the level of the River Araxis, and had a population of nearly two thousand souls. It was a very flourishing place. Wheat and barley thrived well in its neighborhood, notwithstanding the elevated position of the territory. Most of the fruits of Europe were cultivated in its gardens. According to the traditions of the country, Arguri was the oldest town in the world; here the first vine was planted by Noah, after he came out of the ark; and here he formed a settlement, which has continued down to the present age. Near the upper end of the ravine were great hollows, containing ice and snow of immense depth, and which never melted in the hottest summers. Most of the chasms in the mountains appear to have been the work of internal fires; but for many centuries the existence of slumbering volcanic forces had been indicated only by occasional trembling. This tranquillity of ages was at length suddenly broken on the twentieth of June, 1840, by a terrible and devastating eruption.

About half an hour after sunset, on that day, the inhabitants of Ararat were startled by the sound of a tremendous explosion. This was followed by an undulation of the ground, and the sudden yawning of a chasm in the mountain, about three miles above Arguri. Out of this chasm burst volumes of gas and steam, while stones and masses of earth were hurled with enormous force down the mountain. The steam was at first colored blue and red, but soon changed to a deep black, filling the air with a sulphureous smell. The mountain roared and the earth shook without ceasing. There was a heavy subterranean noise of cracking and bellowing, intermixed with a whistling sound, like that of cannon balls—occasioned by the motion of the stones hurled through the air. Many of these stones were several tons in weight. The eruption lasted an hour, and when the volumes of steam and smoke rolled away, and the shower of stones and mud had ceased, the town of Arguri had totally disappeared, and its rich fields and blooming gardens lay buried under heaps of stones and mud. Every inhabitant of the place perished, except a few who were absent on distant journeys. Noah's mountain is now as solitary as it was on the morning after the subsidence of the deluge.

Asia Minor.



CHAPTER CXXXII.

Geographical Description — Sketch of History of Asia Minor — Conquests of Persia, Alexander, the Saracens, &c. — Ancient Divisions — Modern Divisions.

ASIA MINOR is a large peninsula, and forms the western extremity of Asia. It is bounded on the north by the Euxine or Black Sea, on the east by Armenia and Syria, on the south by the Mediterranean, and on the west by the Ægean Sea (Grecian Archipelago) and the Propontis, (Sea of Marmora.) It constitutes the western portion of Asiatic Turkey, and is only separated from the European territory of Turkey by the Sea of Marmora, and the narrow strait called the Bosphorus. The water which separates Constantinople from the western point of Asia Minor is about a mile and a half wide.

The term *Asia Minor*, or *Lesser Asia*, was originally applied to the western parts only; but, about the fourth century, it was extended to the whole territory. The region is now called *Anatolia*, or *Natolia*, which means *The East*, or the part where the sun rises. It is equivalent to the French term *Levant*, often used in application to the shores along the western extremity of the Mediterranean.

The length of Asia Minor, from east to west, is about five hundred miles; the width, two hundred and sixty. Its extent is nearly one hundred thousand square miles, or about half that of France. Its lati-

tude is that of our Middle States, but the climate is much warmer. In the north, along the Black Sea, the winters bring snow and ice. In the elevated central regions, the winters are very severe. In the south, the seasons resemble those of Georgia. Here the fruits are figs, oranges, lemons, citrons, and olives. Corn, wine, oil, honey, coffee, myrrh and frankincense, are abundantly produced in the country. On the whole, the soil, climate, and productions of Asia Minor are greatly varied, and many parts are exceedingly fertile. The coasts of the Black Sea are deemed the finest portions of Asia Minor. The western shores, also, along the Ægean, are productive, and have ever been celebrated for their delicious climate.

The rivers of Asia Minor are small, but celebrated in history. The Halys (now Kizil-Ermak, or Red River) rises in Anti-Taurus. It flows between Paphlagonia and Pontus. It is the largest river in Asia Minor, its whole course being about three hundred and fifty miles. The Iris (Yeshil Ermak) is a considerable river. The Thermodas (Tarmeh) passed through the plain Themiscyria, the abode of the fabled Amazons. The Sangairus (Sakaria) is next to the Halys in length. All these, and many minor streams, rise in the Anti-Taurus range of mountains, and flow into the Black Sea. The rivers of the south are small. The Granicus, (Ousvola,) celebrated for the first battle of Alexander with the Persians, flows into the Propontis. The Hermes, and its tributary, the Pactolus, were noted for the gold found in their sands. The Meander was remarkable

for its windings, and hence the term *meandering* is descriptive of a crooked stream. These, and some other small rivers, emptied into the *Ægean*.

One remarkable feature of Asia Minor is that of two mountain ranges, which traverse it from east to

west. The southern range is called *Taurus*, the northern, *Anti-Taurus*. The tops of some of these are twelve thousand feet high, and are covered with perpetual snow. Many parts of these mountains are celebrated in history. Mount Cragus was the supposed



The Plane-Tree.

residence of the fabled Chimera. Upon Ida, Paris adjudged to Venus the prize of beauty. Sipylus was the residence of Niobe. The slopes of these mountains were noted for more substantial considerations, being productive of rich forests of oak, ash, elm, beech, &c. Here the plane-tree, the glory of Eastern vegetation, reaches its perfection. In these forests an inexhaustible supply of timber is found for the Turkish navy.

Another remarkable feature of Asia Minor is its fresh and salt water lakes. Owing to the forms of the mountains, the greater part of the surface is cut up into long valleys and deep gorges, with numerous plateaus of greater or less elevation. In the higher levels of the south, centre, and south-east, are the salt lakes. In Bithynia are the fresh water lakes, five being of considerable extent. One, the Ascanius, is famed for its beauty. On its eastern shore is the city of Nice, (Isnek,) noted for the ecclesiastical council which was held there, (A. D. 325.)

It is well known that Asia Minor abounds in mineral wealth. The Chalybes, in the north-east, were early famous as workers in metals. Copper is found near Trebizond and other places along the Black Sea. There are also mines of lead, cinnabar, and rock-alum. The gold of Pactolus, which filled the treasury of the Lydian kings, has been already mentioned. Asia Minor presents extensive marks of volcanic convulsions, and there are wide tracts which are little better than deserts.

However celebrated Asia Minor may be in history, it is really but imperfectly known. The Turks build no proper roads; those which now exist are the lines of communication established by the Romans. Many

of the Roman bridges are still in use. Along the leading routes are relays of horses, stationed at wide intervals, and at the principal towns. The most frequented road is that from Constantinople to Smyrna. The regular public communication, between these two points, is but twice a month; but the government keeps a corps of Tartar couriers, for the transmission of intelligence.

Along the eastern coast of Asia Minor, on the Mediterranean, are the fine islands of Cyprus, Rhodes, Cos, Icaria, Samos, Chios, and Lesbos: the history of these is intimately connected with that of the contiguous territory upon the main land.

The political history of Asia Minor forms a large chapter in the annals of the world. Forming the western portion of Asia, it has been the theatre of numerous struggles for sovereignty. It has witnessed alike the personal prowess and the martial deeds of Achilles, Darius, Xerxes, Alexander, Hannibal, Mithridates, Pompey, Cæsar, Timour, Bajazet, and Mahomet II.

In early times, this country seems to have been occupied by a variety of races and tribes, gathered from different portions of Europe and Asia. Herodotus says that it contained thirty nations in his day—about 450 B. C. The Phrygians claim to be the most ancient people. The Lydians, under Cræsus, were the first to establish an extensive dominion. But, at an earlier period, the Greeks had established various colonies along the western shores and the islands that skirt them.

Although the interesting historical transactions connected with Asia Minor have been numerous, there is little unity of history to connect them. The various

kingdoms, republics, states, and empires, that have existed in this country, have occasioned such a diversity in its annals, that a connected narrative of the political revolutions of Asia Minor can hardly be attempted. The first picture which history presents to us in this quarter is that of a variety of nations arrayed against the Greeks in the Trojan war. Troy, in that great contest, drew auxiliaries from Caria, Lycia, Mysia, Phrygia, &c., so that it became almost a contest of Asia against Greece. Afterwards, in the republics of the refined and effeminate Ionia, we find an early perfection of the sciences, poetry, music, and sculpture — then unknown to Greece — though that country, in arts as well as in arms, soon eclipsed the glory of its masters. In Asia Minor, too, the kingdom of Lydia was early famous, first for political power, but much more, afterwards, for wealth and luxurious effeminacy. These unwarlike states soon yielded to the arms of Persia; they were included within its empire, and their arts and resources served only to swell the pomp of the great king and his satraps. In this humiliating condition, they lost all their former high attainments, though sometimes they fell under the power of the Athenians, and were ruled by Greeks, instead of barbarians.

After the conquest of Persia by Alexander, and when the Macedonian empire fell suddenly to pieces, some of the most conspicuous among the fragments were kingdoms established by his successors in Asia Minor. It was here that Antigonos and Demetrius collected a great portion of the resources with which they made so mighty a struggle for the supremacy among the Macedonian chiefs. After their fall arose the kingdom of Pergamus, whose princes, by their own ability and the alliance of the Romans, became, for a time, the most powerful in Asia. Their glory, however, was surpassed by that of a kingdom formed in the opposite quarter of the peninsula, — that of Pontus, — by the energetic character and daring exploits of Mithridates. Under this able warrior, the last great stand was made for independence, in opposition to the all-grasping ambition of Rome. With Mithridates, this opposition sunk to rise no more. Asia Minor was reduced to the condition of a Roman province, and made few and feeble attempts to shake off the yoke. Under the emperors, this country was chiefly distinguished in ecclesiastical history by the formation of apostolic churches, and the assemblage of general councils, of which those of Nice and Chalcedon, in particular, had an important influence on the belief and worship of the Christian world.

Protected by its distance from Arabia and the mountain chain of Taurus, Asia Minor escaped, in a great measure, the destructive tide of Saracen invasion. It was not, however, equally well sheltered from the inroads of that great succession of barbarous hordes, who, under the appellation of *Turks*, poured down from the central and northern regions of the continent, and, after conquering Persia, crossed the Euphrates, and took permanent possession of this country. The Turkish empire of the first invaders became divided and crushed by the early successors of the crusaders, and sunk into a languishing and almost expiring state. Suddenly, however, from its ashes rose the family of Othman, who, collecting the Turkish remnant, and combining it with the neighbor-

ing warlike tribes — allured or compelled to their standard — formed the whole into a vast military mass, which swept every obstacle before it. This power continued to hold its chief seat in Asia Minor, till Sultan Amurath transferred it to Adrianople, in Europe, and finally Mahomet II., in 1453, fixed the metropolis of the Ottoman empire at Constantinople.

Asia Minor, in its present state, is perhaps the least interesting portion of the great empires which fill so large a space in ancient history. It is tyrannized over by a brutal despotism, which has seated itself above the ancient inhabitants, without imbibing any portion of the genius or the arts for which they were distinguished. Hence this part of the world excites our curiosity rather by the remembrance of what it once was, than by any thing which it now offers to the sight. It is filled with the mighty monuments of former greatness — vast structures erected by ancient kings and republics, in which Oriental splendor and magnitude are combined with the exquisite art and materials of Greece and Rome. The most profound emotions are excited by the prospect of the vicissitudes of human glory exhibited on this varied theatre of history; and the degradation of the present race of its inhabitants serves only to render more conspicuous the greatness of those whose place they have occupied.

The ancient divisions of Asia Minor were as follows: Mysia, which included Ilium, or the kingdom of Troy, Lydia, Caria, Æolia, Ionia, Doris, Lycia, Bithynia, Paphlagonia, Pontus, Phrygia, Pamphylia, Pisidia, Cilicia, Cappadocia, and Galatia; to which some geographers add Little Armenia, or the western part of the country of that name. Under the Turks, Asia Minor has been divided into pachalics, the principal of which are Anadolî in the west, Trebizond in the north, Sivas and Koniék in the interior, and Adana in the south.

Asia Minor may be considered as more entirely Turkish than any other part of the Ottoman empire; and it is from this country that the Porte has generally drawn those vast bodies of irregular cavalry which have formed the chief mass of the Turkish armies. The peninsula has not, however, been exempt from that spirit of revolt which has lately shown itself so threatening to the Ottoman power. The different pachas have been accustomed to act almost in the style of independent princes, and to make war and peace with each other, regardless of the expostulations of the sultan.

The population of Asia Minor may be estimated at from four to five millions. This consists of Turks, Greeks, Armenians, and Jews, in the towns. In the country, there are many people of nomadic habits, bearing the general names of *Turcomans*. The principal towns in Asia Minor at the present day are Smyrna, Tocat, Trebizond, Boli, and Angora. Scutari, (Chrysopolis,) opposite Constantinople, is the place where the Persians collected their tribute. It is the custom of the wealthy Turks of Constantinople to be buried in a fine cemetery here. Scutari is an emporium for the caravans which carry on the trade with the East. Ephesus, Sardis, (Sart,) and various other places renowned in history, display only the vestiges of former greatness, amid present decay and desolation.

CHAPTER CXXXIII.

B. C. 2000 to 1000.

MYSIA. — *The ancient Mysians — The Kings of Pergamus — The Roman Conquest.*

MYSIA lay at the western extremity of Asia Minor. It was divided into two parts — Mysia Major and Mysia Minor. The former was bounded north by Troas, or the country of the Trojans, east by Phrygia, south by Æolia, and west by the Ægean. A portion of it was sometimes called *Phrygia Minor*. Mysia Minor was bounded north by the Propontis and Bithynia, east by Phrygia, south by Troas, and west by the Propontis. The whole country was anciently esteemed the finest part of Asia Minor, being very fertile and well watered with rivulets. Its name is derived from the Lydian word *mysos*, a beech; these trees being abundant here.

In early times, the Mysians were a brave and warlike people. According to Herodotus, they crossed the Bosphorus into Thrace, subdued all the people of that country, and even carried their arms as far south as Thessaly. Diodorus Siculus affirms that Mysia was conquered by Ninus the Assyrian, and that this prince and his successors reigned over the country for many years; but all this is very doubtful. The first Mysian king mentioned in history is *Olympus*. He is said to have married the niece of Dardanus, king of Troy. *Telephus* was the reigning monarch at the time of the Trojan war. He took the part of Troy against the Greek invaders, and, according to Homer, was dangerously wounded by Achilles. After some time, the Greeks persuaded him to abandon his allies, and stand neuter. He had two sons — *Euryplulus* and *Latinus*. The latter was said to have led a colony of Cretans into Italy, from whom the Latins descended.

* All this part of history is very obscure, and we only know with certainty that Mysia shared the fate of the rest of Asia Minor, in falling under the Persian dominion, and from thence into the hands of Alexander of Macedon and his successors. In the year 283 B. C., a kingdom was founded at Pergamus, in Mysia Major, by *Phileterus*, a Paphlagonian of mean descent, who commanded the castle of this city, then under the government of Lysimachus, king of Thrace. *Phileterus* raised the standard of revolt, seized the royal treasures deposited in the castle, and, by these means, maintained a body of mercenary troops. He was thus enabled to preserve his usurped authority; and he reigned over Pergamus till the eighteenth year of his age, when he died, leaving the government to his brother *Eumenes*. This prince took advantage of the dissensions then prevailing among the Seleucidæ, and added a considerable extent of territory to his dominion. He was succeeded (241 B. C.) by *Attalus*, the first ruler of Pergamus who assumed the name of king.

The Gauls were at this time very formidable in Asia Minor, and had rendered many nations tributary to them in that quarter. *Attalus* refused the tribute which had been previously exacted by them from the Pergamians. A war ensued, in which he defeated the Gauls, and expelled them from his territories. Encouraged by this success, he carried his arms into the neighboring countries, and made several important conquests. This, however, was soon followed by a reverse of fortune. *Seleucus Callinicus*, king of Syria, reconquered all the territories which had been taken

from him, defeated *Attalus*, and at length besieged him in his own capital.

Attalus was now reduced to great extremities; but he soon found means to extricate himself, by inducing his ancient enemies, the Gauls, to march to his relief. By their assistance, he compelled *Seleucus* to raise the siege of Pergamus, and withdraw from his territories. *Attalus* then led his troops into Ionia, subjected the cities of Smyrna, Phocæa, Teos, and Colophon, and received the submission of the people of the neighboring regions, who sent ambassadors to congratulate him on his success, and offer their assistance. He would have pursued his victorious career still further; but, when he had reached the banks of the *Megistus*, an eclipse of the moon took place. This so terrified his Gallic auxiliaries, which constituted the main strength of his army, that they refused to march any farther, and *Attalus* was compelled to return to Pergamus. The Romans despatched an ambassador to him, whom he received with extraordinary magnificence; and a treaty was concluded with the republic, which fully secured the king in all his possessions. In the war with Philip of Macedon, *Attalus* marched with an army to the assistance of the Romans. When he reached Thebes, in Bæotia, he made a speech to the people of that city, for the purpose of engaging them to assist in the war against Philip. In the midst of his discourse, he was seized with an apoplexy, and fell down speechless; but, on recovering a little, he desired his attendants to convey him, by sea, to Pergamus, where he died, (198 B. C.) This prince was a friend to literature, and a generous patron of learned men. He is said to have ordered the grammarian *Daphidas* to be thrown headlong from a rock, for speaking disrespectfully of Homer. He also wrote several books, which are quoted by *Strabo*, *Pliny*, and others.

Attalus was succeeded by his eldest son, *Eumenes*. He continued the alliance which his father had made with Rome, and assisted the republic in war, for which he was rewarded by an addition of territory conquered from the king of Syria. On his return from a visit to Rome, he was waylaid in a mountainous part of Greece by two assassins, hired by *Perseus*, king of Macedon. They attempted to kill him by rolling down great stones upon him as he was passing through a narrow defile. He was dangerously wounded in the head and shoulder, and carried, in a state of insensibility, to Egina. The report of his death was spread over all Asia Minor, and fully believed at Rome. His brother *Attalus* immediately took possession of the throne of Pergamus, and married *Stratonice*, the wife of *Eumenes*.

The king, however, suddenly recovered his senses at Egina, and, in a short time, was completely cured. *Attalus* was astonished at the intelligence that *Eumenes* was alive, and approaching his capital. He instantly laid aside the ensigns of royalty, and went out to meet him in a friendly manner. *Eumenes*, who was fully acquainted with all that had happened, embraced his wife and brother with great affection, but whispered in the ear of the latter, "Do not be in a hurry for my queen till you are sure I am dead." This was the only notice which he ever took of the transaction, and he ever afterward treated them both with undiminished affection.

The intelligence of the recovery of *Eumenes* caused great rejoicing at Rome, and a league was immediately formed to take vengeance on the king of Mace-

don for his treachery. The allies invaded Greece, and carried on the war for the space of a year with little success, and at length Perseus found means to detach Eumenes from his connection with the Romans. The senate were so much incensed at his defection, that they instigated his brother Attalus to seize the crown. This step, however, was rendered unnecessary by the sudden death of Eumenes, (159 B. C.) *Attalus II.* peaceably succeeded him, and became involved in various wars, the details of which would only be tiresome to the reader. At his death, (138 B. C.,) he was succeeded by *Attalus III.*, the son of Eumenes. This prince had scarcely assumed the crown, when he began to exhibit marks of a cruel and tyrannical disposition. He put to death his nearest relatives and most faithful friends, without any reasonable motive. The wisest and most experienced counsellors in the kingdom were murdered, with their wives and children, and bloodshed and mourning filled the whole country. After he had perpetrated these enormities, Attalus became a prey to the horrors of remorse. The ghosts of his murdered victims perpetually haunted his imagination, and he abandoned himself to every sort of extravagance. He then relapsed into a fit of deep melancholy, shunned all intercourse with mankind, dressed in rags, let his hair and beard grow, and spent his time in cultivating a garden, where he raised all sorts of poisonous herbs. These he mixed up with others that were wholesome, and sent packets of them to such persons as fell under his suspicion. At length, a fever put an end to his life, (131 B. C.) He made a will, by which he bequeathed his kingdom to the Roman republic.

The Romans immediately took possession of Pergamus, and reduced that kingdom to a province, under the name of *Asia Propria*. But *Aristonicus*, a relative of the deceased king, raised a body of adherents, expelled the Roman authorities, and assumed the sovereignty. The consul Crassus marched against him, and overran a great part of the Pergamian territory. But while he was pillaging the towns, and transporting his booty to the sea-coast, he fell into an ambush in a narrow defile, and was taken prisoner. As his captors were hastening to conduct him to the tent of *Aristonicus*, Crassus attempted to kill himself, in order to avoid the disgrace of captivity; but his intention being perceived, he was disarmed. Upon this, he struck a Thracian soldier, who stood near him, a violent blow, which provoked the latter to run him through with his sword. *Aristonicus* was deeply mortified by an accident which deprived him of the triumphant pleasure of having a Roman consul in his power. He ordered the head of Crassus to be cut off and publicly exhibited in his camp.

This unexpected success completely turned the head of *Aristonicus*. He imagined he had gained a decisive victory over the Romans, and that he was no longer in danger from their arms. He accordingly abandoned himself to feasting and revelry. But the Romans determined to wipe out the disgrace which they had suffered by the disaster of Crassus. They despatched another army, under the command of *Perpenna*, who quickly defeated the forces of *Aristonicus*, and besieged him in the city of *Stratonice*. After the garrison had endured all the extremities of famine, they surrendered. *Blosius*, the Cumean philosopher, a companion of the king, advised him to commit suicide, and escape the ignominy of falling alive into the

hands of his enemies; to recommend his counsel the more strongly, he set the example himself, and fell on a sword in the presence of *Aristonicus*. The latter, however, refused; he was carried to the Roman camp, and kept in chains, to grace the triumph of the victor. From this period, neither Pergamus nor Mysia maintain any independent position in history, but are to be regarded as appendages to the Roman empire.

CHAPTER CXXXIV.

Cities and Famous Men of Mysia.

PERGAMUS was the most famous city of Mysia Major. It was situated on a spacious plain, on the banks of the River Caicus, and was the royal residence of the monarchs of the race of *Attalus*. This city is memorable in the annals of literature for its splendid library of two hundred thousand volumes, and for the invention of parchment, which, during a long period of the classic and middle ages, was almost the only material of which books were composed. *Ptolemy*, king of Egypt, had collected a magnificent library at Alexandria, the books of which were all of papyrus, a material prepared from a reed growing on the banks of the Nile. *Eumenes*, king of Pergamus, was seized with the ambition of rivalling *Ptolemy*, and therefore made preparations for copying all the valuable books extant for a library of his own. *Ptolemy*, in order to defeat this project, laid a prohibition on the exportation of papyrus from Egypt. *Eumenes* would have been disappointed in his hopes, had it not been for the ingenuity of a citizen of Pergamus, who invented the method of preparing sheep-skin for writing, which from this place obtained the name of *pergamena*, a word now corrupted to *parchment*. In this city were also invented the elegant hangings called *tapestry*, which the Roman named *aulæa*, from *aula*, a hall—because the great hall of audience at Pergamus was the first room adorned with them.

Cyzicus, a city of Mysia Minor, stood on an island in the Propontis, which was joined to the continent by two bridges—the work of Alexander the Great. It was believed to have received its name from *Cyzicus*, a king of that island and the neighboring territory, who was killed through mistake by Jason, the Argonaut. When this city first became known to the Romans, it was one of the greatest and most opulent of all Asia Minor. The historian *Florus* calls it the *Rome of Asia*; and other Latin writers speak in glowing terms of the strength of its walls and bulwarks, its commodious harbor, its marble towers, &c. Among its many magnificent structures they particularize the chief temple, which was built entirely of polished marble, the jointings of which were covered with plates of gold. The pillars were six feet in diameter, and seventy-five feet high, each one of a single stone. In the temple was a statue of Jupiter, covered with ivory, of the most exquisite workmanship. The current coin of Cyzicus was called a *stater*, and was executed with such nicety and skill, as to excite the admiration of every one. The expression “*Cyzican stater*” became proverbial to denote any work of engraving preëminent for beauty.

This city made an heroic stand against *Mithridates*, who besieged it with an army of three hundred thousand

men, but was repulsed with loss and ignominy from its walls. Yet the ancient inhabitants were regarded as a cowardly and effeminate race. Cicero represents the Cyzicans of his day as a quiet and inoffensive people, averse to war, plots, and tumults, and addicted altogether to epicurean enjoyments. Under the Romans, Cyzicus was made the capital of a province, called the *Consular Hellespont*. In the year 943, it was almost entirely destroyed by an earthquake, and its beautiful marble columns were subsequently transported to Constantinople, to embellish that capital. At present, it is little better than a village.

Anaximenes, an historian and rhetorician, was born at Lampsacus, in Mysia, (380 B. C.) He was a disciple of Diogenes the Cynic. Philip of Macedon invited him to his court to instruct his son Alexander in rhetoric; and some writers ascribe to him the rhetorical treatise which bears the name of Aristotle. With many other learned men, Anaximenes accompanied Alexander in his expedition against the Persians. The inhabitants of Lampsacus, who had espoused the interests of Darius, entreated Anaximenes, after the conquest of Persia, to implore the clemency of Alexander in their behalf. He undertook the embassy; but the conqueror, as soon as he learned his errand, swore he would grant him nothing that he should ask. Anaximenes, taking advantage of this, put up his request in the following manner: "I entreat you to destroy Lampsacus, to burn its temple, and to sell its inhabitants for slaves!" Alexander, pleased with the ingenuity with which he had been circumvented, spared the city. Another anecdote is related of Anaximenes, which, though not much to his honor, is worth notice, as, perhaps, the first specimen of a literary trick. Entertaining a grudge against the historian Theopompus, he avenged himself by writing a severe satire against the Spartans and Thebans, in a style exactly similar to that of the historian. This he addressed, under the name of Theopompus, to the Athenians. It was received as the work of that author throughout all Greece, and brought upon him much discredit and ill will. Anaximenes also wrote the lives of Philip and Alexander, and twelve books on the early history of Greece; but all his writings are lost.

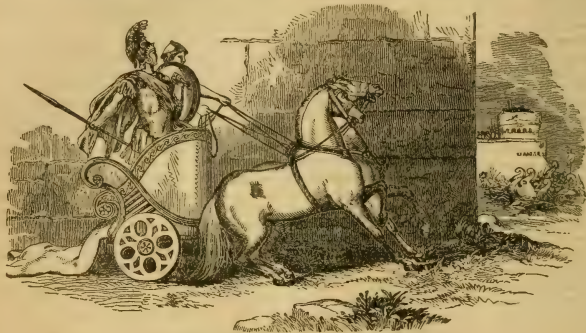
Galen, the most eminent of the physicians of antiquity next to Hippocrates, was born at Pergamus, (A. D. 131.) His father was an architect of much learning in the mathematical sciences. Galen received a liberal education; but, being admonished by a dream, as he informs us, he turned his attention to medicine, and, in pursuit of knowledge in this branch, he travelled to Smyrna, Alexandria, and Corinth. In his twenty-eighth year, he returned to his native city, and became surgeon to the public gladiators—a class of wretched beings, whom the Romans maintained in all the large cities of their empire for the brutal pleasure of seeing them fight and kill each other. Galen visited Rome in his thirty-third year, and obtained great reputation by his skill in anatomy and the practice of physic. After a residence there of four years, the plague drove him back to his own country. He was, however, recalled to Rome by the pressing entreaties of the joint emperors Marcus Aurelius and Lucius Verus. The former made him his family physician. It is not known where or when Galen died. He was a skilful anatomist for the age in which he lived, and made many experiments on living

bodies. He is the earliest writer who has said any thing of importance on the blood-vessels: he discovered by experiment that the arteries contain blood, and not the mere animal spirits, as was then maintained. His writings were very numerous: two hundred of his works were lost by the burning of the temple of Peace at Rome; yet those which remain are sufficient to compose a large body of theoretical and practical medicine. Galen shows himself well acquainted with philosophy and science in general, and he deserves to be regarded as one of the most accomplished scholars of antiquity.

Eudoxus, the famous navigator, was a native of Cyzicus, in Mysia, and born in the third century before the Christian era. He was sent on a mission to Alexandria, in Egypt, then the chief seat of maritime enterprise and geographical knowledge. His ardent mind was strongly imbued with the spirit of commercial adventure which reigned there, and he made an offer of his services to the reigning monarch, Ptolemy Euergetes, to undertake an expedition of discovery. The plan first contemplated was to ascend the Nile, for the purpose of discovering the sources of that river; but a new object was presented by the arrival in Egypt of a person who professed to be a Hindoo, shipwrecked in the Red Sea. It was decided to undertake discoveries in that direction. Ptolemy fitted out a fleet, with which Eudoxus sailed down the Red Sea. It does not appear how far he proceeded; but the voyage was very prosperous, and the fleet returned with a cargo of aromatics and precious stones. Eudoxus was cheated out of a great part of his gains by the king; but, when Ptolemy died, he was taken into favor by Queen Cleopatra, who sent him on a second voyage. This time he was driven by storms on the coast of Ethiopia, where he was well received by the natives, and carried on some profitable trade. His return to Alexandria was again unfortunate. Cleopatra was dead, and her successor treated Eudoxus as badly as Ptolemy had done. The navigator, however, brought home with him a singular trophy from the farthest extremity of the country which he had visited: this was the prow of a ship, on which was sculptured the figure of a horse, and which was said to have drifted to the African coast from the west. This was seen by some sailors belonging to Gades, now Cadiz, and they declared it to be the very form peculiar to a species of large vessel which sailed from that port for the coast of Mauritania. Eudoxus heard this with enthusiastic credulity. He determined to renounce the deceitful patronage of courts, and to fit out a new expedition from the commercial city of Sades. On his way to that place, he touched at Massilia, now Marseilles, and other seaports, where he announced his design, and invited all mariners who were animated with the spirit of enterprise to accompany him. He succeeded in equipping an expedition on a liberal scale, considering the time. He had one large ship and two small ones, carrying not only goods and provisions, but artisans, physicians, and a band of music. A company so gay, and inspired, probably, with extravagant hopes, were ill fitted to encounter the perils and hardships of a voyage of discovery. They appear to have sailed to the south along the coast of Africa. The crew took fright on finding themselves far out at sea, and insisted on steering the ships close along the shore. Eudoxus was too experienced a sailor not to know that this was much the more dangerous route; but he was com

pelled to do as his men desired. The consequences which he had foreseen took place. The ships were wrecked, and the cargoes with difficulty saved. The most valuable articles were then placed in one of the boats, and the voyage was prosecuted till they came to a race of people who appeared to speak the same language with those visited by Eudoxus on the opposite side of the continent. Imagining that he had now accomplished the great purpose of his voyage, he re-

turned, and applied to Bocchus, king of Mauritania, for assistance in following up this discovery; but, after a while, suspecting that monarch of a treacherous design against him, he went again to Spain. Here he succeeded in equipping another expedition; but how it resulted we are ignorant, as the narrative breaks off at this point. The story is told by the geographer Strabo, who derived it from materials originally furnished by Eudoxus himself.



Achilles dragging the dead Body of Hector around the Walls of Troy.

CHAPTER CXXXV.

1546 to 1184 B. C.

TROY. — *Foundation of the Trojan Monarchy* — *Reign of Priam — The Trojan War.*

TROY, or Ilium, was a kingdom of small extent, situated within the geographical limits of Mysia, on the eastern shore of the Hellespont, the southern coast of the Propontis, and the northern shore of the Ægean Sea. This territory, at its greatest extent, was not above two hundred miles in length, and was very narrow, being shut in by the shores of three seas, and the lofty mountain ridge of Ida. It was, however, very fertile and picturesque, and enjoyed a mild climate. Of the particular origin of the inhabitants we have no account; but they were celebrated, in very early times, for their activity in trade and the urbanity of their manners. Some authors regard them as a mixture of Greeks and Phrygians, while others consider them as descendants of the Assyrians.

The founder of the Trojan monarchy was said to be *Teucer*; but neither the date nor the events of his reign are known with accuracy. He was succeeded by *Dardanus*, an adventurer, called by Homer the son of Jupiter. He is represented as a just and wise monarch, who extended the boundaries of his kingdom, and made many salutary laws. He built a city on the western slope of Mount Ida, overlooking a beautiful plain, watered by the Rivers Simois and Scamander, which afterwards became famous in poetry. This city was called, after his own name, *Dardana*. He also built the city of *Thymbra*. *Dardanus* is said to have reigned sixty-four years. He was succeeded by his son *Erichthonius*, whose prudent conduct insured him the obedience and esteem of his subjects,

and maintained his kingdom in peace. He is famous for being the first king, in this part of the world, who gave his attention to the breeding and training of horses; he was also the first who harnessed these animals in a chariot. By trading in horses, he became very rich. He is said to have reigned forty-six years, and to have left his kingdom in a state of high prosperity.

His successor, *Tros*, no sooner ascended the throne, than he laid the foundation of a new city, which was destined to become the most famous in all Asia Minor. This was built in the plain under Mount Ida, and named, from its founder, *Troy*. When the building of the city was well advanced, he invited the neighboring princes to assist in the solemnities of its dedication, but omitted *Tantalus*, king of *Sipylus*. This monarch resented the affront, and seized the first opportunity of revenge. *Ganymede*, the son of *Tros*, having occasion to pass through his territories some time afterward, was seized by him, and exposed to such ill treatment as caused his death. The Trojan king made war upon *Tantalus*, in retaliation for this outrage; but, being unsuccessful, he died of chagrin.

Ilus, the son of *Tros*, next ascended the throne, and carried on the war so vigorously, that he gained many victories, and at length drove *Tantalus* out of Asia, and possessed himself of all his dominions. Having thus revenged his brother's death, he devoted the whole of his time to the improvement of his territories and the enactment of just and salutary laws. After a reign of forty years, he died universally lamented. According to some accounts, it was *Ilus* who removed the seat of government from *Dardana* to the new city in the plain, on which account it received the name of *Ilium*. The date of this event is quite uncertain.

Laomedon was the next king. He built a citadel in Troy with the treasures which he took from the temples of *Apollo* and *Neptune*—a measure which gave deep offence to many of his subjects, and subsequently led the way to great calamities. *Jason* and the *Argonauts*, on their expedition from Greece to the *Euxine Sea* in search of the golden fleece, landed on the coast of Troy, and were treated in a hostile manner by *Laomedon*. This occasioned a war. The Greeks invaded his territories, under the command of *Hercules*; of the five sons of *Laomedon*, all were killed but *Priam*, who was taken prisoner, and ransomed with a large sum of money.

Priam succeeded *Laomedon*. He had no sooner established himself upon the throne, than he built a strong wall round the city of Troy, to prevent a repetition of the disasters which had recently happened. He also embellished the city with many stately towers, castles, and aqueducts, maintained a numerous army in constant pay, conquered several of the neighboring states, and rose to such a height of power and celebrity, that he was regarded rather as king of Asia Minor than of Troy.

He was the richest and most powerful of all the princes of his line, and was the father of fifty sons. When he surrounded the city with walls, he is said to have changed its name from Troy to *Pergamus*. Queen *Hecuba*, his second wife, dreamed that one of her children became a firebrand, which consumed the whole city. *Priam* was so much alarmed at this portent, that he ordered the next child born of *Hecuba* to be exposed in a desert place among the mountains. Notwithstanding this, the boy was preserved by the care of his mother, and privately reared. He was named *Paris*. When still a youth, he appeared at the court of *Priam*, where his beautiful person attracted general admiration. Upon this, he ventured to discover himself; and the king was so fascinated with his beauty and accomplishments, that he thought no more of his dream.

Some time after this, *Paris* undertook an expedition into Greece, on pretence of recovering his aunt *Hesione*, who, when very young, had been carried away by *Hercules*, and by him had been given in marriage to *Telamon*. The story of this event is related in the following manner: *Laomedon*, king of Troy, and the father of *Hesione*, had, as we have already related, taken the treasures of the temples of *Neptune* and *Apollo* for political uses, under a promise of repayment. But, being unable or unwilling to perform this promise, the oracle declared that he must expiate the sacrilege by exposing a Trojan virgin to a sea monster. *Hesione* was condemned by lot to undergo this punishment; but *Hercules* slew the monster, and rescued *Hesione*. This tale has been highly embellished by the Greek poets.

Paris, upon his arrival at Sparta, was received in the kindest and most hospitable manner by *Menelaus*, the king of that city. But the young Trojan, falling in love with *Helen*, the wife of his host, persuaded her to run away with him. *Menelaus*, fired with indignation at this piece of treachery, prevailed upon his brother *Agamemnon*, king of Argos, to espouse his quarrel. By their joint efforts, all the other Greek princes were brought to unite in the same cause, and they bound themselves, by an oath, either to recover *Helen* or to overthrow Troy. *Agamemnon* was chosen commander-in-chief of the confederacy. Au-

lis was the general rendezvous of the expedition; and the combined forces of the Greeks who assembled at this place formed an army of one hundred thousand men. The fleet in which they embarked for Troy comprised eleven hundred and fifty vessels; they had no decks, and carried from fifty to one hundred and fifty men each. The most celebrated warriors besides *Agamemnon* and *Menelaus*, were *Diomed*, *Nestor*, *Ajax Telamonius*, *Ajax Oileus*, *Achilles*, *Ulysses*, *Patroclus*, and *Idomeneus*.

The Greeks sailed up the *Ægean Sea*, and landed on the plain of Troy. But the Trojans were a brave and warlike people, and were not intimidated at the sight of this formidable armament. *Ulysses* and *Menelaus* were sent to *Priam*, to demand the restitution of *Helen*. But the king, in opposition to the opinion of his council, refused to comply with the demand, and both parties made preparations for battle. The Greeks defeated the Trojans in two successive engagements, but soon began to feel a scarcity of provisions. They therefore were compelled to divide their forces, one part remaining to carry on the siege, while the other went into the country to forage. This gave the Trojans leisure to negotiate with the neighboring states for assistance. *Achilles*, in the mean time, being engaged in the foraging service, captured several towns, and acquired a valuable booty in cattle, prisoners, &c. Nine years of the war were consumed in various plundering and military operations, during which the city was not very closely blockaded; so that the siege of Troy did not properly begin till the tenth year. At this time, a quarrel arose between *Agamemnon* and *Achilles*, in consequence of the former having seized a female prisoner which the latter had obtained in one of his plundering excursions. *Achilles* withdrew his troops from the Greek camp, and kept himself apart, taking no share in the siege of the city.

The Trojans were commanded by *Hector*, *Æneas*, *Deiphobus*, and other sons of *Priam*, together with *Sarpedon*, *Glaucus*, *Memnon*, and other chiefs of their auxiliaries. They had the advantage in several engagements, and made a great slaughter of their enemies; but none of these actions were decisive. At length, *Hector* beat the Greeks fairly from the field, attacked their intrenched camp, forced the walls, and set fire to the ships. Victory now seemed on the point of declaring for the Trojans.

But in this critical conjuncture, *Patroclus*, the friend and companion of *Achilles*, perceiving the distress of his countrymen, advanced to their relief, and arrested the progress of the Trojans. After performing prodigies of valor, he fell by the hand of *Hector*. *Achilles*, furious at the loss of his friend, immediately forgot his resentment against *Agamemnon*, and rushed into the thickest of the fight. The tide of battle now turned against the Trojans; they were driven back to the city, and in a subsequent engagement *Hector* and *Achilles* met in single combat. *Hector* was slain, and his body dragged round the walls of Troy at the chariot wheels of his conqueror.

The Trojans having lost their most able commanders, reposed their last hope on the famous *Palladium*, a statue of *Minerva*, who was named *Pallas* in Greek. This was said to have dropped into the city directly from heaven; and it was a received opinion, that while the *Palladium* remained within the walls of Troy, the city never could be taken. There are two differ-

ent accounts of the capture. According to one of these, Antenor and Æneas treacherously betrayed the Palladium to the Greeks, and at the same time threw open the gates of the city at night. According to the other account, the capture was effected by the stratagem of the wooden horse, which was planned by the cunning of Ulysses. A huge, hollow structure, resembling a horse, was filled with armed men, and left standing in the plain, while the Greeks went on board their ships, and sailed to the Island of Tenedos, which lay not far distant. By an artful manœuvre the Trojans were made to believe that this horse was an offering to Minerva, and that they would achieve a great triumph by carrying it into the city. Accordingly they made a breach in the wall, and transported the horse within. In the dead of the night, the Greeks broke out of their concealment, and set the city on fire. The fleet, on a signal given, sailed back from Tenedos; the army landed; Troy was taken and destroyed. This event is usually placed about the year 1184 B. C.

CHAPTER CXXXVI.

B. C. 1184 to 1200 A. D.

Probability of the Tale of Troy—Alexandria Troas.

SUCH are the leading incidents of the story of the Iliad, which the genius of the Father of Greek poetry has made familiar to all readers, long before their critical faculties are called into exercise, and before they are tempted to inquire into the truth of the historical events which form its foundation. It is difficult, therefore, to enter upon the inquiry without some prepossessions unfavorable to an impartial judgment. Many learned and sagacious critics have denied the reality of the Trojan war, and regarded the poems of Homer as having no more truth at their foundation than John Bunyan's Pilgrim's Progress. This opinion, however, seems to us to be pronounced without sufficient ground, and against strong evidence. According to the rules of sound criticism, very cogent arguments should be required to induce us to reject, as a mere fiction, an historical-tradition so ancient, so universally received, so definite, and so interwoven with the whole mass of the national recollections of the ancient Greeks, as that of the Trojan war. The leaders of the earliest of the Greek colonies in Asia claimed Agamemnon as their ancestor.

The reality of the Trojan war must, therefore, be admitted. But, beyond this historical fact, we can scarcely venture a step with certainty. Its cause and its issue, the manner in which it was conducted, and the parties engaged in it, are matters so completely involved in obscurity, that all attempts to throw light upon these parts of history is utterly vain. It seems particularly difficult to adopt the poetical story of Helen, partly on account of its inherent improbability, and partly because there is good evidence elsewhere that Helen is altogether a mythological person. She is classed by Herodotus with Io, Europa, and Medea—all of them persons, who, on distinct grounds, must be referred to the domain of mythology. This suspicion is confirmed by all the particulars of the legend respecting her—by her birth, by her relation to the divine twins, Castor and Pollux, whose worship seems to have been one of the most ancient forms of religion in

Greece, and by the divine honors paid to her at Sparta and elsewhere. But a still stronger reason for doubting the reality of the motive assigned by Homer for the Trojan war, is, that the same incident occurs in another legend, in which the abduction of Helen is ascribed to Theseus. According to another tradition, Helen was carried away by Idas and Lynceus, two heroes of Messene. These various legends seem to prove that the abduction of Helen was a theme for poetry originally independent of the Trojan war, but which might easily and naturally be associated with that event by the skill of a great poet.

As to the expedition which ended in the fall of Troy while the leading facts are so uncertain, it must be hopeless to form any distinct conception of its details. No more reliance can be placed on the enumeration of the Greek forces in the Iliad, than on the other parts of the poem which have a more poetical aspect especially as it appears to be a compilation adapted to a later state of things. Thucydides has remarked that the numbers of the armament appear to be exaggerated by the poet, which we may very readily believe. The son of Hercules is introduced in the Iliad as saying, "My father came here with no more than six ships and few men; yet he laid Ilium waste, and made her streets desolate." This is a great contrast to the efforts and success of Agamemnon, who, with his twelve hundred ships and one hundred thousand men, lay ten years before the city—often ready to abandon the enterprise in despair, and at last indebted for victory to an unexpected turn of affairs.

It has been conjectured that, after the first capture by Hercules, the city was more strongly fortified, and rose rapidly in power during the reign of Priam; but this supposition can hardly reconcile the imagination to the transition from the six ships of Hercules to the vast host of Agamemnon. On the other hand, there is no difficulty in believing that, whatever may have been the motives of the expedition, the spirit of adventure may have drawn warriors together from all parts of Greece; and thus it may have deserved the character, which is uniformly ascribed to it, of a national enterprise. The presence of several distinguished chiefs, each attended by a small band, would be sufficient to explain the celebrity of the achievement, and to account for the success which followed it.

Though there can be no doubt that the object of the enterprise was accomplished, it seems to be also clear that a Trojan state survived the fall of Ilium. An historian of great authority on this subject, both from his age and his country—Xanthus the Lydian—affirms that the Trojan dominion was finally overthrown by an invasion of the Phrygians, a Thracian tribe, which crossed over from Europe to Asia after the Trojan war. This is indirectly confirmed by the testimony of Homer, who introduces Neptune predicting that the posterity of Æneas should long continue to reign over the Trojans, after the extinction of the race of Priam.

Not far from the site of ancient Troy was afterward built a city called *Alexandria Troas*. It owed its foundation to Alexander the Great, who, instead of marking his conquering course by mere bloodshed and devastation, wisely provided more lasting and honorable monuments of his passage through the countries which he subdued—causing cities and towns to be erected, and forming plans for their future improvement and prosperity. As his stay in one place was commonly short, the execution of his designs was

committed to the governors whom he appointed. Alexandria Troas was one of eighteen cities which bore the conqueror's name. It was begun by Antigonus, one of the generals of Alexander, and from him it was at first called *Antigonia*. But Lysimachus, to whom, as a successor of Alexander, it devolved, changed the name to *Alexandria*. It was seated on a hill, sloping to the sea, and divided from Mount Ida by a deep valley. On each side is an extensive plain with watercourses. In the war between the Romans and Antiochus, king of Syria, this city was eminent for its fidelity to the republic, and it enjoyed the same political privileges as an Italian city. Under Augustus, it received a Roman colony, and increased; it was inferior to no city of the same name except the capital of Egypt.

Alexandria Troas had a magnificent aqueduct, the ruins of which are still to be seen. The history of this noble and useful structure affords an illustrious instance of imperial and private liberality. An Athenian named *Julius Atticus*, after being reduced to great poverty, discovered an immense treasure in an old house in Athens. The sum was so great that he dared not make use of it, and he wrote to the emperor Nerva at Rome, informing him of the discovery, and desiring to know his pleasure respecting it. The good-natured emperor replied, "Use it." Julius, still doubtful of his safety in appropriating so much wealth, wrote again, saying it was too much for one man to use. "Then *abuse* it," replied the emperor. The riches of Julius were inherited by his son Herodes Atticus, who was born at Marathon, carefully educated under the most eminent masters, and became so famous for learning and eloquence, that he was not surpassed by any man of his age. His generosity equalled his wealth, and was as noble as it was extensive. He was raised to the Roman consulate A. D. 143, and presided over the free cities of Asia. Seeing that Alexandria Troas was destitute of commodious baths, and of water, except such as was procured from muddy wells and cisterns, he wrote to the emperor Adrian, requesting him not to suffer an ancient and maritime city to be destroyed by drought, but to make an appropriation of money for building an aqueduct. Adrian complied, and appointed him to superintend the work. The appropriation was three hundred myriads of drachms; but, this being insufficient, Herodes expended seven hundred myriads, paying the surplus, equal to about eight hundred thousand dollars, out of his own pocket. This was but one of the few instances of his liberality. The magnificent buildings which he erected were the ornaments of Asia Minor, Greece, and Italy. Statues were erected to him, and cities vied with each other in honoring their common benefactor. Several of them still retain durable monuments of his splendid liberality.

The Christian religion was early established at Troas, and this is the city at which St. Paul left his cloak, for which he writes in one of his epistles. There is a legend of the fifth century respecting Bishop Sylvanus, of this place. A ship on the stocks could not be launched for some reason, and was supposed to be possessed by a demon. It was of enormous size, and intended for transporting large columns, like the one which conveyed the obelisk of Luxor from Egypt to Paris. The bishop was requested to drive away the demon which prevented the ship from moving. Going down to the beach, he prayed, and, taking hold of a rope, called on the multitude to assist. As the story

is told, the ship readily obeyed, and glided at once into the sea.

Under the Greek emperors, Alexandria Troas declined, and had probably fallen to ruin before the extinction of the empire. Many houses and public buildings at Constantinople have since been raised with its materials. Notwithstanding this, the ruins of the city are still very extensive, and all travellers are struck with their grand and colossal character. The city wall is standing; the remains of the aqueduct extend for miles; and the theatre and baths are yet in good preservation.

CHAPTER CXXXVII.

1500 to 980 B. C.

IONIA. — Migration of the Ionians from Greece — Androclus — Constitution of the Ionian States.

THIS portion of Asia Minor was bounded north by Æolia, east by Lydia and Caria, south by Caria, and west by the Ægean Sea. It received its name from the Ionians, a tribe or nation of Greeks who emigrated to this country, and built twelve cities here. It has been supposed that, previous to the Trojan war, many Greeks had settled in Asia Minor; and in fact the earliest known people in the western part of this region differed little in their language and manners from the people of Greece. Some of the towns on the coast were inhabited by a race so unquestionably Grecian and at so early a period, that the antiquarians of after times—who were unwilling to allow any thing to be Greek that did not originate in the territory of Greece—were at a loss to account for their establishment. Miletus, one of the Ionian cities mentioned by Homer in his catalogue, and Teos and Smyrna, are said by Strabo to have been Grecian towns before the Trojan war.

How or when the Ionian settlements were founded, we have no history to tell us. An ancient Greek legend treats of a great event, called the *Ionian migration*, about one hundred and forty years after the Trojan war. According to this account, the settlers were led by Androclus and Neleus, the sons of Codrus, king of Athens. A great multitude followed them, including many Athenians, and the Ionian and Messenian families which had been driven by the conquests of the Dorians to seek refuge in Athens. These adventurers seized upon the finest spots of land along the sea-coast, and there formed permanent establishments. An island closely adjoining the shore, on a tongue of land, connected with the continent by a narrow isthmus, and containing a hill sufficiently lofty for a citadel, or acropolis, seems to have been regarded as the most favorable situation for a Grecian colonial settlement. Most of the Ionic cities conform to this description. Twelve of these became very flourishing and important places, namely, Miletus, Myus, Priene, Samos, Ephesus, Colophon, Lebedus, Teos, Erythræ, Chios, Clazomenæ, and Phocæa. At a later period, Smyrna was detached from the Æolians, and added to the Ionian confederacy.

Asiatic Ionia, according to the opinion of Herodotus, was the finest country, and enjoyed the most favorable climate, in the world. It included the islands of Chios and Samos, with a few smaller ones, and

extended not more than forty miles inland. Almost all the towns are represented as having been founded on some preëxisting settlement of the Carians, Leleges, Cretans, Lydians, or Pelasgians. In some cases, the old inhabitants were vanquished in war, slain, or expelled; in other cases, they were allowed to combine with the new settlers, and the Grecian cities, thus constituted, acquired a considerable tinge of Asiatic customs and feelings. What is related by Herodotus respecting the settlement of Nileus and his emigrants at Miletus is remarkable. They took out with them from Athens, he says, no women, but found wives in the Carian women of the country, whose husbands and fathers they overcame and put to death. The women, thus violently seized, manifested their repugnance by taking a solemn oath among themselves, that they would never eat with their new husbands, nor ever call them by their personal names. This same pledge they imposed upon their daughters; but how long the practice lasted we are not informed; it rather seems, from the language of the historian, that traces of it were visible even in his day in the family customs of Miletus. The population of this greatest of the Ionic cities must therefore have been half of Carian blood, and it is reasonable to suppose that the same was more or less the case with the other settlements.

Androclus fixed his residence at Ephesus; and his authority is said by Strabo to have extended over all the other settlements. Monarchical government, however, appears to have soon given way to republican institutions, each community forming a separate government for itself. All the cities were bound together in a confederacy. They had a general council, or congress, called the *Pan-Ionian*, which held its sessions originally in a desert spot on the promontory of Mycale, and offered sacrifices to Neptune, who appears to have been the tutelary divinity of the Ionians. Afterwards, when the country was disturbed by wars, a more secure situation was found necessary, and the place of meeting was fixed near Ephesus.

Few of the Greek colonies were founded with any view to extend the dominion of the mother country. The leaders were often no better than pirates, not much unlike the Buccaneers who formed so powerful a confederacy in the West Indies in the sixteenth century. Their common practice was to seize on a portion of a coast inhabited by a barbarous race, make slaves of the natives, and set them to cultivating the land, while they continued their cruises at sea. When a Grecian state, by a public act, sent out a colony, the purpose was, generally, no more than to deliver the community from numbers too great for its territory, or to get rid of factious citizens whose rank and power at home were unequal to their ambition. For the most part, therefore, in the colonies, as in Greece itself, every considerable town claimed to be an independent state, and, unless oppressed by a powerful neighbor, maintained itself by its own strength and alliances.

Ionian rivalled Greece in science and the fine arts, if, indeed, the former be not allowed to claim the first rank. In extent of maritime communication, the colonies far exceeded the mother country. But the Ionian states, jealous of their separate independence, had scarcely any political connection with the mother country, and little with one another. The several cities, indeed, maintained a union in religion, and had their common sacrifices; but the *Pan-Ionian* was but a

congress of ministers from independent states. It lacked the authority to enforce its own resolutions. It could make no provision either against foreign enemies or for the maintenance of internal tranquillity. There was no common treasure, nor tribunal, nor magistrate, nor law. The Ionic union seems, in fact, to have been very similar to the confederacy of the American states previous to the establishment of the federal constitution.

No materials exist for a history of Ionia as a political community; but the inhabitants soon attained to a very high degree of prosperity. Miletus alone is said to have founded seventy-five towns, or colonies. They became wealthy, refined, and luxurious. Wherever the spirit of enterprise diffused their settlements, they perceived, on the slightest comparison, the superiority of their own religion, language, institutions, and manners; and the dignity of their character and sentiments eminently distinguished them from the general mass of the people with whom they came in contact, and whom they justly denominated *barbarians*. Some hundred years before the Christian era, the Ionians far surpassed the European Greeks in prosperity and mental cultivation. While ancient Greece was harassed with intestine divisions, and exposed on its northern frontier to the hostility of the neighboring barbarians, the eastern colonies enjoyed profound peace, and flourished in the vicinity of Phrygia and Lydia, the best cultivated and most wealthy provinces of Asia Minor, and, perhaps, of the ancient world.

Such advantages could not be neglected by men who had genius to conceive and courage to execute the most arduous designs. With the utmost industry and perseverance, the Ionian Greeks improved and ennobled the useful and elegant arts which they found already in practice among the Lydians and Phrygians. They incorporated the music of those nations with their own. Their poetry far excelled all that pagan antiquity could boast. They rivalled the skill of their neighbors in moulding clay and casting brass. They appear to have been the first people in the world who made statues of marble. The Doric and Ionic orders of architecture perpetuate in their names the honor of their inventors. Painting was first reduced to rule and practised with success by these people, and, during the seventh century before Christ, the Ionians surpassed all their neighbors, and even the Phœnicians, in the arts of design, as appears from the fact that the magnificent presents which the oracle of Delphi received from the Lydian kings were chiefly the productions of Ionian artists. In the following century, Ionia became further distinguished by giving birth to philosophy.

CHAPTER CXXXVIII.

980 B. C. to A. D. 60.

The Cimmerians in Ionia — The Lydians — The Persians — Miletus.

THE first formidable enemies with whom the Ionians were obliged to contend were the barbarous Cimmerians, who, being driven from the banks of the Euxine by a Scythian horde still fiercer than themselves, overran, with irresistible violence, the finest provinces of Asia Minor. Their irruption had more the effect of a swarm of locusts, an inundation, or a hurricane,

than of an expedition devised and conducted by the reason of men. Most of the Greek cities suffered in common with those of the other states of Asia Minor; but the tempest soon spent its force, the inhabitants recovered from the terror inspired by these marauders, and, within a few years after their departure, the Ionian and Æolian colonies, who seem to have transported their ancient enmities into their new acquisitions, totally forgot their recent and common danger, and engaged in cruel domestic wars. But these unnatural dissensions were soon repressed by the growing power of the Lydians, which, extending itself on all sides, finally absorbed the greater part of Asia Minor, as we have related in another chapter.

The first attempt of a Lydian monarch to reduce the Grecian states, recorded in history, was that of Gyges, about the year 700 B. C. Deficient as their political connection was, he found among them a knowledge of the art of war, as well as a republican spirit of bravery, which the Asiatics in general did not possess. He failed in his attempt upon Miletus and Smyrna, but he took Colophon. The strength, however, of the kingdom of Lydia, perseveringly exerted, was too great for these little commonwealths to resist. Ardyes, the son and successor of Gyges, succeeded in capturing Miletus and Priene. By the irruption of the Cimmerians, however, the power of the Lydian monarchy was shaken, and some of the Grecian states appear to have regained their independence. We find Sadyattes, the son of Ardyes, toward the end of his reign, engaged in war with the Milesians, and the contest was continued or resumed by his son Alyattes.

Miletus was then the richest and most populous of all the Ionian cities. None of the greater powers having directed their attention toward maritime affairs, the naval force of the little Grecian states gave them consequence; and that of Miletus was superior to any other. The Lydian monarch had none to oppose it except what he might command from his subject Greeks. The manner in which he carried on the war was thus: Marching into the Milesian territory, a little before harvest-time, with military pomp and the sound of musical instruments, he cut down all the corn, vines, olives, and other valuable trees. This brought the inhabitants out of the city to defend their fields, and the king was enabled thus to cause them two severe defeats. The war continued eleven years, the Milesians obstinately defending themselves, and the Lydians every year setting fire to their fields and destroying the harvests. In one of these conflagrations, the flames, driven by a high wind, caught the temple of Minerva, in Miletus, and consumed the whole edifice.

In the twelfth year of the war, Alyattes was seized with a dangerous illness, and, in this state, was filled with superstitious fear at the recollection of his impiety in causing the temple to be burnt. He despatched messengers to the Delphian oracle to inquire by what means he could alleviate his distress of mind. The oracle refused to give him an answer till he had rebuilt the temple. The king sent ambassadors to Miletus, proposing a suspension of arms till this work should be accomplished. He supposed the inhabitants to be reduced to great extremities by the long war, and that, on the expiration of the truce, he would find it an easy matter to resume the war and capture the city. The Milesians, being advised of the approach of the ambassadors, just before they arrived, opened their

magazines, spread their tables in the streets, and abandoned themselves to feasting and jollity. The ambassadors, who had expected to witness nothing but a spectacle of famine and suffering, were struck with astonishment at the sight of this abundance, and made such a report, on their return to Sardis, the Lydian capital, that the king immediately granted honorable terms of peace to Miletus.

The kings of Lydia, notwithstanding their great military power, and the advantages they possessed in holding all the surrounding territory, were unable to conquer the city of Miletus, which, by its naval enterprise alone, was able to bid defiance to all the land armies of its enemies. Cræsus repeated the attempts of his predecessors to gain possession of this city, but without effect. After a time, the Milesians appear to have made a treaty with him, acknowledging a certain degree of dependence upon him, with the obligation of tribute. A similar treaty was made with Cyrus the Persian, when he overthrew the power of Cræsus; and thus Miletus was saved from the ravages of war, which desolated all the other Ionian cities at this period of their history.

Under the Persian dominion, the Ionians appear to have been allowed to retain their old forms of municipal government, the conquerors merely exacting a tribute as a token of dependence. In almost every one of these cities were two parties—the aristocratic and the democratic: the Persian kings and their satraps generally favored the former. In the reign of Darius, the whole of Ionia was excited to revolt by the intrigues and ambitious schemes of Histæus, who had been raised to the sovereignty of Miletus, his native city, through the influence of the Persian monarch. The Athenians were drawn into this war, and sent a force to Asia Minor, which captured and burnt Sardis—the seat of the Persian authority in this quarter. But this insult was speedily avenged by the Persian satraps; the Milesians were repeatedly overthrown in battle, their city was besieged by sea and land, and finally taken by storm, (497 B. C.) Such of the inhabitants as were unable to save themselves by flight were either put to the sword or made prisoners, and carried off to the heart of Asia by the conquerors. These captives were at length settled by Darius in the territory of Ampe, near the mouth of the Tigris. This dreadful calamity of Miletus—a city which was the pride and ornament of Asiatic Greece—so much affected the Athenians, that when Phrynichus, the tragic poet, introduced on the stage a play entitled the *Capture of Miletus*, the whole audience burst into tears. The poet was condemned to pay a heavy fine for disturbing the minds of his countrymen with such mournful recollections, and the representation of his play was forbidden!

Miletus was given up to the Carians by the Persian conquerors, and seems, after a considerable time, to have recovered some portion of its former prosperity. The authority of the king of Persia was still maintained here when Alexander began his expedition into Asia. After the victory of the Granicus, he marched to Miletus; but the inhabitants, encouraged by the presence of a Persian army and fleet, stationed at Mycale, refused to open their gates to him, upon which he took the city by assault—but treated the citizens with clemency. From the Macedonian dominion the Ionian cities passed into the hands of the Romans. Miletus is mentioned as a flourishing city by Strabo, Pliny, and

Pausanias. It appears from the Acts of the Apostles that St. Paul visited this city, and sojourned some days here, on his return from Macedonia and Troas, and that he summoned hither the elders of the Ephesian church, to whom he delivered an affectionate farewell address. With the decline of the Byzantine empire Miletus fell to ruin, under the ravages of the Saracens and Turks, and the spot on which it stood can hardly be identified at the present day!

CHAPTER CXXXIX.

The Milesian Tales—Story of Cupid and Psyche.

THE inhabitants of Asia Minor, who possessed one of the fairest portions of the globe, were addicted to every species of luxury and enjoyment. By their early intercourse with the Persians, they imbibed the taste for amusing and elegant fiction, which had its origin among the Oriental nations. The Milesians, who spoke the soft and beautiful Ionic dialect in the greatest purity, excelled all their neighbors in ingenuity and eager thirst for novelty. They were the first Greek imitators of the Persian art of story-telling. The Milesian Tales were famous in the ancient world; but these fictions, once so celebrated, have all perished. Little is known of them, except that they were not of a very rigid morality, and that they were, for the most part, the production of an author named Aristides. Some idea, however, may be formed of them from the stories of Parthenius of Nice, who appears to have copied, or at least imitated, the Milesian tales. Those of Parthenius are about forty in number, and appear to be mere sketches. They consist of accounts of every species of intrigue and adventure, in love affairs. The principal characters generally come to a deplorable end—though seldom proportioned to what they merit by their vices.

The Milesian Tales found their way into Italy even before they were generally known in Greece. They were received with eagerness and imitated by the Sybarites—the most luxurious nation in the west of Europe. These imitations, if we may judge from a solitary specimen, preserved by Ælian, were of a facetious character, and designed to promote merriment. “A pedagogue was once walking along the street in company with his pupil. The boy happened to get hold of a fig, which he was about to eat, when his tutor interrupted him by a long sermon against luxury and the indulgence of the appetite; and then, snatching the fig from his hand, devoured it with the utmost greediness.” With this tale Ælian was so much entertained, that, as he informs us, he learnt it by heart, and committed it to writing—as he did not grudge mankind a hearty laugh. Many of the Romans, it appears, were as easily amused as Ælian; for these stories enjoyed a great popularity for a long time in their original language, and at length, in the time of Sulla, the dictator, they were translated into Latin, by Sisenna, prætor of Sicily, and author of a history of Rome. Plutarch informs us that when Crassus was defeated by the Parthians, the conquerors found volumes of the Milesian Tales in the tents of the Roman soldiers.

The story of Cupid and Psyche, in the Golden Ass of Apuleius, is unquestionably of the Milesian charac-

ter. We give an epitome of this tale, no less on account of the beauty of the fiction than as a specimen of this mode of composition among the ancients.

A certain king had three daughters, of whom the youngest and most lovely was named Psyche. Her charms, indeed, were so wonderful that her father's subjects began to adore her, and to pay that homage to a mortal which should have been reserved for the goddess Venus. The exasperated deity commands her son Cupid to avenge her on this rival by inspiring Psyche with a passion for some unworthy object. But while employed in executing this order, Cupid himself becomes enamored of the princess. Meanwhile, in obedience to the response of an oracle, Psyche is exposed on a barren rock, where she is destined to become the prey of a monster; but Zephyr appears for her relief, and wafts her to a green and delightful valley. Here she enjoys a refreshing sleep, and, on awaking, perceives a grove, in the centre of which is a fountain, and near the fountain is a splendid palace. The roof of this structure was supported by golden pillars, the walls were covered with silver, and every species of animal was represented in exquisite statuary at the portal.

Psyche enters this building, where she finds a splendid feast prepared. She hears a voice inviting her to partake of the repast, but no one appears. After the banquet is removed, her ears are struck with the notes of a delightful concert—but the musicians are unseen. In this enchanting residence, she is espoused and visited every night by Cupid. Her husband, however, is always invisible, and forbids all attempt to get a sight of him, informing her that her happiness depends on her obedience to this injunction. After a while, Cupid, being earnestly solicited by her, reluctantly consents that her sisters shall be allowed to visit the enchanted palace. When they have satiated their curiosity by an inspection of its wonders, they are filled with envy, and try to persuade Psyche that her husband is a serpent who will ultimately devour her. She is alarmed, and resolves to satisfy herself whether this be true or not by the evidence of her eyes. Bearing a lamp in one hand, and a dagger in the other—to destroy him should he prove to be a serpent—she approaches the couch of her husband while he is asleep. She discovers him to be no monster, but a perfect model of beauty. In her agitation, she spills from the lamp a drop of scalding oil on his shoulder. Cupid awakes, and in a fit of irritation, flees from her presence, leaving her a prey to remorse and despair. The enchanted garden and the gorgeous palace vanish with him!

Psyche then finds herself alone on the bank of a river. The sylvan deity Pan takes her under his protection. She wanders through the country, and visits successively the kingdoms of her three sisters, by each of whom she is repulsed. Venus and Cupid both persecute her, and she roams through all the regions of the earth in search of the celestial lover whose favor she has forfeited. She is subjected to various trials by Venus, one of which is to bring water from a fountain guarded by ever-watchful dragons. Jupiter at length takes pity on her misfortunes, endows her with immortality, and confirms her union with her forgiving husband. On this occasion, the celestial Hours empurple the sky with roses; the Graces shed aromatic odors through the halls of heaven; Apollo accompanies the lyre with his voice; the god

of Arcadia tunes his sylvan reeds, and the Muses join in the chorus!

This allegory is supposed, by some writers, to be founded on an obscure tradition of the fall of man, and to form an emblem of his temptation, transgression, repentance, and subsequent restoration to favor. Its meaning, perhaps, is more restricted, and only comprehends the progress of the soul to perfection, the possession of divine love, and the reward of immortality. From the earliest times, the influence of religious sentiments has been typified by the hopes and fears of an amatory attachment. This style of composition was practised by the rhapsodists of Hindostan and Persia, and captivated the imagination of the Wisest of Mankind. One of the ancient Egyptian emblems was Psyche, sometimes represented as a beautiful female, and sometimes as a butterfly—an insect which remains in a state of torpor during winter, but on the return of spring comes forth in new life and beautiful attire. This was deemed a picture of the soul of man, and of the immortality to which he aspired.

CHAPTER CXL.

Famous Men of Miletus — Thales — Anaximander — Timotheus.

THALES of Miletus was one of the seven wise men of Greece. He was born 646 B. C. He travelled much in pursuit of learning, according to the custom of the ancients. He went first to the Island of Crete, then to Phœnicia, and afterwards to Egypt, where he consulted the priests of Memphis, who were famous for their scientific knowledge. He applied himself to geometry, astronomy, and philosophy. Egypt was at that time governed by Amasis, a prince distinguished for his love of letters and his good scholarship. He bestowed upon Thales the most striking testimonials of his esteem. But the Greek philosopher was too independent to make a successful courtier. He spoke freely of the Egyptian government, and gave offence to the king, who withdrew his favor and compelled Thales to quit the kingdom. During his residence there, he taught the Egyptian mathematicians how to measure the height of the pyramids by observing the shadows at particular times of the day, and comparing them with the shadow of a man when it is of the same length as his body. He returned to his own country, and died at the age of ninety-two.

Thales was esteemed the most illustrious of the famous seven sages. He laid the first foundations of philosophy in Greece, and his followers were called the *Ionian sect*. He was also the first Greek who applied himself to the investigation of physical science. The glory of having made several fine discoveries in astronomy, is ascribed to him. One of these, relating to the magnitude of the sun's diameter, compared with that of his orbit, gave him unbounded delight. He foretold eclipses of the sun and moon with great exactness, and was the first Greek astronomer that fixed the time of the solar year. In his system of philosophy, he held water to be the first principle of all things, and that God was that Intelligent Being by whom all the materials of the universe were formed from water. The first of these opinions he borrowed from the Egyptians, who, perceiving the Nile to be the cause

of the fertility of all their lands, easily transferred this fact to the basis of a philosophical system, and pronounced water to be the first principle.

We must not omit a celebrated joke, of which the learned Thales was the subject. As he was walking one evening in the fields, and attentively viewing the stars, he tumbled into a ditch. An old woman, who saw him fall, exclaimed, "Ha! Mr. Philosopher! how will you find out what is over your head when you cannot see what is under your nose?" We may add that Thales was, nevertheless, not deficient in worldly wisdom: he was a shrewd politician, and gained much wealth. To convince the Milesians that a philosopher was not necessarily a fool in business affairs, he entered into a mercantile speculation by buying up all the olive crop in the territory of Miletus before the trees were in blossom. His knowledge of the operations of nature had enabled him to foresee that the season would be uncommonly productive. The speculation succeeded, and the philosopher realized an enormous profit.

Thales was a philosopher who united moral and political wisdom to his researches in science. Of his aphorisms, the following are specimens: "Not only the criminal *acts*, but the bad *thoughts*, of men are known to the gods." "What is the most difficult thing? To know yourself." "What is the easiest thing? To give advice to others." "How shall we best attain to virtue? By abstaining from all that we blame in others." "Who is the happiest? He who possesses a healthy body, a competent fortune, and a cultivated mind." "It is better to adorn the mind than the face." Thales was also the author of the famous precept, "Know thyself."

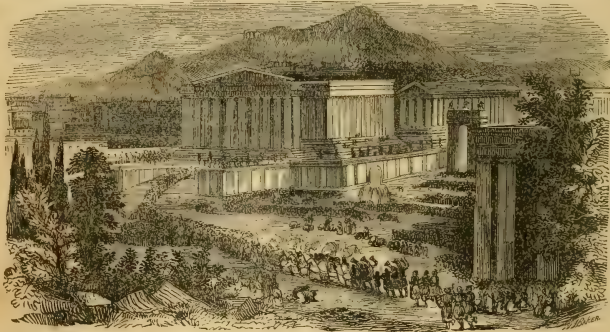
It seems probable that Thales admitted the ancient doctrine concerning God as the animating principle or soul of the world. According to him, a principle of motion, wherever it exists, is mind. Thus he taught that the magnet and amber have a soul, which is the cause of their attractive powers; the soul being considered by him as a moving power, which has the cause of motion within itself, and is perpetually in action. His notions on these matters appear to have been closely analogous to those of the modern pantheists of Germany and America.

Anaximander, a disciple of Thales, was also a Milesian; but the exact date of his birth is not known. He was the first among the Greeks who taught philosophy in a public school, and is therefore regarded by some as the founder of the Ionian sect, though that honor, in fact, belongs to Thales. The mathematical and astronomical sciences are indebted to Anaximander for some improvements. He wrote a compendium of geography, and delineated a map of the earth, in which he marked the divisions of land and water. The invention of the sun-dial is ascribed to him; but Herodotus, with greater probability, ascribes it to the Babylonians. It is related of Anaximander, that he predicted an earthquake, and advised the Lacedæmonians to quit their city, that they might avoid the destruction which threatened them. He believed that the stars were globular collections of air and fire—carried round with the spheres in which they were placed—and that they were gods. He supposed the sun to occupy the highest place in the heavens, the moon the next, the planets and fixed stars the lowest, and that the earth was placed in the midst of the universe, as a common centre. His doctrines concerning the principles of things, and the origin of nature, are

imperfectly related. He gave the name of *infinity* to the first principle from which all things proceed, and into which they all ultimately resolve—the parts changing, but the whole remaining immutable. What he meant by infinity is by no means clear. He is said to have committed his doctrines to writing, but no remains of his works are extant.

Timotheus, the famous musician, was a native of Miletus. He was born 308 B. C. He wrote lyric and dithyrambic poetry, but applied himself particularly to music and playing on the cithara or harp. His first endeavors were not successful, and he was publicly hissed. This discouraged him to such a degree, that he was on the point of renouncing the study of music, when he was encouraged to persevere in his endeavors by the advice of Euripides, the tragic poet. By diligent application, he soon became the first musical performer of his day, and he improved the cithara by adding several strings to it. This innovation made a singular stir among the Greeks. The Lacedemonians condemned it by a public decree, which has been preserved in the original language to the present day. This document declares that Timotheus of Miletus, having come to the city of Sparta, had shown little

regard for the ancient music and lyre; that he had multiplied the sounds of the former and the strings of the latter; that he had discarded the ancient simple and uniform manner of singing, and had substituted for it one more complex, wherein he had introduced the chromatic kind; that in his poem on the subject of Semele, he had not observed a proper decorum; and that, to obviate the effect of such innovations, which could not fail to be hurtful to good manners, the kings and the ephori of Sparta had publicly reprimanded said Timotheus, and had decreed that his lyre should be reduced to seven strings, as of old, and that all those of a modern invention should be retrenched, &c. It is related that when the Spartan executioner was on the point of cutting away the strings conformably to this decree, Timotheus pointed to a statue of Apollo with a lyre containing as many strings as his, on which the judges were compelled to acquit him. He suffered much malignant criticism from other poets, which, however, did not prevent him from gaining a high reputation. The people of Ephesus are said to have rewarded him with a thousand pieces of gold for a poem on the dedication of the temple of Diana. He died at the court of Macedon, aged above ninety years.



Temple of Ephesus restored.

CHAPTER CXLI.

980 B. C. to A. D. 600.

Ephesus—The Temple of Diana.

EPHEBUS, as we have already stated, was one of the most ancient of the Ionian cities. There is a legend connected with the history of the foundation of this city, in which it is related that Androclus, who led the Ionian settlers from Greece, first took possession of the Island of Samos. A debate then arose whether the adventurers should remain there or seek farther for an abiding place. An oracle was consulted, and gave for an answer that "a fish should show them, and a wild boar conduct them." On that response, they left Samos for the main land, and rambled up and down for some time. At length, one morning, when they were broiling some fish for their breakfast, one of the fish jumped out of the fire with a coal in

his mouth, and fell among some dry grass, which took fire. The flame communicated to an adjoining thicket, and spread to a considerable distance, till a wild boar, which was sleeping among the bushes, started up and ran away. The Greeks pursued him, and at length overtook and killed him with a javelin. On this spot Ephesus was founded. A coin of the city, now in the museum of Florence, is stamped with figures referring to this story.

According to other traditions, Ephesus was founded by the Amazons; but Strabo informs us that the first inhabitants were Carians and Leleges, who were driven out by the Ionian settlers under *Androclus*. At all events, Ephesus appears to have been governed by this prince and his descendants, who assumed the title of king, and exercised regal authority over the new colony; for which reason, even in Strabo's time, the posterity of Androclus were styled kings, and allowed to wear a scarlet robe. In process of time, a

new form of government was introduced, and a senate established. This continued till a bold usurper, named *Pythagoras*, overturned the authority of the senate, and made himself absolute in the city. He was one of the most inhuman tyrants mentioned in history, and maintained his power by a constant series of oppressions and massacres. He was succeeded by *Pindarus*, who also exercised arbitrary sway, but treated the citizens with more humanity. In his time, Ephesus was besieged by *Cresus*, king of *Lydia*, on which occasion the inhabitants, according to a superstitious practice of paganism, devoted their city to *Diana*, by fastening her temple to the city wall with a rope. On the capture of the city, *Pindarus* was deprived of his power by *Cresus*, who, out of reverence for the goddess *Diana*, treated the Ephesians with great kindness, and restored them to their former liberty.

Ephesus, however, fell again under the power of tyrants, the last of whom, *Hegesias*, was overthrown and expelled from the city by *Alexander the Great*. The conqueror established a democratic government, and bestowed upon the temple of *Diana* all the tributes which the Ephesians had formerly paid to the king of *Persia*. In the war between *Mithridates* of *Pontus* and the Romans, the Ephesians took the part of the former, and by his orders massacred all the Romans who resided in their city. For this barbarous act they were severely fined, and reduced almost to beggary by *Sylla*, when he reconquered *Asia Minor*. At a later period, the Ephesians were treated kindly, and suffered to live according to their ancient laws, as appears from ancient medals and inscriptions. These people were much addicted to superstition, sorcery, and curious arts, as they are called in Scripture. Hence arose the phrase "Ephesian letters," which signified all sorts of spells, charms, and what are vulgarly called hocus-pocus tricks. In the time of the apostle *Paul*, Ephesus retained much of its ancient grandeur; but under the Byzantine emperors, it began to decline. *Justinian* pillaged it of its beautiful marble statues and magnificent columns, to deck the Church of *St. Sophia* at *Constantinople*. After this, Ephesus rapidly fell to ruin. At present, it is inhabited by a few Greek peasants, in the lowest state of poverty.

The great architectural ornament of this city was the temple of *Diana*, one of the seven wonders of the world. The size of this edifice was so enormous as nearly to exhaust the quarries of stone in the neighborhood of the city, and more than two hundred years were occupied in its erection. It was four hundred and twenty-five feet long, and surrounded by a colonnade of one hundred and twenty-seven marble pillars, seventy feet high, twenty-seven of which were carved in the most exquisite manner, the remainder were polished. These pillars were the gifts of so many different kings and princes. The bas-reliefs were executed by *Scopas*, the most famous artist in that line, and the altar was the work of *Praxiteles*, the first sculptor of all antiquity. The temple, and the courts attached to it, were surrounded by a strong wall, and a long portico of columns extended from the temple to a lake in the neighborhood.

All the inhabitants of *Ionis*, who travelled, resorted to Ephesus yearly, with their wives and children, and solemnized the festival of *Diana* with great pomp and magnificence. Rich offerings were made to the goddess, and valuable presents to the priests. The "great

Diana of the Ephesians," as she was styled by her adorers, was a small figure of ebony, which was believed to have fallen from heaven. This statue was first placed in a niche which, it is said, the Amazons caused to be made in the trunk of an elm. Such was the origin of the veneration paid to *Diana*, in this place. In process of time, the reputation of the goddess increased to a great extent among the people of *Asia*, and led to the erection of the magnificent temple above described. This edifice was set on fire and destroyed 355 B. C., on the day when *Alexander the Great* was born. This act was perpetrated by a man named *Erostratus*, in order that he might be known to posterity as the destroyer of so noble a work of art. In order to disappoint this hope, the people of *Asia* made a decree that no one should pronounce his name; but this prohibition only served to perpetuate the memory of it, and the wicked ambition of *Erostratus* has been recorded by all the historians of after times.

Alexander offered to rebuild the temple of *Diana*, provided the Ephesians would allow him to engrave his name on the front. This proposal was rejected by a most extravagant but ingenious piece of flattery. They replied that "it was not proper for one god to build a temple to another!" The temple, however, was rebuilt. The columns and other materials, which had been saved out of the flames were sold; the Ephesian ladies contributed their jewels, and, by these means, a sum was raised sufficient to begin the work. Afterwards contributions came in from various quarters, till an immense treasure was collected, and the structure was completed in its original magnificence. This edifice was standing in the time of *Pliny* and *Strabo*, but is supposed to have been destroyed in the reign of *Constantine*, who issued an edict commanding that all the heathen temples should be thrown down and demolished.

The manner in which the marble, used in building this temple, was discovered, is too curious to be omitted. *Vitruvius* relates the story in the following manner: The Ephesians had no marble of their own, and intended to procure this material from *Paros* or *Proconnesus*, which places were then famous for their marble quarries. But one day a shepherd, named *Pyxodorus*, while tending his flock on the hill near Ephesus, saw two rams fighting. In running furiously at each other, one of them hit his horns so violently against a rock, that he split off a piece of it, and discovered it to be a beautiful white marble. The shepherd immediately ran with the splinter to Ephesus, where the people were then in great embarrassment about the importation of the marble. The discovery caused the highest exultation, and eminent honors were decreed to the author. His name of *Pyxodorus* was changed to *Erangelos*, signifying the messenger of good news. In the time of *Vitruvius*, it was the custom of the chief magistrate of the city to celebrate a sacrifice every month upon the spot where the discovery was made.

CHAPTER CXLII.

Famous Men of Ephesus — Apelles — Heracletus, the weeping Philosopher.

APELLES, the great painter, is regarded as an Ephesian, because he settled in that city, though he was

born in the Island of Cos. The age of this artist witnessed the full glory of the art of painting among the Greeks. He had the honor of contributing more than all the other painters to the perfection of the art, not only by his pencil, but by his writings. His industry was excessive; he never passed a day without laboring upon his canvas. His custom was, when he had finished a picture, to expose it in the street for the criticism of the passers by, and to listen to their remarks behind a curtain, in order to profit by them. One day, a shoemaker, having perceived something wrong in the tying on of a sandal, spoke of it. The next day he found it corrected. Proud of his criticism, he next objected to the leg of a figure in which there was nothing to censure. The painter then stepped from behind his curtain, and bade the shoemaker stick to his trade. This gave birth to the proverb, which has been so often repeated, *Ne sutor ultra crepidam*—"A cobbler should not go beyond his last."

Apelles took pleasure in doing justice to the merit of other great masters, and was not ashamed to prefer them to himself in some qualities. He confessed that Amphion excelled him in grouping, and Asclepiodorus in drawing. His skill in painting was not his only merit: he was eminent for polite learning and knowledge of the world. His elegant manners made him highly agreeable to Alexander the Great, who did not disdain to visit the painter's house, in order to enjoy the charms of his conversation, and witness the wonders performed by his pencil. The conqueror had so high an estimation of Apelles, that he published an edict declaring it his will that no other person should paint his portrait.

The frank and simple manners of Apelles were not equally agreeable to the generals of the Macedonian monarch. Some time after the death of Alexander, the painter, being on a sea voyage, was thrown by a tempest on the coast of Egypt. Ptolemy, one of Alexander's generals, had received that kingdom as his share of the Macedonian conquests. This prince bore no good will to Apelles, and did not invite him to his court. Besides this mortification, there were some persons who envied him, and were malicious enough to attempt to embroil him with the king. For this purpose, they induced one of the officers of the court to carry a message to Apelles, as if from the king, inviting him to dinner. The painter accordingly attended at the royal palace; and Ptolemy, in great indignation at the intrusion of the unexpected guest, demanded of him who had given him the invitation. Apelles, who was unacquainted with his name, stood a moment disconcerted, while his enemies enjoyed his embarrassment, and expected an order to turn him out of doors with ignominy. But this triumph was short. The painter suddenly caught up a piece of charcoal from a chafing-dish, and, with a few strokes on the wall, sketched the figure of the man in question so accurately that he was known in an instant. This incident reconciled Apelles with the king, who afterwards loaded him with wealth and honors.

This success, however, did not silence the enemies of Apelles. Some time after, he was accused before Ptolemy of having entered into a conspiracy with the Tyrians against him. The accuser was a painter named Antiphilus. Ptolemy, without seeking for any further evidence, took it for granted that Apelles was criminal, and reproached him bitterly with his ingratitude and

baseness. He was about to order him for execution, when the accuser, touched with remorse at seeing an innocent man on the point of being put to death, confessed the falsity of his accusation. The king, ashamed of having so hastily given ear to calumny, reinstated him in his friendship, gave him a large sum of money, and sold his accuser Antiphilus for a slave.

Protagenes, another famous painter, lived at Rhodes. Apelles, who had never seen him, but had heard of his great reputation, went to Rhodes to pay him a visit. When he came to the house of Protagenes, he found nobody at home but his housekeeper. She asked his name. "I will write it down," said Apelles; and, taking up a brush, painted something on a canvas which stood on the easel. Protagenes, on his return, was informed that a stranger had called upon him and left a token for him. When he saw the picture, he exclaimed, "This is Apelles! No other man in the world could have done it!" The two artists soon contracted a friendship which lasted during their lives.

Pliny has given a long list of the paintings executed by Apelles. The portrait of Antigonus was one of the most famous. This prince had but one eye, on which account the artist drew him in profile, thus concealing the defect. He painted many portraits of Alexander, one of which was esteemed the most finished of all his works, and was executed for the temple of Diana at Ephesus. The conqueror was represented with thunder in his hand, which Pliny, who had seen it, says, appeared actually projecting from the canvas. The hero himself was accustomed to say there were two Alexanders—the one of Philip, who was invincible, and the other of Apelles, which was inimitable.

The masterpiece of Apelles was his *Venus Anadyomene*, or the goddess rising from the sea. According to Pliny, this painting was celebrated by the verses of the greatest poets. It is supposed that this was the picture purchased by the emperor Augustus for a sum equal to one hundred thousand dollars. At the time of this purchase, a part of the picture had become damaged by dampness. Inquiry was made by the emperor for some artist to retouch it; but no one was bold enough to undertake to repair a picture by Apelles. This augmented the glory of the Greek painter and the reputation of the work itself. Pliny informs us that this and all the other famous paintings of antiquity were executed with only the four primitive colors.

Heraclitus, the philosopher, was born at Ephesus, 504 B. C. He showed an ardor for the acquisition of knowledge at a very early age, and was soon initiated into the mysteries of the Pythagorean school of philosophy. He stood so high in the public opinion at Ephesus, that the citizens offered to make him chief magistrate; but he declined, partly on account of the existing form of government, which did not suit his taste, and partly because he was disgusted with the licentious manners of the people. Soon afterwards, he was seen playing with boys in the street; and when his friends expressed their wonder, he replied, "Is not this better business than governing the corrupt Ephesians?" He was of a melancholy temperament, and disposed to shun intercourse with mankind. A story has been commonly believed that he was perpetually shedding tears for the follies of his fellow-creatures, on which account he is generally denominated the "weeping philosopher," in contrast to Democritus, who was called the "laughing philosopher." Under the

influence of this gloomy and unsocial disposition, Heraclitus withdrew from society to a sequestered spot among the mountains, where he devoted himself to studious contemplation, and lived only upon the natural produce of the earth. His fame, however, spread abroad, and Darius of Persia sent him an invitation to come and reside at his court, that he might profit by his instructions. The morose philosopher rudely spurned the royal civilities. He died of a dropsy, at about sixty years of age, after vainly attempting to cure himself by dwelling in a stable, closely shut up among oxen, the heat of whose bodies he imagined would absorb all the moisture of his own. He wrote a treatise "On Nature," in a very obscure style, and became the founder of a sect in philosophy. The doctrines of this sect were atheistic, and many of them very absurd. One of their notions was, that all nature is full of souls or demons. Another was, that fire is the principle from which all things are produced, and that those souls are the best which have the least moisture, and approach nearest to the primary fire.

Colophon, a city of Ionia, was founded by Andræmon, the son of Codrus. It was situated two miles from the sea, its harbor being connected with the city by means of long walls. It was destroyed by Lysimachus, in order to swell the population of Ephesus. The Colophonians at one time possessed a very flourishing navy, and their cavalry was in such repute as always to turn the tide of victory wherever it went to battle. Hence the word *Colophon* became proverbial to signify a "finisher." The word has been retained in modern languages, and the name of Colophon was used by the old printers to indicate the end of the last page, which contained the "imprint," or the name of the town where it was printed, with the date of the edition. Another account states that the proverb arose from the fact that Colophon enjoyed the privilege of a double vote in the Ionian confederacy, in consequence of which this city was enabled to decide many disputed questions. Colophon was one of the cities which claimed to be the birthplace of Homer.



Modern Smyrna.

CHAPTER CXLIII.

The City of Smyrna — Anaxagoras — Anacreon.

SMYRNA is one of the most ancient cities of Asia Minor, and almost the only one which has, in modern times, retained any of its ancient prosperity. According to some traditions, it was originally an Æolian colony, and was afterwards seized by some Ionian exiles of Colophon. Another account describes it as an Ionian colony of Ephesus. After Melite, one of the Ionian towns, had been destroyed by the common consent of the others, Smyrna was admitted into the confederacy. It was supposed by some to have been the birthplace of Homer, and on the banks of the Meles, in its vicinity, there was a grotto, in which he was believed to have composed his poems. The Smyrnæans were proud of this tradition, and endeavored to propagate and confirm it. Sadyattes, king of Lydia, captured the city, destroyed it, and distributed the inhabitants among the villages in the neighborhood. About four hundred years afterwards, Smyrna was rebuilt by Antigonos and Lysimachus, or, according to other accounts, by Alexander the Great.

It was esteemed the most beautiful of the Ionian cities, and was extolled by the ancients under the pompous titles of "Smyrna the lovely," "the crown of Ionia," "the ornament of Asia." According to a very common practice among the Greeks, its principal public buildings were erected on the slope of a hill fronting the sea. The hill supplied the marble, while the declivity afforded a position for the seats rising gradually one above another, in the stadium, or great theatre, for the exhibition of games. This city was one of the chief points of contention between the Ottomans and the Greeks, and, in consequence, was nearly ruined in the wars between these two nations. After being in some degree restored, it was taken and plundered by Timour, A. D. 1402. Almost every vestige of the ancient city is now obliterated. The vaulted foundation of the stadium remains, but its area is sown with grain. There are only a few relics of the theatre, and the castle which crowns the hill is a structure erected by the Greek emperor John Comnenus on the ruins of the old one, whose walls of immense thickness and strength may still be discovered. Smyrna, in the course of its revolutions, has, in a manner, slid down from the hill to the sea, close to which it is now

situated. Under the Turkish government, it has completely regained its populousness, and has become the emporium of the Levant trade. The situation of Smyrna is such, that it could scarcely fail to be a flourishing place. It has a fine bay, with good anchorage, a secure and capacious harbor, and in the rear a fertile plain, watered by the River Meles, which produces fruits and vegetables in abundance. The groves and minarets of the city make a beautiful appearance from the sea; but the interior displays ill-paved streets and gloomy walls. The houses along the shore are very delightful, having gardens extending down to the water, and kiosks scattered about them. The whole city is like a market, abounding with the chief commodities of Europe, Asia, and America. Of the Asiatics, the Armenians are the most numerous traders here, and the caravans from Persia are principally composed of them. The French trade is carried on chiefly from Marseilles, and the Italian from Leghorn. The exports from Smyrna are figs, raisins, raw silk, cotton, carpets, drugs, &c. This city is often infested with the plague, which has, at times, committed great ravages. It is also somewhat liable to earthquakes. The population is about one hundred thousand, of whom thirty thousand are Greeks, and eight thousand Armenians.

Anaxagoras, one of the most illustrious philosophers of antiquity, was born at Clazomene, in Ionia, (500 B. C.) Though a person of noble extraction, and possessing a large patrimony, he relinquished his connections and estate, that he might be entirely disengaged from secular concerns. He first became the pupil of Anaximenes the Milesian. At the age of twenty, he left Miletus, and entered upon the study of philosophy at Athens. He acquired high reputation there, and had many illustrious disciples, among whom were Euripides the tragedian, Pericles, and Socrates. Without accepting any public office, or making himself conspicuous in affairs of state, he rendered much service to the Athenian republic. But neither his learning, nor his disinterested spirit, nor the friendship of Pericles, could preserve him from persecution. He was accused by the demagogue Oeon, of impiety, for teaching that the sun was no god, but a burning mass of stone, thereby contradicting the vulgar opinion that the sun was Apollo, one of the greater deities. *Anaxagoras*, indeed, did not scruple, when occasion offered, to expose the vulgar superstitions. He ridiculed the Athenian priests for predicting a calamity because a ram with but one horn had made its appearance. To convince the people that there was nothing supernatural in the animal, he opened his head, and showed them that it was so constructed as necessarily to prevent the growth of the other horn. *Anaxagoras* was condemned to death; but, through the interposition of Pericles, who appeared in his defence, and maintained that he had committed no capital crime, and that his prosecution had been prompted by malice, the sentence was changed to that of fine and banishment.

When one of his friends expressed regret on account of his banishment, he replied, "It is not I who have lost Athens, but the Athenians who have lost me." One day, while he was lecturing, he received the news of the death of his son. He only observed, with perfect calmness, "I knew he was mortal." When he was doomed to death by his judges, he consoled himself by a similar reflection—"Nature long ago pronounced the same sentence against me." After

his banishment from Athens, he passed the remainder of his days at Lampsacus, where he died, (428 B. C.) Being asked, just before his death, whether he wished to be carried for interment to Clazomene, he replied, "It is unnecessary; the way to the other world is equally open every where." The magistrates of Lampsacus requested to be informed in what manner he would permit them to honor his memory. "Only," said he, "let the day of my death be kept as a holiday for the schoolboys." This good-humored request was complied with, and the custom remained in Lampsacus in the time of Diogenes Laertius, seven hundred years afterwards.

Anaxagoras received the name of "Mind," on account of his intellectual superiority. In his philosophy, he taught that the universe consisted of small bodies composed of similar parts, and that mind is the beginning of motion. He was the first among the Greeks who conceived the primary active principle in the universe, *MIND*, to be simple, pure intelligence, existing separately from and independent of matter. He must have paid considerable attention to the phenomena of nature, for he explained the appearance of the rainbow as the reflection of the solar rays from a black cloud, and discovered that wind is produced by the rarefaction of the air.

Anacreon, the famous lyric poet, was a native of Teos, in Ionia. He flourished in the sixth century B. C., and was in great favor with Polycrates, tyrant of Samos, at whose court he resided. Such was his poetical fame, that Hipparchus, the son of Pisistratus, tyrant of Athens, sent a vessel of fifty oars on purpose to bring him to Athens. He was a professed voluptuary, and addicted to enjoyment without restraint. Yet he had a sort of philosophical contempt for wealth, illustrated by the following anecdote which is related of him. Polycrates gave him a large sum of money, which *Anacreon* at first accepted; but, at the end of two days, finding the anxiety of taking care of his wealth had deprived him of rest, he carried it back to the giver, saying, "Money is good, but sleep is better." He lived to a cheerful old age, and died at eighty-five. A tradition was current that he was choked by a grape-stone; but this was a very natural invention to embellish the story of a poet who had sung the praises of wine. The poems of *Anacreon* now extant are short odes upon light and joyous topics, abounding in sweetness of expression, sprightliness, and elegant fancy. They are so characteristic in this manner as to have given the name of *Anacreontic* to the whole class of similar compositions. Some doubts are entertained as to the authenticity of certain of the pieces which form the collection passing for the works of *Anacreon*; but, in proof that they are genuine, it may be stated that many of them are quoted by ancient writers.

Parrhasius, the painter, was a native of Ephesus, and, in the judgment of antiquity, was worthy to be regarded as the rival of Zeuxis. According to Quintilian, the former excelled in design and the latter in coloring. *Parrhasius* is represented as an artist of vast genius and fertility of invention, but most presumptuous and arrogant in behavior. He dressed in purple, wore a crown of gold, carried a richly adorned cane, and displayed gold buckles in his shoes. Every thing about him was in the same ostentatious and lofty style. He bestowed upon himself the most pompous and high-sounding names, which he was not ashamed to

inscribe at the bottom of his pictures. He was the "elegant," the "polite," the "delicate," the "man who carried the art to perfection," the man "originally descended from Apollo," the man "born to paint the gods themselves." It is allowed that Parrhasius excelled in depicting the characters of men and the passions of the soul. One of his pictures represented the genius and people of Athens. The description of this piece indicates an inexhaustible fund of imagination in the artist. Omitting nothing in the character of that versatile people, he represented Athens on one side as capricious, irascible, unjust, and inconstant, and on the other as humane, merciful, and compassionate; also as proud, haughty, vainglorious, fierce, and even base and cowardly. It is not very easy to understand how all these qualities could be combined in a single figure. Perhaps it was an allegorical design, and contained figures accessory to the principal one. According to the representation of Pliny, Parrhasius first gave symmetry to painting—was the first to throw a sprightly expression into the countenance, to make the hair flow with elegance, and to infuse grace into the features. Xenophon makes him an interlocutor with Socrates in a dialogue on the pictorial art.* He is supposed to have lived about 400 B. C.

CHAPTER CXLIV.

1500 to 60 B. C.

ÆOLIA AND DORIS. — Greek Colonies in Asia Minor.

ÆOLIA and DORIS were Greek colonies on the shore of Mysia, Lydia, and Caria, which were settled, during the century that followed the destruction of Troy, by Æolian and Dorian emigrants from Greece.

* It is said that Parrhasius, "being engaged on a painting representing Prometheus chained to the rock, bought a captive taken in war by Philip of Macedon, and then put him to death by slow torture, in order to paint from nature the agonies of a violent death." The poet—though he has committed an anachronism in referring the event to the time of Philip of Macedon—has taken advantage of this legend in the following lines:—

"Parrhasius stood, gazing forgetfully
Upon his canvas. There Prometheus lay
Chained to the cold rocks of Mount Caucasus,
The vulture at his vitals, and the links
Of the lame Semnian festering in his flesh;
And, as the painter's mind felt through the dim,
Rapt mystery, and plucked the shadows wild
Forth with its reaching fancy, and with form
And color clad them, his fine, earnest eyes
Flashed with a passionate fire, and the quick curl
Of his thin nostril, and his quivering lip,
Were like the winged god's breathing from his flight.

"Bring me the captive now!
My hand feels skilful, and the shadows lift
From my waked spirit airily and swift;
And I could paint the bow
Upon the bended heavens—around me play
Colors of such divinity to-day.

"Ha! bind him on his back!
Look! as Prometheus in my picture here—
Quick, or he faints! Stand with the cordial near!

Now—bend him to the rock!
Press down the poisoned links into his flesh!
And tear asgape that healing wound afresh!

"So! let him writhe! How long
Will he live thus? Quick, my good pencil, now!
What a fine agony works upon his brow!

Ha! gray-haired, and so strong!
How fearfully he stifles that short moan!
Gods! if I could but paint a dying groan!" &c.

Willis.

There are many doubtful legends respecting the planting of colonies in Asia Minor, by the heroes who commanded the Greek armies in the famous expedition against that city; and, although it is impossible to separate the truth from the fiction in these stories, they appear not to be wholly groundless. The earliest Greek colonies which can safely be pronounced *historical*, are those which were the result of what is commonly known as the *Æolian migration*. This was produced by the irruption of the Æolians into Bœotia, and of the Dorians into Peloponnesus.

The immediate consequence of this irruption was that a number of Æolians, Bœotians, and Achæans formed a resolution to emigrate from Greece, and seek a more peaceful residence in the East. The emigrants were headed by chiefs who claimed a descent from Agamemnon. The main body embarked at the port of Aulis, from which he had led the Greek armament against Troy. They took the same direction at first, and landed in the Isle of Lesbos, where they founded six cities. Other detachments occupied the coast of Asia, opposite this island, from the foot of Mount Ida to the mouth of the River Hermus.

This was the real origin of the greater part of the *Æolian settlements* in Asia Minor, although a tradition exists that a migration from Peloponnesus toward the East had begun some time previous. Orestes was said to have led an Achæan colony to Lesbos, or Tenedos. Another band, conducted by Clines and Malaus—descendants of Agamemnon—is said to have emigrated to Asia Minor, where they found the Pelasgians in possession of the coast, but much weakened by the Trojan war. The invaders attacked and took their chief town, Larissa, and afterward founded Cuma, which subsequently obtained the name of *Phriconis*, and became the chief of the Æolian cities in Asia Minor.

The Æolian migration may be dated 1124 B. C.—fifty or sixty years subsequent to the capture of Troy. For more than a century after the arrival of the first colonists, new adventurers continued to flock in. The ancient cities on the main land, or those of *Æolia*, as this region was sometimes called, amounted to eleven; but about thirty others were afterward founded by the people of Cuma and Lesbos in the territory of Priam, which the Lesbians seem to have claimed as legitimate heirs to the conquests of Agamemnon.

Some time after the settlement, the Æolians concentrated their establishments, and formed a species of federal union, called the *Æolian league*. This consisted of twelve states, or cities, namely, Smyrna, Cyne, Larissa, Neontichos, Tennes, Cilla, Noliun, Ægiroessa, Pitane, Ægæa, Myrina, Grynea. To these were added several inferior towns, making the whole number of associated communities, thirty. Smyrna was afterward transferred to the Ionian union. All the Æolian cities were independent of each other, and had their own constitutions. Sometimes political disturbances led to the establishment of arbitrary rulers; but, in general, the government was of a popular character. Cræsus of Lydia subjected Æolia to his dominion; and, on the overthrow of this monarch, the Persian authority was substituted, and continued till the Macedonian conquest, after which the country followed the fortunes of the rest of Asia Minor.

The south-western corner of Asia Minor and the neighboring islands were occupied, about the period of the Æolian migrations, by the *Dorian* and *Achæan* set-

ters. The most celebrated of these expeditions was led by Althæmenes of Argos. He went first to Crete, where he left one division of his followers, and proceeded with the rest to Rhodes. About 1049 B. C., Halicarnassus was founded on the Carian shore by a colony of Dorians from Trœzene, in Greece. Cnidus, in the same neighborhood, was settled by Dorians from Laconia. A third band from Epidaurus took possession of the Island of Cos. These colonies formed an association, from which several others of the same race, and in their neighborhood, were excluded. The confederacy at first comprised six cities, namely, Cnidus, Cos, Camira, Ialysus, Lindus, and Halicarnassus. The last was, at a later period, excluded, and the confederacy went by the name of the *Pentapolis*, or five cities. They had a chief temple at Triope, where they exhibited solemn games in honor of Apollo Triopæus. The prizes were tripods of brass, which the victors were expected to consecrate to Apollo, and leave in the temple. The violation of this custom, by a citizen of Halicarnassus, caused that city to be excluded from the Dorian confederacy.

The political history of these people is substantially the same with that of their neighbors—the Ionians. After living under free governments for some time, they were successively subjected to the sway of the Lydians, the Persians, the Macedonians, and finally became absorbed into the Roman empire.

CHAPTER CXLV.

1600 to 716 B. C.

LYDIA.—*Foundation of the Kingdom—Story of Gyges and Candaules.*

THE kingdom of Lydia comprised various territories in Asia Minor, and varied considerably in extent at different times. In a general description, it may be said to have been situated between Phrygia, Mysia, and the Ægean Sea. It was sometimes called *Meonia*, from King Meon. According to Josephus, the Lydians were named from *Lud*, one of the sons of Shem. Herodotus, on the other hand, derives the name from *Lydus*, an ancient king of the country.

On our very first introduction to the history of this country, we find an absolute monarchical government, established with an hereditary succession of power. There have been reckoned three distinct dynasties in Lydia—the *Atyadæ*, named from *Alys*, the son of Manes, the first of the kings respecting whom there is no distinct account; the *Heraclidæ*, or descendants of Hercules; and the *Mermnadæ*. This *Manes* has been supposed to be the king mentioned by the Greek philosopher Heraclitus, who, from being a slave to a cartwright, was raised to the throne of Lydia.

In the reign of Alys, the son of Manes, which may be placed in the seventeenth century before Christ, a severe famine prevailed throughout Lydia for the space of eighteen years. Herodotus affirms that, in their distress, the Lydians invented games to amuse themselves and draw off their thoughts from their sufferings: every second day they played at checkers, hopscotch, and similar sports, instead of eating dinner. But, although they obtained some alleviation of their distress by these contrivances, the famine still pressed severely upon them; and at length the king divided the whole nation by lot into two bodies, one of which was compelled to emigrate, while the other remained

at home. The adventurers placed themselves under the command of Tyrrhenus, the king's son, and proceeded first to Smyrna, where they built a fleet. They then sailed westward in search of a country proper for a settlement, and, after a variety of wanderings, came finally to Umbria, or Etruria, in Italy. In this manner according to Herodotus, originated the Etruscans, afterward so famous.

After this occurs a barren period in the history of Lydia, which contains a mere catalogue of kings, with only a few events to distinguish them, and these of an incredible character. It seems probable, however, that the Lydians had degenerated from the ancient simplicity of their manners, and had become noted for profligacy and effeminacy. The dynasty of the Atyadæ appears to have ended with the transfer of the crown to Argon, who established the seat of his government at Sardis. This monarch is described by Herodotus as the first of the Heraclidæ.

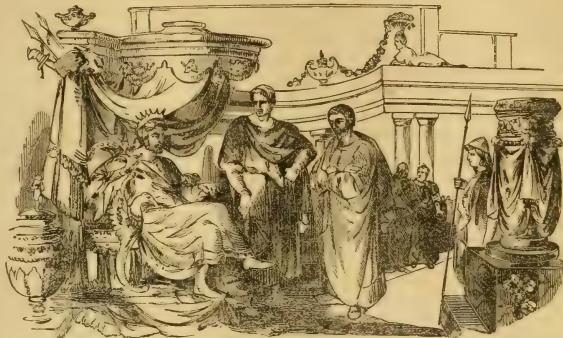
Of the immediate descendants of Argon hardly any thing is related, till we come to *Candaules*, who flourished perhaps about the time of the foundation of Rome, or in the middle of the eighth century before Christ. Of this king we have an anecdote preserved by Pliny the naturalist, who relates that a picture was once shown to Candaules, which so excited his admiration, that he purchased it for its weight in gold. Herodotus gives a particular relation of the manner in which this monarch lost his throne and his life, which has been so often quoted, that it demands some notice here. Candaules had a very beautiful wife, whose superiority over other women in personal charms was often the theme of his conversation. It was not customary for females to expose themselves much to sight in Lydia, but the king wished to convince his favorite courtier, *Gyges*, by ocular proof, of the surpassing beauty of the queen.

The courtier in vain expostulated against this proposal; but the king insisted on his obedience to the command, and Gyges was obliged to acquiesce by concealing himself in the bed-chamber. On his retiring, he was observed by the queen, who determined to revenge the indignity to which she had been subjected. The next morning, accordingly, she sent for Gyges, and proposed to him either to assassinate Candaules, and take his place, or to suffer death. Ambition conspired with the love of life to determine the courtier's choice. He assassinated the king during his sleep, and obtained possession of his throne and the hand of his queen.

Such is the account of Herodotus; but other Greek writers relate a different story. Plato describes Gyges as having been originally a shepherd, who possessed a magical ring, which had the property of making the wearer invisible. By the help of this, he gained admission into the king's palace, and was enabled to carry on such plots and intrigues as to dethrone the king and obtain the crown for himself. Cicero also relates this fable. Plutarch agrees neither with Herodotus nor Plato, but makes the accession of Gyges to the throne a much more ordinary event. According to his representation, Gyges raised an insurrection against Candaules, and overthrew him in battle. Herodotus, however, has been generally followed as the best authority, as he was born in a city of Asia Minor near to Lydia, and at a time when the events which he describes were sufficiently recent to be well remembered.

The Lydians were strongly attached to the memory of Candaules, and took up arms against his murderer. Gyges contrived to have the question of the succession to the throne referred to the oracle of Delphi, in Greece, which was famous throughout the neighboring countries. He made large presents to the temple of Delphi, which, no doubt, influenced the decision of the oracle. Among these presents, Herodotus men-

tions six golden cups, which, from their weight, must have been worth upwards of two hundred thousand dollars. The sentence of the oracle was favorable to Gyges. This prince soon extended the boundaries of his kingdom, by successful military adventures. He reigned thirty-eight years, and died, leaving his son *Ardyes* to complete his conquests.



Solon and Æsop at the Court of Cræsus.

CHAPTER CXLVI.

716 to 556 B. C.

Alyattes and the Milesians—Reign of Cræsus—Anecdote of Solon and Æsop—Story of Adrastus.

OF *Ardyes* and his successor *Sadyattes*, there is little recorded to demand our attention. *Alyattes*, the next king, became involved in a war with *Cyaxares* the Mede, by the following circumstances, which are related on the authority of Herodotus. Certain Scythian fugitives had taken refuge in Media, where they were protected by the king. He intrusted some young men to their care, to be taught the Scythian language and the use of the bow. These strangers were skilful hunters; but one day returning from the chase without bringing any game for the king's table, he received them with much ill humor. Their anger was roused, and they determined on a horrible revenge. They killed one of the young men committed to their care, and, dressing the flesh in the manner of game, served it up at the table of *Cyaxares*. The crime was discovered, and the Scythians fled to Lydia, where *Alyattes* refused to deliver them up to the vengeance of the Median king.

This refusal brought on a war between the two nations. In the sixth year of this war happened the remarkable event of an eclipse of the sun at the moment when the Lydian and Median armies were engaged in battle—which we have already mentioned in the history of Media. A peace immediately followed, and the alliance between the two nations was strengthened by an intermarriage. *Alyattes* made war upon the Cimmerians, and drove them out of Asia. He also cap-

tured the cities of Smyrna and Clazomene; but his most serious and protracted conflict was with the people of Miletus.

When the siege of this city had been continued for six years by the Lydians, the inhabitants were reduced to great suffering for want of provisions. *Alyattes*, supposing this to be the case, sent a herald into the city to propose a surrender. The Milesians, having intelligence of his approach, determined upon a stratagem. They collected all the edibles that could be found in the city, and spread them in the market-place. When the herald arrived, he was amazed to see the people engaged in a plentiful feast. On his return to the camp of *Alyattes*, he informed him of what he had witnessed; and the king, believing that provisions were abundant within the city, raised the siege in despair, and made peace with the Milesians.

Alyattes was succeeded by his son *Cræsus*, whose reign gave great celebrity to Lydia, while his name became proverbial for riches; his story has also assisted the moralists of every subsequent age to illustrate the uncertain tenure of worldly prosperity. He began his reign about 562 B. C. He was almost perpetually engaged in war, and enlarged his kingdom by the acquisition of Phrygia, Mysia, Paphlagonia, Bithynia, Pamphylia, and Caria, with all the territories in Asia Minor, occupied by the Ionians, Dorians, and Æolians. Herodotus observes that he was the first conqueror of the Greeks of Asia Minor, who till then had never been subject to a foreign power.

Having extended his conquests to the shores of the Ægean, he projected the equipment of a fleet for the purpose of attacking the islands in that sea. But Bias, one of the wise men of Greece, dissuaded him from this design, and he more wisely sought the

alliance of the Greek islanders. The kingdom of Lydia was now of much greater extent than formerly. Sardis, the capital, advantageously situated at the foot of Mount Tmolus, and watered by the Pactolus, a river famous for its golden sands, now became distinguished among the great cities of Asia. In the estimation of Xenophon, it was second only to Babylon in riches. Herodotus states that it was a place of great resort, and frequented by all those who were celebrated in Greece for their talents and wisdom.

Crcesus invited Solon, the Athenian sage, to Sardis, and hospitably entertained him in his palace; but this wise man beheld the magnificence of the king and his courtiers with a calm and mortifying indifference. He was conducted to the royal treasury, to view and admire the riches it contained. Crcesus then asked him who, in his opinion, was the happiest man in the world, expecting to hear himself named. Solon replied, "Tellus, an Athenian, who, under the protection of an excellent form of government, had many virtuous and amiable children. He saw their offspring, and they all survived him. At the close of an honorable and prosperous life, on the field of victory, he was rewarded by a public funeral by the city."

Crcesus, though disappointed in this reply, demanded to whom Solon would assign the next degree of felicity; but receiving an answer no more satisfactory than the first, he exclaimed, "Man of Athens, think you so meanly of my prosperity, as to rank me below private persons of low condition?" Solon, unwilling either to flatter or exasperate the king, replied, "King of Lydia, the Greeks have no taste for the splendors of royalty. Moreover, the vicissitudes of life suffer us not to be elated by any present good fortune, or to admire that felicity which is liable to change. He, therefore, whom Heaven smiles upon to the last, is, in our estimation, the happy man!" With these words Solon departed, leaving Crcesus chagrined, but not instructed. *Æsop*, the famous fabulist, is said to have also been at the court of Sardis; and we are told that he remarked to Solon, "You see that we must either not come near kings, or say only what is agreeable to them." To which the sage replied, "We should either say what is useful, or say nothing."

The vicissitudes of fortune which Solon would have led the king to contemplate, were presently exemplified in the royal family. Crcesus had two sons: one of them was dumb, but the other, whose name was Atys, was distinguished by superior accomplishments. The king is said to have had a vision, which warned him that this son would die by the point of an iron spear. The terrified father determined to settle him in marriage, and devote him to a pacific life. He took away his command in the army, and removed from those about his person every military weapon.

About this time, an unfortunate homicide, named Adrastus, arrived at Sardis. He had accidentally killed his brother, was banished from home by his father, and, according to the custom of pagan antiquity, sought expiation of a neighboring prince. He belonged to the royal family of Phrygia, and was received in a friendly manner by Crcesus, who gave him an asylum at his court. Shortly after this event, a wild boar of extraordinary size appeared near Olympus, in Mysia. The terrified inhabitants requested Crcesus to send his son, with hunters and dogs, to destroy the formidable animal. The king, remembering the vision, withheld his son, but promised them a

chosen band of dogs and hunters. The young man, mortified by his father's determination, expostulated, and at length was allowed to go to the chase, under the guardianship of Adrastus. They attacked the boar, and the king's son was killed by an accidental thrust from the spear of the Phrygian. The unhappy king pardoned the slayer, believing that his hand had been guided by an unavoidable fatality; but the latter, inconsolable for what he had done, retired, at the dead of night, to the spot where Atys was buried, and, confessing himself the most miserable of mankind, committed suicide upon the grave!

CHAPTER CXLVII.

556 to 543 B. C.

War of Crcesus with Cyrus of Persia — The Delphian Oracle — Overthrow of the Lydian Monarchy.

Crcesus passed two years in mourning for his son, who was the only hope of the royal house of Lydia. At length, his jealousy was awakened, and his military ardor roused, by the progress of a neighboring power, which was rapidly advancing to a formidable greatness. This was the Persian empire under Cyrus the Great, which threatened to make serious encroachments upon the Lydian dominion, and even to absorb it entirely. Crcesus determined to try the chance of war with this new competitor. He was very religious, according to the superstition of the pagans, and never would begin any important enterprise without consulting the ministers of the various deities which were worshipped in those countries. But, in order to form a certain judgment of the answers which he should receive, he desired to assure himself beforehand of the truth of these pretended expounders of supernatural knowledge.

For this purpose, he sent messengers to all the most celebrated oracles in Greece and Africa, with orders to inquire every one, at his respective oracle, what Crcesus was doing at such a day and such an hour, before agreed upon. The answers, in general, have not been preserved, and are said to have been unsatisfactory to the king. But we are told that the messengers had no sooner entered the temple of Delphi, and proposed their question, than the following reply was made:—

"I count the sand; I measure out the sea;
The silent and the dumb are heard by me.
Even now the odors to my sense that rise,
A tortoise boiling with a lamb supplies,
Where brass below and brass above it lies."

When Crcesus learnt this, he exclaimed that there was no true oracle but that of Delphi; for, on the day in question, determining to do what it would be equally difficult to discover or explain, he had cut in pieces a tortoise and a lamb, and boiled them together in a covered vessel of brass. Such is the story related by Herodotus, and which has been repeated even by a grave and philosophical historian of modern times, as if it were a well-authenticated fact. That the oracle was consulted by Crcesus need not be doubted; but the marvellous part of the tale is more likely to have been an invention of the priests of Delphi, to raise the reputation of their oracle.

Cræsus, it is said, being thus satisfied of the divine character of the Delphic responses, determined to make a magnificent present to the oracle. He collected three thousand chosen victims, an immense number of couches overlaid with gold and silver, together with goblets of gold, and purple vests of enormous value. All these were cast into a sacrificial pile, and burned. The gold, being melted, ran into a mass, and of this he formed a number of large tablets, and a lion, which, with a number of vessels of gold and silver, he sent to the Delphian oracle. The Lydians who conveyed these presents were directed to inquire whether Cræsus might safely undertake an expedition against the Persians, and whether he should strengthen himself by any new alliances. The answer was, that by marching against Persia, he would overthrow a great empire, and that he would do well to make alliances with the most powerful of the Greek nations.

The king, deeming this ambiguous reply satisfactory, was highly elated with the expectation of becoming the conqueror of Cyrus. A third time he consulted the oracle, desiring to know whether his power would be perpetual. He received an answer in these terms :

"When o'er the Medes a mule shall sit on high,
Or pebbly Hermus then, soft Lydian, fly;
Fly with all haste; for safety scorn thy fame,
Nor scruple to deserve a coward's name."

This answer was equally satisfactory with the former ones, and Cræsus prepared to march against Cyrus. He crossed the Halys, and proceeded through Cappadocia into Syria, wasting the country in his march. Some inferior actions took place between the Lydian and Persian armies; but, at length, a great and decisive battle was fought at Thymbra. The army of Cræsus is said to have amounted to four hundred thousand men, and that of Cyrus to one hundred and ninety-six thousand. This is the first pitched battle of which any particulars are related by ancient authors. The Lydian army was defeated, and, the greater part being composed of mercenary troops of different nations, dispersed and returned toward their several homes. Cræsus, with the remainder, retreated to Sardis, where he made another stand, and attempted to drive the Persians back from the walls. But a second defeat rendered his condition utterly hopeless, and Sardis was taken by storm, 548 B. C.

Cræsus fell into the hands of the conqueror, who condemned him to be burnt alive. The funeral pile was prepared, and the captive prince led forth to execution. Just as the torch was about to be applied, Cræsus called to mind the warning admonitions which he had received from the Athenian sage. Struck with their truth, and overwhelmed with grief at having disregarded them, he cried aloud, "Solon! Solon! Solon!" Cyrus, who, according to the barbarous custom of those times, was present at the spectacle with his chief officers, demanded the reason of this outcry, on which the whole story was related to him. Cyrus was greatly moved at the narration, and, reflecting upon the transitory nature of human greatness, he began to feel compassion for the unfortunate king of Lydia. He therefore ordered the fire to be extinguished, and Cræsus to be set at liberty.

On obtaining his freedom, Cræsus immediately sent to Delphi the fetters by which he had been confined, intending this as a reproach to the oracle for deceiving him with false promises of success to his arms. The Delphian priests found no great difficulty in justifying

the oracle. They explained the story of the mule as designating Cyrus, who had a double nationality, being born of a Persian and a Mede. As to the great empire which he expected to overthrow, the oracle meant the Lydian, and not the Persian power! This is not the only instance recorded in ancient history, where the oracles uttered ambiguous sayings, which could be made to suit any event, and justify the most opposite conclusions.

The kingdom of Lydia became absorbed into the Persian empire by the conquest of Cyrus, and from this period it has no longer an independent history. Cyrus appears to have treated Cræsus most humanely during the rest of his life. He received him into his confidence and familiarity, and even permitted him to retain the title of king. According to Xenophon, Cyrus carried Cræsus with him wherever he went, probably with a double view of securing his person and making use of his counsel in administering the affairs of the empire. If we may believe this author, the dethroned monarch was in reality a gainer by the loss of his kingdom, as he exchanged a load of public care and the pomp of royalty for ease, security, and enjoyment.

As the Lydians had no historians of their own, the accounts which we have given of these people are chiefly derived from the Greek writers, who were very apt to exaggerate and embellish all that they related of foreigners. There is probably considerable romance in the Lydian history, but, for want of collateral authorities, we are unable to separate the true from the fabulous in these narratives.

Lydia was celebrated for its ancient capital, Sardis, a city whose origin is anterior to the records of history, though some believe it to have been founded after the Trojan war. Its situation was on the slope of Mount Tmolus, and the citadel, which was of remarkable strength, stood on a lofty hill, having a perpendicular precipice on one side. It is related that one of the kings, an ancestor of Cræsus, believed that by leading a lion round the wall, he should render this fortress impregnable. In performing the ceremony, he neglected the steep side, as inaccessible. Cræsus was attacked by the Persians, under Cyrus, in the plain before Sardis, and defeated; but the citadel held out. Cyrus laid siege to the place, and offered a reward to any one who would first scale the wall. A Persian soldier, who had seen a Lydian descend the precipice for his helmet, which had fallen down the rock in this quarter, tried to ascend there, where not even a sentinel had been placed. He succeeded, and Sardis was taken. Under the Persian dominion, the satraps of the monarch resided at Sardis.

This city saw many vicissitudes of fortune. In the time of Darius, the Milesians made war against Persia. A body of them sailed to Ephesus, and, leaving their ships at Mount Corissus, marched up by the River Cayster, crossed Mount Tmolus, and took Sardis by surprise. The citadel, however, being strongly garrisoned, resisted the attack. A soldier set fire to one of the houses, which quickly caused a general conflagration. The city was laid in ashes, and the Milesians returned to their ships in safety. On the invasion of Asia by Alexander, Sardis, with the citadel, fell into his hands. Under the Romans, it became a flourishing place, and not inferior to any of its neighbors. In the reign of Tiberius, it suffered greatly by an earthquake, which also did great damage to many other



Burning of Sardis.

cities of Asia Minor. In the year 400, it was plundered by the Goths, who had revolted from the emperor Arcadius. On the overthrow of the Roman empire, Sardis was subjected to every sort of calamity from the armies of barbarians, who overran the country, and at last fell completely to ruin. Walls and columns, and other fragments of massive ruins, still mark the spot, and the remains of an edifice are pointed out to the traveller as the house of Cræsus.

A few miles from Sardis is to be seen the burying-place of the Lydian kings, consisting of mounds or barrows of various sizes. Four or five are distinguished by their superior magnitude, and are visible on the hills at a great distance. One of them is described by Herodotus as the greatest structure in Lydia, and inferior only to the works of the Egyptians and Babylonians. This is the monument of Alyattes, the father of Cræsus, a vast mound of earth heaped on a basement of large stones. It was erected about 460 years before Christ.

CHAPTER CXLVIII.

1400 to 50 B. C.

CARIA. — *The Carians — The Leleges — The Dorians — The Queens of Caria — Herodotus — Bias — Dionysius of Halicarnassus.*

CARIA lay to the southward of Lydia, Doris and part of Ionia being included within its limits. It was one of the smallest of the provinces of Asia Minor; but the number of cities, towns, and villages, assigned to it by ancient geographers, indicate that it must have been exceedingly populous. The soil was fruitful, yielding corn, wine, figs, and oil, in abundance.

The people called *Leleges* are supposed by Herodotus, who was himself a Carian, to have been the first inhabitants of this country, to which they were driven from the neighboring islands by Minos, king of Crete. After settling in Caria they continued to acknowledge the authority of Minos, and assist him in

his maritime expeditions. At one period, according to the same author, the Carians distinguished themselves above all the neighboring nations. They excelled in the manufacture of arms, and the Greeks ascribed to them the invention of crested helmets, and the devices and handles of shields. They seem to have been at an early period, renowned for their piracies, which was, doubtless, the cause of the hostility waged against them by Minos, while he was willing, at the same time, to make use of their skill and naval enterprise to increase his own power.

There is some reason, however, for believing that the Phœnicians had settled colonies in Caria before the arrival of the *Leleges*. At a later period, the Greeks found their way into this region. Halicarnassus, the principal city, was founded by a Doric colony from Troezen, and, on account of its origin, was at first included in the Dorian confederation. From this society it was expelled by its associates in consequence of a religious scruple. A citizen of Halicarnassus, named Agasicles, having gained the prize tripod at the games celebrated in honor of the Triopian Apollo, carried it home, instead of presenting it to the temple of the god as an offering — which was the usual custom. This was deemed a sacrilegious act, and the five other Dorian cities resolved that Halicarnassus should in consequence be excluded from all future participation in the festivities, which was practically an expulsion of that city from the Doric union.

Caria, after enjoying an independent government for some time, fell under the sway of the kings of Lydia, and, on the overthrow of that power, it became a province of the Persian empire. The policy of the Persian kings was to establish in each tributary state a government of despotic authority, in order to secure its dependence on the head of the empire. Upon this system, a dynasty of Carian princes was established at Halicarnassus. The conquest of Alexander transferred Caria from the Persian to the Macedonian dominion. Halicarnassus, which attempted to resist his arms, was captured and razed to the ground. It was afterward rebuilt, and, to compensate for its losses, had six towns annexed to its jurisdiction. Caria was afterward made a province of the kingdom of Egypt. It then fell under the dominion of Antiochus the Great, king of Syria. On the defeat of this monarch by

Scipio, the Romans made a present of Caria to the Rhodians. It was subsequently conquered by Mithridates of Pontus; but, after his overthrow, Caria was finally annexed to the Roman empire, and formed a part of the proconsular province of Asia. Halicarnassus appears to have fallen to ruin at an early period. Its remains may be seen at the place now called *Boodroom*.

Artemisia I., queen of Caria, was the daughter of *Lygdamis*, a citizen of that city who rose to supreme power. She assisted Xerxes in his expedition against the Greeks, and joined his fleet with a squadron of five ships, which she commanded in person. She was the only individual who opposed his design of fighting the Greek fleet at Salamis; but, being overruled, she acquitted herself with such valor in the combat that Xerxes exclaimed, "The men behave like women, and the women like men!" She was among the last who fled when the Persians were repulsed by the courage and dexterity of the Greeks. Being closely pursued by an Athenian ship, she escaped by practising a stratagem more remarkable for boldness and ingenuity than for its humanity. Seeing one of the Persian vessels near her, commanded by a person against whom she entertained a dislike, she ran her own galley against it, and sent it to the bottom with all the crew. The Athenians, seeing this, imagined she was a friend, and gave over the chase. She reached the coast of Asia in safety, and Xerxes intrusted his children to her care. The Athenians were so incensed against her, that they offered a large reward to any one who would take her alive. She afterwards gained possession of the city of *Latmus*, into which she was admitted under a pretence that she only wished to sacrifice to *Cybele*. It is said that, in revenge for this impiety, the goddess rendered her desperately in love with a young man of *Abydos*, whose eyes she put out in his sleep, on his refusing to return her passion, and that she then precipitated herself from a rock.

Artemisia II. is principally known as the affectionate widow of *Mausolus*, to whose memory she erected, at Halicarnassus, a most splendid monument, which was regarded as one of the seven wonders of the world, and which has become so famous as to give the name of *mausoleum* to all magnificent structures in honor of the dead. She is also said to have mingled his ashes in her drink, and to have offered a prize for the best eulogy on his character. *Artemisia* appears, however, not to have altogether abandoned herself to unavailing sorrow; for, when she succeeded her husband on the throne of Caria, (B. C. 351,) she defended herself valiantly against the Rhodians. By an ingenious stratagem, she captured the whole Rhodian fleet. Then manning these ships with her own people, she sailed to Rhodes. The inhabitants of that place, seeing their own ships approach, decorated with the ensigns of victory, joyfully admitted them into their port; but before they could discover their mistake, *Artemisia* landed her troops and took possession of the city. She put to death the leading Rhodians, who had excited hostilities against her, and erected a trophy in the forum, with two brazen statues, representing the queen as branding the captive city of Rhodes with a hot iron.

Bias, one of the seven wise men of the ancient world, was a native of Priene, an Ionian city of Caria. He lived in the early part of the seventh century before Christ, and was early distinguished by the gen-

erosity of his disposition. Several young female captives from Messene, in Greece, having been brought to Priene, and exposed for sale, *Bias* redeemed them, educated them at his own expense, and restored them, with gifts, to their parents. He seems to have set a slight value on the goods of fortune, in comparison with those of the mind. When his native city was once threatened with a siege, and the inhabitants were hurrying away, loaded with their most valuable effects, *Bias* went forth carrying nothing. On being asked why he did not save his property, he replied, "I carry it all in myself." He pronounced it to be the greatest of all evils not to be able to bear misfortune. One of his maxims was, "Love your friend as if he were one day to become your enemy." Being once in a storm at sea, and hearing a profligate fellow swearing by the infernal gods, "Hold your tongue," said he, "lest they discover you are here!" *Bias* wrote poetry, which has not come down to us. His death was affecting and truly honorable. While he was pleading the cause of a friend, he fell and expired in the arms of his grandson.

Herodotus, whom the ancients, as well as the moderns, have called the "father of history," was born at Halicarnassus, B. C. 484, four years previous to the great Persian invasion under Xerxes. When he grew up, he withdrew from his native city, which was oppressed by the tyranny of its ruler, *Lygdamis*, the grandson of *Artemisia*, queen of Caria. He retired to the Island of *Samos*, where he acquired the use of the Ionic dialect, in which his history was afterwards written. Few incidents of the early part of his life are known. His history of the Greeks and Persians begins with Cyrus, whom he regards as the first king of Persia, and is continued through a period of one hundred and fifty years. Besides the history of the Greeks and Persians, which are his principal subjects, he treats of the Egyptians and several other nations. He seems to have taken great pains to collect information by travelling, and he describes Egypt and Babylon from personal observation. Of the character of his writings we have spoken at sufficient length in the introductory part of this work, to which we refer the reader.

Herodotus, having finished his history, adopted a very effectual method of making it known to all Greece. He went to the Olympic games, where the people assembled periodically from all parts of Greece, and read his narrative to the assembled multitude. It was received with unbounded applause, and the fame of the historian was immediately established. The style seemed so sweet and flowing, that the Greeks declared they seemed to hear the Muses themselves; and on that account the names of the nine Muses were given to the nine books of which the history is composed. *Thucydides*, then very young, was present at the reading, and was so much affected with the interesting nature of the events related, and the beauty of the language, that he was carried away by a transport of enthusiasm, and shed tears of joy. *Herodotus* perceived it, and complimented *Olorus*, the father of *Thucydides*, on the genius and taste of his son, predicting that he would one day be an honor to his country.

The historian, having established his fame in Greece, returned to his native city. By his exhortations, the people of Halicarnassus were induced to rise in arms against their oppressors, and recover their freedom. The accomplishment of this great object seems to

have excited the envy of some powerful citizens of Halicarnassus, and Herodotus was rewarded only with ingratitude. The Athenians being about to send a colony into Italy, he joined this expedition, and settled at Thurium in that part of the Italian peninsula called *Magna Græcia*. Here he ended his days.

Dionysius of Halicarnassus, the historian, was born in the first century before the Christian era. Little is known of his early life. He went to Italy about the time when the civil war between Mark Antony and Octavius was brought to a close. He lived twenty-two years at Rome, where he applied himself to the study of the language, literature, and history of the country, and collected materials for the great work which he had in view. This was entitled *Roman Antiquities*, and goes back to the origin of the political institutions of

the republic. Only about half has been preserved; but this is exceedingly valuable, as it contains a circumstantial account of the ancient Roman ceremonies, manners, military discipline, modes of election, &c., which we seek for in vain from other ancient historians. *Dionysius*, however, is not always a trustworthy authority. He wrote rather for the Greeks than for the Romans, and his main object was to relieve the former people from the mortification which they felt at being conquered by a race of barbarians, as they considered the Romans to be. This he endeavored to effect by straining the testimonies of ancient writers, and amplifying old legends, so as to make it appear that Rome derived its origin from the Greeks. *Dionysius* also wrote a treatise on rhetoric, and several works of criticism, which are highly valuable.



Diogenes.

CHAPTER CXLIX.

LYCIA, PAMPHYLIA, PISIDIA, AND PAPHLAGONIA.

—*Diogenes the Cynic.*

LYCIA was bounded north by Phrygia, east by Pamphylia, south by the Mediterranean, and west by Caria. It was originally called *Mylia*, from the Myliæ, a people of Crete, who first settled here: afterwards it received the name of *Lycia*, from Lycus, the son of Pandion, king of Athens, who founded a colony here. Lycia was the smallest province of Asia Minor, but one of the richest and most populous, in proportion to its territory. It was noted for its fine cedar-trees, which almost equalled those of Lebanon. The inhabitants were celebrated for their skill in archery.

The Lycians at first seem to have lived dispersed over the country in separate communities. After this, several petty kingdoms arose among them. They had twenty-three cities, each of which sent deputies to a general congress, where matters of general conse-

quence were determined upon by a majority of votes. In process of time, the several governments became consolidated into one. Herodotus, in enumerating the auxiliaries that contributed towards the equipment of the fleet of Xerxes, mentions *Kyberniscus*, king of Lycia. This country, however, makes very little figure in history. Cræsus of Lydia subjected it to his dominion. Cyrus of Persia conquered the empire of Cræsus, and Lycia shared the same fate. One event, which occurred at this time, deserves notice. The people of Xanthus, one of the Lycian cities, would not submit voluntarily to the Persian conqueror. They defended themselves, with incredible bravery, against an immense superiority of numbers. At length, finding themselves unable any longer to resist the formidable host of Persians, they withdrew into their city, shut up their families and treasures in the citadel, and set fire to it. They then returned to the engagement, rushed into the midst of their enemies, and were all slain to a man.

On the overthrow of the Persian empire by Alexander, Lycia fell into the hands of the Macedonians. The Seleucidae ruled over it till the defeat of Antiochus the Great by the Romans, when Lycia was given to the Rhodians. It was afterwards reduced to a Roman province. In the latter ages of the republic, the Lycians of the sea-coast were much addicted to piracy.

PAMPHYLIA and PISIDIA were usually reckoned as one province. They were bounded north by Phrygia, east by Phrygia and Cilicia, south by Cilicia and the Mediterranean, and west by Lycia and Phrygia. Neither of these districts was of very great extent. Pisidia lay in the interior, and Pamphylia on the seashore. The latter was a mountainous and rugged tract of country, originally inhabited by a bold and spirited race of men, who maintained a barbarous sort of independence for centuries, resisting all attempts to reduce them. Pamphylia and Pisidia at length shared the fate of the other countries of Asia Minor, and followed the fortunes of the Persian, Macedonian, and Roman empires; but these districts cannot be said to have any distinct or national history. Perga was the chief city of Pamphylia, and contained a magnificent temple of Diana. Aspendus, on the River Eurymedon is famous for a battle in which Cimon, the Athenian general, defeated the Persians. Isaura was the capital of a district lying partly in Pamphylia and partly in Pisidia. The inhabitants of this place were noted for being fierce and rapacious robbers. The Roman general Publius Servilius obtained the surname of *Isauricus* for having subdued them during the war with Mithridates. Another city, named *New Isaura*, was built after the destruction of the ancient one, not far from the same spot. It was here that the pirate Trebellianus proclaimed himself emperor of Rome, (A. D. 264.) He was soon after defeated and slain. Thirty pretenders were at that time contending for the imperial throne.

PAPHLAGONIA was bounded north by the Euxine, east by Pontus, south by Galatia, and west by Bithynia. It was the most northerly district of Asia Minor, and was noted for the number of its horses and cattle. The mules of Paphlagonia were celebrated as early as the days of Homer, and the sheep of this country furnished wool of the finest quality. The Paphlagonians had a bad reputation with the ancients, being regarded as knavish and unprincipled. Cleon, the Athenian demagogue, who has been rendered notorious by the wit of Aristophanes, was a native of Paphlagonia.

This country has properly no national history, having generally formed a part of some one of the powerful monarchies in its neighborhood. Under the Byzantine empire, the eastern part of Paphlagonia and the western part of Pontus were erected into a province called *Heleno-Pontus*, in honor of the empress Helena, mother of Constantine the Great. The most noted city of Paphlagonia was Sinope, on the Euxine. Here was originally a colony of Milesus, and enjoyed a thriving commerce. In its turn, Sinope also planted colonies in the neighborhood, and thus acquired a considerable territory. The tunny fisheries on the coast of the Euxine were a source of great profit to the people of Sinope. This city gave birth to Mithridates the Great, and Diogenes the Cynic. Armene, a small seaport of Paphlagonia, was famous for affording a standing jest to the ancient Greeks. It is said that the people of this town built a wall round

it to keep out the cold. The wall of Armene became proverbial to denote any extravagant folly.

Diogenes the Cynic is the most famous of the Paphlagonians. The cynics were rather a class of reformers in manners than a sect of philosophers. Their name is supposed to have been occasioned by their moroseness, the word *cynic* being derived from the Greek word for *dog*. Diogenes, however, is commonly reckoned among the philosophers. His father was a banker of Sinope, and was banished from that city for counterfeiting. Diogenes committed the same offence, and was in like manner expelled. He went to Athens, and visited Antisthenes, the founder of the cynical school, who treated him with great contempt, and would have driven him away with his staff, because he wished to have no more disciples. Diogenes was neither surprised nor intimidated. He bowed his head, and said, "Strike: you will never find a stick hard enough to drive me off as long as you speak." Antisthenes, overcome by his obstinacy, permitted him to be his disciple. Diogenes made great improvements upon the lessons of his master, and perfectly imitated his manner of living. His whole furniture consisted of a staff, a wallet, and a wooden bowl. Seeing, one day, a little boy drink out of the hollow of his hand, he said, "That boy shows me that I have still something superfluous," and instantly broke his bowl. He always went barefoot, even when the earth was covered with snow. A tub served him for a lodging, and this he rolled before him wherever he went, making use of no other habitation.

While at Corinth, he was visited by Alexander the Great, who asked him whether he could do any thing to serve him. "Nothing," replied the Cynic, "but to get out of my sunshine." The monarch exclaimed, "If I were not Alexander, I should wish to be Diogenes!" He satirized the instructions of the other philosophers; and, having heard that Plato defined a man to be a "two-legged animal without feathers," he stripped a fowl of its plumage, and, taking it into the academy, said, "Behold Plato's man!" One day, he entered Plato's house, which was handsomely furnished, and trampled a fine carpet under his feet, saying, "I tread upon the pride of Plato." "Yes," replied the latter, "but with another kind of pride." Diogenes had a supreme contempt for all the human race, or, what is much more probable, affected to feel it. He went at noonday into the market-place of Athens with a lantern, saying he was in search of an honest man. Seeing the officers of justice carrying off a man who had been detected in stealing a trifling article, he exclaimed, "The great thieves have caught a little one." A person, not of the best character, having built a new house, and placed over the door the inscription, "Let nothing evil enter here," Diogenes asked, "How will the master get in?" Observing a young man blush, "Take courage," said he; "that is the color of virtue." In reply to one who asked him when he ought to dine, he said, "If you are rich, when you will; if poor, when you can." When he was far advanced in life, he embarked on a voyage for Egina, but was captured by a pirate, and sold for a slave in Crete. He was purchased by a wealthy Corinthian, who was struck with the reply which he made to the auctioneer who put him up for sale. "What can you do?" asked the vendor. "I can govern men," answered Diogenes; "therefore sell me to some one who wants a master."

CHAPTER CL.

2000 to 75 B. C.

BITHYNIA. — Foundation of the Kingdom of Bithynia — Revolutions — Prusias — Nicomedes.

THIS ancient kingdom was bounded north by the Euxine, east by Paphlagonia and Galatia, south by Phrygia and Galatia, and west by Mysia, the Propontis, and the Thracian Bosphorus. It enjoyed the advantage of an extensive line of sea-coast, and appears to have been a very fertile and populous country. Xenophon, who had visited Bithynia more than once, describes the shores of the Euxine as covered with flourishing towns and villages, and abounding in almost every production of nature.

The information afforded by ancient writers, respecting the early inhabitants of this country, is so full of contradictions, that it appears to be impossible to fix the date of the foundation of the first dynasty of its kings. Diodorus Siculus asserts that Ninus of Assyria conquered Bithynia; and Appian recounts no less than forty-nine kings who reigned here before the Romans visited Asia. Little consideration is due to these statements. The earliest inhabitants of the country were called *Bebryces*. They seem to have been the same with those of the neighboring districts of Mysia and Phrygia. These were afterwards conquered or displaced by a horde of Thracians from the European side of the Propontis. These invaders were a tribe bearing the name of *Thymi*, or *Bithyni*. They appear to have had chiefs of their own race from the earliest times: two of them, *Dydalsus* and *Boteinas*, are mentioned as having reigned in the fourth century before Christ.

Bithynia was conquered by Cræsus, king of Lydia; but the conqueror and the conquered were doomed to yield to the Persian power. Cyrus the Great established his dominion here, and the country remained under the Persian rule till the conquests of Alexander. *Bas*, the son of *Boteras*, the Persian viceroy at that time, took advantage of the overthrow of Darius to set up an independent authority in Bithynia. In this he succeeded so well as to maintain himself on the throne during a long reign of half a century. *Zipoetes*, who succeeded him, carried on a war with Antiochus Soter, king of Syria, whose army he defeated; but shortly afterward died, leaving the kingdom to his son *Nicomedes*. This prince began his reign by putting to death his two brothers. *Zipoetes*, the youngest, fled into Asiatic Thrace, and engaged the tribes of that region to espouse his cause. *Nicomedes* marched to subdue these people, but was suddenly recalled by the intelligence that Antiochus was preparing to fall upon him. Distrusting his own power, he invited the Gauls from the western shores of the Bosphorus into Asia, promising them a settlement in the country.

Assisted by these barbarians, *Nicomedes* defeated Antiochus and expelled his brother. The Gauls were rewarded with the gift of a territory, which from them obtained the name of *Galatia*. *Nicomedes* employed the remainder of his reign in building a magnificent city, designed to be the capital of his kingdom. This he called, after his own name, *Nicomedia*. At his decease, *Tibites*, his youngest son, took possession of the throne; but his eldest son, *Zela*, who had been

banished to Armenia, procured the assistance of the Gauls, expelled his brother, and ascended the throne. He dreaded, however, that these people might be induced to turn their arms against him, and, in order to rid himself of such dangerous friends, he planned a bloody treachery. The Gaulish nobles were invited to a splendid entertainment, and a band of ruffians were prepared to massacre them in the midst of their festivities. The intended victims, however, received private information of the scheme; and, as soon as the feast began, they fell upon their treacherous host, and put him to death.

Prusias, the son of *Zela*, distinguished himself by his successful wars with his neighbors. Hannibal, having been expelled from Carthage by the ingratitude of his countrymen, and afterwards hunted from one place to another by the persecutions of the Romans, at length took refuge in Bithynia. Such was the influence which his great genius exercised over the mind of *Prusias*, that, by his counsel, the king renounced the friendship of the Romans, and declared war against *Eumenes*, king of Pergamus, who was under their protection. *Prusias* led an army into the territories of *Eumenes*; but that able commander defeated the invader, and forced him to accept terms of peace. Hannibal next persuaded *Prusias* to form an alliance with Philip of Macedon, which led to a new war with the Romans. By employing various stratagems, invented by Hannibal, *Prusias* obtained several brilliant victories. The Romans, however, by their intrigues, prevailed on *Prusias* to deliver Hannibal into their hands; and the glory which this prince had acquired in the war was tarnished by his base ingratitude to the great warrior, whose counsels and assistance had taught him the way to victory. Hannibal, seeing his fate inevitable, swallowed poison, and died.

Prusias now became the slave of the Romans. He joined their army in the campaign against the Macedonians, and went to Italy to offer his congratulations on the success of the war. Before he entered Rome, he laid aside the ensigns of royalty, assumed the dress worn by a slave when he receives his freedom, and in this garb was introduced to the senate. His meanness and servility disgraced his own character, without reflecting any glory upon the majesty of the Roman name. The memory of his past achievements, however, rendered him still formidable to his neighbors; when he heard of the death of *Eumenes*, he again made war on Pergamus, and conquered the capital of that kingdom, where he practised the most unrelenting cruelties for the space of three years. By the mediation of the Romans, however, a peace was concluded, and *Prusias* sent his son *Nicomedes* to Rome.

This prince shortly after excited the jealousy of his father, who sent an assassin to Rome to despatch *Nicomedes*. From a feeling of remorse or loyalty, this man revealed the design to the prince, and these two persons judged it necessary for self-preservation to assassinate *Prusias*. *Nicomedes* set sail for Pergamus, formed a league with *Attalus*, the king, invaded the territories of his father, and was every where received as the deliverer of the country. *Prusias* was deserted by the greater part of his people; and, distrusting those who remained with him, he fled from city to city, in the fond expectation of help from Rome. In this he was disappointed, and, at length, shut himself up in his capital of *Nicomedia*. The armies of *Attalus* and *Nicomedes* advanced, and the

gates were immediately thrown open by the inhabitants. Prusias took shelter in the temple of Jupiter; but the sanctity of the place failed to afford him protection, and he fell by the hand of his own son, *Nicomedes II.*, who immediately took possession of the throne, (149 B. C.)

This monarch assumed the title of *Epiphanes*, or illustrious; but he performed nothing worthy of notice during the whole of his long reign. *Nicomedes III.*, his successor, invaded the territory of Mithridates, king of Pontus, who not only repelled his attacks, but marched into Bithynia, defeated the armies of *Nicomedes*, and expelled him from the throne. By the aid of the Romans, however, he was restored; but, on his repeating his aggressions upon the dominions of Mithridates, that monarch drove him a second time from his kingdom, and forced him to seek shelter in Paphlagonia, where he led a private life till the invasion of the Romans under Sulla, who once more replaced him on the throne. He died not long after his restoration, and left the kingdom to his son *Nicomedes IV.* This prince enjoyed a quiet reign, and died without issue, (74 B. C.), leaving his dominions by will to the Roman republic. Bithynia thus became a Roman province.

CHAPTER CLI.

Famous Men of Bithynia — Zeuxis — Hipparchus — Xenocrates — Asclepiades — Arrian — Dion Cassius.

ZEUXIS, the celebrated painter, was a native of Heraclea. There was a city in Bithynia of this name, as well as another in Macedonia, and a third in Italy. From the fact that the great rival of Zeuxis was Parrhasius, of Asia Minor, we conclude that Zeuxis belonged to this country also. He was born about 540 B. C. He improved so far upon the lessons of his teacher, that the latter accused him of stealing his genius. His success in painting was so great that he acquired universal reputation wherever that art was appreciated. He obtained great wealth, of which he made an ostentatious show. He was fond of exhibiting himself on public occasions, dressed in a robe of purple, with his name embroidered upon it in letters of gold. After he became rich, he gave away his works without taking any thing for them. The reason which he assigned for his liberality shows how high an opinion he entertained of himself. "If I give my works away for nothing, it is because they are above all price." In a competition with his rival, Parrhasius, for a prize, Zeuxis painted a bunch of grapes so much to the life, that when it was publicly exhibited, the birds pecked at it. The painter, in a transport of joy at this proof of the fidelity of his representation, called upon Parrhasius to produce what he had to rival his grapes. The latter obeyed, and showed a painting which seemed to be covered with a curtain. "Draw the curtain," said Zeuxis, "and let us see the picture." Parrhasius laughed, and replied, "The curtain is the picture!" Zeuxis confessed himself vanquished; "for," said he, "I deceived only the birds, but Parrhasius has deceived me, who am a painter, and familiar with counterfeits." Some time after, Zeuxis painted a young man carrying a basket

of grapes, which the birds also pecked at. Upon this, he frankly owned his deficiency of skill; for had the boy been as well represented as the grapes, the birds would have been afraid to fly at them. Quintilian states that the ancient painters used to give their gods and heroes the same features and characters as they bore in the pictures of Zeuxis, on which account he was called the *Legislator*. Festus relates that the last painting executed by Zeuxis was the picture of an old woman, which was so comical that the painter laughed himself to death by looking at it. There is little probability in this story, yet it is not altogether without example.

Hipparchus, the celebrated astronomer, was a native of Nice, in Bithynia, and flourished in the second century before Christ. He enjoys the honor of being the first person who, from vague and scattered observation, reduced astronomy to a science, and prosecuted the study of it systematically. Pliny classes him in the number of those men of sublime genius, who, by predicting the time of eclipses, taught mankind that they ought not to be alarmed at the recurrence of such phenomena. We have already spoken of the discoveries of Hipparchus in our history of astronomy, in the introductory part of this work. He made his first observations in the Island of Rhodes; but he afterwards pursued his studies at Alexandria and in Bithynia. He wrote a commentary on the astronomical poem of Aratus, which is still extant. Many other works from his pen are lost. Hipparchus is also celebrated in history for his patriotism and public spirit, under the influence of which he is said to have been greatly instrumental in delivering his country from tyranny. On this account, statues were erected to his memory.

Xenocrates, the philosopher, was a native of Chalcedon, in Bithynia, and was born in the fourth century before the Christian era. He was a disciple of Plato, and maintained a very high reputation among the Athenians for his probity. Once, when he appeared in court as a witness, and was about to take his oath, the judge declared that this was needless, for his word was as good as his oath. It was impossible to seduce him from uprightness by the temptation of either pleasure, riches, or praise. His disinterestedness was put to the proof by Alexander the Great. The ambassadors of that prince, while at Athens on public business, offered Xenocrates a present from their master of fifty thousand dollars. The philosopher invited them to dinner. The fare was exceedingly plain and frugal. The next day they requested to know into whose hands they should pay the money for him. "How!" replied he; "did not my dinner yesterday inform you that I have no occasion for money?" It is remarkable that a very similar story is related of Dr. Franklin.

One day, while Xenocrates was lecturing at Athens, a young debauchee, fresh from a bacchanalian riot, and wearing a wreath on his head, thrust himself among the auditors for the purpose of ridiculing the philosopher. All were filled with indignation at this insulting intrusion, except Xenocrates, who calmly changed his discourse to the subject of temperance and sobriety, contrasting them with the opposite vices. His eloquence had such an effect, that the young libertine quickly became quiet; next he pulled the wreath from his head; then he hid his face in his cloak; his thoughts and inclinations were now completely changed; he was thoroughly cured of his bad passions by a single

discourse. An entire change of conduct ensued, and from a shameless debauchee he became a sober man, and devoted himself to the study and practice of philosophy for the remainder of his life.

Asclepiades, the physician, was a native of Bithynia. He at first taught eloquence at Rome, about eighty years before the Christian era; but he soon quitted that profession for the practice of medicine. He obtained great fame by an accident. One day he met a funeral, and, on looking at the body about to be buried, fancied that he could discern signs of life. The funeral was deferred, and *Asclepiades* succeeded in restoring the body to animation. This fortunate exploit brought him a great multitude of patients. He introduced an entire change in medical practice, disregarding in almost every thing the rules and principles of *Hippocrates*.

Arrian was a native of Nicomedia, and flourished in the second century. His learning and eloquence raised him to high political dignities, and he was made consul of Rome under the emperors. He was the disciple of *Epictetus*, the most famous philosopher of that time. He wrote a philosophical work on the *Conversations of Epictetus*, and many other treatises of this sort. He is principally known as the historian of *Alexander's* expedition. His style acquired him the title of the "New *Xenophon*." His history is the more valuable, as the author was both a politician and a military man.

Dion Cassius was a native of Nice, and born toward the close of the second century. The Roman emperors had a high regard for him, and he was twice made consul. During a long residence at Rome, he had opportunities of collecting materials for history, and wrote a work in eighty books, comprehending all the events from the arrival of *Aeneas* in Italy to his own time. He followed *Thucydides* as a model, and imitated him with tolerable success. The greater part of the history of *Dion Cassius* is lost.

CHAPTER CLII.

GALATIA AND CILICIA. — *Oppian* — *Dioscorides* — *Aratus* — *Chrysippus*.

GALATIA, or GALLO-GRÆCIA, was bounded north by Paphlagonia, east by Pontus and Cappadocia, south by Phrygia, and west by Bithynia and Phrygia. The precise limits, however, cannot be fixed. According to *Ptolemy*, this country would include the whole of Phrygia and Paphlagonia. The name of Galatia was given to it from the Gauls, or Kelts, who invaded Asia Minor from Thrace, and settled in this country in the third century before the Christian era. These Gauls, or Galatæ, were divided into three tribes, the Tectosagi, the Trocmi, and the Tolistobogæ. Each of these tribes was divided into four cantons, governed by as many tetrarchs. There was a general council of the nation, composed of three hundred senators. The last tetrarch and king of Galatia was *Amyntas*, on the death of whom the country became a Roman province.

The religion of the ancient Galatæ, is very little known; but they are said to have offered human sacrifices, devoting to this purpose the prisoners taken in war. They were a tall and valiant people; their arms were a sword and buckler, and they usually fought naked. The impetuosity of their attack was almost

irresistible. They were regarded by their neighbors as a stupid and barbarous race, but they seem to have cultivated music and eloquence. They were accustomed to indulge in bounteous feasting.

Christianity appears to have been established here at a very early period. The inhabitants spoke the Greek language in common with their neighbors. Yet it seems they had not forgotten the original Gallic tongue so late as the fourth century of the Christian era; for *St. Jerome* informs us that their language was the same with that of the *Treviri*, a people in the northern part of European Gaul. The principal towns of Galatia were *Ancyra*, *Taurium*, and *Pessinus*. The capital was *Ancyra*, which, according to *Pausanias*, was founded by *Midas*, king of *Phrygia*, and named from an anchor, which was discovered on the spot. It was afterward greatly enlarged and adorned by *Augustus*, who, on this account, may be regarded as the founder of the city. It is now called *Angourî*, or *Angora*, and in its neighborhood was fought the famous battle, in which *Timour* defeated and took prisoner *Bajazet*, the Turkish sultan.

CILICIA was bounded north by *Pamphylia*, *Cappadocia*, and *Phrygia*, east by *Syria*, south and west by the *Mediterranean*. It comprised two divisions, distinguished as the Mountainous and the Level. The lofty range of the *Taurus* lies on the north. In these mountains is a narrow pass called the *Cilician Gates*, through which the armies of *Cyrus* the younger and *Alexander* marched in their progress to the East. A similar pass forms a communication with *Syria*, and is called the *Syrian Gates*.

According to *Josephus*, this country was first peopled by *Tarshish*, the son of *Javan*, and afterwards subjugated by a colony of *Phœnicians*, under a leader named *Cilix*. At a later period, other colonies, from *Syria*, *Greece*, and *Asia Minor*, mixed with the first settlers, and introduced the variety of languages for which *Cilicia* was distinguished. In some parts, Greek was spoken; in others, the *Syrian* tongue; but the predominant language was the *Persian*. Not much, however, is known of the history of *Cilicia*. Ancient writers represent the inhabitants of this country as a rough, unpolished race, proverbial for treachery, violence, and cruelty. The names of several kings of *Cilicia* are mentioned in history; but we know little more of the country in early times than that it was subject to the *Lydian* and *Persian* monarchs, then to the *Macedonians*, and then to the *Romans*. The *Cilicians* were most audacious pirates, and, in the latter days of the *Roman* republic, their corsairs were the terror of the *Mediterranean*. The *Romans* found it necessary to send a formidable fleet against them, under the command of *Pompey*, who effectually put a stop to their depredations, captured the strongholds of the pirates, and settled these marauders in different colonies, where they applied themselves to peaceful occupations.

Tarsus, the capital of *Cilicia*, was the birthplace of the apostle *Paul*; and, at one time, its fame as a seat of learning almost rivalled that of *Athens* and *Alexandria*. This city stood upon the *River Cydnus*, which was famous for the coldness of its waters. *Alexander* the Great nearly lost his life by bathing in this river while heated with exercise. The *Cydnus* is also famous for the voyage made upon it by *Cleopatra*, when on her way to attend the summons of *Mark Antony*. The gorgeous spectacle exhibited by the royal barge

and its accompaniments has afforded a theme for many striking poetical descriptions.

Oppian, a poet and grammarian, was a native of Anazarba, in Cilicia, and flourished in the beginning of the third century. He wrote poems on fishing, hunting, fowling, and other subjects. The two first are still extant. The emperor Caracalla was so well pleased with them, that he gave the author a piece of gold for every line, on which account they obtained the name of "Oppian's golden verses." These works are much esteemed, by modern critics, for the force and elegance of their descriptions, and the ingenuity of their thoughts and similes. Oppian died of the plague, at the age of thirty. His townsmen honored him with a statue.

Dioscorides, the famous physician and naturalist, was also a native of Anazarba. He lived in the first or second century, and, in the early part of his life, was a soldier. Afterwards he studied botany, and travelled in Europe and Asia, to gain a knowledge of plants. He wrote a work on the *materia medica*, which, for many ages, maintained the highest authority, and has been copied by the ancient Greek physicians, the Arabians, and the moderns, down to the revival of science. It has, however, all the rudeness and inaccuracy of the ancient scientific works, and is totally deficient in method.

Aratus, a poet and astronomer, was born either at Soli or Myleanum, in Cilicia, 278 B. C. He was the author of various works, chiefly poetical; but the only one now extant is an astronomical poem in Greek, entitled "Phenomena." In this poem, Aratus treats of the nature and motions of the heavenly bodies, the figures of the constellations, &c., and the fables connected with their names. When Cicero was a young man, he translated this poem into Latin verse, and speaks in high commendation of the poetry, though he did not rank the author highly as an astronomer. Some critics are of opinion that Aratus transferred into his poem the observations of various astronomers of different countries, and, for want of sufficient skill in astronomy, confounded them. The poem, though little read in modern times, had many admirers among the ancients. It has been copied by Virgil in his *Georgics*. The apostle Paul was familiar with it, and quoted one of the lines in his address to the Athenians—"for we are also his offspring;" ascribing it to "certain of their own poets."

Chrysippus, a stoic philosopher of great eminence, was a Cilician. He was born at Soli, about 290 B. C. Having spent his patrimony, he went to study philosophy at Athens, where he became a disciple of Cleanthes, the successor of Zeno. He was indefatigably industrious, and wrote a great number of treatises on philosophy and logic. He had a peculiar talent for disputation, and was accustomed to say to his preceptor, "Give me doctrines, and I will find arguments." Such was his self-confidence, that, being once asked by a person to recommend some one as a preceptor for his son, he replied, "Myself; for, if I thought any philosopher my superior, I would become his pupil." He regarded the philosophical character as the most exalted among mankind, and would never pay court to princes or persons of rank, by dedicating his writings to them. He engaged deeply in the disputes concerning moral and physical evil, fate, free will, and possibility, which have at all times so much perplexed metaphysicians. He wrote books on a great variety

of subjects, among which were treatises on grammar, and on divination, and precepts for the education of children. He was made a freeman of Athens, where a statue was erected to his memory.

CHAPTER CLIII.

500 to 87 B. C.

PONTUS.—*Foundation of the Kingdom of Pontus—Reign of Mithridates.*

This kingdom derived its name from the Pontus Euxinus, or Euxine Sea, which formed its northern boundary. The territory of Colchis lay on the east, Armenia on the south, and the River Halys on the west. The ancient geographers divided it into three parts; Pontus Galatius, so called because it was added to Galatia in the time of the Romans; Pontus Polemoniacus, so denominated from Polemon, one of its kings; and Pontus Cappadocius, which bordered on Cappadocia. The Medes and Persians were the possessors of this country in early times; under the latter, it was erected into a kingdom, and the crown bestowed on *Ariabazes*, one of the royal family of Persia, about 500 B. C. The first kings of Pontus were feudatories of the Persian empire.

Alexander of Macedon seized this kingdom at his conquest of the Persian empire; but, under his successors, it revolted, and became independent. Little is known of the history of Pontus at this period, except that Cappadocia and Paphlagonia were comprised in its government. *Pharnaces*, king of Pontus, who reigned 182 B. C., invaded the territories of Eumenes, king of Pergamus, who was an ally of the Romans. This brought on a war with the latter people, in which Pharnaces obtained some advantages. At his death, *Mithridates*, his son and successor, entered into an alliance with the Romans, and was denominated by them the "friend of Rome." After a long and prosperous reign, he was succeeded by his son *Mithridates II.*, 124 B. C. This prince was but eleven years old when he assumed the regal authority. Yet, notwithstanding his tender age, he began his reign with the most inhuman and unnatural acts of cruelty, causing his mother to be thrown into prison, where she fell a martyr to his ill treatment. His tutors, dreading the effects of so unruly a temper, caused him to ride a wild, unmanageable horse, and contrived various other schemes for his destruction. But he was so completely on his guard against every species of treachery, that they found it impossible to effect their purpose. He devoted a great part of his time to the exercise of hunting, and often passed whole months in the open fields, reposing amid the frozen snow, to inure himself to hardship. He also fortified himself against poison, by swallowing powerful antidotes and preservatives. One of the first attempts upon his life was made by his wife, Laodice, who, being detected in criminal practices, endeavored to escape punishment by poisoning her husband. But the poison failed to take effect, and she was put to death by Mithridates.

Shortly after this, Mithridates seized upon the kingdom of Paphlagonia, and divided it with his ally, Nicomedes, king of Bithynia. The Romans, having previously declared Paphlagonia a free state, sent ambassadors to the invader, threatening him with war

unless he withdrew his army. But this had so little effect on Mithridates, that he marched immediately into Galatia, which was then under the Roman protection, and annexed it to his dominions. He then marched against Cappadocia, and encountered Ariarathes, the king of that country, at the head of his army. Mithridates invited him to a conference, and, in sight of both armies, stabbed him to the heart. The Cappadocians were so overwhelmed with terror and astonishment at this unexpected treachery, that they threw down their arms, and submitted to Mithridates, who seized on all their fortresses, and bestowed the crown of Cappadocia upon his son, a child of eight years old. The Romans sent large forces into Asia Minor, to resist the growing power of Mithridates, who had now strengthened himself by alliances with many of the neighboring powers. Many battles were fought, and the Romans were completely overthrown. Mithridates overran Phrygia, Mysia, Caria, Lycia, and the adjacent countries, and ambassadors came to him from all parts, to gain his friendship. The Romans who fell into the hands of Mithridates were treated with great severity. Marius Aquilius, the legate of the republic, was carried about the country, bound to an ass. At Pergamus, the king caused him to be publicly scourged, and then to be stretched upon the rack. Lastly, he ordered melted gold to be poured down his throat, upbraiding him for his avarice, bribery, and corruption, (88 B. C.)

The success which constantly attended the arms of Mithridates induced the free cities of Asia Minor to submit voluntarily to his authority, and thus elude the severities which fell upon those who opposed his power. In this manner having greatly augmented his dominion, and amassed enormous treasures, he resolved to take a terrible vengeance on his enemies, the Romans. Great numbers of these people were scattered over Asia Minor, and they had settled in multitudes in the large cities of that country. Mithridates, in pursuance of his diabolical plan, despatched letters privately to the governors and magistrates of all the chief towns in his newly-acquired provinces, ordering them, on pain of the severest punishments, to massacre all the Romans in their territories, men, women, and children, on a certain day, and to let their bodies remain unburied in the fields. Half the goods of the unhappy victims were assigned as a reward to their executioners.

This cruel order being promulgated, the gates of the several cities were shut at the appointed time, the king's orders were proclaimed, and a most horrid slaughter ensued. At Ephesus, where Mithridates then resided, the wretched Romans were dragged from the shelter of Diana's temple, and put to the sword without mercy. At Pergamus, the inhabitants discharged showers of arrows upon them, as they clung for protection to the statues in the temple of Æsculapius. At Adramyttium great numbers were murdered in the water, while attempting to swim, with their children on their backs, to the Island of Lesbos. The Caurians, whom the Romans had recently delivered from a foreign yoke, and reinstated in their ancient privileges, excelled all the rest in cruelty. The Trallians alone refused to imbrue their hands in the blood of their unoffending guests; but as the king's orders were peremptory, and death was threatened to all who hesitated to obey, they hired a Paphlagonian to massacre the few Romans who resided among them. This inhuman wretch shut them all up in the temple

of Concord, where he cut off their hands, as they embraced the sacred statues, and then literally chopped them to pieces. Upwards of one hundred and fifty thousand Romans perished on that day, (87 B. C.) which Cicero justly calls a day of horror and confusion.

CHAPTER CLIV.

87 to 63 B. C.

War of the Romans against Mithridates — Defeat and Flight of the King — His extraordinary Adventures.

MITHRIDATES, being elated with the success of this diabolical scheme of revenge, imagined himself firmly established in his dominion. Having learned that there was a great treasure in the Greek island of Cos, he sent a force thither and seized it. This treasure belonged to the queen of Egypt, and had been deposited there for safe keeping, on the breaking out of a war. Besides the property of the queen, money, to the amount of nearly a million of dollars, had been placed there at the same time by the Jews of Asia Minor. It appears that, in ancient times, money was deposited in the temples for security, much in the same manner that it is placed in banks at the present day, and that to rob a temple then was held as disgraceful as to plunder a bank in our own times.

The fugitive Romans, who had escaped the general massacre, took refuge in the Island of Rhodes. Mithridates embarked with a naval force to reduce this island; but the Rhodians defeated him, and sunk several of his ships. He then withdrew to Pergamus, and despatched his lieutenant Archelaus into Greece, which country submitted at once to his arms. The generals whom he sent into other quarters were equally successful, so that Mithridates soon became master not only of Asia Minor, but of Greece, Macedonia, and the neighboring islands as far as the Cyclades, with the exception of the Island of Rhodes.

The progress of the conqueror was, however, soon checked by the Romans, who despatched Sulla with an army into Greece. This general reduced Athens after a short siege, and then encountered the army of Archelaus, which he defeated with such slaughter that one hundred and ten thousand men are said to have fallen by the swords of the Romans. Many other bloody battles were fought in this war; but at length Mithridates found his affairs declining to such an extent, that he was glad to purchase a peace by resigning all his conquests, and confining himself to the original kingdom of Pontus. Thus ended (84 B. C.) a war of four years, in which Mithridates expended an enormous amount of blood and treasure in the hope of acquiring the dominion of all Asia.

No sooner was Mithridates relieved from his powerful enemies, the Romans, then he resolved to reduce those nations which had revolted from him during the war. Accordingly, he led his army against the Colchians, but on his nominating his son Mithridates for their king, they laid down their arms and submitted. This circumstance suggested to the king a suspicion that his son's ambition had caused the revolt, in consequence of which he immediately caused him to be bound with golden fetters, and afterwards sentenced him to death.

Mithridates, having acquired confidence by new successes, and learning that Sulla was dead, resolved to attempt the recovery of those territories which the Romans had compelled him to relinquish. Accordingly, he invaded Paphlagonia, Bithynia, and the adjacent regions, and collected a fleet of above four hundred ships. The Romans sent an army under Cotta to check his operations. This general took possession of Chalcedon on the Bosphorus. Mithridates sent his admiral to sail into the harbor of this city and destroy the Roman fleet. This was done with a great loss on the part of the Romans, whose dead bodies covered the sea and the shore for miles. Elated by these successes, Mithridates hastened to form the siege of Cyzicus; but Lucullus, who, commanding the Romans in that quarter, harassed his troops with such vigorous and unexpected attacks, that he was compelled to retire with a heavy loss. Lucullus followed up his success, and gained a victory over the fleet of Mithridates at Lemnos. He then directed his course to Bithynia and Paphlagonia, which submitted to him without resistance. He next invaded the kingdom of Pontus, where Mithridates had no army to oppose his victorious march. Lucullus here gave his army a season of refreshment. Most of the towns submitted to the Roman arms; but Amisus, a well garrisoned and strongly fortified city, shut its gates, and was immediately besieged by Lucullus.

During the siege, a report reached the latter, that Mithridates was advancing with forty thousand men to the city of Cabira. He immediately took up his march with the bulk of his army in that direction, leaving two legions to continue the blockade of Amisus. A battle ensued, in which Mithridates proved victorious, and the Romans were compelled to retire to the mountains with considerable loss. The next action, however, resulted favorably for the Romans, and the king hearing that two of his generals were defeated on the frontier of Cappadocia, resolved to break up his camp, and retire before Lucullus should receive a reinforcement. This design was no sooner imparted to the Pontic nobles, than they began privately to send away their most valuable effects. The soldiers, discovering this, plundered the baggage, and put the escort to the sword. On this occasion, Hermeias, a noted soothsayer, was trodden to death, and Dorylaus, one of the generals of Mithridates, was killed for the sake of a purple garment which he wore.

Being deserted by his army, Mithridates retired with a small retinue to the court of Tigranes, king of Armenia. In his flight, he was closely pursued, and at length overtaken, by a band of Galatians: he was upon the point of being made a prisoner, but, having craftily exposed to their sight one of his mules loaded with money, they immediately fell to plundering it, and the king escaped while they were quarrelling over the spoil. In the mean time, he had despatched a person to his capital of Pharnacia, who by his orders put to death his wives, sisters, and all his women, to prevent their falling into the hands of the Romans. Lucullus, finding that Mithridates had escaped him, led his army against Cabira, which soon surrendered: this example was followed by most of the strong places in Pontus, the governors flocking from all parts to make their peace with the conqueror. Heraclea made an obstinate resistance, but was at length reduced by treachery, given up to plunder, and then set on fire and reduced to ashes. Amisus was

also taken and set on fire; but Lucullus repaired the damages of the city, and permitted the inhabitants to enjoy their houses and lands without further molestation.

The whole kingdom of Pontus being thus reduced by the Romans, Lucullus demanded of Tigranes that he should deliver up Mithridates, threatening him with war in case of refusal. This demand was unsuccessful, and a battle soon took place between the Romans and Armenians, in which the latter were defeated with considerable loss; but, Mithridates advancing to their assistance, a fresh army was raised, and several important towns in Pontus were taken by the allied kings. In one battle seven thousand of the Romans were killed, and the remainder of their army compelled to save themselves by flight. Mithridates received a dangerous wound in the thigh, from a Roman centurion, during this battle. After the war had been protracted for some time, Lucullus was recalled by the senate, and the command of the Roman army was intrusted to Pompey. This general (67 B. C.) sent proposals of peace to Mithridates, who appeared willing to treat; but on Pompey's requiring him to lay down his arms, and deliver up all who had revolted from the Romans during the war, he rejected the terms. To this measure he was compelled by the great number of desertions in his army.

Pompey then advanced with a strong force into Pontus, but not being able to provoke Mithridates to a battle, he directed his course to Armenia, with a design either to reduce that kingdom, or compel the king to fight for its relief. Mithridates, divining his purpose, followed him at some distance, and encamped on a hill in Armenia, opposite to the Roman encampment. Here he reduced them to great extremities by cutting off their supplies, and harassing them with frequent skirmishes. Pompey at length found means to surround Mithridates, and the king was compelled to break through the Roman lines, under cover of the night, and retreat with all expedition.

As the Pontic army pursued their march, and about the dusk of the next evening entered a narrow valley, environed by steep hills, they were unexpectedly startled by the sound of the Roman trumpets, and by showers of stones and arrows which were discharged upon them from the hill tops. The greatest confusion ensued, for they were alike incapable of flight or resistance amid the darkness which soon enveloped them. When the moon rose, and showed them the enemy in every quarter, a general engagement took place. The troops of Mithridates fought with great valor and resolution; but the Romans rushed with such impetuosity from the eminences, and the spot was so unfavorable for resistance, that the whole army was cut to pieces, and the king himself escaped with great difficulty, by breaking through the Roman ranks at the head of a body of cavalry. These horsemen soon abandoned him to his fate, and he travelled all night with no other attendants than his wife, daughter, and a single officer. At daybreak, he fell in with a small body of his own forces, who escorted him to a strong castle on the frontiers, from which he directed his course for Colchis. This country, however, did not afford him a safe asylum, and he was compelled again to take flight, and secure himself from pursuit in the barren wilds of Scythia.

The Romans pursued Mithridates in his flight, turning their arms against the barbarous tribes in the

neighborhood of the Caucasus, whom they subjugated with little opposition. All the fortresses and cities in Pontus were compelled to submit to them, and Pompey became master of an immense treasure in gold, silver, and other valuables. He also obtained possession of the manuscripts of Mithridates, from which he obtained a complete knowledge of the power, wealth, and resources of his dominions. Having completed the conquest of this kingdom, he marched into Syria, with a design to establish the Roman authority in that country, and penetrate through Arabia, as far as the Red Sea. But he was suddenly recalled from this expedition by an unexpected turn of affairs.

Mithridates had hitherto concealed himself in a remote part of Scythia; but immediately on the departure of Pompey for the south, he resolved to strike another blow for the recovery of his kingdom. He left his hiding-place, and suddenly reappeared in Pontus, where he soon found means to gather a strong body of adherents. He then issued a summons for all his subjects, capable of bearing arms, to meet him at a certain place. They assembled in great numbers, and the king was enabled to recover possession of several strong towns and fortresses. The disaffection, however, of one of his officers caused him a serious calamity. Four of the sons of Mithridates were made prisoners in a sedition which was raised by this person. The king sent his daughters to Scythia for safety, but they were waylaid and captured by the insurgents, and these children of Mithridates were given up by them to the Romans.

In this emergency, Mithridates determined to apply for succor to the European Gauls, who were then at war with the Romans. Accordingly he began his march toward the west, designing to cross the Bosphorus, and pass round the northern shore of the Euxine Sea, through Dacia to Pannonia, form a junction with the Gallic armies, and invade Italy from the north. This desperate and romantic scheme being made public in the army, the soldiers were struck with apprehension, and showed symptoms of a mutinous disposition; the generals also attempted to dissuade the king from the prosecution of so hopeless an enterprise. But the severity which he exercised toward these friendly advisers silenced all remonstrance, and the army proceeded on its march till it reached the city of Panticapæum, in the Tauric Chersonesus, now called the *Crimea*. While they lay encamped at this place, Pharnaces, the favorite son of Mithridates, raised a powerful faction among the soldiers, by declaiming against the expedition to Italy, and offering to lead them back into Pontus. This had so decisive an effect, that the soldiers encouraged him to assume the supreme authority, and at length openly proclaimed him king.

CHAPTER CLV.

63 B. C. to A. D. 1453.

Death of Mithridates—End of the Kingdom of Pontus.

MITHRIDATES was taken by surprise on the explosion of this rebellion. He mounted his horse, and rode among the ranks of the soldiery, attempting to appease the tumult. But all was in vain; his attendants joined the rebels, and his horse being killed under him, he was compelled to save himself by a flight back to the city. He then despatched messengers, soliciting a

safe conduct for himself and his friends; but this was refused. He next endeavored to excite the compassion of his son, by mounting the wall of the city, and addressing him as a father, and representing the distress to which he was reduced by a son whom he had ever preferred before all his other children. This pathetic appeal being entirely disregarded, the wretched monarch raised his eyes to heaven, and, in an agony of tears, besought the gods that his unfeeling son might live to know the pangs that must rend a parent's heart on seeing his warmest affection requited with base ingratitude. He then thanked those around him who had remained faithful to the last, and advised them to provide for their own safety by timely submission. For his own part, he solemnly declared he would never survive the rebellion of a son who had taken up arms against so indulgent a father.

He then withdrew into the apartment of his women, where he administered poison to his wives and daughters, and swallowed a powerful draught himself. The females died immediately; but Mithridates, as we are told by historians, had so fortified his system by the constant use of antidotes, that the poison was without effect upon him, and he was compelled to fall upon his sword. Even this, however, did not sufficiently hasten his end; for the rebels, having stormed the city, and broken into the royal residence, found the king weltering in his blood, but still retaining possession of his senses. Pharnaces, hearing of his father's deplorable situation, sent a surgeon to dress his wound, hoping to ingratiate himself with Pompey by delivering him up to the Romans. In this, however, he was disappointed. A Gaul who served in the king's army, happening to enter his apartment, was struck with indescribable awe at such a spectacle of fallen majesty, and seeing him struggling with the pangs of death, he drew his sword and put an end to his agonies. Thus perished (63 B. C.) Mithridates the great, king of Pontus, after he had swayed the sceptre of that kingdom for sixty years, and maintained a contest with Rome for twenty-seven years, when that republic was at the very height of its martial power. His talents were such as might have placed him on a level with the ablest and best of princes, had he not sullied and perverted them by his vices. Enterprising and ambitious, with great strength of mind and versatile capacity, quick to discern advantages, unscrupulous as to means, utterly regardless of human life and suffering, and therefore, at times, barbarously cruel,—his greatness was that of an Asiatic, and his character will find many a parallel, though not many an equal, in Oriental history. He subdued twenty-two nations, each speaking a different language, and could converse with all in their native tongues.* He was also an accomplished writer, and wrote, among other things, a learned treatise on botany, in Greek.

Pharnaces caused the body of his father to be embalmed, that he might present it to Pompey, who had now abandoned all thoughts of his Arabian expedition, and was retracing his steps to Pontus. When he heard of the death of Mithridates, he was thrown into a transport of joy, and was so impatient to communicate the news to his army, that he would not wait till a mound of turf could be raised, according to the custom of the camp; but, having ordered his attendants

* M. Adelung, a learned German, who published a book upon all the known languages of the world, gave it the title of *Mithridates*, in allusion to this monarch.

to make a pile of saddles, he ascended that, and announced that the powerful enemy of the Romans was no more, and that his son Pharnaces was willing to receive the kingdom of Pontus as a gift of the Roman people, or to resign it if they deemed him unworthy of the crown. These unexpected tidings were received with unbounded acclamations, and the day was solemnized with feasts and sacrifices, as if in the person of Mithridates all the enemies of Rome had perished. On the reception of the news at Rome, the senate decreed a thanksgiving of twelve days, and bestowed the highest honors on Pompey.

The crown of Pontus was bestowed upon Pharnaces with the title of "Ally of the Romans." He ordered the commanders of all the garrisons in the kingdom to surrender their castles and treasures to Pompey, who thus acquired immense wealth. In the city of Talaura, which Mithridates was accustomed to call his "wardrobe," he found two thousand cups of onyx, set in gold, with such a profusion of gold and silver vessels, and other articles enriched with precious stones, that the Roman commissaries were occupied for thirty days in making an inventory. In one of the castles, among the mountains, they found a statue of Mithridates of massy gold, with his throne and sceptre; and in another castle were found the statues of Mars, Apollo, and Minerva, of pure gold, with a pair of gaming tables formed of two precious stones, four feet long and three broad, on which stood a moon of gold weighing thirty pounds, and nine salvers of massy gold, enriched with jewels of inestimable value! Some of these treasures had been inherited by Mithridates from his ancestors; some had formed a part of the queen of Egypt's effects plundered at Cos; but the greater portion had been amassed by the king himself, who was particularly fond of sumptuous furniture.

Pharnaces proved himself an unfaithful ally to the Romans; for no sooner had Pompey withdrawn his army, than the king suddenly attacked and subjugated the Phanagorenses, a people on the Cimmerian Bosphorus, who had been declared free by the conqueror. When the civil wars broke out, he attempted to profit by the distracted state of the republic, by encroaching on the territories of his neighbors. Julius Cæsar marched against him, defeated his armies, and compelled him to fly for his life. Shortly afterward Pharnaces was killed in an attempt to recover the kingdom of Bosphorus, which had been bestowed by Cæsar upon *Mithridates Pergameneus*. The kingdom of Pontus was then made a province of Rome, and remained thus till the period of the second triumvirate, when Mark Antony gave the crown to *Darius*, the son of Pharnaces, as a reward for his services during the civil war. This prince appears to have lived on the most amicable terms with the Romans. To Darius succeeded *Polemon*, the son of a rhetorician of Laodicea. His successor, *Polemon II.*, dying without issue, the kingdom of Pontus was dismembered, and never afterward reassumed its ancient dignity and title. It followed the fortunes of the Roman and Byzantine empires, till the time of the emperor Alexius Comnenus, in the eleventh century. This monarch erected a new empire in Asia Minor, which included a great part of ancient Pontus, and was called the *Empire of Trebizond*. This kingdom flourished for about two centuries and a half, when it sunk before

the Ottoman arms—a short time after the capture of Constantinople by Mahomet II., in 1453. Since this period, the country has continued to form a part of the Turkish empire.

Trapezus, now Trebizond, — already noticed in the history of Xenophon's celebrated retreat with the ten thousand Greeks, — was one of the chief cities of Pontus, and stood on the Euxine, and received its name from the Greek word *trapeza*, a table, in consequence of the square form in which it was laid out. It was founded by a colony from Sinope. It is celebrated for the hospitable reception which the inhabitants gave to the ten thousand Greeks on their retreat from Persia, this being the first Greek city which they reached after the battle of Cunaxa. At a later period, it fell into the hands of the Romans, and was improved and embellished by the emperor Adrian. It was taken from the Romans by the Scythians or Tartars, in the reign of Valerian; but the Greek emperors expelled them. A separate dynasty of the Byzantine empire was established here by Alexius Comnenus in 1204, and lasted more than two centuries and a half. This was overthrown, and the city captured, by the Turkish sultan Mahomet II., in 1462. Trebizond is now a Turkish city, and has considerable trade.

Cerasus, or more properly *Kerasus*, another seaport of Pontus, was also a Sinopean colony. Xenophon and his ten thousand Greeks halted here on their march homeward. This place is remarkable as being the spot where the Romans first saw the cherry-tree. Pliny informs us that Lucullus transported it to Rome from Cerasus about seventy years before the Christian era. The name which the cherry bears in all the languages of Western Europe, is derived from this place. It is now called *Cersonte*. The hills in the neighborhood are covered with forests, among which the cherry-trees grow wild.

Themiscyra was a city of very early origin. In the plains adjacent, the Amazons are said to have founded a powerful kingdom. Here, according to an antique legend, they were encountered by Hercules, and many of them slain. The followers of the hero, on their departure homeward, took on board their ships as many of the Amazons as they could find alive; but these prisoners, when at sea, rose upon their masters, and slew them to a man. According to the same story, the Amazons, being ignorant of navigation, were driven by the winds and waves to Crenni, on the Palus Mæotis. Their name still lingered in fable for many ages, in connection with the regions of the Caucasus.

Strabo, the celebrated geographer, was a native of Amasia, in Pontus. The time of his birth is uncertain, but he lived in the first century before Christ. He received a liberal education, and was sent to all the various schools of philosophy in Asia Minor. He was a great traveller — his journeys extending from Armenia in the East to Italy in the west, and from the Euxine in the north to the frontiers of Ethiopia in the south. In his advanced age, he wrote his *Geography*, in seventeen books, which is justly regarded as one of the most valuable relics of antiquity. As he was a man of cultivated mind, he has interspersed it with many philosophical remarks and short narrations, relative to history and antiquities, which greatly augment the value of the work.

CHAPTER CLVI.

B. C. 700 to A. D. 15.

CAPPADOCIA. — *The ancient Cappadocians — The Dynasty of Ariarathes — End of the Kingdom — Story of Apollonius.*

CAPPADOCIA is the largest of all the divisions of Asia Minor; and at one time, in conjunction with Pontus and Armenia Minor, it constituted an important kingdom. Cappadocia Proper was bounded north by Pontus, east by Armenia, south by Syria and Cilicia, and west by Phrygia. It was noted for the abundance of its minerals, and its fine breed of horses. The inhabitants seem to have been in very bad odor with their neighbors; and many proverbial sayings have been recorded which testify to the dislike with which Cappadocians were regarded. The inhabitants adjoining Pontus and Galatia were called *White Syrians*, because they resembled the Syrians, with a somewhat lighter complexion, and spoke their language.

The Lydian and Persian power successively prevailed over this country. With the Macedonian conquest, it became a kingdom, under a prince named *Ariarathes*; but little of this portion of its history is recorded. *Ariarathes VI.* entered into connection with Rome, by which he preserved his dominion from conquest. Having refused to marry a princess of Syria, he was attacked by *Demetrius Soter*, the king of that country, at the head of a formidable army, and compelled to abandon his kingdom, (160 B. C.) By the assistance, however, of *Attalus*, king of Pergamus, he was enabled to expel the invader, and recover his dominions. After being engaged in various petty wars, he was killed in the campaign against *Aristonicus* of Pergamus, in which the Roman consul *Crassus* lost his life. He left six sons by his queen *Laodice*. This unnatural mother, wishing to reign in her own person, poisoned five of her children, and attempted the life of the sixth; but he escaped. The Cappadocians, filled with indignation at this foul deed, rose in insurrection, and put the queen to death.

The surviving son ascended the throne under the name of *Ariarathes VII.*, (129 B. C.) He espoused *Laodice*, the daughter of *Mithridates* the Great, king of Pontus, in hope of forming an alliance with that monarch against his rival, *Nicomedes*, the king of Bithynia. But *Mithridates*, regardless alike of the ties of friendship and of affinity, caused his son-in-law to be poisoned, and then seized the crown, under pretence of defending the Cappadocians against *Nicomedes* till the children of *Ariarathes* should be in a condition to assume the reins of government. This artifice was successful, and the Cappadocians expressed their thanks to the king of Pontus for his friendly interference. But when he refused to give up the government to the lawful heir, they rose in arms, expelled all his garrisons, and placed on the throne *Ariarathes VIII.*, the eldest son of the deceased monarch, (91 B. C.)

The young king soon found himself engaged in a war with Bithynia. *Mithridates* took this occasion to offer his services to the Cappadocians. The offer being accepted, *Mithridates* drew the king into a conference, and assassinated him in the sight of his own army. The Cappadocians were struck with such dismay at the boldness of this atrocity, that they immediately dispersed in the greatest disorder, and allowed the murderer to gain possession of the kingdom. He

did not, however, long enjoy the fruit of his crime; for the people, unable to bear the excessive tyranny of the governors which he placed over them, shook off this dishonorable yoke, and recalled the king's brother, who had fled into a distant exile.

The intrigues of *Mithridates* kept this kingdom in perpetual troubles till the Romans interfered. Under their protection, Cappadocia continued to enjoy her own sovereigns, though harassed with wars and revolutions. *Archelaus*, the last king, took sides with *Mark Antony* in the quarrel between him and *Octavius*. He was on the point of being deprived of his crown after the triumph of the latter, but, upon the intercession of his people he was pardoned. On the accession of *Tiberius* to the empire, *Archelaus* was summoned to Rome, to answer to certain grave charges made against him by the emperor, who was his implacable enemy. Here he fell a victim to grief and mortification, and Cappadocia was made a Roman province, (16 B. C.)

Apollonius, a Pythagorean philosopher, was born at *Tyana*, a city of Cappadocia, about the beginning of the Christian era. His father, who was a wealthy citizen of that place, sent him, at fourteen years of age, to *Tarsus*, to be instructed in grammar and rhetoric by *Euthydemus*, a Phœnician; but he soon became dissatisfied with the luxury and indolence of the people of this place, and obtained permission to remove with his preceptor to *Ægæ*, a city not far from *Tarsus*, which afforded many advantages for education, particularly for the study of philosophy. Here he conversed with the learned of various sects. He became strongly inclined to the doctrines of *Pythagoras*, and entered upon the rigorous discipline of the followers of that philosopher. In the city of *Ægæ* was a temple consecrated to the god *Æsculapius*, which had its regular establishment of priests and ceremonies, and which was famous through all the country for miraculous cures. The priests even found means to persuade their credulous votaries that the god himself sometimes condescended to become visible to mortals.

In this temple the young *Apollonius* took up his residence. In conformity to the institution of *Pythagoras*, he refrained from animal food, and lived entirely upon roots and herbs. Wine he refused, as an enemy to mental tranquillity. He wore linen garments, and used no article of dress which was made of animal substance. He went barefooted, and suffered his hair to grow to its utmost length. The priests of the temple discovered uncommon talents in him, and a disposition worthy of cultivation in their school. Those who maintain that *Apollonius* was an impostor, suppose him to have been initiated by these priests into all the mysteries of their deceitful calling. It is said that *Æsculapius* himself delighted to have *Apollonius* a witness of his cures; but we do not find that, during his residence at *Ægæ*, he attempted any thing miraculous; he only employed the authority of *Æsculapius* in enforcing his moral lessons. Upon the death of his father, he visited *Tyana* in order to bury him. In dividing with his brother the patrimonial estate, he took only a small portion for himself. Returning to *Ægæ*, where he had acquired a high reputation, he built a temple and established a school of philosophy.

In order to qualify himself completely for the office of preceptor in the Pythagorean doctrine, he determined to pass through the long probationary discipline of five years' silence. During this novitiate, he visited various cities of *Pamphylia* and *Cilicia*, without speak-

ing a word, yet by his looks and gestures conveying to the people instruction and admonition. At Aspenda, he quelled a riot occasioned by the speculators in corn, who had bought up all that commodity in the market. He merely wrote these words: "The earth, the common mother of all, is just; but ye, being unjust, would make her a bountiful mother to you alone. Desist from your iniquitous proceedings, or you shall no longer be permitted to live." The terrified corn-dealers opened their stores, and the people were relieved.

When the term of his silence was accomplished, Apollonius visited Antioch, Ephesus, and other cities, avoiding the society of the rude and disorderly, and associating chiefly with the priests. He gave instructions to his disciples, and held public assemblies, in which he addressed the multitude, reproving them for their vices. He then resolved to travel by the way of Babylon to India, that he might converse with the Brahmins. He communicated his purpose to his disciples, who were seven in number, but they refused to accompany him; upon which he bade them farewell, saying, "Since ye are too effeminate for this undertaking, stay behind and study philosophy; I go where wisdom and the gods conduct." He left Antioch with only two servants, and proceeded to Nineveh. Here he took as an associate Damis, an inhabitant of that city. This Assyrian honored him as a divinity, and believed that he understood all languages, even those of beasts. Damis kept a journal of his travels, from which a life of Apollonius was afterwards written.

On his way to Babylon, seeing a lioness, with eight whelps, killed by huntsmen, he predicted, as we are told, that the time of his stay with the king of Babylon would be a year and eight months. In that city he conversed with the Magi, and, on entering the king's palace, he showed his contempt of worldly grandeur, by conversing with Damis as if he were travelling on a common road, without casting his eyes on the magnificent objects around him. The king was so well pleased with his guest, that he gave him permission to make twelve requests. The philosopher, wanting nothing for himself but bread and fruit, only solicited that a certain people whom he had visited on his journey, might enjoy their territory secure from depredation. Having given the king many good lessons of justice, moderation, and prudence, he took leave of Babylon, furnished with camels and provision for his journey over the mountains on the north of Hindostan. On his arrival in that country, the philosopher made various observations on the new plants and animals which were every where to be seen. At the city of Taxila, the residence of the monarch, who is called by the Greek narrator the king of India, he was received with great honor, and spent three days in company with the king, who listened attentively to his philosophical discourses, and dismissed him with presents and a letter of recommendation to the chief of the Hindoo philosophers, or Gymnosophists, residing between the Hyphasis and the Ganges.

Apollonius passed four months with these Hindoo sages, and then returned to his own country by the way of Babylon. Such was the fame which he had now acquired, that, when he entered Ephesus, the people abandoned their work and ran after him in the streets. He is said to have foretold to the Ephesians an approaching pestilence, and to have predicted earthquakes, which soon after happened. He visited

Pergamus and the site of ancient Troy, and passed a night alone at the tomb of Achilles. He afterwards informed his companions that, by the power of an incantation which he had learned in India, he raised that hero from the dead, and held a conversation with him. He then visited Greece. Happening to arrive at Athens when the sacred mysteries were performing, he presented himself for initiation; but the priest refused him, on the plea that he was an enchanter. A few years afterwards, however, he was admitted. He discoursed to the Athenians on sacrifices and prayers, and reproved them for their effeminate manners. He also visited many other cities of Greece, addressing the people with great eloquence, to excite them to reformation of manners; he pretended also to predict future events and to perform miracles. At Athens, he is said to have cast out a demon, who, at his departure, threw down a statue; at the Isthmus of the Peloponnesus, he predicted the attempt of Nero to cut a passage through that neck of land; in the Island of Crete, during an earthquake, it is said he cried out, "The sea is bringing forth land!" when, at that instant, an island was seen rising out of the sea between Crete and Thera.

From Crete, Apollonius went to Rome, where Nero had just issued an edict banishing from the city all who practised magic. Apollonius knew he should be comprehended in this description, yet he was not to be deterred from his purpose. Under the protection of the sacred habit, he gained admission into the city with eight of his companions, who alone, out of thirty-four that had accompanied him to Italy, had the courage to remain with him. After a short stay, in which he increased his reputation by the pretended miracle of raising a young woman to life, he left Rome, and travelled in Spain, where he continued till the death of Nero. He then passed through Italy and Greece to Egypt, where Vespasian was endeavoring to establish his power. That prince knew the value of such an auxiliary as Apollonius, and attached him to his interests by consulting him as a sort of divine oracle. In return, the philosopher employed his influence among the people in favor of Vespasian. He indulged his curiosity by taking a journey into Ethiopia, where he met with many adventures. On his return, he was favorably received by Vespasian's successor, Titus, who consulted him on matters of government. To this emperor he wrote the following laconic epistle: "Apollonius to Titus, emperor of the Romans, sendeth greeting. Since you refuse to be applauded for bloodshed and victory in war, I send you the crown of moderation. You know for what kind of merit crowns are due."

When Domitian became emperor, Apollonius took part in a conspiracy against that tyrant, and in favor of Nerva. The plot being discovered, an order was issued for arresting Apollonius and sending him prisoner to Rome. He repaired thither of his own accord, was brought to trial, and acquitted. He then returned to Greece, and finally settled at Ephesus, where he established a Pythagorean school, and had many disciples. When Domitian was assassinated at Rome, Apollonius was in the midst of a public discourse at Ephesus. He made a sudden pause, and exclaimed, "Well done, Stephen! take courage! kill the tyrant!" Then, after a short interval, he cried, "The tyrant is dead! he is killed this very hour!" Stephen was the name of the person who put Domitian to death, and

this story is explained by the supposition that Apollonius was privy to the plot by which he was cut off.

After this, we hear nothing of Apollonius, except that the emperor Nerva wrote to him soliciting the aid of his counsels, and that he returned the following enigmatical answer: "O emperor! we shall live together during a very long period, in which we shall have no authority over others, nor shall others have any authority over us." This probably intimated his expectation that they would soon live together in another world. He died, as is supposed, at Ephesus, about A. D. 80.

The sources of our information concerning this extraordinary man are not very reliable. Philostratus, a sophist of Rome, wrote a biography of him at the request of the empress Julia, wife of Severus, who began his reign A. D. 194. This work was compiled from the journal of Damis, before mentioned, as well as other writings and traditions. It abounds with marvellous tales of giants, pygmies, griffins, phoenixes, dragons, satyrs, and apparitions, which very much weaken the credit of the work. Yet there is sufficient testimony that Apollonius was a most remarkable man. He appears to have travelled throughout almost every part of the civilized world, exhibiting in his own character a seeming example of strict morality, teaching lessons of moral wisdom and doctrines of speculative philosophy, while he sought to gain influence with the people by pretending to supernatural powers. It may not be easy to separate the impostures of Apollonius from the fictions of his biographers; but there is little room for doubt that, after the example of his master, Pythagoras, he practised the arts of delusion, and that, though with wise men he was a philosopher, among the vulgar he was regarded as a magician. His story, at all events, affords much insight into the manners, customs, and opinions of the age in which he lived.

The great celebrity of Apollonius appears from numerous attestations. In his lifetime, he was called a god, and accepted the appellation, saying that every good man is honored with it. After his death, he long continued to be ranked among the divinities. The inhabitants of Tyana dedicated a temple to his name. The Ephesians consecrated a statue to him in commemoration of his having delivered them from the plague. The emperor Severus kept in his domestic temple the image of Apollonius, with those of Abraham, Orpheus, and Christ. Aurelian, on his march to Palmyra, refrained from sacking Tyana out of reverence to his memory. The historian Ammianus Marcellinus ranks this philosopher among those eminent men who have been assisted by the supernatural aid of a demon or genius. Of the writings of Apollonius none remain except his *Apology to Domitian*, and eighty-four epistles, chiefly philosophical.

Caria. It was sometimes described as divided into Greater and Lesser Phrygia, the former including a part of Galatia and the latter a part of Mysia. The country was celebrated in ancient times for its fertility; it bears marks of volcanic action, and has often been desolated by earthquakes.

The Phrygians believed themselves the most ancient people in the world; but their origin is uncertain. They are supposed to have been descended from Gomer, the son of Japhet. Their character in ancient history is that of a superstitious, voluptuous, and effeminate people, so servile and brutish that nothing but stripes and compulsion could make them perform their duty. Their customs were of a nature to enervate the mind; various kinds of divination, by the singing, flying, and feeding of birds, are ascribed to their invention.

The religion of the ancient Phrygians was substantially the same with that which prevailed in Greece. Among their deities was one distinct from the Greek mythology. The Phrygians are said to have worshipped Apollo under the appellation of *Smintheus* — a word signifying, in their language, a *field-mouse*. This worship was founded on a tradition that, in ancient times, the mice committed such devastation in their fields, that the people thought it necessary to consult the oracle of Delphi for instructions how to provide against such a calamity. The oracle answered that, by offering sacrifices to the Sminthean Apollo, they might be delivered from the ravages of these animals. But another tradition gives a different account of the origin of this worship. It is said that, in a war with one of the neighboring nations, while they were upon the eve of a battle, a swarm of mice entered the camp of the enemies of the Phrygians, and gnawed their bowstrings in such a manner as to make them useless; in consequence of which the Phrygians gained a complete victory, the next day, without fighting. This is much the more probable story.

The chief deity of the ancient Phrygians was Cybele, who seems to have been a personification of the prolific powers of the earth. The priests of this goddess were named *corymbantes*: they were celebrated for their frantic dances, in which they cut and beat themselves. The national worship of the Phrygians was very widely diffused throughout Europe and Asia in ancient times, showing that they must have been at one period a very powerful people. The investigations of modern travellers have brought to light new proofs of their greatness, in the tombs and temples which are found in this country excavated in solid rocks. The Phrygians were famous for being addicted to dancing. In music they excelled all the neighboring nations, and their females were renowned for their skill in needle-work. The ancient Phrygian bonnet was the same covering now known as the "cap of liberty."

The earliest government of the Phrygians seems to have been monarchical. The first king whose name is recorded is *Ninnacus*, or *Annacus*, who is said to have lived before the deluge of Deucalion, 1503 B. C. But the accounts of these times are chiefly fabulous. Every thing ancient or of uncertain date was referred by the Greeks to the times of Deucalion. The legends of Ninnacus, however, may be given as illustrative of the ideas of this early period. After he had lived three hundred years, we are told that he sent to inquire of all the oracles how much longer his life would last. They unanimously replied that when he died all things should

CHAPTER CLVII.

2000 to 1000 B. C.

PHRYGIA. — *The Ancient Phrygians — Ninnacus — Tantalus — Gordius.*

PHRYGIA was one of the largest divisions of Asia Minor, and occupied the centre of that country. It was bounded on the north by Bithynia and Galatia, on the east by Cappadocia, on the south by Cilicia, Psidia, and Pamphylia, and on the west by Mysia, Lydia, and

perish. On receiving this intelligence, he immediately repaired to the chief temple, attended by a great multitude of people, who uttered the most lamentable cries and groans to obtain a reversal of the divine decree. From this circumstance originated, as it is said, the expression, current in ancient times, to "weep like Ninnacus." This story was, perhaps, invented to account for the existence of a phrase of which nobody knew the origin.

We can place more dependence upon the information afforded us by Homer and some other ancient writers, whose testimony goes to show that, previous to the Trojan war, Phrygia was divided into several petty kingdoms. Homer speaks of Phorcys and Ascanius, both Phrygian princes, and commanders of armies which came to the relief of Troy. Cedrenus mentions Teuthranes, king of a small district in Phrygia, whose dominions were ravaged by Ajax. Another Phrygian king, still more famous, was Tantalus, who reigned over Sipylus and the neighboring district. According to Homer, he was placed after death in the infernal regions, tormented with perpetual hunger and thirst, yet with food and drink always before him :—

"There Tantalus along the Stygian bounds
Pours out deep groans; with groans all hell resounds;
E'en in the circling floods refreshment craves,
And pines with thirst amid a sea of waves.
When to the water he his lip applies,
Back from his lips the treacherous water flies.
Above, below, around his hapless head
Trees of all kinds delicious fruitage spread.
There figs, sky-dyed, a purple hue disclose;
Green looks the orange, the pomegranate glows;
There dangling pears delicious scents unfold,
And yellow apples ripen into gold.
The fruit he strives to seize; but blasts arise,
Toss it on high, and whirl it to the skies."

Tantalus was believed to have been sentenced to this punishment for his inordinate avarice and covetousness. He was celebrated for his wealth. According to other accounts, it was another Tantalus, a king of Lydia, who was punished in the above manner; but the historical facts on which the fables of ancient mythology and poetry are grounded are very uncertain.

Gordius, a king of Phrygia, is the subject of a very romantic tale. He was originally a peasant. One day, when he was ploughing in the field, an eagle perched upon the yoke of his oxen, and remained there all day. *Gordius*, alarmed at what every one believed to be a prodigy full of meaning, went to consult the soothsayers of Telmessus, a city of Lydia, which country was famous, in those days, for the science of augury. On entering the city, he was met by a beautiful young woman, to whom he related what had befallen him. She assured him that the prodigy portended his elevation to a throne, and she offered to become his wife, and share his fortune. *Gordius*, whether he believed the prediction or not, readily accepted the offer, and they were married.

Shortly after this, a sedition broke out among the Phrygians, who, it appears, had been living without any king or supreme ruler. They resorted to the oracles for advice how to put a stop to this anarchy. They were directed to choose a king, and, for this purpose, to note the first man who should pass the temple of Jupiter, driving an ox-cart. This person, the oracles assured them, was destined by the fates to be their

monarch. The people accordingly all ran to the temple of Jupiter, where *Gordius* presently made his appearance, driving his cart. The multitude immediately saluted him as their sovereign, and he was crowned king of Phrygia. Absurd as this story appears at first sight, there are many parallels to it in real history. The popular caprice has often bestowed political power upon obscure persons, from a motive no more rational than the one indicated above. During the middle ages, in a sedition at Florence, the multitude created a wool-comber chief magistrate of the republic, for the whimsical reason that, amidst the tumult, he chanced to lay hold of the national flag, and wave it over the heads of the people. It is not improbable that *Gordius* really owed his crown to some such accident as we have related. The story of the prodigy might have been a later invention, designed to dignify the ignoble origin of the dynasty.

Gordius, to commemorate his remarkable elevation to the throne, dedicated his ox-cart, in the temple of Jupiter, to regal majesty. He fastened a knot to the beam of the cart, so dexterously involved and perplexed, that the oracles promised the dominion of the world to the man who should untie it. Probably the untying of it was an impossibility, the two ends of the cord being woven together. However this may be, great numbers attempted to loosen it in vain. At length came Alexander the Great, and made the last endeavor. This proving equally fruitless with the rest, he drew his sword, and cut it through. This circumstance has given rise to the well-known proverbial saying respecting the Gordian knot. We know nothing further of *Gordius*, but that he built the city of Gordium.

CHAPTER CLVIII.

1000 to 560 B. C.

Midas—Gordius II.—Otreus—Gordius III. —The Lydian Conquest.

GORDIUS was succeeded by his son *Midas*, famous for his wealth and the extravagant stories related of him. It is said that, during his infancy, while he was one day asleep, a swarm of ants gathered round him, and conveyed a heap of wheat, grain by grain, into his mouth. This was thought a prodigy, and the oracles were consulted. The answer was, that the child would become immensely rich—a prediction which was fully accomplished. The wealth of *Midas* was so unexampled and so widely known, as to give rise to many fables and current proverbs. It was believed, or said, that every thing he touched was turned to gold. There were mines of this metal in Mount Bermius, in Phrygia, which doubtless furnished *Midas* with the larger part of his treasures; the great success of this king in mining, aided, perhaps, by commercial speculations, may have given rise to the saying that he made gold of every thing he touched. *Midas* is also celebrated for his handsome person and the religious turn of his mind. He introduced the custom of mourning over the dead with mournful songs, and is said to have filled his kingdom with temples, priests, sacrifices, and ceremonies. Orpheus is represented as the instructor of *Midas* in the mysteries of religion.

A ludicrous story is related of *Midas*, which will,

perhaps, be longer remembered than any great exploit of his reign. Pan and Apollo, according to the ancient legends of the Greeks, were rivals in music, and held a trial of their skill before Midas. He decided in favor of Pan, at which Apollo was so incensed, that he caused a pair of ass's ears to grow on the monarch's head, as a token of his stupidity. The unfortunate king, unable to get rid of his long ears, was compelled to invent a covering for his head, in order to conceal them, and this was the origin of the royal diadem. He succeeded, for some time, in keeping his ears out of sight; but his barber at length discovered them. Barbers appear to have been, in ancient times, quite as loquacious and communicative as in our own day; and the king's secret was soon divulged. Another account says that Midas was advised by the oracle to "bury his secret." He accordingly went into the fields, one dark night, with a spade, dug a hole in the ground, and whispered in it, "Midas, the king, has ass's ears." He then filled up the hole, and went home, believing he had effectually buried the secret in the earth. But, some time afterward, a crop of reeds sprung up on the spot, which, whenever they were agitated by the wind, repeated audibly the words, "Midas, the king, has ass's ears."

Whatever the facts may be, this tale was doubtless founded on some real occurrence. The "ass's ears of Midas" formed a current proverb among the Greeks; and there is no question of the fact that a king of this name once reigned in Phrygia. A sepulchral monument has been discovered in this country, bearing the inscription, in ancient Pelasgic characters, "*To King Midas.*" It is also remarkable that the same monument is ornamented with a singular species of sculptured knot, which at once calls to mind the celebrated Gordian knot. Of Midas nothing further is related, except that his wife Hermodica invented the method of coining money. The date of his reign may be fixed at about 650 B. C.

Midas was succeeded by his eldest son, *Gordius II.*, who fortified the city of Gordium with a strong wall. *Ancharus*, according to some authors, was the successor of Gordius; according to others, he was his brother, but never attained to the throne. He is celebrated for having sacrificed himself for his country in the following manner: An earthquake destroyed a great part of the city of Celænæ, and left an enormous chasm yawning to a great depth. The oracles were consulted, and the answer they gave was, that the opening would not close till the most valuable thing in human life was thrown into it. Upon this declaration, the inhabitants cast in their gold, silver, jewels, and other valuable effects, for the common safety; but the chasm still remained open. *Ancharus* then, revolving in his mind that life was the most valuable possession, as it included all other things, resolved to devote himself for the preservation of his countrymen. Accordingly, he took an affectionate farewell of his wife and father, and, mounting his horse, rode at full speed into the opening, which immediately closed upon him. This is one of the tales in ancient history which have been copied into the accounts of other countries, particularly by the early annalists of Rome, who relate the circumstances of the earthquake and the chasm as having happened in the forum of that city, when the calamity was arrested by the devotion of Marcus Curtius. History abounds with these repetitions.

Otreus is mentioned as the next king of Phrygia;

but none of his actions have been recorded. *Lityerses*, who followed him, reigned at Celænæ, and is described as a cruel tyrant, who frequently labored in the fields as a common husbandman, and, for his amusement, cut off the heads of his fellow-laborers, and bound up their bodies in the sheaves. For these and similar acts of barbarity, he was at length put to death by Hercules, who was, at this period, acting the part of a knight-errant, roaming about the country, and ridding it of wild beasts and tyrants. The dead body of Lityerses was thrown into the River Meander. The Phrygian reapers are said, for some unknown reason, to have cherished the memory of this king, and usually sang a hymn, in harvest time, which they called, after his name, "Lityerses."

The name of his successor is not given in history; but, during his reign, the crown was usurped by *Midas III.* in the following manner: He engaged a party of his adherents in a conspiracy, and arranged a great religious festival, to be celebrated outside the walls of Gordium. At the time appointed, the whole party marched out of the city, accompanied by a numerous band of musicians, and all with weapons concealed under their garments. The citizens, whose curiosity was excited by this imposing display, followed them out of the city, unsuspecting of treachery; when the conspirators, suddenly throwing away their musical instruments, fell upon them, seized the city, and proclaimed Midas king.

This usurper was succeeded by *Gordius III.*, who was followed by *Midas IV.* This prince is mentioned by Herodotus as having presented the oracle of Delphi with a chair or tribunal of the most exquisite workmanship. During his reign, Asia Minor was invaded by the Cimmerians, a people whose country was believed to be enveloped in darkness. They dwelt in the north of Europe, a region which was so little known to the Greeks in that age, that the most extravagant fables were related of it. The Cimmerians appear to have been a fierce and barbarous nation; they overran a great part of Asia Minor, captured the great and opulent city of Sardis, and made a dreadful slaughter among the people of Lydia, Paphlagonia, and Phrygia. Midas, unable to defend his kingdom from these cruel invaders, abandoned himself to despair, and committed suicide by drinking bull's blood. The family of this king was peculiarly unfortunate. He had two sons, one of whom accidentally killed his brother. The unhappy survivor fled to the court of Cræsus, king of Lydia, where, by another accident, he had the misfortune to kill the son of that king; upon which he committed suicide. This event will be found more fully related in the history of Lydia.

Shortly after this catastrophe, Phrygia submitted to the arms of Cræsus, and became a province of the Lydian empire. On the overthrow of Cræsus by Cyrus the Great, Phrygia fell under the Persian dominion.

CHAPTER CLIX.

Famous Men of Phrygia — Æsor — Epictetus.

Æsor, the celebrated fabulist, according to the most common accounts, was a native of Phrygia. He is represented as very deformed in person, being dwarfish in stature, hunchbacked, and homely in countenance. In early life he was a slave; and the

merchant who had bought him for sale found it very difficult to get him off his hands. For some time he was employed as a day laborer; he then served Xanthus, a philosopher, and Demarchus, an Athenian. After this he became the property of a Samian named Iadmus, who gave him his freedom. The other circumstances of his life are but imperfectly known, though many biographies of Æsop may be found, which are full of particulars concerning him; upon these, however, very little reliance can be placed. It is said that, shortly after obtaining his liberty, he visited Cræsus, king of Lydia, who had heard of his reputation, and was very desirous of seeing him. The strange deformity of Æsop's person shocked the king at first, and much abated the good opinion which he had conceived of him. But the beauty of his mind soon shone forth through the coarse veil that covered it; and Cræsus found, as Æsop said on another occasion, that we ought not to consider the form of the vessel, but the quality of the liquor which it contains. Æsop is said, also, to have made several voyages into Greece. Being at Athens a short time after Pisistratus had usurped the sovereignty and abolished the popular government, and observing that the Athenians bore this new yoke with great impatience, he repeated to them the celebrated fable of the frogs who demanded a king from Jupiter.

Plutarch relates the manner of Æsop's death thus: He went to Delphi, with a great quantity of gold and silver, to offer, in the name of Cræsus, a sacrifice to Apollo, and make a gift to each inhabitant. A quarrel arose between Æsop and these people, which occasioned him, after the sacrifice, to send back the money to Cræsus, with the information that those for whom it was intended had rendered themselves unworthy of his bounty. The Delphians, in revenge for this, caused Æsop to be condemned as guilty of sacrilege, and thrown from the top of a rock. It was believed that Apollo, offended by this action, punished them with plague and famine, which afflicted them for two generations. To expiate their crime, they caused it to be proclaimed in all the assemblies of Greece, that if any man, for the honor of Æsop, would come and claim vengeance for his death, they would give him satisfaction. In the third generation, a Samian presented himself, who claimed no other relation to the fabulist than being descended from the man who had owned him when a slave. The Delphians made the requisite satisfaction to this individual, and thereby delivered themselves from the pestilence and famine. The Athenians, those excellent judges of true glory, erected a noble statue to Æsop, to remind the world, says Phædrus, that the path of honor is open to all mankind, and that it was not to birth, but to merit, that they paid so honorable a distinction.

Æsop is regarded as the chief of all fabulists, and even as the original inventor of the simple and natural manner of conveying instruction by fables. No doubt fables were current among many nations of the East before Æsop's time; but he was the first of all profane writers who laid hold of the fiction of the language of brutes, developed and improved it, and made a happy and successful application of it, by attracting a general attention to this pleasing vehicle of instruction, which is within the reach of all capacities, and equally adapted to the understanding and taste of

persons of all ages and conditions. He was the first that, in order to give body and substance to virtues, vices, duties, and maxims of society, used ingenious artifices of invention and description, and successfully clothed these abstractions with graceful and familiar images borrowed from nature. The fables of Æsop are void of all ornament, but they abound with good sense. Plato tells us that Socrates, when in prison and waiting for the hour of his execution, amused himself by turning some of them into verse.

It is doubted whether the fables of Æsop, such as we have in the common Greek editions, are all his, at least in regard to the expression. Many of them are ascribed to Maximus Planudes, a monk of Constantinople, who lived in the fourteenth century, and wrote a biography of the fabulist. The English editions of Æsop contain many additions by later writers. "Æsop's jokes" are mentioned by the Athenian comic poet Aristophanes in terms which lead us to suppose that they were generally repeated at convivial parties. The fables of the Latin poet Phædrus are probably all taken from Æsop. He introduces them with the following distich:—

"Mine is the task, in easy verse,
The tales of Æsop to rehearse."

The Oriental philosopher and fabulist Lokman is supposed by many to have been the same person with Æsop. The former, by the Arabic writers, is made contemporary with David and Solomon. It is certain that the same fables are current under the names of both these persons, and the correspondence between their personal histories, as commonly told, is too close to be entirely accidental.

Epictetus the philosopher was a native of Hierapolis, in Phrygia, and was born in the early part of the first century. Little is known of his early life, except that he was a slave to one of the guards of the emperor Nero, named Epaphroditus. He afterwards obtained his freedom, and embraced the Stoic philosophy, which was at that time the most perfect and most severe sect. He lived at Rome till the year 96, when all the philosophers were banished from the city by an edict of Domitian. He then went to Nicopolis, in Epirus, where he resided many years, always in great poverty, but highly honored and esteemed. In the reign of Adrian, he returned to Rome, and was favorably received by that emperor. He died at an advanced age, but the precise date is unknown. His philosophy consisted in the resolution to suffer evils patiently and enjoy pleasure in moderation. When his master tortured him by binding his leg with great force, he told him calmly, "You will break my leg." When the limb really broke, the philosopher only said, with equal calmness, "Did I not tell you so?" It is very evident that Epictetus was indebted quite as much to the strength of his nervous system as to his philosophic temper for his power of enduring pain.

The memory of Epictetus was highly respected by persons of all ranks, and the little property of which he was the possessor was so highly prized, that his earthen lamp was sold for a sum equal to five thousand dollars. He maintained firmly the immortality of the soul, and speaks in his writings of the happiness of good men after death in terms which might suit a Christian discourse.



The Island of Cyprus.

CHAPTER CLX.

2000 B. C. to A. D. 1340.

ISLANDS OF ASIA MINOR. — *Cyprus* — *Ancient History of Cyprus* — *The Phœnicians* — *The Greeks* — *The Romans* — *Modern History* — *The Crusaders* — *The Venetians* — *The Turks* — *Famous Men of Cyprus*.

THERE are several islands scattered along the coast of Asia Minor, which must be geographically, as well as historically, regarded as connected with this portion of the continent. The principal of these islands are Cyprus, — the largest, — Rhodes, Cos, Samos, Chios, and Lesbos. There are also some others, of less note.

CYPRUS lies in the eastern part of the Mediterranean, adjoining Asia Minor and Syria, being separated from the former by a strait called the *Sea of Cilicia*. It is about one hundred and forty miles long, and fifty miles broad. A range of mountains runs through the island from east to west, called *Olympus* by the ancients. The highest summits are about seven thousand feet above the level of the sea. The plains and hill sides are very fertile, producing corn and wine in abundance: the latter is regarded as the staple production of the island. On the plains the heat of summer is intense, and the rivers are mostly dry at this season. Cyprus is at present called by the Turks *Kibris*. In the Bible it is called *Chittim* from *Citium*, one of its ancient cities. The Greeks gave it a variety of names, as *Paphos*, *Cytherea*, *Acamantis*, *Cerastis*, *Asphelia*, *Amathusia*, *Erosa*, &c. It was consecrated to Venus, and is represented by the Greek and Latin poets as the birthplace of that goddess and the abode of the Graces. The name of *Cyprus*, which has prevailed over all the others, was derived from the cypress-tree, which grew here in great abundance.

The Phœnicians appear to have been the first inhabitants of Cyprus. They settled colonies here at a very early period, perhaps two thousand years before Christ. The Ethiopians are mentioned as constituting a part of the early population; but these are supposed to have been either Egyptians, or Ethiopian slaves who were introduced by the Egyptians, when the latter

obtained possession of the island. The history of Cyprus, under the Phœnicians, is very little known. When they first landed in the island, it was covered with a thick forest. Copper mines were discovered shortly after, and the woods were cut down for the purpose of smelting the ore. When the Phœnicians began to navigate the Mediterranean more extensively, they found the forests of Cyprus valuable for the timber they afforded for ship-building.

How long the island continued in a state of dependence on Phœnicia is not known. Colonies of Greeks established themselves on the coasts at an uncertain date. The Egyptians conquered the whole island, or the greater part of it, in the sixth century B. C. Strabo describes Cyprus, about this period, as divided among several petty tyrants or chieftains, who were at times in alliance with the neighboring powers of Asia Minor, and at other times at war with them. When the Persians extended their dominion in the west, this island shared the fate of the adjoining states, and became a dependency of the great king. On the overthrow of the Persian empire by Alexander, Cyprus fell into his hands. On his death, the island, with Egypt, was assigned to Ptolemy, the son of Lagus.

The Ptolemies retained possession of Cyprus for many generations. Sometimes it was united to the kingdom of Egypt, and at others it was governed, as a separate principality, by a chief of the Ptolemæan dynasty. The last of these princes, brother to Ptolemy Auletes, king of Egypt, the father of Cleopatra, incurred the enmity of the Romans in the following manner: A Roman named Publius Clodius Pulcher, having been captured by the pirates of Cilicia, sent to the king of Cyprus for money to procure his ransom. The king sent so small a sum that the pirates refused to release their prisoner. Clodius, however, succeeded in obtaining his liberty by other means, and some time after his return to Rome, was elected tribune of the people. This gave him an opportunity to revenge the affront which the king of Cyprus had put upon him. He procured a decree to be passed for reducing that island to a Roman province, though no ground of quarrel existed between the two nations, except the private affair above related. M. Cato was sent with a

strong force to take possession of Cyprus; and the king, hearing of his approach, was struck with such terror that he committed suicide. Cato found the royal treasury well filled, and sent a large amount of treasure to Rome. Thus the niggardly behavior of the king of Cyprus cost him his crown and life.

In those ages, Cyprus was celebrated for its abundant population, which was computed at above a million, and for the beauty of its scenery, and the gay manners and loose disposition of the inhabitants. The women were models of beauty, and the whole island was sacred to Venus; hence she was called *Cypria*, or the *Cyprian goddess*. The city of Paphos is said to have been founded on the spot where she first landed on rising from the sea. The splendid temple in which she was worshipped, contained a hundred altars, which smoked daily with a profusion of frankincense; and though exposed to the open air, it is said they were never wet with the rain.

When the Roman empire was divided, Cyprus was assigned to the Byzantine emperors. After several vicissitudes of fortune, it became a separate principality, under a branch of the imperial house of the Comneni. During the crusades, Richard I. of England made himself master of the island, and sold it to the Templars, or Knights of St. John of Jerusalem. They governed Cyprus with so much tyranny that the inhabitants revolted, and Richard was compelled to resume the sovereignty. In 1192, he transferred it to *Guy of Lusignan*, who had been the Christian king of Jerusalem, but was expelled from that city by the Saracens. The Lusignan dynasty reigned in Cyprus for nearly three hundred years, during which period the island enjoyed great prosperity. In 1458, by the death of *John III.* of Lusignan, the crown devolved on *Charlotte*, his daughter. She was dethroned by her illegitimate brother *James*, assisted by the Mamelukes of Egypt. *James*, having married Catharine Cornaro, a Venetian lady, died in 1473, leaving the kingdom to his widow. She was delivered of a son shortly afterwards, and the republic of Venice assumed the guardianship of the young prince. On his death, (1489,) the Venetians persuaded Catharine to abdicate the crown in favor of the republic; and in this manner Cyprus became transferred to the dominion of Venice.

Cyprus remained in the possession of the Venetians nearly a century. In 1570, the Turks, under Selim II., invaded the island. They took Nicosia by storm, and massacred twenty thousand of the inhabitants. They next laid siege to Famagosta, which was long and gallantly defended, but was forced to capitulate in 1571. The Venetian commander, Bragadino, was flayed alive, in violation of the terms by which he surrendered, and all the other officers were put to the sword. The Turkish pacha, Mustapha, by whose command this act of perfidious cruelty was performed, caused the skin of Bragadino to be stuffed with straw, and hung up at the yard-arm of his ship, as he returned to Constantinople. The Venetians raised a monument to the memory of this brave and unfortunate general, and his relatives, after a time, ransomed his skin, which they placed in the monument. The Turks have retained possession of Cyprus from that time to the present day.

The ancient cities of Cyprus were Arsinoe, Soli, Limenia, Lapathus, Agidus, Aphrodisium, Carpathia,

Salamis, Leucolia, Citium, Amathus, Palea, Cunium, Treta, Bousoura, and Paphos. Most of these have disappeared. The present towns are, Nicosia, the Turkish capital, containing about twelve thousand inhabitants; Famagosta, once populous, but now decayed; Larnica, which occupies the site of the ancient Citium, and is the most flourishing place in the island, being the chief seat of trade, and the residence of the European consuls and factors. There are also a few other small towns. A great part of this fertile and beautiful island is uncultivated, and is overgrown with thyme and other aromatic herbs. The principal exports are cotton, wine, salt, corn, opium, turpentine, silk, and fruit. The population is about fifty thousand, the greater part of whom are Greeks.

Zeno, the philosopher, was a native of Cyprus. He was born at Citium, 346 B. C., and educated as a merchant. On one of his trading voyages, he was shipwrecked on the coast of Attica, and lost all his property. He wandered penniless to Athens, where, as he was strolling about the streets, he entered a bookseller's shop, and took up a volume, to beguile his melancholy. It was a work of Xenophon, and the reading of it gave him so much pleasure that he forgot his losses. He asked the bookseller where the philosophers were to be found, of whom Xenophon had spoken in this book. Crates the Cynic happening to pass by at that moment, the bookseller pointed him out, and advised Zeno to follow him. The shipwrecked Cyprian immediately became the disciple of Crates, with whom he studied for ten years. He then passed ten more with Stilpon of Megara, Xenocrates, and Polemon, after which he instituted a new sect on his own authority. As he usually delivered his lectures in a porch, called *stoa* in Greek, his followers were called *Stoics*. Such was the origin of a word which has been adopted into all the cultivated languages of Europe.

The reputation of Zeno quickly spread throughout Greece. He continued to teach philosophy for forty-eight years after the founding of his sect, and he lived to the age of ninety-eight without any bodily disease. After his death, the Athenians built him a tomb in the suburb of Ceramica, and by a public decree bestowed on him a crown of gold, with other extraordinary honors.

Zeno borrowed some doctrines of his philosophy from the other schools. He differed from the Cynics, as they devoted themselves much to speculative studies, which he wholly discarded. The Stoics, however, resembled the Cynics to some extent in their general austerity of manners and character. They inculcated indifference to pleasure and pain, adversity and prosperity, as a state of mind essential to happiness. The doctrine of *fate* was one of their main peculiarities. They considered all things as controlled by an eternal necessity, to which even the deity submitted. Their system of morals was in general strict, and outwardly correct, but founded on a cold and self-relying pride. They defended suicide, and Zeno himself is said to have died by his own hand. The doctrines of Stoicism, however, stimulated men to heroic deeds, and the later disciples of the sect are supposed to have borrowed some of the principles of Christianity. They speak of the world as destined to be destroyed by a vast conflagration, and succeeded by another, new and pure.



Colossus of Rhodes.

CHAPTER CLXI.

1000 B. C. to A. D. 1840.

RHODES. — *Settlement of the Greeks in this Island — Rhodian Revolutions — Government of the Romans — The Knights of Rhodes — The Turks — Famous Men of Rhodes.* — Cos. — *Famous Men of this Island.*

THE Island of Rhodes lies near the coast of Caria, between the Gulfs of Syme and Macri. It is nearly twenty miles from the main land, and is about one hundred and twenty miles in circuit. The soil is uncommonly fruitful, which gave occasion to an ancient fable respecting golden showers which fell here. It produced such abundance of all kinds of delicious fruits, and wines of so exquisite a taste, that they were used by the Romans chiefly in their sacrifices, and were thought, as Virgil informs us, to be too good for mortals. This island is blessed with so beautiful a climate, that, it is said, no day ever passes without sunshine: on this account, the ancient poets pretended that Phœbus was in love with Rhodes.

This island was one of the earliest inhabited of all the territories in this quarter; and the Greek poets have displayed more than their usual ingenuity in inventing fables to account for the origin of the first settlers. Pindar, in one of the most beautiful of his odes, describes this island as raised from the waves by Apollo, like Delos. The earliest inhabitants were called *Telchines*, which is supposed to have been one of the many names by which the Phœnicians were known among foreign nations. After these are mentioned the *Heliadae*, the *Danaides*, and others, as inhabitants of Rhodes; but these were, perhaps, mythological personages. The island was called *Ophiussa*, *Edraa*, and *Tynacria*.

Tlepolemus, the son of Hercules, is said to have settled a colony in Rhodes about the time of the Trojan war; and this chieftain is named in the Iliad as the commander of the Rhodian forces which assisted the Greeks in that contest. Homer, at the same time, makes mention of three ancient towns in Rhodes,

namely, Lindus, Camyrus, and Ialysus, and of a triple division of the island into districts attached to them. A second migration from Greece to Rhodes, led by the Argive Althamenes, took place about 988 B. C. The three towns above mentioned, in connection with the neighboring cities, Cos, Halicarnassus, and Cnidus, formed the Doric confederacy already described. The Rhodians were early distinguished for their maritime enterprise. They made voyages to distant countries, and founded colonies in various places. Among these were Rhodes in Iberia, Gela in Sicily, Parthenope in Italy, Corydalla and Phaselis in Lycia, and Soli in Cilicia.

Rhodes appears to have been at first governed by kings; but, about 660 B. C., the monarchical form of government was abolished, and the administration intrusted to magistrates called *prytanes*. During the Peloponnesian war, the Athenians and Lacedæmonians, by turns, made themselves masters of Rhodes, and the government underwent various fluctuations between oligarchy and democracy. In the year 355 B. C., Rhodes became independent; but this freedom was of short duration. Mausolus, king of Caria, had, in consequence of the assistance which he afforded the Rhodians in their war with the Athenians, obtained great power in the island. He now joined the oligarchy in oppressing the citizens. After his death, his widow, Artemisia, seized the Rhodian fleet by a stratagem, and established her power in the island. Her reign was, at length, interrupted by political disorders, and a mixed government succeeded. Two *prytanes* were invested with the chief magistracy, each presiding in his turn for six months. The legislature consisted of a senate and a popular assembly: in the latter, the people voted by show of hands. The poor were provided with corn and maintained at the expense of the rich. The superintendence of marine affairs and other public concerns was managed on oligarchical principles. The good effects of a constitution so modified were shown by the cessation of internal convulsions.

Rhodes now became more flourishing and powerful than ever. The old maritime powers of Greece having fallen to decay, the supremacy of the seas fell into the hands of the Rhodians. Commerce and

traffic received a new impulse, and the inhabitants cultivated the mechanical and elegant arts with great success. The great Colossus, so famous in ancient times, was constructed in the third century B. C. This was a statue of Apollo, or the sun, entirely of brass, upwards of one hundred feet in height. The thumb was so large that few men could span it with their arms. It was begun by Chares, a pupil of Lysippus, and completed by Laches, both of Lindus. Twelve years were employed in the construction of it. The common belief is, that it stood at the mouth of the harbor of Rhodes, the capital, with one foot on each side, and that the ships sailed between its legs; but this does not seem to be established. After standing for about half a century, it was overthrown by an earthquake.

The Rhodians joined the Romans in their wars against Antiochus of Syria, and rendered their allies great service with their naval force. The Romans rewarded them with the government of Caria and Lycia; but this new acquisition was fatal to the prosperity of Rhodes. The continental possession resisted her authority; and the Romans, by interfering, were enabled, at length, to establish their sway over the island. Various revolutions followed, till the reign of Vespasian, when Rhodes was incorporated with the Roman empire.

Rhodes, in its most flourishing state, was the resort of learned men from all countries. It was particularly distinguished for having given birth to a new style of oratory, which the ancients regarded as a mixed, or Greco-Asiatic, style. A similar character belonged to their contemporary arts, which seem to have delighted in executing gigantic and imposing conceptions. Besides the Colossus, three thousand other statues adorned the capital city of the island; and of these, according to Pliny, one hundred were of such magnitude, that any one of them would have been sufficient to ennoble any site. The architecture was of the most stately character. The plan of the city was perfectly symmetrical; the streets were wide and straight, and the temples were full of the finest paintings.

Rhodes was attached to the Byzantine empire, and continued, with little interruption, in this connection, till the seventh century, when it was conquered by the Saracens. These conquerors broke up the famous Colossus, and sold it to a Jew, who shipped the fragments to Alexandria, where nine hundred camels were loaded with them. Such is the story related in the annals of those times, though it seems hardly credible that such a quantity of brass should have been suffered to lie untouched for so many centuries. Some authors, indeed, have gone so far as to assert that the whole story of the Colossus of Rhodes is a fable.

The island appears to have been abandoned by the Saracens after a short occupation. It formed a part of the Greek empire when Constantinople was taken by the crusaders, in 1204. At the commencement of the fourteenth century, it seems to have been possessed by a body of revolted Greek and Mahometan corsairs. The Knights Hospitallers of Jerusalem, having been expelled from Palestine by the Saracens, landed in Rhodes, (A. D. 1310,) and made themselves masters of the island. Five years afterward, they were attacked by the Turks, but repelled them bravely, notwithstanding the unprepared state of their fortifications. From this period, they continued to resist the con-

stantly increasing power of the Ottoman empire. In 1344, they attacked Smyrna, which was then in possession of the Turks, expelled them from the place, and established a garrison there. In 1365, they made war upon the Mussulman sultan of Egypt, in the course of which they captured and plundered Alexandria. In the following century, Rhodes was besieged by the Egyptian sultan; but, after a conflict of forty days, he was repulsed with great slaughter.

Mahomet II., having captured Constantinople and established the Ottoman power firmly in Europe, made an attempt on Rhodes; but, notwithstanding the immense force of artillery which he brought against the city, he was unable to conquer it. The knights, during their government of two centuries, had contributed much to the prosperity of the island. It was covered with cornfields, vineyards, and fruit trees of every kind. The inhabitants were principally husbandmen, who were contented under the government of the knights. The city of Rhodes stood in the midst of a cultivated plain, round which were hills covered with vineyards, and olive and fig-trees. It was fortified by a double wall and deep trenches — the wall being strengthened by thirteen towers. Many of these remain at the present day, and are interesting specimens of the architecture of the middle ages.

In this situation, after enjoying an interval of forty years' peace, the Rhodians were attacked, in 1522, by the Turks, under Solyman II. A formidable fleet of four hundred ships was equipped for this purpose; and the announcement of the approach of this overwhelming force threw the inhabitants of the island into great consternation. The terrified peasantry flocked to the city for shelter, and the whole population thus became crowded within the walls of the capital. The grand master of the knights ordered that the suburbs should be demolished, and all the beautiful gardens and orchards without the walls laid waste, that the enemy might find no shelter among them. When the Turkish fleet came in sight, it hovered off the island for several weeks, waiting for the arrival of the sultan, who, at length, put himself at the head of his forces, and commenced the attack in person. The combat was terrible; and so bravely did the knights defend the city, that the Turks were obliged to retreat. For some weeks, they kept at a distance; but, being reinforced, they renewed the attack. The defenders fought till the walls were beaten down in many places, and a great portion of the city was destroyed. At length, the siege and attack having continued from June till December, and the knights finding themselves almost buried under the ruins of the city, they surrendered by capitulation. On Christmas day, 1525, the conquerors marched in triumph into the city. Solyman behaved with great courtesy to the brave defenders. He expressed his regret to the grand master at the necessity he was under of depriving so valiant a knight of his home, and made him a present of a handsome dress in testimony of respect for his bravery. He allowed the knights to depart in safety from the island, with all their movable property. They withdrew to the Venetian states, till the emperor Charles V. gave them the Island of Malta, where they settled, and took the name of *Knights of Malta*.

The capture of Rhodes by the Turks was a heavy calamity to all the Christian countries of Europe, as the knights had been, for more than two hundred years, the protectors of the commerce of Christendom

in the Levant. The merchant ships in that quarter, being now deprived of this safeguard, were in constant danger from the corsairs of the Turks, which had become exceedingly formidable. It was at this time that the noted Barbarossa distinguished himself by his piratical exploits, and became the terror of all the Christian states upon the Mediterranean.

Since the conquest by Solymán, the Turks have continued to retain possession of Rhodes; but their sway has obliterated almost every vestige of the ancient glories of the island. The city exhibits hardly a trace of the numerous fine edifices with which it was once adorned by the wealth and taste of the inhabitants. It contains, however, some massy Gothic churches, now converted into mosques. The lofty mountains in the interior are covered with the noble forests of pine out of which the powerful navies of ancient Rhodes were constructed, and which still supply the Turkish dock-yards of Constantinople. The lower hills produce a little of the wine so much celebrated for its aromatic flavor by the ancient writers. Industry and cultivation are, however, nearly extinct, and Rhodes is dependent on Asia Minor for its supplies of corn. The population is about twenty thousand, two thirds of whom are Greeks. They are governed by a bey, who holds his office for life—a circumstance highly favorable to the inhabitants, who are less oppressed than in most other Turkish territories, where there is a more frequent change of masters. Ship-building is the chief occupation, and a frigate is fitted out from Rhodes every two or three years.

Protopogenes, a painter, was a native of Caunus, a little island dependent on Rhodes. He flourished at the same time with Apelles, in the fourth century B. C. He employed himself, at first, in painting ships, and lived in extreme poverty. Afterward he went to Athens, where he rose to great eminence in his profession. His masterpiece was the *Ialysus*, an historical picture of the hero of this name, whom the Rhodians acknowledged as their founder. He was engaged seven years upon this performance, and its merit was such that, when Apelles saw it for the first time, he is said to have lost his speech in admiration. It was carried to Rome, and consecrated in the Temple of Peace, where it remained in the time of Pliny, nearly four hundred years after the death of the painter; but it was subsequently destroyed by fire. One of the figures in this picture was a dog, which cost the artist great pains; but he could not, at first, execute it to his satisfaction. He endeavored to represent the animal panting, and foaming at the mouth, as after a long chase. But this he found very difficult. After touching and retouching it many times in vain, he was seized with a fit of exasperation and despair, and violently threw upon it the sponge which he had used to wipe off the colors. By this accident, he produced an exact imitation of the foam which he had so long attempted to depict with his pencil!

Another celebrated picture of Protopogenes was that of a satyr leaning against a pillar. He executed this at the time the city of Rhodes was besieged by Demetrius, on which account it was said to have been painted *under the sword*. At first there was a partridge perched upon the pillar. But, finding that all the admiration of the beholders was bestowed upon the partridge, which he judged to be an injury to his reputation, he struck it out, that the eye of the spectator

should not be diverted from the principal figure. The shop in which he painted was in the suburbs outside the city walls; but neither the presence of the enemy during the siege, nor the noise of arms which perpetually rung in his ears, could induce him to quit the place or discontinue his work. Demetrius was surprised at his coolness, and one day asked him the reason. "It is," replied Protopogenes, "because I am sensible that it is the Rhodians, and not the arts, against which you have declared war." Nor was the painter deceived in his opinion; for Demetrius showed himself the protector of the arts. He placed a guard around the house of Protopogenes, to shield him from disturbance and danger. He frequently went to see him work, and could not sufficiently admire his industry and skill in the art of painting.

Protopogenes was the friend of Aristotle, and painted the portrait of the mother of that philosopher. Aristotle highly esteemed the talents of the painter, and wished that he had applied them to higher subjects than hunters, satyrs, and portraits. Accordingly he proposed to him the battles and conquests of Alexander, as very proper for historical painting, on account of the grandeur of the ideas, the variety of events, and importance of the circumstances to be delineated. But a peculiar taste, and a natural inclination for more calm and grateful subjects, determined the painter to works of another kind. All that Aristotle could obtain of him was a portrait of Alexander, without any historical accompaniments.

The Island of Cos lies at the mouth of the Ceramus, between Rhodes and Samos. It is small, but fruitful, and its wines are famous throughout Greece. At what time it was first peopled is uncertain; but we learn from Homer that the Greeks inhabited this island previous to the Trojan war. It appears probable that it was settled by the Dorians of Epidaurus. The worship of Esculapius, at both these places, at a very early period, seems to indicate an identity of races in the inhabitants. The people of Cos were connected by a political league with Halicarnassus, Cnidos, and the Rhodians.

Cos was one of the islands over which the Persians established their dominion. In the fifth century B. C., a governor or viceroy of the king of Persia, named Cadmus, held the chief authority here; but, after an administration of a few years, he resigned his office. The ancient aristocratical constitution was restored, and the island seems to have enjoyed political independence. But, not long afterward, *Artemisia*, queen of Caria, appears to have been in authority here. We have, however, only incidental notices in history of these transactions. In later times, we find a democracy existing in Cos. This was succeeded by revolutions, till the establishment of the Roman power in Asia Minor, when this island shared the fate of the continent. From the Byzantine emperors it passed into the hands of the Turks, who hold it at the present day. It is now called *Stanco*. In its flourishing days, it possessed a fine capital on the north-eastern shore, opposite Halicarnassus; but this was ruined by a great earthquake in the time of the Peloponnesian war. The population of the island is now about eight thousand.

This island affords a beautiful prospect to the voyager as he approaches it—the surface rising from the water gradually into hills, from which copious streams of water are seen running down to the shore. The wine

of Cos was much admired by persons of nice taste in ancient Rome; but the manufacture of it is less perfect at the present day. The island is now much overgrown with groves of cypress and turpentine-trees. The traveller Thevenot saw a cypress-tree here of such enormous size, that two thousand men might shelter themselves under its branches, which extended so widely that they were propped up with pillars. Under this tree were shops, booths, and places of refreshment and amusement for people who sought recreation in the open air.

Hippocrates, the celebrated physician, was a native of Cos, and was born 460 B. C. He was believed to have been a descendant of Esculapius through Heraclides, his father, and of Hercules, through his mother Praxitea. He first applied himself to the study of natural philosophy, and afterward to that of the human body. The Island of Cos was consecrated to Esculapius, who was esteemed the god of physic. It was a custom for all the inhabitants who had been cured of any distemper to make an exact memorandum of the symptoms which attended it, and of the remedies by which it had been relieved. Hippocrates copied all these accounts, and, by studying them, obtained a great amount of medical knowledge. During the ravages of the plague, which has been so well described by Thucydides, the skill and disinterestedness of Hippocrates were manifested in a striking manner. This terrible pestilence, before it extended to Greece, had made great ravages in Persia, and Artaxerxes, the king, who had heard of the reputation of Hippocrates, caused a letter to be written to him, inviting him to his dominions. The king made him the most advantageous offers of wealth and honors, and promised to make him equal to the greatest men of his court. Hippocrates sent for reply, that he was free from all uncommon wants and desires, and that all his skill and labor were due to his friends and countrymen.

Eastern monarchs are not accustomed to be refused any thing they demand. Artaxerxes was very angry at this reply. He sent to the government of Cos, demanding that the insolent wretch Hippocrates should be given up to him for punishment, threatening, in case of refusal, that he would lay waste the island, and ruin the city, so that not one stone should remain upon another. The people of Cos were not terrified at this threat. They answered, that the menaces of Xerxes and Darius had not been able, in former times, to compel them to give these monarchs earth and water, and that they would never give up their fellow-citizen to Artaxerxes. This manly reply had the desired effect. The Persian despot found his haughty mandates unavailing.

When the plague broke out at Athens, the people of that city sent for Hippocrates. He immediately proceeded thither, and remained in Athens during the whole period of the continuance of the disorder. He devoted himself entirely to the service of the sick, and his exertions were such, that the Athenians were filled with gratitude, and ordained, by a public decree, that he should receive a crown of gold, the freedom of the city, and other distinguished honors; that he should, if he thought proper, be maintained at the public charge during life, and that his children should be educated in Athens, with all the privileges of citizens. The particulars of the death of Hippocrates are not known. He died very aged, and left two sons, The-

salus and Draco, who also acquired great reputation as physicians.

Hippocrates was the first physician who investigated the science of medicine systematically, or wrote upon the subject. He possessed uncommon acuteness of intellect, and a rich variety of knowledge and experience. He left many volumes of writings behind him, which have a value not limited to ancient times, but enduring even to the present day. Of the numerous works bearing his name, many are spurious. Among the genuine are his *Aphorisms*, or brief medical principles and maxims. To these may be added his *Epidemics* and *Prognostics*, with the treatises on *Air*, *Water*, *Climate*, *Regimen*, *Wounds in the Head*, and *Fracture*.

The memory of Hippocrates is preserved to this day by the inhabitants of Cos, and a venerable plane-tree is pointed out, under which he is said to have delivered his lectures.

Apelles, the famous painter of antiquity, was a native of Cos; but, as he passed the greater part of his life at Ephesus, we have given an account of him among the celebrated characters of that city.

CHAPTER CLXII.

1000 B. C. to A. D. 1823.

CHIOS.—*The Greeks of Chios — The Genoese — The Turks — Legends of Homer.*

This island is one of the most beautiful in the archipelago. It lies close to the coast of Asia Minor, facing the peninsula anciently called *Clazomenæ*, and which is formed by the Gulf of Smyrna on the north, and that of Samos, or Scalanova, on the south. It is about thirty miles long, and ten or fifteen broad. It is mountainous and rocky; yet it was anciently called the paradise of Greece; for the mountains and hills, though now rather naked, were formerly covered with woods. There still remain, in many places, groves of orange, citron, olive, mulberry, myrtle, and pomegranate-trees. The wine produced by its vineyards was anciently held in high esteem. Horace speaks with great relish of the "best Chian." It is still thought to be superior to any other in the Levant. In the time of Strabo, there were very productive marble quarries in this island. *Chios* was its ancient name. The modern Greeks call it *Khio*, and the Italians *Scio*, which latter is the name by which it is generally known to foreigners.

The Pelasgians, from Thessaly, are supposed to have been the first inhabitants of Chios; but of these people we know hardly any thing. When the Ionian emigrants passed from Greece to Asia Minor, some of them settled in this island, and Chios formed one of the twelve members of the Ionian confederation. Of its government and early history we have little information; but it appears that the people of Chios took part with the Greeks against the Persians, in the invasion under Darius, about 500 B. C. In the naval battle fought (494 B. C.) between the Greeks and Persians, Chios furnished one hundred ships, which fought bravely against the invaders. This, however, did not prevent the Persians from taking possession of the island. Great ravages were committed by the conquerors. They laid waste the towns and villages,

destroyed the temples, and carried off the females into captivity. After the final repulse of the Persians from the Grecian territories, Chios became subject to Athens, then to the Macedonian and Roman empires. The three principal cities on the island, in ancient times, were Chios, Posidium, and Phanæ.

The Byzantine emperors retained their dominion over Chios after the downfall of the western empire, till, at length, they became involved in war with the Genoese, who made a descent on the island, (A. D. 1346,) and conquered it without resistance. The government of Constantinople was at this time too weak to recover its lost provinces from so powerful a naval people as the Genoese, and the latter maintained their authority here for more than two hundred years. At length, they were expelled by the Turks in 1566. These people gave it the name of *Little Rome*, on account of the number of Latin churches in the island; the other Christians of the Levant being chiefly of the Greek persuasion. In 1694, the Venetians, under Antonio Zeno, gained possession of Chios, but the Turks reconquered it in the following year.

The Turks, in their government of this island, regarded it as a privileged spot, in consequence of its being granted, as a sort of dowry, to the mother of the sultan, who sent her officers to collect the mastic gum produced here. This is a valuable commodity, much used at Constantinople, especially by the females of the sultan's harem, for chewing. Under the protection of the sultana mother, the inhabitants of Chios enjoyed an exemption from the ordinary vexations of Turkish rule. They had their own magistrates, were not oppressed by pachas or other arbitrary chiefs, and lived in comparative freedom and security. The island accordingly prospered beyond all its neighbors; and the travellers who visited it during the last century represent it as a paradise, inhabited by a most happy race of people. Its population exceeded one hundred and forty thousand, of whom not above four hundred were Turks. Chio, the capital, was a handsome city, built in the Italian style, and contained thirty thousand inhabitants, with a college, in which four or five hundred Greek youths were educated, and which contained a good library and a printing office. This seminary was supported by voluntary contributions from the merchants of the island, many of whom were wealthy, and carried on an extensive commerce with Italy and other countries. There were sixty towns and villages on the island.

The Greek insurrection caused a terrible calamity to this island. The inhabitants, at first, remained quiet; but, in 1822, a party of insurgents from the neighboring islands landed here, and excited the Sciotos to insurrection. The people, however, were of an effeminate temper and totally unfit for war, and the island offered no natural defences against the invasion of an enemy. The Turks soon directed their vengeance upon this devoted race. The Capudan pacha landed with a large force of the most ferocious ruffians in the service of the Porte. The unfortunate natives could offer no resistance. There was no fighting, but a general and most horrible massacre: twenty-five thousand were put to the sword; some few escaped by flight and concealment; the remainder, without distinction of age or sex, were carried off, and sold as slaves in the markets of Smyrna and Constantinople. The whole island was wasted till it became a desert. Some time afterward, a few thousands of the fugitives

returned, under a promise of protection from the Turkish government; but Scio is now in a ruined and desolate condition.

Homer, the father of Grecian poetry, has been regarded by many as a native of Chios, though the question of his birthplace has in all ages been a subject of controversy. Seven Greek cities claimed him as a citizen, according to the well-known verses, —

"Seven wealthy towns contend for Homer dead,
Through which the living Homer begged his bread."

Smyrna and Chios have been generally allowed the preëminence in the rank of claimants. There is a fragment of Greek poetry extant, ascribed to Homer, in which he styles himself "the blind old man who dwelt in Chios;" but we have no sufficient evidence that this fragment is genuine. Every thing, in fact, relating to the life of this great poet, has been a subject of dispute; and there is not, even at the present day, any general agreement among scholars respecting him. His very existence even has been called in question.

The old opinion was mostly in favor of Chios as his birthplace; and there may be seen, at the present day, in this island, a ruin which bears the name of "Homer's School." Some ancient authors fixed his birth at the year 1000 B. C., others at 600. The Arundelian marble establishes it at 907 B. C. Herodotus declares that Homer lived four hundred years before his own time, which would carry him back to the date of 784 B. C. There is a *Life of Homer* extant, ascribed to Herodotus; but it is thought not to be the work of this author, though unquestionably of great antiquity. By the ancients, Homer was called *Mæonides*, or the son of Mæon, and *Melisegenes*, or born by the River Meles. Many traditions are related to account for these names. The word *homeros*, in Greek, means a *hostage*; and this, also, has been the foundation of many conjectures respecting the poet, some of which are very absurd.

All the stories respecting the life of Homer represent him as a rhapsodist or reciter of verses, wandering throughout the Greek territories of Asia Minor and the islands of the Ægean Sea, earning his living by reciting poetry. According to some accounts, he was blind. His death is described in various ways. One tradition affirms that he was killed by falling over a stone; another, that he died of vexation because he could not solve a riddle which was proposed to him by some fishermen. None of these accounts are supported by any good authority.

The two epic poems of Homer, the *Iliad* and *Odyssey*, originally consisted of various rhapsodies, or detached pieces, which were first arranged and put into an orderly shape by the command of Pisistratus, tyrant of Athens, about five hundred years before the Christian era. It is supposed that many additions were made to the original poems long after the death of the author, as it does not appear that letters were known to the Greeks in Homer's time; consequently the poems must have been preserved by memory alone for several centuries. Many persons regard the *Iliad* and *Odyssey* as a series of songs composed at different times and successively enlarged. These critics reject every account of the person of Homer as entirely fabulous. A separate question has been raised whether the *Iliad* and *Odyssey* were the productions of the same author and age. A doubt was expressed on this point even in ancient times. A modern writer has

pointed out the diversity of style, manners, and mythology in the two works as evidence of a double authorship. Another has attempted to show that Ulysses was the author of the *Odyssey*.

The Homeric poems exercised a wonderful influence upon the Greeks; but we shall reserve our account of these productions for the general subject of Greek literature and mythology. Besides the *Iliad* and *Odyssey*, there are several other poems extant, ascribed to Homer. One of these is a comic piece, entitled the *Batrachomyomachia*, or the Battle of the Frogs and Mice. There are also thirty-three hymns. None of these pieces, however, have the air of antiquity which belongs to the two great epics.

CHAPTER CLXIII.

800 B. C. to A. D. 1840.

SAMOS. — *The Ancient Samians* — *The Tyrant Polycrates* — *Revolutions of Samos* — *Pythagoras*. — LESBOS. — *Sappho* — *Pittacus*.

THE Island of Samos lies about a mile from the promontory of Trogyllium, in Asia Minor. It is twenty-four miles long and twelve broad, hilly in some parts, but exceedingly fertile, producing great abundance of fruit in the highest perfection. It is reckoned the richest island in the Archipelago. It is now called by the Turks *Sussam*, or *Sussam Abassi*.

The Carians and Leleges are said to have been among the first inhabitants of this island; but its early history is much mixed up with fable. In the eighth century before Christ, the Samians became distinguished for commerce and naval enterprise. They traded to Egypt under the protection of Psammetichus, king of that country. Colæus, a Samian merchant, made a successful voyage to Tartessus, about the year 630 B. C., and gained a large fortune by it, as we have related in a previous chapter. The Samians about this time founded several colonies: they also joined the Pan-Ionians, a confederacy of twelve cities in Asia Minor.

In the sixth century B. C., the government fell into the hands of Polycrates, who made himself tyrant, or supreme ruler, of the island, and became one of the most powerful and famous of all the sovereigns in this neighborhood. He extended his sway over several of the adjoining states, and possessed a larger navy than any Grecian prince or state of his time. His increasing power at length excited the jealousy of the Persian king Darius, who, by means of his satrap Oroctes, inveigled him into his hands, and put him to death. Polycrates was evidently a man of great political capacity. He seems to have designed to make Samos the mistress of the Archipelago, and to have neglected nothing that could enhance her greatness. He surrounded himself with all the princely luxuries which the wealth of that time could procure. Among other eminent men, he invited the poet Anacreon to his court.

The death of Polycrates caused Samos to fall into the hands of the Persians, and the prosperity of the island received a severe shock. The Persians were subsequently expelled; but the Samians never recovered their maritime power or political rank. Civil dissensions and the interference of their neighbors

kept them involved in troubles for many years. The commanding position of the island as a naval station caused it to become the prey of the great monarchs and powerful states, who contended for the supreme dominion during the three centuries which preceded the Christian era. After forming successively a part of the Egyptian, Macedonian, and Syrian empires, it was finally made subject to Rome, (B. C. 84.)

On the division of the Roman empire, Samos was attached to the eastern portion, and followed the fortunes of the sovereigns of Constantinople. It was conquered by the Saracens in the eighth century, but recovered by the Byzantines in the thirteenth. Afterward it fell into the hands of the Venetians and Genoese. The Turks, under Mahomet II., conquered it in 1453, and still retain it.

Pythagoras, the celebrated philosopher, was a native of Samos, and was born about 570 B. C. He was the son of Mnesarchus, a sculptor. He studied philosophy under Pherecides, and after the death of his master, feeling an extraordinary desire to know the manners of foreign nations, he gave up all his property, and abandoned his country for the sake of travelling. He visited Egypt, where he spent some time in communication with the priests of that country, from whom he learned the mysteries of their religion and science. Polycrates, the tyrant of Samos, held him in such esteem that he wrote in his favor to Amasis, king of Egypt, requesting that he might be treated with distinction. Pythagoras next went to the East, and visited the Chaldeans and Magians! Some writers imagine that he may have been personally acquainted with Ezekiel and Daniel. After this, he visited Crete, and contracted an intimacy with the famous philosopher Epimenides. At length, having enriched his mind with a great store of knowledge, gathered in his travels, he returned to Samos. But he was so grieved to see his country oppressed by the tyranny of Polycrates, that he determined on voluntary banishment. He accordingly went into the south of Italy, and established himself at Crotona, where he inhabited the house of Milo, the famous boxer.

Pythagoras founded a school of philosophy, called, from the country in which he took up his residence, the *Italic*. His reputation soon spread far and wide; at Rome he was highly esteemed. According to Plutarch, the Romans, during the Samnite war, being directed by an oracle to erect two statues, one to the bravest and the other to the wisest of the Greeks, they set up those of Alcibiades and Pythagoras. He subjected his scholars to a severe novitiate of silence for two years, and extended it to five with those who were naturally loquacious. He considered geometry and arithmetic as absolutely necessary to enlarge the minds of young people, and to prepare them for the study of great truths. He also set a high value upon music, of which he made a liberal use, in the practice as well as theory of his philosophy. He pretended, it is said, that the world was formed by a kind of harmony imitated afterwards by the lyre — and he assigned peculiar sounds to the motions of the celestial spheres. It was the custom of the Pythagoreans, on rising in the morning, to awaken the mind with the sound of the lyre, in order to make themselves more fit for action. Before going to rest at night, they also played on this instrument, to prepare themselves for sleep by calming the tumultuous thoughts of the day. Pythagoras had a great influence over the minds of his scholars. The

fact of his having said a thing, was regarded as a sufficient proof of its truth; and from this came the famous saying *ἄνθρωπος ἔφα, or Ipse dixit*—"He has said it." He once reprimanded a scholar in the presence of the rest, who so mortified the young philosopher, that he killed himself. From that time, Pythagoras, instructed and afflicted by so mournful an example, never rebuked any one except in private.

His doctrine, and still more his example, produced a wonderful change in Italy. He found the inhabitants of Crotona abandoned to luxury and debauchery; but by the force of his reasoning and persuasions, they were reclaimed to sobriety and frugality. He was one of the first temperance reformers mentioned in history, and he painted in a lively manner the evils of ebriety, and the ruin which it had caused both to individuals and to states. His discourses made such an impression on the people of Crotona, and the change in their manners was so radical, that the town retained no marks of its ancient dissoluteness. The zeal of Pythagoras was not confined to his school, and the instruction of private persons, but even penetrated into the palaces of the great. He had the glory of forming disciples who proved excellent legislators, as Zaleucus, Charondas, and many others, whose wise laws were useful to Sicily and Magna Græcia. He took great pains to put an end to wars in Italy, and to calm the intestine factions which disturbed the tranquillity of states. "War," said he, "should be made only against these five things,—disease of the body, ignorance of the mind, passions of the heart, seditions of cities, and discord of families." The people of Crotona directed that their senate should act in all things by his advice. This city was not the only one that enjoyed the benefit of his councils. He went from one place to another to diffuse his instructions, and left behind him every where the fruits of his wisdom in the good order and wise laws which he established.

The *metempsychosis*, or transmigration of souls, was the groundwork of the philosophy of Pythagoras. It is uncertain whether he borrowed this notion from the Egyptians, or from the Brahmins of India; it still subsists among the idolaters of India and China, and is the fundamental principle of their religion. Pythagoras believed that the souls of men, at their death, passed into other bodies; those of the wicked into unclean and miserable beasts, to expiate the faults of their past lives, and that, after a certain revolution of years or ages, they returned to animate other men. He even asserted that he remembered in what bodies he had been before he was born Pythagoras. His earliest recollection was that of Æthalides, the son of Mercury. Having had permission to ask whatever he pleased of that god, except immortality, he desired that he might remember all things, even after death. Some time after, he was Euphorbus, and received a mortal wound from Menelaus, at the siege of Troy. His soul passed next into Hermotimus, at which time he entered into the temple of Apollo, and saw his buckler eaten up with rust, which Menelaus, on his return from Troy, had consecrated to that god, in token of his victory. He was afterwards a fisherman of Delos, and lastly Pythagoras. Such is the fable believed or invented by this great philosopher.

To give more credit to this narration, Pythagoras made use of an artifice. He shut himself up in a cavern, after directing his mother to keep an exact journal of whatever occurrences took place. When

he had spent a sufficient time in his concealment, he appeared in public with a visage pale and thin from confinement, but fully informed by his mother's notes of all the dates and circumstances of the events that had happened. In an assembly of the people, he assured them that he had just returned from hell, and, in proof of this, he related what had passed on earth during his absence. All were amazed, and no one doubted that Pythagoras was a divine person.

A variety of wonderful and miraculous things are related of Pythagoras. It was believed that he made even the beasts understand and obey him. He commanded a bear that made great ravages in Daunia to be gone, and it disappeared. He whispered in the ear of an ox, forbidding it to eat beans, and never more did the animal touch them. It was believed that he was seen and heard, at the same time, disputing in the public assemblies of two cities very remote from each other, the one in Italy and the other in Sicily. He foretold earthquakes, appeased tempests, expelled pestilence, and cured diseases. It was said also that he had a golden thigh, and exhibited it to his disciple Abaris, the priest of Apollo Hyperboreus. Notwithstanding these absurd tales, which possibly may have been the inventions of his admirers, and not countenanced by him, the moral maxims of Pythagoras were admirable, and he designed that the study of philosophy should tend solely to exalt the human character, and assimilate it to that of the deity. Following out the principle of the metempsychosis, he held that man committed a great crime by killing and eating animals. One of his whimsical maxims was, not to eat *beans*: the reason has not been generally understood; but as beans were used for ballots in voting by public assemblies, it has been suggested that he advised people, by this enigmatical saying, not to meddle with party politics. Pythagoras lived to a very advanced age, and died at Metapontum, in Magna Græcia.

LESSOS is the most northern of the large islands of Asia Minor. It lies near the gulf of Adramyttium, and is about forty miles in length and twelve in breadth. It is now called *Metelin*, from its ancient capital, Mitylene. Its most ancient names were *Isa* and *Pelagiasia*. The old traditions of the island state that the Pelasgians were the earliest inhabitants, and that Lesbos, the son of Lapithus, and grandson of Æolus, by the advice of an oracle led a colony to this island, where he espoused Methymna, the daughter of Macareus the Pelasgian sovereign, and received with her the dominion of half the island, which from that time was called *Lesbos*.

When this island first appears in history, it was inhabited by a race of Æolian Greeks, living under a democratic government. They afterward made great conquests on the continent, and particularly in the Trojan territory. Subsequently they became involved in war with the Athenians, the Samians, and the Persians, the last of whom reduced Lesbos to subjection. After the battle of Mycale, (479 B. C.), in which the Persians were defeated by the Greeks, the Lesbians threw off the Persian yoke, and became the allies of the Athenians. This connection soon assumed the character of colonial dependence, and during the Peloponnesian war Lesbos revolted several times, but was always reduced to obedience. One of the citizens of Mitylene, conceiving himself affronted by the rich inhabitants of that place who had refused his

sons their daughters in marriage, accused them to the Athenians of a design to conspire with the Lacedæmonians against Athens. In consequence of this accusation, an Athenian fleet sailed to attack Mitylene. That city, although assisted by most of the others on the island, was unable to resist the invaders; its walls were levelled to the ground, and a thousand of its richest inhabitants were put to death. The Athenians maintained their sovereignty over the island, notwithstanding a subsequent revolt of the inhabitants, till at length it experienced the fate of their continental territories, and fell into the hands of the Romans. Like the other islands of Asia Minor, it formed a part of the Byzantine empire, and at last was conquered by the Turks, who retain it at the present day.

Lesbos was anciently renowned for its wealth and populousness, but very few marks of its grandeur remain. The inhabitants had the reputation of great refinement of manners, and the most distinguished intellectual cultivation. They were notorious also for their dissolute manners, and the whole island was regarded as the abode of pleasure and licentiousness. Poetry and music were cultivated here at a very early period. The Lesbian school of music was very celebrated, and is said to have had the following origin: When Orpheus was torn to pieces by the Bacchantes, his head and lyre were thrown into the River Hebrus, and both were cast by the waves on the shore of Lesbos at Methymna. Musical sounds continued to proceed from the mouth of Orpheus, while his lyre, moved by the wind, emitted harmony in unison. The Methymnians buried the head, and suspended the lyre in the temple of Apollo. In return for this act of piety, the god conferred upon them the talent of music. Lesbos, in fact, produced musicians superior to all others of antiquity.

Sappho, the poetess, was a native of Lesbos. The time of her birth is unknown; but she flourished in the sixth century B. C. Few particulars of her life can be ascertained; but it was a common belief, in ancient times, that she destroyed herself by leaping into the sea, in despair at her unrequited love for a youth named Phaon. This, however, seems to be a fiction, which has been founded on some figurative poetical expressions used by her. She was a contemporary of the poet Alcæus. Her poems were very highly admired by the ancients, but with the exception of one ode, and the fragments of a few others, they have all perished. What we possess, however, is sufficient to justify the admiration of the ancients. In warmth and purity of feeling, in grace and sweetness, in delicacy and beauty of diction, she has, perhaps, never been excelled by any lyric poet either of ancient or modern times. She was called the *Tenth Muse*, and the people of Mitylene caused her image to be stamped on their coins. She wrote in a measure now called *Sapphic*.

Alcæus was a native of Mitylene, and was the inventor of the verse called from him *Alcæic*. He was the declared enemy of the tyrants of Lesbos, and in particular of Pittacus, whom he severely lashed in his poems. His courage in battle, however, was not

equal to his courage in verse. On marching against the enemy, he was seized with a panic, threw away his arms, and fled. His works are lost, but they are highly praised by Quintilian for their noble and correct style.

Pittacus of Mitylene was one of the seven sages of Greece. In the political disturbances to which Lesbos was exposed, he joined with Alcæus and his brothers in directing a party which expelled a tyrant who had usurped the government of the island. Afterwards, in a war with Athens, the inhabitants of Mitylene, gave Pittacus the command of their army. To spare the blood of his fellow-citizens, he offered to fight, in single combat, Phrynon, the enemy's general. The challenge was accepted. Pittacus was successful, and slew his adversary. The Mitylenians, out of gratitude, conferred the sovereignty of the city upon him by a unanimous vote. He accepted it, and administered the government with so much moderation and wisdom, that he was always respected and beloved by the people. Alcæus, however, was a declared enemy to all tyrants.* He did not spare Pittacus, in his verses, notwithstanding the mildness and equity of his government, but inveighed severely against him. The poet afterward fell into the hands of Pittacus, who was so far from taking revenge, that he gave him his liberty, and treated him with the utmost generosity. After having held the supreme power for ten years, he voluntarily resigned it, and retired to private life.

Theophrastus was a native of Lesbos, and flourished in the fourth century B. C. Aristotle appointed him his successor in teaching philosophy. He filled the place of his master at Athens with so much success and reputation, that his lectures were crowded to overflowing. His name of *Theophrastus*, or "divine speaker," was bestowed upon him from the noble and eloquent style of his discourses. Cicero relates a story of him which shows the delicate refinement of the Attic style even among the meanest of the people. Theophrastus, after having lived many years in Athens, imagined himself a perfect master of the language of that city. But one day, as he was cheapening some greens at the stall of an herb-woman, she detected his foreign origin by his speech, and said, "No, Mr. Stranger, you cannot have them for less than so much." Theophrastus was surprised and mortified that he could not impose himself even upon an old woman for a native Athenian.

The small islands of *Tenedos*, *Icaria*, and *Patmos*, are also regarded as belonging to Asia Minor. They claim, however, no particular notice in history. Tenedos lies near the site of ancient Ilium, and is famous as having been the place to which the Greeks retired when they practised the stratagem of the wooden horse, by which Troy was taken. Icaria gave its name to the Icarian Sea, which was one of the appellations of the *Ægean*. Patmos was the residence of the apostle John, when he wrote the *Apocalypse*.

* The word *tyrant* had not originally the odious meaning which it bears in modern times. It signified merely a military chief, or commander of a citadel.

Arabia.

CHAPTER CLXIV.

Geographical Description:

ARABIA constitutes a broad peninsula in the south-west of Asia. Its shores are washed by the Arabian Sea and Persian Gulf on the east, by the Indian Ocean on the south, and by the Red Sea on the west: the northern limit is not very clearly defined, the desert in this quarter being sometimes regarded as a part of Syria, and sometimes as a part of Arabia. In the south, it extends nearly to the twelfth degree of north latitude, and in the north, beyond the thirty-fourth. Its territory is about four times as large as France.

This country forms, in a certain sense, a distinct world, in which the heavens, and the earth, and man, and beast, wear a peculiar aspect, and are under the influence of peculiar laws. Throughout this vast region, no river of any magnitude takes its course, no mountain of any considerable height rears its head to collect the clouds, or to disperse them in rain, or to garner up the snows for the refreshment of the burning plains which are scorched with perpetual drought. The interior of the country consists mostly of burning deserts of sand, lying under a sky almost perpetually unclouded, and stretching away into boundless plains, where nothing meets the eye but the uniform horizon of a wild and dreary waste. Over the surface of this vast solitude, the sand is swept along in dry billows, or is whirled into hills and columns, having the appearance of waterspouts, and towering to a prodigious height.

When the sands of the desert are undisturbed by the wind, they resemble the ocean, and their level expanse, at a small distance, is sometimes mistaken by the traveller for a lake of water. The deceitful appearance flies before him as he journeys on, keeping always in advance, whilst the intermediate space glows like a furnace under the effect of the solar rays. Every object is magnified to the eye; a shrub has the appearance of a tree, and a flock of birds is mistaken for a caravan of camels. The most singular quality of this vapor of the desert, or *sirab*, as the Arabs call it, is its power of reflection. Objects are seen in it as from the surface of a lake, and their figures are sometimes changed into the most fantastic shapes.

The mountains of sand borne along by violent winds often bury the traveller on his route. A few springs, which the industry of man or the instinct of travellers has discovered, mark, at long intervals, the spots where the life of man may be preserved. But these are as distant from each other as the cities of Europe.



The general aspect of desolation is occasionally relieved by verdant and inhabitable spots, or *oases*, as they were named by the Greeks. Where the ground affords any moisture that is not speedily absorbed by sand, a green island arises in the bosom of the desert, groves of palms spring up, and the animals of the neighborhood resort to the spot, submitting to the control of man with a readiness unknown in other climes. These oases are scattered at wide distances over the vast surface of Arabia; but along the shore of the Red Sea, some spots are marked by more abundant waters, and here flourishing cities have existed from the earliest antiquity. At the extremity of the peninsula, or the shores of the Indian Ocean, the kingdom of Yemen, and the part called by Europeans *Arabia the Happy*, are watered by copious streams, and are carefully cultivated. This is the native country of the coffee-tree, which still covers the hills of Yemen. Spices and incense-bearing shrubs flourish here in luxuriance, and their perfumes are said to be wafted out to sea by the land breezes, and to salute the approaching mariner.

In the greater portion of Arabia, however, the refreshment of cooling breezes, periodically enjoyed in other sultry climates, is unknown. The air is dry and

suffocating. Hot and pestilential blasts frequently diffuse their noxious breath, fatal alike to animal and vegetable life. An inspired pen has truly described

this sterile country as a "land of deserts and of pits; a land of drought and of the shadow of death; a land that no man passed through." All the southern coast



Oasis.

is a wall of naked rocks, barren and dismal to the last degree. Here and there they embosom a low, sandy beach; but they are entirely destitute of soil and herbage, offering to the eye a striking picture of sterility and desolation. Some parts of the desert are intersected by ridges of barren mountains, which extend irregularly from the frontiers of Palestine to the shores of the Indian Ocean; but their rugged peaks and dry and flinty sides afford neither water nor vegetation.

Arabia is frequently visited by the terrible simoom,

called in that country *samiel*, or the wind of Syria. This prevails often on the frontiers, and more rarely in the interior. In the arid plains about Bassora and Bagdad, and in the environs of Aleppo, it is most dreaded. It blows only in the intense heats of summer, but under its pestilential influence all nature seems to languish and expire. The Arabs, being accustomed to an atmosphere of great purity, are said to perceive it approach by its sulphurous odor, and by an unusual redness in the sky, which, at other times



Approach of the Simoom in the Desert.

serene and cloudless, then appears lurid and heavy. The sun loses his splendor, and appears of a violet color. The air becomes thick and unfit for respiration. Every kind of moisture is absorbed, the skin is parched and shrivelled, and paper cracks as if it were in the mouth of an oven. When inhaled by men or

animals, the simoom produces a painful feeling of suffocation, and the body is consumed by an internal heat, which often terminates in convulsions and death. The bodies of the dead exhibit symptoms of immediate putrefaction, similar to what is observed to take place in bodies deprived of life by lightning or electricity.

When the simoom visits a town, the inhabitants shut themselves up in their houses, and the silence of night every where reigns. The traveller in the desert, overtaken by this dreadful blast, has no means of escape

but to fall flat upon his face, till it has passed over, as the poisonous vapor always moves at a certain height in the atmosphere. Instinct teaches even animals to bow down their heads, and bury their nostrils in the sand.



Caravan crossing the Desert.

The danger is greatest when the wind blows in squalls, which raises up clouds of sand in such quantities that it becomes impossible to see at the distance of a few yards. At such times, the wayfarer is exposed to the risk of being buried in the sand before the simoom is overblown.

Travelling in Arabia is almost wholly performed by caravans. These are regulated by government, each person having his place assigned in the line. Sixty thousand men and twenty thousand camels, sometimes arrive in Mecca with the *Hadji*, or pilgrim caravans. In former times, the number was much greater; in 1254, a caravan of one hundred and twenty thousand camels arrived at Mecca. The Syrian caravan, as it is called, sets out from Scutari, opposite Constantinople, and passing through Asia Minor and Syria, proceeds to Mecca. Another goes from Cairo, and another from Persia, collecting pilgrims and traders on their several routes, and being all conducted by the local governors from one point to another. Beside these annual caravans, there are others, though generally less numerous.

Every thing in Arabia shows the independence of a native race of people: the ancient traditions are purely and exclusively national; and a civilization bearing a character altogether peculiar, has grown up in this country, apparently without any impulse or assistance from foreign nations. Judaism, the oldest religion of the earth, originated on the borders of Arabia. The Hebrews long inhabited the desert. The book of Job is supposed to have been written by an Arab in his native tongue. From time immemorial, Arabia has been celebrated as the home of liberty and independence, the only land of all antiquity that never bowed to the yoke of a foreign conqueror. It continues at this day to be inhabited by a race coeval with the first ages of mankind. Their manners still present that mixture of rude freedom and patriarchal simplicity, which we find in the infancy of society. The scriptural writers have borrowed from the manners of the Arabs some of their finest allusions and most striking descriptions. They make frequent reference to the

tabernacles of Edom, the flocks of Kedar and Nebaioth, and the incense of Sheba. The bride, in the Song of Solomon, draws her imagery from an Arab tent, and compares her tresses to the fine hair of the mountain goat of Arabia. The terrible denunciations of the prophets, and the sublime compositions of the Hebrew poets, are greatly indebted to the same source for many of their most pointed and impressive similitudes.

The Greek and Roman writers knew very little of Arabia; consequently their representations of the political divisions of the country are loose and imperfect. The ancient description most familiar to us is that of Ptolemy — who divides the whole region into three parts. *Arabia Petraea*, or the *Stony*; *Arabia Deserta*, or the *Desert*; and *Arabia Felix*, or the *Happy*.

Arabia Petraea embraced the north-western portion of the peninsula, including Idumea, and the country traversed by the Israelites after their departure from Egypt. Here are the mountains of Sinai, Hor, and Horeb; and here still are the wonderful ruins of Petra, already described. Arabia Felix, long famous for its spices, incense, gums, and gold, occupied the south-western part of the country along the Red Sea and Indian Ocean. Arabia Deserta, by far the largest portion of the country, included the interior, with the eastern and northern territories.

These divisions, though not very definite, are preserved in the geographies. The more modern designation of Arabia Felix, is *Yemen*; of Arabia Petraea, *Hedjaz*; Arabia Deserta is embraced under the names of *Omman*, *Lasha*, and *Nedshed*: the latter embraces the desert of the interior.

Arabia is still, as it always has been, ruled by a number of petty sheiks or chiefs, generally independent of each other. The government is mostly patriarchal in its character, the chief exercising the supreme authority of a father over his family. Some of the sheiks live intrenched in castles; some preside over cities; some are at the heads of tribes, wandering over the desert.

CHAPTER CLXV.

2247 to 1800 B. C.

Early Traditions of Arabia — Lokman — Division into Tribes — Ishmael and Hagar.

THE Arabian antiquities, like those of most of the countries of the old world, are extremely dark and uncertain. No nation, perhaps, whose history ascends without interruption to so remote an origin, and whose name has become so celebrated, has its political infancy enveloped in so thick a mist of doubt and fable. The Arabs, shut up for so many ages in the heart of their barren wastes, appear to have occupied themselves entirely with their own feuds and factions, which left them neither taste nor leisure for other vocations. Their chief study was that of their genealogies: they had no general annals, no historical records common either to the whole nation or to particular tribes. Songs and traditions perpetuated from one generation to another the superstitions and idolatries of their forefathers, and the wars and exploits of their chiefs. Except a few monumental inscriptions and remains of poetry, nothing but a mass of traditions, disfigured by fable, has escaped the wreck of time. On one point only there is a universal correspondence in their ancient records — that of their national descent.

Arabian history and tradition agree in deducing the origin of the nation from Kahtan, or Joktan, the son of Heber, and of the posterity of Noah by Shem. The parts of Arabia bordering on Palestine and Egypt were originally peopled by Cush, the son of Ham, whose descendants formed several petty monarchies and independent governments. Hence the name of *Cush* has been frequently applied, by both sacred and profane writers, to Arabia as well as to Ethiopia. Various tribes occupied, at a very early period, the borders of the desert from the Red Sea to the Chaldean Mountains, who were displaced by the posterity of Edom, to whom that region was a sort of promised land. But the Arabs pass them over in total silence, as not sprung from either of the two acknowledged patriarchs of the nation. The native authors reckon three distinct classes of people in their national history — 1. The old extinct Arabs; 2. The pure and genuine Arabs; and, 3. The mixed, or naturalized, Arabs.

Tradition has preserved the names of several of the old lost tribes, as well as some memorable particulars relating to their extinction. This is the fabulous or romantic period of Arabian history; but it has the full sanction of the Koran, and is not doubted by any orthodox Mussulman. According to this account, the most famous of the extinct tribes were those of Ad, Thamud, Jadis, and Tasm, all descended in the third or fourth generation from Shem. Ad, the father of his tribe, settled in the great southern desert of Al Akhaf soon after the confusion of tongues. Sheddad, his son, succeeded him in the government, and greatly extended his dominions. He performed many fabulous exploits, the most remarkable of which we shall describe according to the Arabic traditions:—

In the Desert of Aden, the foundations of a city had been laid by the father of Sheddad. This undertaking was completed by the son, who embellished the city in the most sumptuous manner, and added to it a magnificent palace and delightful gardens, in imi-

tation of the celestial paradise, in order to inspire his subjects with a superstitious veneration for him as a god. This superb structure, we are told, was built with bricks of gold and silver, alternately disposed. The roof was of gold, inlaid with precious stones and pearls. The trees and shrubs were of the same dazzling materials. The fruits and flowers were rubies, and on the branches were perched birds of gold and silver, the hollow parts of which were loaded with all kinds of the richest perfumes, so that every breeze which blew over them was charged with fragrance. To this paradise Sheddad gave the name of *Arem*, or *Irem*; and, when the whole was completed, he set out with a splendid retinue to pay it a visit and admire its beauties. But Heaven would not suffer his pride and impiety to go unpunished; for, when they had arrived within a day's journey of the place, they were all struck dead by a terrible noise from the clouds. As a monument of divine justice, the enchanted city of Irem, the Arabs assure us, still stands in the desert, though invisible. In the reign of the khalif Moawiyah, it was believed that this fabulous spot had been discovered by an Arab who was in search of a stray camel; and, on repeated occasions since, it has caught the eye of the traveller in the desert, though always at an immense distance. But this delusion is easily explained by the deceitful mirage of that region. Of the Adites, and their succeeding princes, nothing certain is known, except that they were dispersed and destroyed in the course of a few centuries by the sovereigns of Yemen.

The tribe of Thamud first settled in Happy Arabia, but were expelled from that region, and repaired to the frontiers of Syria. Like the Adites, they are stated to have been giants from ninety to one hundred feet in height. Such was their muscular power, that, with a stamp of the foot in the hardest soil, they could plant themselves knee-deep in the earth. The Koran informs us that "they dwelt in the caves of the rocks, and cut the mountains into houses, which remain to this day." It is curious that the sons of Anak, destroyed by Joshua, dwelt near the district inhabited by these people. The Jewish rabbinical accounts represent Japhet and his son as giants. This patriarch, they say, inherited an iron machine from his grandfather, Noah, every stroke of which, when rightly aimed, slew a thousand men, and, when not aimed at all, five hundred. The circumstance of dwelling in caves gave rise to the name of *Troglodytes* — a Greek word expressive of that mode of life. There were other Troglodytes besides the children of Thamud. They have been found, not only in Asia, but in Abyssinia and in Fezzan, where they have existed since the time of Pliny.

The tribes of Tasm and Jadis settled between Mecca and Medina, and occupied the whole level country of Yemen, living promiscuously under the same government. Their history is buried in darkness; and, when the Arabs describe any thing as of dubious authority, they call it a "fable of Tasm." The extinction of these tribes, according to the Koran, was very miraculous, and furnishes a signal example of divine vengeance. The posterity of Ad and Thamud, we are told, had abandoned the worship of the true God, and relapsed into idolatry. They had been chastised with a three years' drought, but their hearts were still hardened. The prophet Hud, or Heber, was sent to reclaim them and preach the unity of the Godhead.

"O people!" exclaimed the prophet, "understand and be converted, and supplicate remission for your sins. Then shall the heavens drop rain, and your sustenance shall be renewed." Few believed; and the overthrow of the idolaters was effected by a hot and suffocating wind, that blew a week without intermission, accompanied by a terrible earthquake, by which their idols were broken to pieces, and their houses thrown to the ground.

Lokman was a famous king of the *Adites*, and lived, we are told, to the "age of seven eagles." He escaped the common calamity, with about sixty others, and gave rise to a tribe called the *Lesser Ad*. But these, according to the *Koran*, were afterwards, on account of their crimes, transformed to monkeys. The prophet *Hud* returned to *Hadramaset*, and was buried near *Hasec*, where a small town still bears his name. Among the Arabs, the name of *Ad* expresses the same remote age that was signified among the Greeks by that of *Saturn*, or *Ogyges*: any thing of extreme antiquity is said to be "as old as King *Ad*."

History may be thought to stoop from her dignity in recording these wild and fabulous legends; but they claim our notice from being incorporated with the literature and religion of the country. Not only is much of the ancient poetry of the Arabs, with their maxims, allusions, and proverbs, founded on these traditions, but the moral injunctions of the *Koran*, and the sacred title of the prophet, are enforced by solemn references to these topics. In the estimation of a Mussulman, the ancient legends of Arabia are invested with all the reverence of pious and undoubted truths. They mix with the national habits, and often influence the national character. The present generation have their faith strengthened and their duty taught by means of the fables of antiquity.

In the division of their nation into tribes, the Arabs resemble the Jews. From the earliest era, they have retained the distinction of separate and independent families. This partition was adverse to the consolidation of power or political influence, but it furnishes our chief guide into the dark abyss of their antiquities. In the genealogical tables of *Sale* and *Gagnier* are enumerated about sixty tribes of genuine Arabs, many of whom became celebrated long before the time of *Mahomet*. Many Jews settled in Arabia after the age of *Moses* and *Joshua*, where they formed powerful and independent tribes, and continued till the sword of the prophet, their implacable enemy, either destroyed or expelled them.

Ishmael is one of the most venerated among all the progenitors of the Arabs. The scriptural account of this celebrated personage is brief, but simple and affecting. *Ishmael* was the son of *Abraham* by *Hagar*, an Egyptian slave. When fourteen years of age, he was supplanted in the affections of his father by the birth of *Isaac*, through whom the divine promises were to descend. This event made it necessary to remove the unhappy female and her child, who were accordingly sent forth to seek their fortune in some of the surrounding unoccupied districts. A small supply of provisions and a bottle of water on her shoulder were all she carried from the tent of her master.

Directing her steps toward her native country, *Hagar* wandered, with the lad, in the wilderness of *Beersheba*, which was destitute of springs. Here her scanty stock failed, and it seemed impossible to avoid famishing by hunger and thirst. She resigned herself

to despair; but the feelings of the mother were more acute than the agonies of want. Unable to witness the death of her son before her face, she laid him under one of the shrubs, took an affecting leave of him, and retired to a distance. "And she went and sat her down over against him a good way off, as it were a bow-shot, for she said, Let me not see the death of the child. And she sat over against him, and lifted up her voice and wept." At this moment, an angel directed her to a well of water close at hand, and this discovery was the means of saving their lives. A promise, formerly given, was renewed, that *Ishmael* should become a great nation—that he was to be a wild man, his hand against every man, and every man's hand against him. The travellers continued their journey to the wilderness of *Paran*, and there took up their residence. In due time, *Ishmael* grew to manhood, and greatly distinguished himself as an archer, and his mother took him a wife out of her own land. Here the sacred narrative breaks off abruptly, the main object of the writer being to follow the history of *Abraham's* descendants through the line of *Isaac*.

The Arabs, in their version of *Ishmael's* history, have mixed up a great deal of romance with the narrative of Scripture. They assert that *Hejaz* was the district where he settled, and that *Mecca*, then an arid wilderness, was the identical spot where his life was providentially saved, and where *Hagar* died and was buried. The well pointed out by the angel they believe to be the famous *Zemzem*, of which all pious *Mahometans* drink to this day. To commemorate the miraculous preservation of *Ishmael*, they affirm that God commanded *Abraham* to build a temple, and his son to furnish the necessary materials. By their joint labors, the *kaaba*, or sacred house, was erected, and solemnly consecrated by *Abraham*. Its shape and substance were an exact copy of *Adam's* oratory, which was constructed in heaven, and preserved from the deluge, to be a model to the venerable architects of the *kaaba*. The black stone incased in the wall, and which is still pressed with devotion by the lips of every Mussulman pilgrim, was that on which *Abraham* stood. It is declared to have fallen from heaven, and to have served the patriarch for a scaffold, rising and falling of its own accord, as suited his convenience. It was, at first, whiter than milk, but grew black long ago by the crimes or the kisses of so many generations of sinful worshippers. The temple and the well became objects of general attraction, and, from the celebrity of the place, a vast concourse of people flocked to it from all quarters. Such was the commencement of the city and the superstitious fame of *Mecca*, the very name of which implies a place of great resort. Whatever credit may be due to these traditions, the antiquity of the *kaaba* is unquestionable, for its origin ascends far beyond the beginning of the Christian era.

Ishmael, according to the Arabian accounts, was constituted prince and high priest of *Mecca*, and, during half a century, he preached to the incredulous Arabs. At his death, which happened forty-eight years after that of *Abraham*, he was buried in the tomb of his mother, *Hagar*. Between the erection of the *kaaba* and the birth of *Mahomet* the Arabs reckon two thousand seven hundred and forty years. The history of the petty sovereigns of *Mecca*, who filled up this long interval, affords little worthy of record.

The lineage of Mahomet has been traced up to Ishmael by the pious industry of the Moslem genealogists. One peculiarity, by which they pretended to distinguish the ancestors of the prophet from all their collateral tribes, was the extraordinary "prophetic light" that was said to illuminate their faces—a symbol which, it was believed, had been inherited from father to son ever since the days of Adam. All the progenitors of Mahomet, the Arabs affirmed, bore this celestial imprint, which was faint or splendid according to the faith and virtues of the individual.

CHAPTER CLXVI.

1800 B. C. to A. D. 529.

Ancient Kings of Arabia — Kahtan — Dulkarnain — Dulmenaar — Belkis Yasasin — Akran — The Flood of El Arem — Asaad — Tobbaa — Dunowas.

THE history of Arabia naturally divides itself into three periods—the ancient, the military, and the modern. The first comprises the events recorded previous to the birth of Mahomet; and to this period the Arabs give the name of the "times of ignorance." The second includes the wars of the Saracens and the empire of the khalifs. The third embraces the events from the overthrow of the khalifate to the present day. The native writers who treat of the first period all flourished before Mahomet. Very little light is thrown on this obscure era by foreign historians, except at long intervals. Strabo tells us that Arabia the Happy was divided into four distinct governments, and that the succession of their kings was not fixed by royal descent. The right extended to a certain number of privileged families, and the first male child born after the commencement of a new reign was regarded as heir to the crown. Agatharides, on the contrary, affirms that the crown was hereditary, and that the kings were greatly respected so long as they remained shut up in their palaces, but that the people assailed them with stones the moment they appeared in public, and, after their death, buried them in dunghills. Diosdorus Siculus has recorded the same peculiarity.

There seem to have been, during this period, three distinct governments or dynasties in Arabia; 1. Yemen, or the kingdom of the Homerites, or Hamaryites, so called from the fifth monarch of that name. This comprised the whole or the greater part of Yemen. 2. The kingdom of Hira, or the Arabian Irak, the capital of which stood on the Euphrates. 3. The kingdom of Gassan, on the borders of Syria. The sovereigns of this territory were, for a time, the viceroy of the Roman emperors, as those of Hira were viceroys of the monarchs of Persia. The histories of these three kingdoms are sometimes distinct, sometimes intermingled.

Kahtan is honored by the Arabs as the first prince who wore the crown of Yemen, and *Yarab*, his son, is celebrated as the first who spoke the genuine Arabic language. *Saba* built the first capital, and named it after himself. Hence the inhabitants obtained the name of *Sabaans*. The history of these ancient kings is little more than a catalogue of names. *Dulkarnain*, who has, by some writers, been erroneously identified with Alexander of Macedon, is a cel-

ebrated personage in Arabian story. We are told that he marched, at the head of a victorious army, to the remotest regions of the earth, vanquished mighty nations and races of giants, and captured cities with walls and towers of brass and copper, so brilliant, that the inhabitants were obliged to wear masks to save them from total blindness! *Dulmenaar*, his successor, according to the same authorities, carried his arms westward into the central regions of Africa, where he constructed a chain of lighthouses, to guide his march across the desert. Hence arose his name, which means "Lord of the Watchtowers." His son, we are told, extended his conquests as far as Tangier, on the Straits of Gibraltar, and gave his name to the whole continent of Africa. *Duladsaar*, or the "Lord of Terror," is renowned as the conqueror of the Blemmyes, a nation of monsters without heads, and having eyes and mouths in their breasts. These people are mentioned by Herodotus and the geographer Mela, who place them in Abyssinia and South Africa.

Belkis, a female sovereign of Yemen, was, according to the Arabs, the famous queen of Sheba, or Saba, who visited and afterwards married Solomon, in the twenty-first year of her reign. The story is related in the Arabian histories with such romantic embellishments, as to resemble rather a fairy tale than an episode in serious narrative. She is said to have been subdued by the Jewish monarch, who discovered her retreat among the mountains by means of a lapwing which he had despatched in search of water during his progress through Arabia. The Abyssinians, on the other hand, claim the queen of Sheba as one of their own sovereigns, and have preserved the records of a dynasty alleged to have been descended from her union with Solomon.

Yasasin, surnamed *Nashirelnaim*, or the "Opulent," from his immense wealth, had the reputation of being a magnificent and warlike prince. His ambition is said to have carried him into the unexplored deserts of the west of Africa; but the whirlwinds of moving sand compelled him to return after losing a great part of his army. To commemorate this disaster, he ordered a brazen statue to be erected on a pedestal of stone, with an inscription importing that this spot was the limit of his progress, and that none could go beyond it without destruction. The military achievements of *Shamar*, called, also, *Yarash*, or the "Tremulous," from a palsy to which he was subject, resemble those of his predecessors. He made war upon Persia, subdued Khorasan, Sogdiana, and other provinces, and is said to have given his name to the city of Samarcand. He perished, with his whole army, while attempting to cross the desert toward Chinese Tartary.

The reign of *Akram* forms a memorable epoch in Arabian history, on account of the political changes alleged to have been occasioned by a catastrophe called the "Flood of El Arem." The Mahometan writers dwell at great length on this event, which they embellish with a variety of fabulous circumstances. The following appear to be the facts: The territory of Saba, though naturally fertile, had been laid waste by the mountain torrents, which destroyed the houses, harvests, and vineyards. In order to oppose a barrier to these ruinous floods, one of the kings, Saba, or Lokman, constructed a huge mole or dike across the valley, at the extremity of the adjacent ridge of mountains. It was built of solid masonry, the blocks of marble being cemented with bitumen, and clamped

with iron bars. It rose to a great height above the city of Mareb, and was deemed by the inhabitants so strong, that many of them built their houses on its sides. By this dike, the valley, to the extent of fifteen or twenty miles, was converted into a lake one hundred and twenty feet in depth, which received the waters of seventy streams. A great number of sluices conducted the water of this lake to the fields, gardens, and houses, of the inhabitants. Mareb thus became, in the language of Pliny, the mistress of cities, and a diadem on the brow of the universe.

This golden age of Arabian antiquity is a favorite theme with the poets and historians of that nation, who give the most glowing descriptions of the fields and forests of Saba—its beautiful gardens, orchards, and edifices. A good horseman, we are told, could scarcely ride over the length and breadth of this cultivated country in less than a month; and a traveller might wander from one extremity to the other without feeling the heat of the sun; for the thick foliage of the trees afforded a continuous shade. Its luxuries were proverbial. A pure air, a serene sky—wealth, without its cares and inconveniences—all conspired to render Mareb the abode of every blessing that can make life agreeable. The capital, we are told by a Turkish geographer, was distinguished by twelve peculiarities, not less attractive than its abundant streams and delicious fruits. Neither serpents, flies, nor troublesome insects of any sort, were to be found in it. Strangers infested with vermin, particularly the third plague of the Egyptians, no sooner entered the city, than they were relieved. None of the citizens were liable to disease. The sick, the blind, and the lame, from other quarters might all be restored by bathing in its waters. No change of dress was necessary, such was the mildness of the climate. Women never lost the charms of youth and virginity, and knew nothing of the sufferings denounced in the primeval curse.

All these imaginary felicities, however, depended on the strength and preservation of the mound which confined the waters of the lake. At length, after having stood firm for seventeen hundred years, as we are told, the effect of time and the weight of the water began insensibly to undermine its foundations. The king was apprized of his danger by soothsayers and interpreters of dreams and omens, who announced, by many terrible signs and prodigies, the approaching devastation of Mareb. The incredulous prince disregarded every admonition, till, on a sudden, the mound burst from its foundations, the waters overwhelmed the country, destroying the fields, towns, and villages, and reducing the whole fertile province of Saba to a state of desolation. Such is the Arabian tale of the flood of El Arem.

As the Sabæans were a proud and idolatrous race, the Khoran describes this disaster as a judicial punishment from Heaven. "Wherefore we sent against them the inundation of El Arem, and we changed their double gardens into gardens producing bitter fruit. This we gave because they were ungrateful." The Arabian poets lamented this calamity in verse, and two elegies on the subject have been preserved among the ancient monuments of their literature. The tradition still exists among the inhabitants of Yemen, one of whom described to a recent traveller the ruins of the wall on the sides of the two mountains. The date of the occurrence may be placed in the first century of the Christian era.

Asaad Abucarb, in the second century, acquired the fame of a great conqueror. He marched at the head of a force which Oriental hyperbole has magnified into a thousand standards, each followed by a thousand men. Taking the route of Balkh, he proceeded to the frontiers of Thibet, where he left a division of twelve thousand Arabs, and continued his march to the borders of China. He is said to have penetrated into this empire, and, after plundering the cities in all directions, returned with immense booty, by the way of India to Yemen, having consumed seven years in this great expedition. The whole story might pass for a fable, but for the fact that an ancient inscription has been found in Bokhara, recording the march of the Arabian army through that country.

Tobbaa el Ashgar (A. D. 297) is distinguished for having embraced the Jewish religion. During the wars waged against the Jews by Vespasian, Titus, and Adrian, a number of these people fled from Palestine and Syria, and settled near Medina, where they increased to a numerous colony. Being oppressed by the Arab governor, they put him to death. Tobbaa marched with an army of one hundred thousand men to avenge this insult. He laid siege to Medina, and threatened to exterminate all the Jewish inhabitants. But two rabbis, we are told, convinced him of the danger of violating a place which was under the special protection of Heaven, and destined to become the future asylum of a great prophet. By these representations, Medina was saved from destruction, and the king was induced to change his religion. He immediately abandoned the worship of idols, and conformed to the law of Moses. On his return to Yemen, he carried with him a number of Jews, whom he advanced to places of trust and authority.

The Arabs, however, opposed the introduction of a strange religion, and refused obedience to a sovereign who had abandoned the faith of his ancestors. The dispute was at length referred to the ordeal of a subterranean fire, in a cavern near Sanaa, to which the people had been accustomed, from time immemorial, to submit all controversies. The Jewish rabbis, we are told, entered the fiery grotto with the Bible suspended from their necks, and came out unhurt by the flames, while the idols of Yemen, and the persons by whom they were carried, were instantly consumed. Thus Judaism was declared to be the true religion.

Dunowas (A. D. 480) was one of the most powerful of the kings of Yemen; but his bigoted attachment to the Jewish faith rendered him an intolerable persecutor. The Christians, especially, suffered from his severity. The inhabitants of Nejran, who had been converted to Christianity by a Syrian, and had a bishop of their own, were doomed to indiscriminate extermination. Refusing to abjure their creed, they were thrust into a pit filled with combustibles, which were set on fire. In this manner, twenty thousand of them suffered martyrdom. The "Lord of the Burning Pit" is the terrible title which this inhuman act procured for Dunowas. The fidelity of the martyrs, or the "Brethren of the Pit," is commended in the Koran, where an anathema is pronounced on their persecutor. One of the few Christians who escaped applied to the nayash or Christian king of Abyssinia, and urged him to make war upon the king of Yemen, in revenge for this cruelty. He complied, and despatched an army of seventy thousand men, under the command of his son Aryat, enjoining it upon him to put to death every

Jew, and lay waste the country. Aryat landed at Aden, and burnt his ships, as a signal to his troops that they must conquer or perish. The Arabs, weakened by dissensions, and attacked unexpectedly, were routed with great slaughter. Dunowas fled, and, finding himself pursued, he spurred his horse to a rocky precipice, and threw himself into the ocean, (A. D. 529.)

CHAPTER CLXVII.

A. D. 529 to 605.

The Abyssinian Conquest of Yemen — Reign of Abraha — War of the Elephant — Persian Conquest of Yemen.

THE vengeance of the Christians proved fatal to the independence of Yemen. Two princess of the Hamaryite line made an unsuccessful struggle to regain the sovereignty; but that ancient dynasty had lost the sceptre forever, and it was now transferred to the hand of an Abyssinian conqueror. Such is the Arabian account; but the chronicles of Abyssinia mention an earlier expedition across the Red Sea, in 327, which resulted in the subjugation of a considerable portion of the country along the coast, and the establishment of an Abyssinian colony there. The final subjugation of Yemen, however, is that recounted as above in the native chronicles of Arabia.

As a reward for his victory, Aryat was made viceroy of Yemen; but the turbulent and artful policy of *Abraha*, an officer in the expedition, and formerly a slave to a Roman merchant, shortened his reign. Supported by a portion of the army, he revolted and offered battle to his superior. The dread of a civil war induced them to decide the dispute by single combat, in which Aryat was treacherously stabbed by a slave, but not before he had wounded his antagonist in the face, which gave him the surname of *El Ashram*, or the Slit-nosed. The nayash threatened to punish the rebel, and made a vow to drag him from his throne by the hair, to trample his dominion under foot, and dye his spear in his blood. *Abraha* seems to have paid little regard to these menaces, and conceived an ingenious plan for accomplishing their fulfilment without danger to himself. He filled two sacks with earth, cut off two locks of his hair, which, with a small vial of his blood, he enclosed in a rich casket, perfumed with musk, and despatched to his master, expressing a hope that the royal pleasure would be satisfied with this easy mode of punishment. The nayash was pacified, and the usurper was confirmed in his new dignity.

Abraha applied his efforts to the conversion of the Arabs to Christianity. Among other structures with which he adorned his capital, was a church of such magnificence, that we are assured it had no equal at that time in the world. A huge pearl was placed on the side of the altar, which an Arabian author informs us was so brilliant that in the darkest night it served the purpose of a lamp. The object of *Abraha* was to make Sanaa the Jerusalem of Arabia, the holy city, to which all pilgrims were in future to resort instead of Mecca. This kindled the indignant zeal of the idolaters; more especially of the hereditary guardians of the kaaba, who saw in the popularity of the Christian temple the downfall of their own greatness.

On the night of a solemn festival, two Arabs committed a profane act of sacrilege in the church, and fled to Mecca. *Abraha* vowed a terrible retaliation, declaring that not a stone of that city should remain upon another. An army of forty thousand men was raised, and *Abraha* took the command in person, riding on a white elephant of prodigious size and beauty.

The appearance of this formidable host before the sacred city struck a general consternation into the inhabitants, who were quite unprepared for defence. *Abdalmotaileb*, the prince and pontiff of Mecca, from whom the invaders had taken two hundred camels, repaired to their camp, where he was received with every mark of honorable distinction. "I come," said he, "to demand restitution of my cattle." "Why not," asked *Abraha*, "implore my clemency in favor of your temple?" "The camels are my own," replied the Meccan chief; "the kaaba belongs to the gods, and they will defend it. Many kings have attempted its destruction, but their ruin or defeat has preserved it from sacrilege."

The camels were restored, but the temple was left under the protection of its own sanctity. The pontiff retired with the citizens to the mountains and fortresses in the vicinity. *Abraha* advanced on his huge elephant to attack the city, but neither violence nor entreaty could force the animal to enter the consecrated walls. In any other direction, toward Syria or Yemen, it would move with the greatest alacrity, but not a single step towards the kaaba. The other elephants, thirteen in number, showed the same reluctance to commit sacrilege, and always knelt down when turned to that quarter. A miracle at length relieved the city. An innumerable army of birds, like a dense cloud, suddenly appeared from the sea-coast, hovering over the Abyssinians. Each carried a stone in his bill, and another in each claw: these they let fall on the heads of the besiegers with such force, as to crush them all to death, with the exception of a small number, who afterwards perished in the desert. *Abraha* alone reached Sanaa, "quaking like a chicken," according to the history which records this wonderful narrative. He soon after died of a loathsome disease.

This event is called the *War of the Elephant*. It is a well-known epoch in Mahometan history, as it happened in the year of the prophet's birth, (A. D. 569.) The Koran relates this tale of the defeat of the "Masters of the Elephant," by a miraculous flock of birds, which cast upon them "stones of baked clay." It is difficult to understand how a legend so extravagant, relating to a period of time so well ascertained, could have gained the degree of credit which has been attached to this narrative. Stripped of its supernatural embellishments, this memorable event will perhaps be found to consist simply of a religious expedition against Mecca. The marvellous defeat of the Abyssinians may have been owing to the valor of their enemies, and the stones which overwhelmed them, were probably hurled by the hands of expert slingers.

Abraha was succeeded (A. D. 589) by his sons *Yacsum* and *Masruk*. Their debaucheries and oppressions alienated the loyalty of the Arabs, and raised a competitor in the person of *Seiph*, a descendant of the last of the Hamaryite princes. He applied for aid to *Khosrou*, king of Persia, whose wealth and magnificence were then unrivalled in the East. The

Arabian found him in his hall of audience, surrounded by the officers, musicians, and ladies of the court. Of these last there were twelve thousand, "every one equal to the moon in beauty." A huge crown, composed of the most costly pearls and jewels, and compared, by the historian of these events, to a measure containing six bushels of wheat, was suspended over the throne by a golden chain from the ceiling, the weight being far too great for the royal brows to support. It was covered with a veil, which was never removed except on state occasions.

Khosrou listened with indifference to the invitations of the suppliant prince. "Thy land," said he, "is distant and barren. Its only productions are sheep and camels. These we want not, nor can they tempt the Persians to so fruitless an enterprise." He then ordered a thousand pieces of gold and an elegant robe to be given to Seiph. The wily Arab immediately threw the gold to the slaves, and the crowds in the street, saying to the astonished monarch, "Of what use are the gold and jewels of Persia to me? The hills of my own country are gold, and its dust is silver." This appeal to the avarice of the Persian had better success. Khosrou ordered a levy to be made of all the condemned criminals within his dominions, amounting to thirty-six hundred men. "If they conquer these regions," said he, "it will add to my territory; if they perish, they will only suffer the punishment due to their crimes."

With these auxiliaries, Seiph returned to Arabia, and a battle was fought near Aden, where Masruk fell by an arrow from the hand of Wehraz, a Persian nobleman, who commanded the expedition. This victory diffused universal joy among the Arabs. The conqueror took possession of Sanaa, where he put all the Abyssinians to death, and planted the Persian standard on its walls. He threw down the arch of one of the gates; that the proud banner of Khosrou might not be lowered in marching into the city. Seiph was made viceroy in the name of the Persian king, and compelled to pay an annual tribute. His cruelties toward the Abyssinians occasioned a conspiracy, and after a reign of four years he was waylaid and assassinated by a slave. Wehraz inflicted a cruel retaliation by putting to death every man with the dark skin and crisped hair of Ethiopia.

From this period (A. D. 605) until the establishment of the Mahometan power, Yemen was governed by Persian viceroys, who bore the title of emirs. Had Abraha succeeded in capturing Mecca and demolishing the kaaba, he would probably have established the Christian worship on its ruins. Arabia might then have acknowledged the religion of the West, and quietly submitted to the doctrine of the cross without undergoing the shock of a revolution which changed the civil and religious state of half the world.

CHAPTER CLXVIII.

A. D. 200 to 633.

The Kingdom of Hira — Malek — Jodaimah Amru — Nooman — Mondar — The Gas-sanite Arabs.

THE Arab kingdom of Hira, in Irak, was founded about the beginning of the third century, by a part of

the dispersed tribes which the flood of El Arem had compelled to abandon Yemen. The throne of the Arsacide still subsisted in Persia, but in circumstances of such feebleness and disunion, as invited the wanderers of the desert to take possession of Irak, which they found without any regular government or means of defence. *Malek*, their leader, fixed at first the seat of his new kingdom at Anbar, on the Euphrates. It was afterwards transferred to Hira, a city lower down the river, by *Amru*, the third prince of this dynasty. The history of these sovereigns offers little that is worthy of notice. War was their incessant occupation, and there is a tradition that only one of them died within his own territories. Malek established the Arabian idolatry throughout his dominions. He was slain accidentally with an arrow, while wandering in disguise from his palace to observe what was passing in the city.

Jodaimah, surnamed *Al Abrash*, or the "*Leper*," extended his authority into some parts of Hejaz and Yemen. He introduced regular discipline among his troops, which gave him great advantages over the desultory tactics of his adversaries. We are told that he employed lamps in his nocturnal marches, and was the first Arab that used the *balista*, a military engine for throwing stones and arrows.

He was captured by the treachery of *Zabba*, an Arab princess of Mesopotamia, who ordered him to be bled to death by opening the veins of his arms. *Amru*, his nephew, succeeded him, and avenged his death by the following stratagem: He despatched *Kosair*, his confidential servant, in the disguise of a merchant, with a large caravan, to *Khadr*, a strongly fortified city, where *Zabba* resided in her palace. Some authors affirm that to excite pity, like *Zopyrus*, he mutilated himself by cutting off his nose. He pretended to have brought rich merchandise, which he wished to show to the princess, and the gates were thrown open to him without suspicion. The lading of his camels consisted of two thousand large bales of hair-cloth, each of which concealed two armed men, who, on a given signal, surrounded the palace, and put all to slaughter. *Zabba* fell amidst the massacre, and her territories were incorporated into the kingdom of Hira.

Nooman I. (A. D. 400) distinguished himself by his conquests in Syria. The immense spoils which he collected in that country enabled him to adorn his capital with gardens, vineyards, groves, and hunting-parks, not inferior to those of *Mareh*. The Euphrates was covered with his boats and pleasure barges, and his parks were richly stocked with gazelles and other animals for the chase. To the care of this prince the Persian monarch *Yezdijird* intrusted the education of his son and successor. For the accommodation of his royal pupil, *Nooman* erected that magnificent pile of buildings called *Khavarnak*, or the "*Palace of Delights*," which the Arabian writers have described as altogether unrivalled in elegance and splendor. But the unfortunate architect, *Sennamar*, having incautiously declared that he could build still better, *Nooman* ordered him to be cast headlong from one of the loftiest towers. Hence arose a proverbial expression applied to a person ungratefully recompensed — "He has met with the reward of *Sennamar*." The Arabs esteemed this palace one of the wonders of the world. A single stone, we are told, secured the whole structure, and the color of the walls

varied frequently during the day. Nooman is said to have become a convert to Christianity, after which he abdicated his throne, and retired to moralize on the vanity and evanescence of all sublunary grandeur.

Mondar III. (A. D. 520) was a bold and enterprising soldier. He was an ally of Kai Kobad of Persia, and assisted him with an army of 150,000 men in his invasion of the Roman territory. "For fifty years," says Procopius, "he harassed the Romans, from Egypt to Mesopotamia, pillaging the country, burning the cities, and capturing immense numbers of prisoners, whom he sold for large sums of money. He made his inroads so suddenly that he had time to retreat before any general was apprised of his attack, or could pursue him with advantage. He captured many Roman officers, and obtained great wealth by their ransom. In short, he was the most troublesome of all the enemies of the empire."

The other kings of Hira are not distinguished in history, if we except an anecdote related of *Nooman III.* This prince, originally a tyrant and an idolater, is said to have been converted to Christianity by witnessing the devoted friendship of a Christian Arab who had pledged himself, as Pythias did to Damon, to suffer a punishment designed for his friend, should the latter fail to return at the time appointed. The king, struck with this heroic magnanimity, pardoned both the criminal and his surety, and embraced the religion which had been capable of inspiring such noble sentiments. Under *Mondar V.*, the kingdom of Hira was invaded and subdued by the Mahometans, (A. D. 633;) after which its history became incorporated with that of its Moslem conquerors.

The Gassanite Arabs were a colony of the dispersed tribes, which migrated northward into the territory of Damascus, where they founded a dynasty called the *kings of Gassan*, from the name of the valley in which they first settled. This monarchy continued about six centuries, from A. D. 37 to 636. It has been but slightly noticed by the Arabian writers, as the Gassanite kings were Christians, and dependent upon the Roman empire. They erected many churches and monasteries, and were often at war with the kings of Persia and Hira. We learn from St. Paul, that in his time Damascus was ruled by an Arabian king named Aretas or Hareth. In the early part of the fourth century, a tribute was demanded by the king of Persia from the Syrian Arabs of Gassan. These people, trusting to the protection of their Roman allies, not only refused to comply with the demand, but invaded the Persian dominions, captured the king, and put him to death, with all his attendants. This indignity was dreadfully retaliated upon the Gassanides by his son Shahpoor, who ravaged their whole country from the desert to Aleppo. Finally, the kingdom of Gassan, like that of Hira, was extinguished by the first Mahometan conquerors.

predatory life, regard themselves as a race separate from the inhabitants of cities and towns, who live by agriculture and trade. The former have a variety of names by which they designate themselves, all expressive of their peculiar mode of life. They are called the *People of the Rock*, the *Dwellers in Tents*, the *Inhabitants of the Desert*, *Bedouins*, &c. All the other classes, who are fixed in local habitations, or engaged in the pursuits of industry, are called *Dwellers in Clay Houses*. Through all antiquity, this characteristic distinction has remained inviolate; and it continues in force at the present day, as strongly marked as it was four thousand years ago.

The pastoral tribes held in contempt all the peaceful and mechanical arts. Their main employment was the tending of their flocks, which constituted their principal wealth, and supplied all their domestic necessities. They held little intercourse with the world around them, but their habits of sobriety raised them above the artificial wants of more refined and civilized neighbors. It was their constant boast that little was required to maintain a man who lived after the Bedouin fashion. Their chief nourishment consisted of dates and milk. The camel, the most common and the most valuable of all their possessions, combined a host of useful commodities. This animal served as food, as a beast of burden, and its long hair, which fell off annually, was manufactured into cloth. While food and raiment were thus supplied by the spontaneous gift of nature, the Arab envied not the tenants of the more fertile regions around him. The love of liberty was stronger among these people than the desire of wealth; and the passion for foreign luxuries, which has proved so fatal to other countries, has never changed the patriarchal manners of the roving Arabians.

The national character was little affected by the external connections of the people. Their love of independence was attended with certain baneful effects on society. It engendered pride, and a love of war and rapine. The Arabs cherished an unsocial disdain of all foreigners. Their hostilities recognized no distinctions. Their only rule was their own advantage, and wherever this led them, they attacked friends and foes without scruple. As they made no difference between war and pillage, the act of robbery by armed force was confounded with the rights of conquest. Their fierce temperament, which waged war against all the world, was in no degree mitigated in their domestic broils. Though the strictest probity and honor reigned amidst their tents when their passions were unruined, their wrath under provocation burned with double fury, and in their sanguinary feuds the voice of law and humanity was disregarded. The civil wars of the Arabs may be numbered by thousands. They generally took place between different families and clans; they often rose from trivial causes, and seldom ended without deeds of revolting atrocity. The war of the two houses Dahes and Ghabra, and between the tribes of Aus and Dobian, was occasioned by a horse-race, and lasted forty years, during which period all industry was at a stand, and thousands were slain in pitched battles, or privately assassinated. The war of Basus sprung from the shooting of a camel, which had drank at a forbidden spring. It raged many years between the tribes of Bekr and Taglab, until nearly all the principal men on both sides were cut off. A contemptuous word, or an indecent action, could be expiated only by the blood of the offender. The war of

CHAPTER CLXIX.

Character of the ancient Arabs—Their Wars—Commerce, Traffic, and Productions.

THE distinction of two great classes is strongly marked in the character and habits of the Arabs. The natives of the desert who follow a pastoral and

Nebravat, which set the whole kingdom of Gassan in a flame, took its origin from the upsetting of an old woman, who brought a pot of tributary butter to one of the chiefs, the quality of which was not satisfactory to his palate.

The Arabs were as vindictive as the American savages. A wilful offence was never forgiven, and such was the patient inveteracy of their wrath, that they would wait months and years for the opportunity of revenge. The only respite to their sanguinary feuds was an interval of four months in each year—the first, seventh, eleventh, and twelfth, which were always observed as sacred. During these months, the sword was religiously sheathed, and the heads were taken off the spears. The injured and the injurer lived in perfect security, so that, if a man met the slayer of his father, or of his brother, he durst offer him no violence. The design of this jubilee is alleged to have been the security of merchants and pilgrims.

All writers, both sacred and profane, speak of the valuable and extensive trade of Saba, or Yemen. The portrait which the prophet Ezekiel draws of Tyre, is not only curious as an illustration of ancient commerce, but may be regarded as conveying a faithful description of the mercantile activity which the intercourse of nations must have created in the seas and harbors of Arabia. "Tarshish was thy merchant by reason of the multitude of all kind of riches: with silver, iron, tin, and lead they traded in thy fairs. The men of Dedan were thy merchants in precious cloths for chariots. Syria was thy merchant by reason of the multitude of the wares of thy making: they occupied in thy fairs with emeralds, purple, and brodered work, and fine linen, and coral, and agate. Dan and Javan, going to and fro, occupied in their fairs: bright iron, cassia, and calamus were in thy market." Job alludes to the pearls and rubies, the precious onyx, the sapphire, the coral and the topaz, which shows that, even at his early age, the northern tribes were not ignorant of the luxuries of their more wealthy neighbors.

Diodorus Siculus regarded Arabia Felix as so immensely opulent, that all the treasures of the world seemed to centre there as in one universal mart. Agatharcides, the first historian worthy of credit, who describes the commerce of Yemen and its different productions, has given a singular picture of Oriental trade, two hundred years before Christ. At that time, Arabia was the medium of communication between India and Egypt, and it was in the Arabian ports that the Greeks were accustomed to purchase their cargoes before they ventured to navigate the Red Sea themselves. Saba, he observes, abounded with every production that could make life happy. The soil not only yielded the usual productions of the earth, but balm, and cassia, incense, myrrh, and cinnamon. The trees wept odorous gums, and the gales were so perfumed with excessive fragrance that the natives were obliged to stimulate their cloyed sense of smelling by burning pitch and goat's hair under their noses. They cooked their food with scented woods. In their expensive habits they rivalled the magnificence of princes. Their houses were decorated with pillars glistening with gold and silver. Their doors were of ivory, crowned with vases and studded with jewels. The dwellings abounded in articles of plate and sculpture of surpassing value.

Other writers speak in similar terms of the luxury

and wealth of the Sabæans. Arrian mentions their embroidered mantles, their myrrhine vases, their vessels of gold and silver elegantly wrought. Strabo describes their bracelets and necklaces, made of gold and pellucid gems, and their cups and other domestic utensils of gold. This metal, we are assured, was so abundant that it was only three times the value of brass, and double the value of iron, while silver was reckoned ten times more valuable than gold. The mountains of Arabia were said to produce this latter metal in a pure state, and in lumps equal in size to those of California. Diodorus states that one of the rivers of Hejaz so abounded in gold, that the mud at its mouth seemed to be almost entirely composed of that metal.

Many abatements, however, must be made from these highly-wrought descriptions. The discoveries of modern travellers have drawn aside the veil of romance from this mysterious region, and many of its real or imaginary treasures have vanished. Numerous valuable commodities, which, in the time of the Ptolemies and the Cæsars, were regarded as the productions of Arabia, appear now to have been imported into that country from Hindostan and other neighboring regions. Still it is difficult to efface from the mind the glowing descriptions of the ancients. These must have rested on a solid basis of truth, clouded as they may have been with fable and hyperbole. That the mountains of Yemen once yielded gold seems to be an historical fact.

Among the principal articles of native growth must be ranked the incense so famous in all antiquity. Its use in religious oblations, among the Jews and other Oriental nations, ascends to an era beyond the records of history. The various offerings of the Israelites were perfumed with it. "To what purpose," says Jeremiah, "cometh there to me incense from Sheba, and the sweet cane from a far country?" Theophrastus speaks of the vast quantities that were collected and brought from every part to the temples of the sun. The deity worshipped at Saba exacted a tithe of all the incense, which was brought in immense quantities on the backs of camels. Virgil speaks of the hundred altars that smoked with Sabæan incense in honor of the Paphian Venus. All that we find in ancient authors respecting the production of this celebrated commodity is wrapped in fable and mystery. Naturalists are not even certain as to the species of shrub that afforded it. Theophrastus, in his History of Plants, says it grew wild in Arabia, on the slopes of the mountains. *Hadramaut*, and the extensive tract called *Sachalites*, are mentioned by the Greek geographers as the native country of incense. These regions they represent as difficult of access, extremely unhealthy, from the thickness of the air, and grievously infested by serpents, whose bite was incurable. None but slaves and malefactors were employed in gathering the incense, which belonged exclusively to the government, and was so immediately under the protection of the gods, that certain destruction was sure to overtake all who should dare to procure it by contraband means. This tale was probably invented by the Arabs to frighten away strangers from the places where the incense-trees grew, that they might preserve a monopoly of the trade.

From their geographical position, the Arabians were enabled to secure the whole of the traffic between India, Africa, and Europe. Their chief ports on the Red Sea were Kłana; Leuke Kome, where the Romans had a garrison in the time of Augustus; Moosn, more

than a thousand miles down the gulf; and Ocelis, at the Strait of Babelmandel. On the opposite shore, the chief marts were Arsinoe, Myos, Hormos, Beronice, Ptolemais, Theron, and Adulis. In the two latter, the hunters of Ptolemy, king of Egypt, procured elephants for his army. Aden was the ancient centre of traffic between India and the Red Sea. The ships, from the east being too large to pass the strait, landed their cargoes here. This city was destroyed in the first century by the emperor Claudius, with a view of suppressing every power that might interfere with the Roman commerce. In the time of Constantine, Aden had regained its commercial celebrity, and was called *Romanum Emporium*.

The commerce of the Arabians was not confined to the maritime towns. Their country was traversed, from time immemorial, by numerous caravans, establishing a regular communication from sea to sea. When the Romans extended their dominion in the East, the lucrative traffic of Arabia fell into their hands, and their mercantile industry in the eastern seas contrasts singularly with the desolating spirit which everywhere else marked the progress of their arms. Their taste for foreign varieties became a passion, and drew from Pliny the complaint that the empire was exhausted by a drain of two millions of dollars a year for the purchase of articles equally expensive and luxurious. The Greek writers have given a curious account of the invoices of the merchants engaged in the Arabian trade. The articles enumerated as furnished by the Arabians are gold, silver, iron, lead, tin, brass, ivory, tortoise-shell, flint-glass, carved images, javelins, hatchets, adzes, knives, awls, cloths of various kinds, military cloaks, fine muslins, silks, linens, quilts, coarse cottons, girdles, rugs, Chinese fans, gums, spices, gems, myrrh, incense, bdellium, cinnamon, ginger, cassia, honey, spikenard, sugar, pepper, antimony, storax, aloes, benzoin, balm, &c. Sugar-cane seems to have been cultivated in Arabia, but the sugar was inferior to that of India. The Greeks and Romans had very imperfect notions as to the production of this article. They supposed sugar to be a natural crystallization, formed in a species of reed. The small quantity of it brought to Europe in ancient times was employed as medicine.

CHAPTER CLXX.

Literature, Manners, Customs, Language, Religion, &c., of the ancient Arabians.

THE fondness of the ancient Arabs for poetry and oratory was excessive. Next to the practice of hospitality and expertness in the use of arms and horsemanship, these were the accomplishments on which they chiefly valued themselves. The roving hordes of the desert, living amidst the solitary grandeur of nature, were more remarkable for the exercise and admiration of these intellectual endowments than their civilized brethren. Their principal occasions of rejoicing were the birth of a boy, the foaling of a mare, the arrival of a guest, and the rise of a poet. Next to a warrior and a fine horse, a poet was the noblest possession of which a tribe could boast. The greatest attention was paid to the cultivation of poetry and oratory. Assemblies were held where rival poets and

orators disputed the palm, and took their rank in public opinion accordingly. Each tribe had its annual convention, where its honor was defended, and its deeds celebrated. At the fair of Ocadh, thirty days every year were employed, not merely in the exchange of merchandise, but in the nobler display of rival talents. From the fierce spirit of the Bedouins, and the well-known influence of songs upon a barbarous people, it may readily be imagined that these intellectual battles generally ended in bloodshed. To allay the jealousies and feuds produced and cherished by this ancient custom, Mahomet abolished it by an express precept of the Koran.

To conquer in this literary arena was the highest ambition of the bard. The victorious compositions were inscribed in golden letters upon Egyptian paper, and hung up for public inspection in the temple of Mecca. Of these successful performances, seven have been preserved, which are regarded by the Arabs as the finest that ever were written. They display many curious traits, characteristic of pastoral manners, as well as of the bloody feuds that raged between the hostile tribes. These early effusions of the Arabian muse were the only archives of their nation—the encyclopedia of their literature, where their whole stock of useful and entertaining knowledge was treasured up.

The dark side of the Arab character had a beautiful contrast in certain noble and generous qualities. The moment the fierce marauder ceased to be in a state of war, he became quite another man. His tent was the asylum of the stranger, the home of kindness and hospitality. The traveller who sought his protection or confided in his honor, was entertained without the thought of remuneration. The host regarded him, not merely as a guest, but as a member of his family. He would defend his life at the risk of his own. His word, once pledged, was an inviolable guaranty. The friendly treatment of strangers was not confined to the camp or the tent. On every hill the “fires of hospitality” nightly blazed, to conduct the wayfarer to a place of safety and repose. Amidst the darkness of winter, the country, for miles round, was lighted up with these beacons, and the higher and larger they were, the more honor was awarded to him who provided them. It was a matter of glory and rivalry to compete with each other in the number and extent of these kindly tokens. “Thy fires,” says an Arabian poet, “are kindled after sunset in every valley. The weary traveller spies these red signals afar through the obscure night.”

The virtue of hospitality often degenerated into foolish extravagance. Individuals strove to outdo each other in deeds of romantic generosity. Those who excelled in the magnificence of their bounty were crowned with wreaths, as if they had conquered at the head of armies. The liberality of an Arab chief named Hatim is proverbial, and has immortalized the tribe of Tai. The suppliant was never dismissed from his tent unrelieved. Often were forty of his camels roasted at a single feast; and, in a season of extreme scarcity, he killed, for the sustenance of his guests, the only horse he possessed—a steed so valuable that a Roman emperor sent an embassy to purchase it. Hatim's benevolence was as unwearied as it was extensive. On the longest and darkest nights, he would leave his bed if some hapless pilgrim required shelter, and, wrapped in his cloak, procure, with his own hands,

a light from some neighboring tent. Not satisfied with kindling his fires on the mountains, he would send forth his dog, that, by his barking, strangers might know where to find a place of rest. His memory was revered all over Arabia; and a female captive, taken in battle, regained her liberty when she pronounced herself to be the daughter of Hatim Tai.

A contest once arose among the citizens of Mecca to ascertain which of them was the most generous. The prize was awarded to Abraham, a blind and aged man, who gave away in charity his whole property, consisting of the two slaves that led him about, and who, without them, groped his way through the city, by feeling with his hands along the walls!

To the advantages of a genius for poetry, a lively fancy, and a luxuriance of imagery, the Arabs added that of a copious, flexible, and expressive language. It was derived from the same root with the Hebrew, Syriac, and Chaldee, but was far richer in its vocabulary. The extreme copiousness and harmony of this language, enriched by literary composition and commercial intercourse with different nations, has, from the remotest antiquity, been eulogized by the natives. They assure us that no man uninspired can be a perfect master of Arabic in its utmost extent. In fact, the Arabs have two hundred words signifying a serpent, five hundred for a lion, and above a thousand for a sword. Whole treatises have been devoted to the interpretation of these words. Firouzabad, the Dr. Johnson or Noah Webster of Arabia, in defining the word *honey* in his lexicon, gives eighty different synonyms, which, he informs us, are not all. This vast accumulation of epithets was the necessary result of the habits and circumstances of the Arabs. The wild and rugged face of nature was studied in the desert with a minuteness of which we can hardly form a conception. To the eye of a Bedouin the aspects of the earth and the sky were infinitely diversified. To his vivid imagination no two clouds were ever alike. The tempest of spring differed from that of summer and autumn. Every pace of his camel, and every period in the life of that useful animal, had its peculiar name. The act of giving it water was differently expressed according to the number of days it had endured thirst. Every action, motion, and neigh of his horse was distinguished by an appropriate term. A stranger never came within his view but he would read his thoughts, designs, and affections, in the aspect of his countenance, the color of his lip, or the quivering of his muscles. Yet the immense nomenclature of this language was confided in a great measure to the tablets of memory, and owed its preservation chiefly to the extemporaneous eloquence of an acute though illiterate people. It was under the tents of the wandering shepherds that the Arabic attained its highest cultivation, and where it was spoken with the utmost purity and elegance. Critics have admired its remarkable delicacy, its bold and energetic sublimity, adapted equally to the simple pathos of love and elegy, the piquancy of satire, and the loftiest efforts of popular oratory. The Arabs believe that the greater part of their ancient language has been lost, which is not improbable, considering at how late a period the art of writing became generally practised among them.

In what is properly called *learning*, the Arabs, before the Mahometan period, had made little progress. They had some pretensions to astronomy, if we can dignify with this appellation the mere amusement of

giving names to the stars. Their knowledge on this subject was rather the fruit of long experience than of regular study or of scientific rules. Wandering day and night in the open desert, they were led to view the stars with curious contemplation. The heavenly bodies were to the Arab the guides of his nocturnal marches, and the signs by which he predicted changes in the weather. Of their proficiency in the elegant or mechanical arts, we have no exact accounts; but, if the ornaments and costly furniture that adorned their habitations were really the manufacture of their own country, their mechanical skill could not have been much inferior to that of the natives of India and Egypt.

The division of time was very imperfect among the Arabs. They reckoned ten principal epochs between the arrival of Ishmael at Mecca and the flight of Mahomet, all founded on some historical event, such as the building of the kaaba, the flood of El Arem, the War of the Elephant, &c. Different tribes adopted different eras, which tended to darken and perplex their computations. Like most other ancient nations, they divided the year into twelve months, and reckoned by weeks of seven days.

Like all ignorant people, the Arabs were superstitious. A favorite study among them was the interpretation of dreams: this art, and various other kinds of divination, they had in common with the Jews, Chaldeans, Egyptians, and other nations. The country swarmed with magicians, sorcerers, soothsayers, and astrologers. The Arabs were much devoted to augury: the flight of a bird, or the particular motion of an animal, was sufficient to suspend the most important journey. The pagan Arabs were gross idolaters. The essential basis of their religion was Sabæism, or star-worship—the primitive superstition of most Oriental nations. The number and beauty of the heavenly luminaries, and the silent regularity of their motions, were calculated to impress the vulgar mind with the idea of a superintending and eternal power. Some faint traditions of the patriarchal religion still linger among them; for they were not ignorant of the unity and perfections of the Deity—but their fantastic creed embraced a variety of subordinate divinities. They had seven celebrated temples dedicated to the seven planets. Some tribes exclusively revered the moon, and some the dog-star.

The idols adored by the ancient Arabs were numerous. One of the most famous was Hobal, which was brought from Belka, in Syria. This was the figure of a man, in red agate, placed on the top of the kaaba, near the images of Abraham and Ishmael. Having, by accident, lost the hand which held his divining-arrows, the Arabs substituted one of gold. Around him stood a swarm of inferior deities, which had accumulated to the number of three hundred and sixty; so that, at Mecca alone, the Arab might approach a fresh object of devotion every day in the year. The Hanifites had a lump of dough for their god, which, in cases of extreme famine, they used as the Egyptians did their leeks and garlic—"at once for worship and for food." The images of men, women, beasts, and birds which crowded the Arabian pantheon were almost innumerable. Some tribes, from their frequent intercourse with Persia, had received the religion of the Magi, or fire-worshippers, while others had become converts to Judaism. It is evident that Christianity must have been introduced into Arabia at an early

period, as some of the natives of that country were present with the first converts on the day of Pentecost. It is the universal belief in the eastern churches that the apostle Thomas preached in Arabia Felix and the Island of Socotra, on his way to India, (A. D. 56.) St. Paul himself resided in the kingdom of Gassan, on the borders of Syria.

CHAPTER CLXXI.

569 to 619 A. D.

THE SARACENS.—*Birth of Mahomet, and first Preaching of his Doctrine.*



Mahomet.

MAHOMET was born at Mecca, A. D. 569.* His family was one of the most distinguished in Arabia. It was of the tribe of the Koreish, and of the particular branch of Hussein, to which the guardianship of the kaaba, and the office of chief magistrate of the republic of Mecca, were attached. Abd-al-Motaleb, the grandfather of Mahomet, had held three high dignities; but he, as well as his son Abdallah, the father of Mahomet, died before the latter arrived at man's estate. The mother of Mahomet was a Jewess named Emina. The presidency of Mecca passed to *Abu Taleb*, the uncle of Mahomet, and the only patrimony inherited by the future lawgiver of Arabia was reduced to five camels and a slave.

The simple narrative of these facts has not sufficed for the admiration and love of the marvellous among the believers in his divine mission. The credulous superstition of the Arabs has thrown a halo of wonders round the infancy of their apostle. Though he was destitute of worldly wealth, his birth, according to their accounts, was rich in prodigies. Like that of other great men who have astonished the world, it was accompanied by signs in heaven, and miracles on earth. It was believed that the "prophetic light," which surrounded him, was so intense, that it served his mother for a lamp, and shone with a brilliancy that illuminated the country as far as Syria. The sacred fire of the Persians, which had burnt without interrup-

tion for a thousand years, was forever extinguished. The palace of Khosrou was rent by an earthquake, and fourteen of its towers were levelled to the ground. These omens were invented to prefigure the failure of the royal line of Persia, and the subjugation of that country after the reign of fourteen kings. A vast multitude of other fictions and supernatural prognostications equally extravagant were carefully collected by the biographers of Mahomet. They were devoutly believed even during his life by his credulous followers, hundreds of whom were to be found, who on their oath would have attested the reality of these wonders.

At the age of thirteen, Mahomet visited Syria in the caravan of his uncle, who traded to that country. Tradition has made this journey remarkable by several wonderful indications of his future greatness. It was at the fair of Bozra that he is said to have met the celebrated Nestorian monk, Felix or Sergius, surnamed Bahira, who is accused by the Christian writers of having afterwards assisted him in the composition of the Koran.

At the age of twenty-five, Mahomet engaged in the service of a rich and noble widow named Khadijah, for whose commercial interests he again visited Syria. His zeal and intelligence were soon rewarded by the hand of his mistress. Khadijah was no longer young, and Mahomet, who was reputed the handsomest man of the tribe of the Koreish, and who had a passion for women which the Arab morality does not condemn, and which polygamy established by law has sanctioned, proved the sincerity and tenderness of his gratitude by his fidelity during a union of twenty-four years. As long as she lived, he gave her no rival.

The character of Mahomet was marked by thoughtfulness and austerity. His imagination was ardent, and his extreme sobriety in most things, which exceeded that of an anchorite, disposed him to religious meditation and lofty reveries. In his exterior, he had that serious demeanor which distinguishes the better portion of the Oriental people—a dignified manner, and a pleasing and commanding expression of countenance. He appears to have begun his extraordinary career of religious reformation by attempting to fix his own belief, and to disengage it from the gross superstitions of his countrymen. Grandson and nephew of the high priest of an idol, powerful and revered for his connection with the temple of the black stone, Mahomet was of too strong an understanding to discover a divinity in this rude emblem, or in the idols which surrounded it. His love of solitude and retirement assisted him in his speculations upon the great mystery of the nature of the deity.

Every year, for a month at a time, he withdrew to the cave of Mount Hara, three miles from Mecca, where he devoted himself to fasting, prayer, and meditation. In this solemn obscurity he laid the foundation of his future greatness. Here he meditated the scheme of his religion, perhaps the subjugation of his country. He beheld with sorrow the calamities of Arabia, the abandonment of its ancient manners, and the introduction of foreign customs. He had learnt from his mother that the Jews were still expecting the champion of Israel: he had heard from the Christians that Jesus had promised to those, who loved him, the Comforter, who should lead them all to the truth. By communing with his own soul, he recognized the existence of the divinity as an eternal Spirit, omnipresent, beneficent, and incapable of being represented

* The date of Mahomet's birth is not entirely without dispute. It is also fixed at 570, 571, and 572. We have adopted 569, which is sustained by the best authorities.

by any corporeal image. For fifteen years he brooded in silence over this sublime idea, ripened it by meditation, and exalted his imagination by reveries. It is said that he was subject to fits of epilepsy, during which he fancied that he heard the voice of angels.

At length he persuaded himself that he was the man capable of disclosing a sublime truth to the world, and restoring happiness to nations. There is no reasonable doubt that he was at first a believer in his own doctrine, and that his career began in full sincerity.



Mahomet announcing to his followers the mode of propagating his doctrines.

Mahomet did not pretend to introduce a new religion, for that would have alarmed the jealousies of all parties among his countrymen, and combined their discordant opinions into a general opposition. His professed object was merely to restore the only true and primitive faith, such as it had been in the days of the patriarchs and prophets, from Adam to the Messiah. The fundamental doctrine of this ancient worship, which he undertook to purify from the alloy which it had contracted among a frail and degenerate race of men, was the UNITY OF GOD. A principle thus simple and obvious, which no sect had ever denied, and which presented to reason nothing difficult to conceive, was a broad foundation for a popular and universal religion, an advantage which Mahomet fully appreciated. With the Jews, who clung to their ancient ceremonial, he maintained the authority of the books of Moses, and the inspiration of the prophets. With the Christians he admitted the divine mission of Jesus, and the truth of his gospel, for he made the revelations both of the Old and New Testaments the basis of his own preaching. But as the Arabs were the more immediate objects of his endeavors, he took more than ordinary pains to conciliate their affections. While lamenting the madness and folly of the idolatries in which they were plunged, he showed an extreme indulgence to their prejudices. He spared their popular traditions and ceremonies, such of them, at least, as suited his views, and he even rendered them more attractive by adding the sanction of Heaven to customs already hallowed by immemorial usage.

Having at length matured his plans and acquired a reputation for sanctity corresponding in some measure with the high and venerable office which he was about to assume, Mahomet announced his mission, (A. D. 609.) The first person to whom he made this disclosure was Khadijah. The dutiful wife believed, or affected to believe. The second proselyte was his

cousin Ali, then only eleven years of age. His slave Zaid was the third. The fourth and most important was Abu Bekr, an opulent citizen of Mecca. Some time was patiently employed by Mahomet in slowly disseminating the new doctrine among his countrymen. During the first three years, he had gained only fourteen disciples. He was now forty-three years of age, and felt sufficiently assured of success to make a more open avowal of his mission. He accordingly directed Ali to prepare an entertainment of a lamb and a bowl of milk, to which forty guests were invited. When they were assembled, he addressed them in the following manner:—

"Friends, I this day offer you what no other person in Arabia can offer—the most valuable of all gifts, the treasures of this world and of that which is to come. God has commanded me to call you to his service. Who among you will be my vizier, to share with me the burden and the toils of this important mission, to become my brother, my vicar, and my ambassador?" This address was heard with silent surprise. At length the impatient Ali made answer: "I will be your vizier, O apostle, and obey your commands. Whoever dares to oppose you, I will tear out his eyes, dash out his teeth, break his legs, and rip open his body." But the guests in general received the announcement with contempt and ridicule.

Mahomet, undiscouraged by the small success of his first attempt, labored with indefatigable zeal for the accomplishment of his design. No ridicule, no reproaches, no affront could daunt his ardor. He did not confine his endeavors to the citizens of Mecca; he waited at the kaaba for the pilgrims who visited that spot from all parts of Arabia. He represented to them the grossness of the religious rites which they came to practise; he appealed to their reason, and implored them to acknowledge the one God, invisible, beneficent, and omnipotent, the Ruler of the universe.

But his progress at first was slow. He encountered the deep-rooted prejudices of his countrymen, who were offended by his audacity and presumption. He was assailed by envy and malice, and the charge of attempting to subvert the ancient religion.

The citizens of Mecca, in particular, were indignant at this attack on the sanctity of their temple. They trembled for their gods, which already seemed tottering from their pedestals. They beheld the worship which was their chief means of support threatened with extinction, and they resolved to crush in its birth this attempt to sap the foundation of their wealth and consequence. A deputation of the principal men appeared before Abu Taleb, with this remonstrance: "Unless thou impose silence on thy nephew, and check his audacity, we shall take arms in defence of our god. The ties of blood shall not restrain us from drawing the sword." Alarmed at these menaces, Abu Taleb exhorted Mahomet to abandon his hopeless task. "Spare thy remonstrances," replied the daring fanatic; "though the idolaters should arm against me the sun and the moon, planting the one on my right hand and the other on my left, they would not turn me aside from my resolution."

CHAPTER CLXXII.

A. D. 619 to 628.

Flight of Mahomet from Mecca — Success of his Doctrine.

THE tribe of the Koreish, who had taken the lead in the opposition to Mahomet, finding that neither threats nor entreaties could prevail, pronounced a sentence of exile against him and all his followers. Having no security in Mecca, they withdrew to a stronghold in the neighborhood. Here they continued three years in a state of siege. The credit of Abu Taleb succeeded in restoring them to the city; but, on his death, and the accession of Abu Sophian, of the branch of the Ammonites, to the chief magistracy and pontificate of Mecca, it became evident that Mahomet had only to choose between flight and destruction. His enemies had already sworn to assassinate him. A refuge, however, was prepared. His religion had made some progress in other parts of Arabia, and the city of Medina, sixty miles to the north of Mecca, had declared itself ready to receive him, and acknowledge him as an apostle and sovereign. In the dead of the night, accompanied by his uncle Abu Bekr, he escaped from his house. The fugitives repaired first to the cave of Thor, in a hill a few miles from Mecca, where they lay concealed for three days. Their pursuers came to the mouth of this cave; but the appearance of a spider's web across its mouth, and a pigeon's nest, with two eggs, near it, induced them to believe that no human being could have entered the place, and they hurried away. The fugitives heard the voices of their pursuers at the mouth of the cavern. "We are only two," said the trembling Abu Bekr, who had shed many bitter tears at the desperate fortunes of his master. "There is a third," replied the undaunted Mahomet; "it is God himself." After the third day, they left the cavern, and directed their flight through the palm-trees, toward Medina. They were overtaken by a band of their pursuers, but escaped by means of supplications and promises. What a moment for his-

tory! One thrust of a lance might have changed the destiny of half the world.

The *Hegira*, or flight, of Mahomet, (July 16, A. D. 622,) is the epoch from which his followers compute their time; though it was not introduced until some years after the death of the apostle. He entered Medina in triumph, and was now regarded not only as an apostle, but as a sovereign. His religion acquired a different spirit from this moment; he no longer contented himself with the arts of persuasion; he assumed a tone of command. He declared that the season of long suffering and patience was over, and that his mission, as well as that of every true believer, was to extend the empire of his religion by the sword, to destroy the temples of the infidels, to overthrow the idols, and to pursue unbelievers to the ends of the earth. "The sword," said he, "is the key of heaven and of hell. A drop of blood shed in the cause of God — a night passed under arms in his service — will be of more avail hereafter to the faithful than two months' of fasting and prayer. Whoever falls in battle shall receive the pardon of his sins." The glories of heaven were not the only rewards offered to the valor of the Mussulmans. The riches of the earth were also to be divided among them. The new religion thus attracted the wandering Bedouin less from the sublime dogma which it inculcated of the unity and spirituality of God, than from the sanction which it gave to pillage, and the rights it conferred on the conquerors, not only over the wealth, but over the women and slaves, of the conquered.

Yet, at the very time when Mahomet shared the treasures won by the combined force of the believers in his own person, he did not depart from the antique simplicity of his life. His house and his mosque at Medina were wholly destitute of ornament. His garments were coarse; his food consisted of a few dates, and a little barley bread; and he preached to the people every Friday, leaning against a palm-tree. It was not till after the lapse of many years that he allowed himself the luxury of a wooden chair.

But the most pleasing of all the doctrines taught by Mahomet, and the most captivating to the human heart, was the felicity promised to believers in the other world. The Mussulman Paradise is one of the richest and most seductive fictions of Oriental imagination. The elements of its happiness consist not in pure and spiritual pleasures; these were too refined, and quite unsuited to the sensual habits of the Arab. The unlettered barbarian cannot comprehend the nature of abstract enjoyment, nor how it can be felt without the agency of the bodily organs. To these carnal ideas Mahomet addressed his allurements, painted in the gayest colors that a luxurious fancy could invent. Gardens, fairer than that of Eden, watered by a thousand streams, cooling fountains, and groves of unfading verdure, adorned these happy mansions. The desires of the blessed inhabitants were to be gratified with pearls and diamonds, robes of silk, palaces of marble, rich wines, golden dishes, blooming girls breathing musk, and of resplendent beauty. While these costly and exquisite indulgences were provided for the meanest believer, the most excruciating torments were denounced against all who refused to embrace the faith of Mahomet. One other sanction was wanting to give effect to this plausible system — that of a divine authority. A succession of prophets and apostles had already appeared in the world, to

instruct and reform mankind, all of whom had their credentials attested by Heaven. In this catalogue of inspired teachers, Mahomet felt called upon to enroll himself; and accordingly, next to the unity of the Deity, stands the second fundamental article of the Mussulman faith. The doctrine was proclaimed in these words, which, for many years, constituted the war cry of the Saracen conquerors: "THERE IS NO GOD BUT GOD, AND MAHOMET IS HIS APOSTLE."*

Mahomet was an unlettered man. According to the best authorities, he could not read, though this fact has been called in question. Letters were not essential, in Arabia, to a tolerable education. But his memory was adorned with all the most brilliant poetry of his native tongue. His style was pure and elegant, and his eloquence forcible and seductive. The Koran, which he dictated, is esteemed the masterpiece of Arabian literature.

It has been a matter of controversy whether Mahomet was a mere cunning knave, or the dupe of

enthusiasm. The truth is, both art and sincerity were mixed up in his enterprise. Had he been only the dupe of a heated imagination, he might have continued to preach his doctrine with all the fervor of an apostle to the tribes of the desert; but his piety would hardly have dreamed of cutting a way to a throne with the sword. Fanaticism was with him an earlier passion than ambition. Had his aim been mere temporal aggrandizement, instead of religious reform, there was much in the condition of Arabia and the surrounding nations favorable to revolutionary projects. The political state of the Eastern world was wretched in the extreme. Exhausted by continual wars, and enervated by luxury, it could offer little resistance to any aggressor. The mighty power of the Roman empire under the successors of Constantine had fallen into a state of hopeless weakness and decay. The Goths in the west, and the Huns in the east, had overrun its finest provinces, and made the once potent Cæsars tributaries to a barbarous conqueror.



The Caravan.

CHAPTER CLXXIII.

A. D. 623 to 631.

The Holy War — Battle of Ohud — Surrender of Mecca — Triumph of Mahomet.

ABOUT a year after his settlement at Medina, the despised and persecuted outcast of Mecca proclaimed a holy war against the Koreish. Ambuscades were stationed to annoy their commerce, by attempting to seize the caravans in the narrow defiles of the mountains. The failure of the first attempts was soon redeemed by Mahomet in person, on the plain of Bedr, one of the usual watering stations, about forty miles from Mecca. His spies had brought him intelligence

that a caravan of the idolaters, consisting of a thousand camels richly laden, was on its return from Syria. He advanced, at the head of a small detachment of troops, to intercept it. So poorly were they provided with cavalry, that they could muster only two horses and seventy camels, which they mounted by turns. For the safety of his person, Mahomet had caused to be constructed a temporary structure of wood, overshadowed with green boughs. He had also provided a fleet camel, ready harnessed, that, in case of defeat, he might avoid the chance of being taken prisoner; for, however assured he might be of divine assistance, he had too much sagacity to despise the use of human means. Burning with zeal and mutual hatred, the troops on both sides rushed furiously to the charge. The idolaters were three to one; but the superiority of numbers was overbalanced by the reckless intrepidity of fanaticism.

While the followers of Mahomet courageously sustained the assault of their adversaries, their commander fervently addressed Heaven in their behalf. Seated with Abu Bekr in his wooden sanctuary, with his eye fixed on the field of battle, he exclaimed, "Courage,

* It has been usual, with Christian writers, to represent the Mahometans as giving the title of *prophet* to the founder of their religion, and, in conformity to the established phraseology, we have sometimes called him by this name. But Mahomet never pretended to the gift of prophecy; and the Arabic word *resoul*, which is used in the Mussulman creed, means simply "one who is sent"—a missionary or apostle.

my children, and fight like men! Close your ranks, discharge your arrows, and the day is your own!" He continued exhorting them till the mantle fell from his shoulders. Then, starting as if from a trance, he cried, "Triumph! Abu Bekr! triumph! Behold the squadrons of heaven flying to our aid!" Having rekindled the enthusiasm of his troops in this manner, he mounted his horse, placed himself at their head, and led them on to victory. The glory of this triumph is ascribed by the Koran to the divine assistance; and the Mahometan historians relate that the angelic chivalry, with Gabriel at their head, did frightful execution with their invisible swords on the terrified idolaters.

But Mahomet had not made the faith of his people dependent on success. The same year he suffered a severe defeat at Ohud, six miles from Medina, where he himself was wounded. This disaster threatened to annihilate his reputation, and his followers began to utter doubts of his pretensions to divine favor. But with his usual address, he threw the whole blame of the loss on their own sins, and assured them that the seventy martyrs who had fallen in the field were already participating in the joys of Paradise. The defeat of Ohud tended to increase his pride and fanaticism. The Jews became special objects of his enmity. Perhaps he had some hope that they would acknowledge him as their Messiah. He was indebted to these people for a considerable portion of his knowledge and of his religion; yet he entertained toward them that feeling of animosity, which seems to become more bitter between religious sects in proportion as their differences are few, and their points of agreement many. Powerful colonies of that nation, rich, commercial, and utterly devoid of all martial qualities, had established themselves in Arabia, at a little distance from Medina. Mahomet attacked these in succession, and reduced them under his dominion, dividing their property among his followers.

But the object of his most ardent desires was the conquest of Mecca. This city was, in his eyes, both the future seat of his religion and his true country. There it was that he wished to restore the glory of his ancestors, and to surpass it by that which he had won for himself. The Meccans had suffered more severely in the war than their adversaries. Depending for their prosperity, and almost for their existence, on commerce, they saw their trade nearly annihilated, their caravans plundered, and their flocks swept away. They made one great effort, and besieged Mahomet in Medina, but were repulsed after suffering a severe loss. "Hitherto they have sought us," exclaimed the prophet; "it is now our turn to go in search of them." After this defeat, the Meccans seem to have lost all courage. Mahomet rapidly became the most powerful prince in Arabia. His followers received his words as the inspired oracles of God; nor were they undecayed by the gross licentiousness in which he indulged. Such was their veneration for him, that a hair which fell from his head, and the water in which he had washed, were preserved, in the belief that they contained some divine virtue. The faith of his followers was confirmed by revelations which he pretended to receive from the angel Gabriel, and which he communicated orally to those around him.

At length Mahomet marched against Mecca, (A. D. 628.) He found the city too strongly fortified for his means of attack, and therefore concluded a truce much against the will of his followers, by which a

peaceful admission into the city was secured to him in the ensuing year. Feeling that his power was now established, he sent ambassadors, inviting the most powerful kings of the earth, especially the sultan of Persia, and the emperor of Constantinople, to become his disciples. The Persian sovereign treated the demand with the utmost contempt; the Byzantine emperor rejected it with mildness and civility. During these negotiations, Mahomet continued his hostilities against the Jews and the neighboring Arab tribes. At the capture of the fortress of Khaibar, a Jewess set upon his table a poisoned shoulder of mutton. A single mouthful was swallowed by Mahomet, and this was sufficient to implant the seeds of a mortal disease in his constitution.

Every moment added to the numbers of the new sect. Ten thousand Arabs of the desert joined the army of Mahomet; and the day at length arrived, which was to consummate the triumph of Islamism by opening the gates of Mecca. In the year 629, Abu Sophian surrendered to the prophet the keys of the city. Mahomet made his triumphal entry with unparalleled magnificence. Eleven men and six women, who had been conspicuous among his ancient foes, were put under proscription; the rest of the inhabitants were spared. The kaaba was purified by his orders; the Meccans embraced the religion of the conqueror, and a perpetual law prohibited any unbeliever from setting foot within the holy city. Ambassadors now flocked from every side to congratulate the new sovereign, and from this period Mahomet may be regarded as the ruling prince of Arabia; the complete subjugation of the country cost him only three years, after the submission of Mecca. The lieutenants of the prophet advanced from the shores of the Red Sea to those of the Persian Gulf and the Indian Ocean; and at the period of his last pilgrimage to the kaaba, in 632, one hundred and fourteen thousand Mussulman soldiers marched under his banner.

During the six years of his reign, Mahomet fought in person at nine battles or sieges, and his lieutenants led his followers on fifteen military expeditions. Almost all these transactions were confined to Arabia; but the ambition of the prophet was far from being satisfied with success at home, and he turned his attention to Palestine and Syria. The wealth and fertility of the latter province attracted his cupidity, and under pretence of anticipating the warlike preparations of the Greek emperor Heraclius, he resolved to invade that portion of his empire. An army of thirty thousand believers was assembled, and a holy war was solemnly proclaimed against the Romans. The Arabs entered on this expedition with reluctance. It was the season of harvest, and a time of scarcity, when their labor was imperiously demanded in the field. But in vain did they beg for a dispensation, and urge their different excuses—want of money, horses and provisions, their ripening crops, and the scorching heats of summer. "Hell is much hotter," said the indignant apostle; and the Arabs took the field. Painful and weary was their march. Ten men rode by turns on the same camel, and the suffering from thirst was extreme. After ten days' journey in a burning desert, the believers reposed by the waters and palm-trees of Tabuc, a town midway between Medina and Damascus. Here they learned that the Roman army had decamped, which put a stop to the prosecution of the war. It is probable that the

distressed state of his followers, was the reason why Mahomet declined to hazard his fame and fortunes against the martial array of the emperor of the East.

The ninth year of the Hegira is called by the Mussulmans the *Year of Embassies*, from the extraordinary concourse of ambassadors and visitors which the fame of the prophet attracted in that year to Mecca, to acknowledge his power, or supplicate for his protection. These devotees were said to "outnumber the dates that fall from the palm-tree in the season of ripeness." Various arrangements were made to consolidate the strength of the infant monarchy. Officers were appointed to collect the ecclesiastical revenues, and the opprobrious name of *tribute* was exchanged for that of *alms*, or *oblation*, for the service of religion. Mahomet assumed great state in his household. His camp included all his wives, who, riding on camels, were enclosed within pavilions of embroidered silk. He was followed by an immense number of victims for sacrifice, crowned with garlands of flowers. Every spot where he halted and said his prayers became consecrated, and the manner in which he executed the various religious rites, from cutting his hair and nails to the solemn act of throwing stones at the devil, is still faithfully copied by the believers of the present day.

CHAPTER CLXXIV.

A. D. 631 to 632.

Death of Mahomet — His Character.

MAHOMET had now reached his sixty-third year. During four years, his bodily vigor had perceptibly declined; yet he continued to discharge the duties of a king, a general, and an apostle. At length, he was seized with a fever, attended by occasional delirium. Finding his condition becoming critical, he caused himself to be conveyed to the mansion of his favorite wife Ayesha. To her he expressed his belief that he owed the cause of his disease to the poisoned mutton of Khaibar. As he felt his danger increase, he recommended himself to the prayers of his faithful followers, and asked for the forgiveness of all whom he might have offended. "If there be any man among you," said he, "whom I have struck unjustly, I submit myself to be scourged in return. If I have injured any man's reputation, let him proclaim my faults. If I have taken any one's property, or owe money to any one, let him demand justice, that I may satisfy him." "Yes," exclaimed a voice from the crowd, "you owe me three drachms of silver." The dying apostle immediately paid the debt, and thanked his creditor for demanding it in this world, rather than accusing him at the day of judgment. He then gave freedom to his slaves, ordered the affairs of his burial, calmed the lamentations of his friends, and pronounced a benediction upon them. Till his last hour, he continued to act the character of the apostle of God, evincing, at the closing scene of mortality, the same remarkable fortitude and presence of mind that he had displayed on the field of battle. Till within three days, he continued to perform his devotions in the mosque. When, at length, he was too feeble, he charged Abu Bekr with this duty; and it was thought that he thus intended to point out his old friend as his successor. But he expressed no opinion or desire on this subject,

and seemed to leave the matter entirely to the judgment of his followers. He contemplated the approach of death with perfect calmness, but he mingled to the last the doubtful pretensions of an apostle with the lively faith of an enthusiast, and recited the words which he declared he heard from the angel Gabriel. He repeated what he had before affirmed, that the angel of death would not bear away his soul till he had obtained permission from him. This permission he at length pronounced aloud. The moment of his departure arrived. His head reclined in the lap of Ayesha, and he fainted from excess of pain. Recovering his senses, he fixed his eyes upon the ceiling, and uttered these his last words: "O God! pardon my sins! I come to rejoin my brethren in heaven!" With this exclamation he expired, (A. D. 632.)

Such is the story of the life of Mahomet — one of the most remarkable men that ever lived. He left to the speculation of future ages the problem of his true character — whether he was a mere fanatic, sincerely believing all that he preached, or whether he was only an ingenious and successful hypocrite. Yet this is hardly the proper issue of the question; as no imposture, civil or religious, was ever successful without a mixture of sincerity and cunning. Mahomet, in truth, has not generally received justice from the writers of Christendom, who have been disposed to see all evil and no good in the founder of an erroneous religious system. Nothing can be wider from the truth than to regard Mahomet as a mere impostor. He doubtless considered himself a religious reformer. He urged a whole nation onward in the most important of all steps in the investigation of truth. He led his countrymen from an absurd and degrading idolatry, from a priestly slavery which corrupted morals, and promoted every vice by a system of expiations — to a partial knowledge of an almighty and beneficent Deity.

But even in this high career, we have a melancholy example of human weakness — of that mixture of enthusiasm and artifice, which has in all ages and countries characterized leaders of sects, and which is to be seen even in our own times. This experience of the general infirmity of humanity ought to teach us indulgence. From enthusiasm to deception the path is short and slippery, and it is difficult to fix the point where faith ends and imposture begins. An intense belief is easily confounded with an internal revelation; the dreams of an excited fancy become sensible appearances; faith in a future event seems to us like a prophecy, and, having persuaded ourselves, we are readily disposed to persuade others. Mahomet confessed himself to be nothing more than a mere man, he made no pretensions to miraculous power, but he felt himself called upon to perform a great work of religious reformation. Was he an impostor for declaring this to be a call from Heaven? But the most perfect probity affords no security against the dangers of fanaticism, the intolerance which it engenders, nor the cruelty to which it leads. Mahomet was the reformer of the Arabs; he taught them, and he wished to teach them, the knowledge of the true God. Nevertheless, from the time when he adopted the character of an apostle, his life lost its purity, and his temper its mildness; policy entered into his religion; fraud mingled more and more with his conduct; and when, at last, he pretended that his views were sustained by revelations from Heaven, he laid down a fatal falsehood at the very threshold of his system. The evils which have

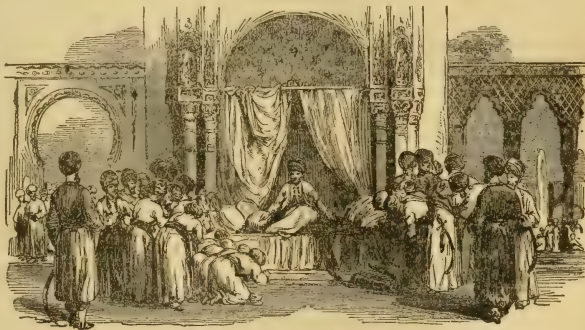
followed, display the danger of a departure from truth, even when the object may seem good.

The private and moral character of Mahomet was checkered by a strangely inconsistent mixture of virtue and vice, dignity and condescension. Though vested with the power and ensigns of royalty, he despised its pomp, and was careless of its luxuries. The familiarity which gained the hearts of the Arabian nobles, and endeared him to his companions, was extended to the meanest of the people, whose wishes and complaints he always listened to with patience. He even entertained them occasionally at his table, or shared with them their homely meal, while they were seated on benches around the mosque. When not occupied in matters of graver importance, he threw aside the forms and restraints of official etiquette, and condescended to partake in the amusements or jocular conversation of his friends. At the head of his army, he could maintain the stateliness and grave taciturnity of a Roman emperor. With his soldiers, he could unbend himself without losing his authority. He mixed in their pastimes and pleasantries with a freedom which reminds us of the sportive freaks of Cromwell, whose character for military genius, fanaticism, and political shrewdness, he in many points resembled.

Mahomet courted no distinction beyond others in food or dress. Dates and water, or a sparing allowance of barley bread, the abstemious diet of his countrymen, were his usual fare. Milk and honey to him were luxuries. When he ate, he sat cross-legged

on the ground. When he travelled, he divided his scanty morsel with his servant, who generally rode behind him on the same camel. To finish this portrait of his humility, it is stated that he was in the habit of performing the most humble and menial offices of the family. The lord of Arabia disdained not to mend his own shoes, and patch his coarse woollen coat! He milked the sheep, kindled the fire, swept the floor, and served the guests at his own table. His liberality in bestowing alms bordered on extravagance, and often left him without money or provisions for his own household.

The Arabs had been accustomed to unbounded license in love and marriage. Mahomet forbade incestuous unions; he punished dissoluteness, and restricted the right of divorce; but he permitted every Mussulman to have four wives. Raising himself alone above the laws which he imposed on others, after the death of his first wife, Khadijah, he married fifteen wives in succession. The two things on earth which gave him the greatest delight, were female society and perfumes. The fervor of his piety, he affirmed, was increased by these enjoyments, and he took care that his religion should make ample provision for them. Yet all the inmates of his harem were childless, and not a son survived to support the decline of his life, or uphold, after his death, the dignities of priest and king. Of his eight children by Khadijah, one alone, Fatima, lived to enjoy his paternal tenderness. She married Ali, in the first year of the Hegira, and became the mother of an illustrious progeny.



The Khalif on his Throne.

CHAPTER CLXXV.

A. D. 632 to 635.

Appointment of a Khalif — Reign of Abu Bekr — Omar — Invasion of Syria by the Saracens.

THE Arabs could scarcely be convinced that they had been deprived of their apostle. The frantic populace of Mecca rushed in crowds to the house of Mahomet, as the unexpected tidings of his death met their ears. Omar, disregarding the evidence of his senses, drew his cimeter, and threatened to strike off the head of any one who should say that the leader of the

faithful was no more. A scene of tumult and confusion ensued which delayed the interment for some days. It was a political error in Mahomet, which proved fatal to the unity and stability of his empire, that he neglected to name his immediate successor. His decease was the signal for immediate contest between the two chief parties of his followers. The day that laid him in the grave saw them assembled to deliberate on the choice of a new sovereign. A schism appeared inevitable; swords were drawn, and the hasty structure of Moslem greatness seemed tottering to its fall, when the tumult was seasonably stilled by the magnanimity of Omar, one of the claimants to the

succession. He renounced his own pretensions in favor of Abu Bekr, the first believer in Mahomet's mission, and the companion of his flight. *Abu Bekr* was therefore proclaimed *Khalif*, or lieutenant—a title which was subsequently assumed by his successors in the empire.

The same religious enthusiasm still inspired the Mussulmans. Their swords, their wealth, and their power were destined, as they believed, to no other object than that of extending the knowledge of the true God. The part which each man took was indifferent, provided he labored with all his strength to this end. Abu Bekr, from his great age, was unable to lead the armies of the faithful. He appointed Khaled, surnamed the *Sword of God*, his general, and devoted himself to prayer, penitence, and the administration of justice. At the end of two years, feeling the approach of death, he named *Omar* as his successor. "I do not want the place," said Omar. "But the place wants you," replied Abu Bekr. Omar, having been saluted by the acclamations of the army, was invested with the khalifate, (A. D. 634.) He had given brilliant proofs of valor during the wars of Mahomet, but he considered the dignity of khalif as putting an end to his military career, and exacting from him an exclusive attention to religious duties. During a reign of ten years, he was solely intent on directing the affairs of the faithful, giving an example of moderation and justice, of abstinence and contempt of outward grandeur. His food was barley-read or dates: his drink, water: the dress in which he preached to the people was patched in twelve places. A satrap of Persia, who came to do him homage, found him sleeping on the steps of the mosque at Medina. It was during the reigns of these two peaceful religious votaries, Abu Bekr and Omar, that the Mussulmans achieved their most wonderful conquests.

The victories, the doctrine, and the revolution, which were the work of Mahomet, had hitherto been confined within the boundaries of Arabia. Changes of opinion in an illiterate nation, the language of which had never been studied by its neighbors, did not seem of sufficient importance to engage the attention of the world. The revolutions of the little republics of the Red Sea, had never been felt in other countries, and the union of the Arabs of the desert, thus suddenly accomplished by a new religious doctrine, seemed likely to be of short duration. At Constantinople, at Antioch, and at Alexandria, the birth of Islamism was either wholly unknown, or was thought too insignificant to be feared. Yet the first twelve years which elapsed after the death of the prophet, are filled with Mussulman conquests, which astound the imagination. During this short space, the followers of Mahomet subjugated Syria, Persia, and Egypt. They captured thirty-six thousand cities, towns, and castles, destroyed four thousand temples and churches, and built fourteen hundred mosques dedicated to their own religion.

These conquerors were utterly ignorant of geography, and of the interests, strength, policy, and languages, of the nations which they attacked. They had no regular plans of campaign, no schemes to strengthen themselves by alliances, or to establish secret correspondence in the countries which they were about to invade. The instructions which the khalifs gave to the commanders of their armies were simple and general. Neither Mahomet nor his successors had made any change in the rude armor and irregular manner of fighting common to the robbers

of the Arabian desert. The Mussulman soldiers were half naked. When on foot, they were armed only with bows and arrows; when on horseback, they carried a light lance and a cimter. Their horses were indefatigable, and unequalled in the world for their docility and spirit. But they did not manœuvre in large or regular masses. They knew nothing of those charges of modern cavalry, which bear down battalions by their resistless weight. Single-handed, warriors advanced in front of the army to signalize themselves by acts of personal prowess, and after a few strokes of their flashing cimeters, escaped from their enemies by the swiftness of their steeds. Battles were long-continued skirmishes, in which the hostile troops did not engage rank to rank; the contest frequently lasted several days, and it was not till after their adversaries, exhausted by unusual fatigue, were put to rout, that the Arabs became terrible in pursuit.

The Asiatic provinces of the Greek empire and of Persia, alternately devastated by war, in the seventh century had undergone a great change in their political state and the character of the people. The fortresses were dismantled; confidence in the defences of the frontiers was gone; the administration was disorganized; and obedience to the government was irregular and imperfect. The provincials had begun to take an active share in the affairs of their country, and had become soldiers, though very bad ones. At this time, we begin to find mention of military bodies proportioned to the extent of the Byzantine empire—armies of one hundred thousand men, though their valor and discipline were of a kind which leads us to suppose that they were composed exclusively of militia. The names of the officers which are incidentally mentioned in history are not Greek, but Syrian. The cities appear to have had an independent existence: their own magistrates directed their affairs; and the interests of the empire appear to have been forgotten in the interests of the provinces. The Mussulmans did not attack the Persians or the Syrians by surprise: they prefaced their invasion by a summons, in which they gave to their enemies the threefold choice, either to become converts to Islamism, and, in that case, to share all the honors, rights, and privileges of true believers; or to submit on condition of paying tribute; or, lastly, to try the fortune of war.

Khaled, the *Sword of God*, was despatched with an army into Irak and the Persian provinces on the lower Tigris, where he gained splendid victories, and imposed on those countries an annual tribute of seventy thousand pieces of gold. But this general was suddenly recalled from the banks of the Euphrates, to take the command in another quarter. The khalif had resolved on an invasion of Syria, and an army, under Abu Obeidah, had already marched against that country. The instructions given to this commander show the spirit which animated the early Mussulman. "Remember," said the khalif, "that you are always in the presence of God, always at the point of death, always in expectation of judgment, always in hope of paradise. Avoid, then, injustice and oppression. Study to preserve the love and confidence of your troops. When you fight the battles of God, bear yourselves like men, and turn not your backs upon the enemy. Let your victories never be sullied by the blood of women or children. Destroy not the fruit-trees, neither burn the standing corn; do no damage to the flocks and herds, nor kill any beasts but such

as are necessary to your sustenance. Whatever treaty you make, be faithful to it, and let your deeds be according to your words. As you advance into the enemy's country, you will find some religious persons who live retired in monasteries, designing to serve God in that way. Let them alone, and neither hurt them nor destroy their houses. But you will find, also, another sort of men, who belong to the synagogue of Satan, and who have shaven crowns. Cleave their skulls; give them no quarter till they either embrace our faith or pay tribute." The two classes of religionists here indicated are the monks and the secular clergy. The former had obtained the favor of Mahomet by some act of kindness extended toward him in his youth, if we may believe an Arab tradition.

Abu Obeidah attacked Bosra, one of the fortified towns which defended Syria on the Arabian frontier. The Syrians, at first, thought the invasion nothing more than one of the usual incursions of the wandering tribes of the desert, and they gave to the Arabs the name of *Saraken*, or "marauders," which, for many centuries, had been applied to a plundering horde on their borders. Such is the origin of the name of *Saracen*, which soon became a terror to the civilized world. The governor of Bosra, named Romanus, advised the citizens to surrender; and, when they indignantly deprived him of his command, he treacherously admitted the Arabs by night into the fortress. On the following day, in the presence of his astonished fellow-citizens, he made a public profession of his belief in Mahomet. This was the beginning of a series of desertions, which inflicted a deadly blow upon the declining Roman empire. All the discontented, all those whose ambition or cupidity outran their advancement or their fortune, all who had any secret injury to avenge, were sure to be received with open arms by the conquerors, and to share their fortunes. In provinces where the Byzantine commanders had never been able to levy a single cohort, the Saracen army was recruited by fugitives, with a facility which proves that it is the government, and not the climate, which destroys courage.

The capture of Bosra was quickly followed by the attack on Damascus, one of the most flourishing cities of Syria. This awakened the attention of the emperor Heraclius, who collected an army of seventy thousand men for the relief of the besieged city. A battle was fought at Ainzadin, (A. D. 633,) in which the Christians were defeated, with the loss of fifty thousand men. This decided the fate of the Roman empire in Asia. Damascus surrendered after a siege of one year. Emesa and Baalbec followed, and the Saracens laid siege to Jerusalem. The rival religions were here brought into especial hostility; for the whole of Christendom had its eyes turned toward the holy city, and regarded this spot as the outward pledge of the truth and triumph of the religion of Jesus.

CHAPTER CLXXVI.

A. D. 635 to 644.

Capture of Jerusalem — Conquest of Syria and Egypt — Burning of the Alexandrian Library — Death of Omar.

DURING a siege of four months, the religious enthusiasm of the besieged kept pace with that of the as-

sailants. The walls were thickly planted with crosses, banners blessed by the priests, and miraculous images. But all this zeal was fruitless. Sophronius, the patriarch of Jerusalem, who directed the efforts of the besieged, was obliged to capitulate. But he refused to open the gates of the city until the khalif Omar should come in person to receive so important a surrender, and to guaranty the capitulation by his word. Jerusalem was as sacred in the eyes of the Mussulmans as in those of the Christians. Omar set out on his pious pilgrimage. The camel which he rode was also laden with his baggage: this comprised only a sack of wheat, a basket of dates, a wooden bowl, and a skin of water. When he came in sight of Jerusalem, he exclaimed, "Good and victorious Lord! grant us a victory unstained with blood." His attendants pitched his tent of camel's hair cloth: he sat down on the earth, and signed the capitulation, by which he promised to leave the Christians liberty of conscience, and the undisputed possession of the church of the holy sepulchre. Having completed this act, he entered the city without precaution and without fear, discoursing by the way with the patriarch, whom he hoped to protect from the fanaticism of his followers by this show of confidence. They visited the Church of the Resurrection together; and, at the hour of prayer, the khalif declined offering his adorations in the interior, preferring the steps of the porch, where he spread his mat, and performed his devotions. He laid the foundation of a magnificent mosque on the ruins of the temple of Solomon. As the spot was covered with rubbish of every kind, he set the example of cleaning it by removing some of the earth in his robe. At the expiration of ten days, he returned, in the same simple and unostentatious manner, to Medina, where he passed the remainder of his life in offering up his devotions at the tomb of the prophet.

In the year which followed the capture of Jerusalem, the Saracens made themselves masters of Antioch and Aleppo. The Byzantine emperor fled from a province which he could not defend; the Greek army dispersed or went over to the enemy; Tyre and Tripoli were given up to the invaders by treachery; and the remaining cities of Syria soon after opened their gates by capitulation. The conquest of Persia, which Khaled had commenced, was completed by other generals. The battle of Cadesia (A. D. 636) established the triumph of the Mussulmans over the Persians, as we have related in the history of the latter people. The fertile province of Assyria was conquered, and the possession of it secured, by the foundation of the city of Bassora, on the Euphrates, about forty miles from the Persian Gulf.

Syria and Persia had been but feebly defended by the Christians and the disciples of Zoroaster. Egypt was given up by the Copts, a native race of Christians, who were severed from the established church by a theological dispute, and who preferred the yoke of the Saracens to the persecutions of the orthodox. Even during the lifetime of Mahomet, they had proposed negotiations to the Arabs; and, after the conquest of Syria, Omar, urged by the valiant Amrou, one of the warriors by whom that deed was accomplished, had given his consent to the invasion of Egypt. The fortress of Pelusium, which surrendered in 638, after a month's siege, opened to the invaders the entrance to that country. The Romans had transferred the seat of government in Egypt to Alexandria, and

Memphis, the ancient capital, had sunk to the rank of a secondary city. Its population, however, was considerable, and almost exclusively Coptic, or Egyptian, while Alexandria abounded in Greeks. After a siege of seven months, Memphis surrendered. The Saracens took possession of it, and founded, in one of the suburbs, a new town, to which they gave the name of *Kahira*, or the "City of Victory:" this has been corrupted by the Europeans to *Cairo*.

The march of Amrou from Memphis was a series of skirmishes and victories; and, after twenty-two days of battle, the Saracens pitched their tents before the gates of Alexandria. This magnificent city had risen, after the lapse of a thousand years, to be the second capital of the Byzantine empire, and the first emporium of trade in the world. The inhabitants made a determined resistance to the attacks of the Arabs, and they were abundantly supplied with the means of defence. For fourteen months, the siege was carried on with a fury rarely paralleled in the history of war. A singular accident had nearly deprived the besiegers of their commander. In every sally and attack, the sword of Amrou glittered in the van. On one occasion, the Arabs were repulsed, and Amrou and his slave were taken prisoners. They were carried before the governor of the city. Amrou was not recognized as the Saracen chief, but his haughty demeanor began to excite suspicion, when his slave, with singular presence of mind, gave him a blow on the face, and bade him hold his tongue in the presence of his superiors. He then proposed to despatch him to the Mussulman camp under pretext of obtaining money for his own ransom. The credulous Christians were deceived, and Amrou was dismissed; but they soon had cause to repent of their folly: instead of a pacific embassy from the besiegers, they witnessed only the tumultuous acclamations of joy in the camp of the Arabs as they hailed the return of their commander. Alexandria at length surrendered on the 22d of December, A. D. 640. The siege had cost the Mussulmans twenty-three thousand men.

Amrou wrote an account of his victory to the khalif in the following style: "I have taken the great city of the west. It would be impossible for me to describe all its grandeur, all its beauty. Let it suffice to you to know that it contains four thousand palaces, four thousand baths, four hundred theatres, or places of public amusement, twelve thousand shops for the sale of vegetables fit for the food of man, and forty thousand tributary Jews. The city has been taken by force of arms, without treaty or capitulation, and the Mussulmans are impatient to seize the fruits of their victory." Omar rejected the proposal of pillage, and commanded his lieutenant to restrain the rapacity of the soldiers, and preserve the wealth of the city for the public service. The inhabitants were numbered; a tribute was imposed upon them, and a land-tax was assessed according to the annual rent of estates. Many of the inhabitants embraced the religion of the conquerors, but the mass of the population remained Christians; and, even now, the Coptic church in Upper Egypt and the Greek church of Alexandria are not entirely annihilated.

An event connected with the capture of the city is too famous to be passed over in silence. The destruction of the Alexandrian library has done more to familiarize us with the name of Omar than all the conquests effected in his name. It is said that there

were seven hundred thousand volumes collected in the temple of Serapis and the royal palace. John the Grammarian ventured to solicit of the conquering general the gift of the royal manuscripts, which, he observed, the Arabs had omitted as of no value in sealing up the magazines and repositories of wealth. Amrou was disposed to comply; but, as it was beyond his power to alienate any part of the spoil, the consent of the khalif was necessary. The answer of Omar is well known: "These books are useless if they contain only the word of God; they are pernicious if they contain any thing else: therefore destroy them." The sentence was executed with blind obedience, and the books were used as fuel in heating the baths of the city. The number of the volumes was so great, that six months scarcely sufficed for their destruction. Such is the story, though it is discredited by some historians. It is in opposition to the precepts of the Koran, and to the profound veneration of the Mussulman for every scrap of paper on which the name of God is written. Moreover, the ancient library, collected by the magnificent liberality of the Ptolemies, had long before been destroyed, and we have no evidence that it had been replaced at any later period.

The conquest of Egypt was most opportune. At no season could the possession of this fertile country have been more useful to the Arabs. Their own country was suffering from a famine, and Omar earnestly solicited a supply of corn for the starving inhabitants of Arabia. The request was instantly answered. A train of camels, bearing on their backs the produce of the gardens and granaries of Egypt, was despatched for their relief in a continuous chain from Memphis to Medina, a distance of three hundred miles. The tediousness of this mode of conveyance suggested to the khalif the scheme of opening a maritime communication between the Nile and the Red Sea—an experiment which Trajan and the Ptolemies had attempted in vain. The resources of the Arabs were equal to its accomplishment, and a canal, eighty miles in length, was opened by the soldiers of Amrou. Their inland navigation, which would have connected the Mediterranean and the Indian Ocean, continued in use for some time. But, when the khalifs removed the seat of their government from Medina to Damascus, it was sacrificed to an apprehension of the danger that might ensue, from its opening to the Christian fleet a passage to the holy cities of Arabia.

The anxiety of Omar to learn something of Egypt was natural; and the lively description of Amrou, in his answer, would rather augment than diminish his romantic conceptions of this singular country: "O commander of the faithful! Egypt is a compound of black earth and green plants, between a pulverized mountain and a red sand. The distance from Syene to the sea is a month's journey for a horseman. Along the valley descends a river, on which the blessing of the Most High reposes both in the evening and morning, and which rises and falls with the revolutions of the sun and moon. When the annual dispensation of Providence unlocks the springs and fountains that nourish the earth, the Nile rolls his swelling and sounding waters through the land. The fields are overspread by the salutary flood, and the villagers communicate with each other in their painted barks. The retreat of the inundation deposits a fertilizing mud for the reception of the various seeds. The crowds of husbandmen that blacken the fields may be

compared to a swarm of industrious ants, and their native indolence is quickened by the lash of the taskmaster, and the promise of the flowers and fruits of a plentiful increase. According to the vicissitudes of the seasons, the face of the country is adorned with a silver wave, a verdant emerald, or the deep yellow of a golden harvest." The phenomenon of a country alternately a garden and a sea was new to the dwellers in the desert.

The ambition of Amrou was not contented with a single conquest. He carried his arms westward, and, in a short time, made himself master of all the country between the Nile and the Desert of Barca. In the midst of this career of victories, the dagger of an assassin put an end to the life of Omar, (A. D. 644.) A Persian slave, who had a private injury to avenge, watched his opportunity while the khalif was engaged at morning prayers in the mosque, and plunged a dagger into his heart. Omar is celebrated for his piety, justice, abstinence, and simple manners, which procured him more reverence than his successors, with all their grandeur, could command. "His walking-stick," says an Arabian historian, "struck more terror into those who were present than another man's sword."

CHAPTER CLXXVII.

A. D. 644 to 680.

Civil Wars of the Saracens—Othman—Moawiyah—Ali—Obeidollah—Death of Hosein.

DURING the reigns of Abu Bekr and Omar, the Mussulmans had lost none of the enthusiasm with which their prophet had inspired them. No private ambition, no jealousy, no personal interest or passion, had as yet alloyed that zeal for enlarging the kingdom of God, which turned all their efforts toward war, and caused them to meet death with as much exultation as victory. The commanders of armies, born in free Arabia, accustomed to complete independence of mind and will, rendered implicit obedience to the khalif; yet they felt not that they were subject to a master, because his will was so exactly in conformity with their own. But a new question sprung up after the decease of Omar, both in the civil government and in the army. The troops had been recruited from foreign countries, and though they shared the religious enthusiasm of the Arabs, they introduced a new character and a new species of ambition into the army.

The two khalifs who succeeded Omar resided constantly at Medina, and preserved pure and unmingled the genuine Arab faith, together with the simplicity of manners which characterized their predecessors. But they were surrounded by persons who no longer maintained the ancient purity of character, and they introduced confusion and civil war into a government previously remarkable for its simplicity. After a while, the seat of empire was transferred from Medina to Damascus. Oriental despotism then succeeded to the liberty of the desert; fanaticism was still kept alive in the army, but a new principle of government guided the prudence and concealed the vices of the khalifs.

Othman, who had been the secretary of Mahomet, was elected khalif on the death of Omar. He was already old, and incapable of supporting the burden

of government. Yet, during his reign, which lasted eleven years, the Saracens completed the subjugation of Persia; they extended their conquests through Asia Minor, threatening Constantinople, and into Africa, as far as Tripoli. In the midst of these victories, a civil war broke out at Medina, and Othman fell by the hand of an assassin, (A. D. 655.) He had given away vast sums in charity, yet he left fifty millions of dollars, in money, at his death.

Ali, the husband of Mahomet's daughter Fatima, was chosen to succeed him. This occasion was the beginning of new political convulsions, and the cause of that religious schism which rent the creed of Islam in twain. The discontented faction took the name of *Motazalites*, or separatists. The spirit of discord was irritated by the calumny that Ali was an accomplice in the murder of Othman. The bitterest enemy of the khalif was Ayesha, the widow of the prophet. At Bassora, a great battle was fought between the two parties. Ayesha mixed in the conflict, riding upon a camel in a sort of wooden tower or cage. With her shrill voice she animated her troops to the combat, and her tower was pierced with innumerable darts and javelins, till it resembled the back of a porcupine. Her party was defeated, and she was taken prisoner. This action was called the *Battle of Khoratba*, or the *Day of the Camel*.

In the mean time, Moawiyah, son of Abu Sophian, the ancient rival of Mahomet, had been chosen khalif in Syria. On the news of the death of Othman he had declared himself the avenger of the commander of the faithful. He displayed his blood-stained garments in the mosque of Damascus, and sixty thousand Mussulmans swore to support his standard. Ali marched against him: all the forces of the conquerors were collected, and, if we may believe the Arabian histories, the two armies remained face to face for the greater part of a year. At length, there was a general cry that the rivals should refer their dispute to the decision of two arbitrators, in conformity to a precept of the Koran. The two khalifs submitted. Ali returned to Cufa, on the Euphrates, and Moawiyah to Damascus. Their two representatives, Abu Musa and Amrou were left to decide which of the two was to retain the Mussulman sceptre. To depose both, and elect a third, seemed to be the most eligible course. Upon this the umpires agreed, and Abu Musa announced to the people that Ali had ceased to be khalif. The crafty Amrou instantly declared that Moawiyah consequently remained in undisputed possession of the khalifate. From this act of treachery dates the schism which still exists between the *Sheahs* and the *Sunnees*. The former, and more especially the Persians, regard the deposition of Ali as illegal; the latter, and especially the Turks, esteem the succession of Moawiyah as legitimate.

Civil wars broke out afresh. The empire, founded on a long course of victories, seemed on the point of crumbling to ruin. Ali was assassinated, and Hassan, his son, and the grandson of Mahomet, was recognized by the Sheahs as his successor. But this prince, desirous of putting an end to the effusion of blood, entered into a treaty with Moawiyah, and renounced all claim to the khalifate. Moawiyah, during a reign of twenty years, restored tranquillity to the Mussulman empire, and turned the arms of the faithful once more against their enemies. For seven years, his troops laid siege to Constantinople, while other Mussulman

armies traversed the northern part of Africa, and founded a new capital at Cairouan. But the conquests of the Mussulmans were no longer undertaken with the sole view of extending their religion. They now served to establish the supremacy of a new reigning family, which united the despotic habits of the ancient monarchs of the East to the fanaticism of new sectaries. Moawiyah had quitted Arabia to return no more; he preferred the abject submission and servile habits of the Syrian to the haughty independence of the Bedouin. He succeeded in causing his son *Yezid* to be acknowledged as his colleague, thus securing the sceptre in his family by anticipation. This principle being once admitted, the khalifate became hereditary in the family of Abu Sophian, the earliest and most inveterate enemy of Mahomet.

The Fatimites, or the party adhering to Ali and Fatima, the daughter of Mahomet, were disgusted with the vices of *Yezid*. The second son of Ali named *Hosein*, had served at the siege of Constantinople. The injustice done to his family revived a feeling of loyalty toward him, and suggested the thought of placing him on the throne. The inhabitants of Cufa invited him to make his appearance in that city, and a list was secretly transmitted to Mecca of one hundred and forty thousand Moslems in Irak, who professed their attachment to his cause, and were ready to draw their swords as soon as he should appear on the banks of the Euphrates. *Hosein* yielded to their solicitations. With a slender escort of forty horse and one hundred foot, he left Mecca, followed by a numerous train of women and children. He traversed the deserts of Arabia, in the hope of reaching his friends before the lieutenant of *Yezid* could receive information of his design; but his expectations were disappointed. *Obeidollah*, the governor of Cufa, had detected and put to death his faithful agent. As *Hosein* approached the frontier of Irak, the hostile appearance of the country told the melancholy tidings, and his fears were confirmed by the intelligence that four thousand of the enemy were on their way to intercept him. He pitched his tent by the brook of Kerbela, finding it impossible to retreat with the encumbrance of so large a family.

Obeidollah had issued a peremptory command to his officers: "Bring me *Hosein* or his head." The camp at Kerbela was soon surrounded by a hostile army. *Hosein* attempted to negotiate a peace, or return to his home, but in vain. His little band, true to his fortunes, and resolved to share his fate, drew up to meet their assailants. The women and children, terrified by the certain prospect of death, gave vent to their sorrows in loud and bitter lamentations. The archers galled them with their arrows. Twenty were killed in a charge; but the survivors maintained the combat against an immense disparity of numbers, with unshaken constancy, until the heat of the day rendered their thirst insupportable. They could obtain no relief, as they were cut off from all communication with the river. The cavalry dismounted and fought on foot, generously throwing themselves between their leader and the swords of the enemy, and each saluting him, as they passed in succession to the deadly encounter, "Peace be with thee, thou son of the apostle of God! Fare thee well." Their only respite was the hour of prayer, and *Hosein* beheld with tears the last of this band of martyrs expire by his side. His brothers then rushed to the conflict, and

perished with their slaughtered companions. His eldest son sought revenge in the thickest of the battle, and fell after bravely sustaining ten different assaults.

Hosein was overpowered with feelings of anguish, which he could no longer suppress. Alone, weary, and wounded, he seated himself at the door of his tent, addressing his supplications to Heaven. His infant child was brought to his arms, and while pressing it to his bosom, he saw an arrow pierce it to the heart. His little nephew ran to embrace him, when his head was struck off with a sabre. *Hosein* received a wound in the mouth while quenching his thirst with a drop of water. His enemies gathered thickly around him. His sister *Zeinab*, in a transport of horror, rushed from her tent, and begged their general not to suffer the grandson of the prophet to be murdered before his eyes. Frantic with despair, *Hosein* threw himself into the midst of the assailants, and the boldest of them retreated before his desperate charge. A feeling of awe kept them at bay till their cowardice was reproached by the remorseless Shamer, whose name is still detested by the faithful. At length, *Hosein* was despatched with thirty-three wounds. Thus, on the 10th of October, 680, was the family of Mahomet crushed in the very empire of which he was the founder. The memory of *Hosein* is still dear to his Persian votaries, and crowds of pilgrims pay their devotions at his shrine. The anniversary of his martyrdom, called the *Day of Hosein*, is an occasion of weeping and lamentation, and the hatred of the Turks is prolonged by this solemnity.

CHAPTER CLXXVIII.

A. D. 680 to 710.

The Omniades and Abbassides — Administration of the Khalifs — Conquest of Northern Africa — Invasion of Spain.

* We have shown, in the preceding chapter, how the throne of the khalifs was established. It will not be necessary to repeat the names of all those sovereigns, many of whom were as little distinguished by political wisdom as by martial courage. Fourteen khalifs of the *Ommiades*, or the dynasty founded by Moawiyah, reigned at Damascus during a space of ninety years, till, in the year 750, *Mervan II.* was deposed and put to death by *Abul Abbas al Saffah*, a descendant of Abbas, the uncle of Mahomet. With him commenced the dynasty of the *Abbassides*, rendered illustrious by the foundation of Bagdad, upon the Tigris, where these princes subsequently fixed their residence, as well as by the magnificent patronage which they bestowed upon literature and men of learning.

The court of the khalifs was here maintained in the most gorgeous and imposing state. Nothing in the palace of the commander of the faithful was calculated to remind the observer of the simple and austere manners of the primitive Mahometans. A numerous guard, shining in gold, and bristling with steel, kept watch at the gate. The apartments within were decorated with every ornament which wealth and luxurious art could procure. Every delicacy of the most sumptuous table was sought for to gratify the palate of the sovereign; and when he travelled, four hundred camels were hardly sufficient to carry the appa-

ratus of his kitchen. Seven thousand eunuchs were employed in attendance on his person, or as a guard to his women. The khalif made it an invariable rule to appear at the great mosque for prayer, and to preach there on Friday, the day which the Mussulmans devote to public worship. But this was the only occasion on which he presented himself to the people, and he was then accompanied with all the pomp of royalty. The rest of his life was passed in the Paradise of Damascus—the name given by the people of the East to the gardens of the palace. There the sovereign of the Saracen empire reposed under fresh and blooming bowers, amid gushing fountains, and breathing an air loaded with perfumes.

But while the character of the sovereigns was utterly changed, the nation of Mussulmans retained that spirit of activity and energy which seemed to promise them the dominion of the world, and which would soon have enabled them to complete their conquest, had they not been abandoned by their chiefs. The absolute transformation of the Eastern nations, effected in so short a space of time, is one of the wonders of history. The house of the Ommiades was never beloved, nor zealously served by the Arabs; its armies were therefore composed of the new converts—the Syrians, the Persians, and the Egyptians—people noted for their pusillanimity and effeminate manners. Mahomet taught these people to think and to act, and the enjoyment of thought and action was as lively and as deep as it was new to them. The rapid metamorphosis of the indolent and timid Orientals into valiant Mahometans, may be looked upon as a most brilliant example of the advantages which a legislator may derive from that thirst for knowledge and improvement, and that love of action, which are inherent in man, and which, once aroused by a sufficient object, become their own reward.

The successors of Mahomet issued their orders in his name, calling themselves his lieutenants. They were obeyed without hesitation. Yet it cannot be said that their authority was despotic. They were but the organs of the public will. One single thought, one sole passion, absorbed every Mussulman: every effort was directed to the great purpose of establishing the triumph of the national faith. The first four khalifs attempted nothing in their own name; they reaped no personal enjoyment from the immense power they possessed, and no jealousy was excited by the exercise of their authority. During the most brilliant period of the Mahometan conquests, the army, urging forward its generals without the check of any responsibility, acted continually with the spirit of a republic. It was this universal passion, this devotion of all to the cause of all, which developed, in a manner so brilliant and unexpected, the activity of the people of the East; which inspired with so much courage and endurance the sons of the pusillanimous Syrians, which suggested to them such ingenious manœuvres in the art of war, and which maintained their constancy unshaken, through danger and privation.

This complete self-education, this all-pervading sentiment, put in action every talent and every virtue which the Saracens possessed; it rendered them happy under all the chances of war and fortune, and constituted a reward for the heroism of the believers far more certain than the black-eyed houris promised to them in Paradise. Patriotism, glory, and individual happiness flourished on the frontiers of the empire and

in the army long after a mortal corruption had seized upon the centre. The obscure and inglorious khalifs of Damascus and Bagdad continued to conquer countries which they never saw, and of which they knew not even the names, long after their government had become stained with all the vices of a despotic court, long after the most illustrious men had fallen a sacrifice to the caprices of tyranny, and the election or deposition of the commanders of a brave soldiery was habitually the work of the vilest intrigues. The cause of this is to be sought in the fact that these victorious troops fought not for the khalif, but for the Mahometan religion; that they obeyed, not the orders from the palace, but the dictates of their own conscience; that they believed themselves free, and the ministers of God. It was not till a considerable time after they had been accustomed to scenes of civil war, and to treachery and baseness in their leaders, that they discovered they were no longer free citizens, and therefore ceased to be men.

During the reign of the Ommiades, the Saracens invaded Europe on the east and on the west at the same time—in Greece and in Spain; and their victories in both countries seemed at first to threaten the Christians with destruction. The progress of the Mahometan army westward was attended by extraordinary success. The conquest of Africa was accomplished between the years 665 and 689, by Akbab, lieutenant of the khalif Moawiyah and of his son Yezid. Having led his victorious troops as far as those territories which are now under the dominion of the emperor of Morocco, he spurred his horse into the waters of the Atlantic opposite the Canary Isles, and, brandishing his cimeter, exclaimed, "Great God! why is my progress checked by these waves? Fain would I publish to the unexplored kingdoms of the west that thou art the sole God, and that Mahomet is thine apostle. Fain would I cut down with this sword those rebels who worship other gods than thee!" It was not, however, till after the second civil wars, from 692 to 688, that Carthage, the metropolis of Africa, was besieged by Hassan, the governor of Egypt. The obstinate resistance of the Christians so provoked his resentment, that on capturing that beautiful city, he gave it up to the flames. The former rival of Rome was finally and utterly destroyed. Great numbers of the inhabitants were put to the sword; many of them escaped to Constantinople; others were scattered over the coasts of Italy, Sicily, and Spain. Those who preferred their country to their religion, suffered themselves to be transported to Cairouan, a new capital, founded by the conquerors. The ancient queen of Africa has never since risen from her ruins.

Thirty thousand of the Moors in the north-west of Africa embraced Islamism in one day, and were enrolled in the Saracen army. The whole nation, which already resembled the Bedouins of Arabia in their manners, and were born under a similar climate, adopted the language and name, as well as the religion, of the Arabs. Spain was the next country threatened by the conquerors. This country, after having been subject to the Carthaginians and Romans, had submitted early in the fifth century to the Goths, the most formidable of the northern invaders. But these impetuous conquerors had not transmitted their bravery to their descendants. In the history of Spain, we shall relate the tale of the degeneracy of the Gothic kings, and the romantic incidents, fabulous or true, which were

connected with the Saracen invasion. We can here present only a brief outline of this great event.

Count Julian, a Gothic noble, having received a deep affront from his sovereign, Rodrigo, or Roderick, invited the Saracens into Spain in the year 710. The first adventurers that crossed the straits were commanded by a daring chief named Tarik. Rodrigo despatched an army with orders to drive the invaders into the sea; but this army was put to the rout. The king then assembled all his forces, which are said to have amounted to nearly one hundred thousand men. The hostile armies met on the River Guadalete, near Xeres. A battle was fought which lasted seven days. Rodrigo attended his army, bearing on his head a crown of pearls, clothed in a flowing robe of silk and gold, and reclining in a car of ivory, drawn by two white mules. The troops corresponded in character to their leader; and it is not surprising that, in spite of their numerical superiority, they were unable to resist the fierce onset of the fanatical Mahometans. The last three days of the battle were little else than a disastrous rout, fatal to the Gothic dominion in Spain.

CHAPTER CLXXIX.

A. D. 710 to 807.

Conquest of Spain—Invasion of France— Abu Jaafar—Mahadi—Haroun.

ALMOST all the cities of Spain opened their gates at the first appearance of the Saracens against them. Before the close of the year 713, the whole kingdom was conquered with the exception of a few inaccessible fastnesses among the mountains, where some petty chiefs still maintained a resistance against the invaders. Scarcely was Spain added to the Moslem dominion, when its conqueror, Musa, was made to experience the ingratitude of despotic courts. He was arrested at the head of his army by a messenger from the khalif, who commanded him to hasten to Damascus, there to render an account for the abuse of power of which he was said to have been guilty.

France was the next country exposed to the terrors of Saracen invasion. Zama, the khalif's new lieutenant, crossed the Pyrenees, and seized upon Narbonne and the neighboring provinces. Christendom was now in extreme danger. No idea of the general interest of honor, or of the general defence, seemed to form a bond of union among the people of the west. The dukes of the southern provinces of Gaul began to negotiate and submit. It appeared impossible for the whole kingdom to avoid subjugation, and with France all Europe must have fallen, for there was no people in the rear of the Franks in a condition for war—no other nation which had made any progress toward civilization; none, in short, which either by its valor, its policy, its means of defence, or the number of its troops, could indulge any hope of victory, if the Franks were conquered.

Europe and Christendom were, however, saved by Charles Martel, the mayor of the palace, or chief officer of the Frankish king. He raised an army to meet the advancing Saracens, who, under the command of Abderrahman, had penetrated north as far as the plains of Poitiers. Here, in October, 732, after seven days' skirmishing, was fought the most important battle

recorded in the history of Europe. But this was an age without historians; and Isidore, bishop of Beja, in Portugal, a writer who flourished a little later, is the only one who devotes more than two lines to this memorable event. "The Franks," says he, "were planted like an immovable buttress, like a wall of ice, against which the light-armed Arabs dashed themselves to pieces without making any impression. The Mussulmans advanced and retired with great rapidity; but they were mowed down by the swords of the Germans. Abderrahman himself fell under their blows. Meanwhile, night began to fall, and the Franks lifted up their arms as if to petition their leader for rest. They wished to reserve themselves for the next day's fight, for they saw the distant country covered with Saracen tents. But when, on the following morning, they formed for battle, they perceived that the tents were empty, and that the Saracens, terrified by the dreadful loss they had sustained, had retreated in the middle of the night, and were already far on their way." Although the Mussulman army effected its retreat into Spain without further check, this great battle was decisive. Three hundred thousand of the Saracens are said to have fallen in the field; and Europe at this day owes its religion and its liberty to Charles, who acquired the surname of *Martel*, or the Hammer, from the power with which he shattered the Saracen force.

In Spain, many old and flourishing cities were destroyed by the Saracens, and many new ones were built by them. In other respects, they left unaltered the institutions of the country, except that the authority of the khalif was substituted for that of the king. The national assemblies, the nobility, the courts of justice, and the laws remained. The Christians obtained a toleration for their worship, and were only forbidden from speaking against the religion of their conquerors. Cordova was the capital of the Saracen empire in Spain, and this part of the Mahometan dominion soon became an independent government.

The Omniades, who, for the greater part of a century, had ruled with so much success and glory, had, nevertheless, been regarded by a large party in the East as usurpers. They were reproached with being the descendants of the most virulent enemy of the prophet. The revolution which transferred the khalifate, from the Omniades to the house of Abbas, led to the dismemberment of the empire. Three parties arose, distinguished by three different colors. Black was the badge of the Abbassides, white of the Omniades, and green of the Fatimites.

The throne of the first Abbasside khalif, Abu Abbas, surnamed *Al Saffah*, or the Sanguinary, was raised in blood. He massacred all the princes of the Ommiade family whom he could seize, broke open the sepulchres of all the khalifs from Moawiyah downward, burnt their mouldering contents, and scattered the ashes to the winds. This cruelty was combined with treachery. The defeated Ommiades accepted a peace which was offered them, and relied with confidence on the oaths of their rival. Twenty-four, some authors say ninety, members of the family were invited to Damascus to a feast of reconciliation, which was to be the seal of a new alliance. They met without suspicion. A poet, according to a preconcerted arrangement, presented himself before Abdallah Abu Ali, the uncle of the khalif who had given the feast. He recited some verses enumerating the crimes of the house of Moawiyah, calling for vengeance on their

heads, and pointing out the danger to which their existence exposed the house of Abbas. "God has cast them down," he exclaimed; "why dost thou not trample upon them?" This ruthless exhortation fell upon willing ears. Abdallah gave the signal to the executioners, whom he had already prepared, and ordered all the guests to be beaten to death with clubs in his presence. When the last man had fallen under the hands of the executioner, he ordered the bodies to be piled together, and carpets to be thrown over the ghastly heap. The festive board was then placed upon their palpitating bodies, while they yet breathed, and the orgies of the Abbassides were prolonged amidst the groans of their expiring rivals.

Only one of the Ommiades escaped this butchery. Abd er Rahman, the youngest son of the last khalif of that race, fled from Syria, and wandered over Africa as a fugitive. But in the valleys of Mount Atlas, he learnt that the white banner of his house was still triumphant in Spain. He immediately proceeded to that country, and in 755 presented himself to his partisans on the coast of Andalusia. He was saluted by them as the true khalif, and the whole of Spain soon acknowledged his authority. He took the title of *Emir al Mumenim*, or Commander of the Faithful, which the people of the west converted into the barbarous name of *Miramolin*. He died after a glorious reign of thirty years. His son and grandson were the contemporaries of Charlemagne, and fought with success several times against his generals. The Ommiades of Spain retained the sovereignty of the peninsula for two hundred and fifty years. Toward the middle of the eighth century, an independent monarchy arose in Africa, under the Edrisides of Fez, who declared themselves descendants of the Fatimite branch, and who recognized neither the western nor the eastern khalif.

During the remainder of the Saracenic annals, we can only touch lightly upon the reigns of the most distinguished of the khalifs. One of them was *Abu Jaafar*, surnamed *Al Mansur*, or the Victorious. He acceded to the throne in 754, and signalized his reign by the foundation of Bagdad. This city was built on the banks of the Tigris, about fifteen miles from the ancient Ctesiphon. The court of the khalif was fixed here; and so rapid was the growth of the place, that during the reign of its founder, the funeral of a popular Mahometan saint was attended by eight hundred thousand men and sixty thousand women of Bagdad and the adjacent villages. This sovereign was involved in many civil wars, in which abundance of blood was shed; but notwithstanding these troubles, and the expense of a magnificent pilgrimage to Mecca, he amassed, during the twenty years of his reign, treasure to the value of a hundred and fifty millions of dollars—all which he left behind him at his death. He was covetous, perfidious, and cruel, in his government, but at the same time amiable in private life, brave, prudent, and learned. He is believed to have given the first impulse to literature among the Saracens.

Al Mohdi, or Mahadi, succeeded him, (A. D. 774.) He was an able and successful sovereign, though his reign was disturbed by wars and sectarian controversies. Among the remarkable incidents of this time was the rebellion headed by the impostor Mokanna, who had but one eye, and was so hideously ugly that he covered his face with a veil. The adventures of this impostor have been made familiar to the English

reader by Moore's poem of Lalla Rookh. Mahadi lavished the treasures left by his father in various ways. He made a magnificent pilgrimage to Mecca, a distance of a thousand miles, with such a retinue as to enable him to carry snow enough to preserve through the desert his accustomed luxuries. His fruits and liquors were daily served, in the scorching sands, with the same coolness and freshness which they possessed when he enjoyed them in his palace at Bagdad. His brilliant reign was closed by a murder intended for another, but which fell on him. It is deserving of mention, as it shows a trait in the moral character of the Eastern nations. He had a multitude of wives, and among them a favorite named Hasfana. One of the neglected and jealous of his females inserted a deadly poison in a beautiful pear, and presented it to Hasfana. She gave it to the khalif, knowing nothing of its contents. He ate it, and died, (A. D. 784.)

Musa, the son of Mahadi, reigned but two years. *Haroun*, his uncle, succeeded him in 786. He was surnamed *al Raschid*, or the Just. This is the famous khalif so well known to the readers of the Arabian Nights. He is specially celebrated as the patron of literature. He was always surrounded by learned men, both at home and on his travels. He made it a rule never to build a mosque without attaching a school to it. He sent two embassies to Charlemagne, the western emperor, in 801 and 807. The first carried the keys of the holy sepulchre, which the khalif presented to Charlemagne, as the greatest monarch professing the religion of Christ. The second offered a present of a clock, ornamented with automaton figures, which moved and played on various musical instruments. This is a proof, among others, of the superiority of the Saracens of that age over the Christians in the mechanic arts. The court of Haroun abounded with men of learning and genius. He selected a philosopher to counsel him and take care of his conscience. The rules which he prescribed to this Mentor deserve to be mentioned as illustrative of his character. "Never instruct me in public; never be in haste to give me your advice in private. Wait till I question you; answer in a direct and precise manner. If you see me quitting the path of rectitude, gently lead me back to it, without any harsh expressions; but never address me in equivocal terms."

CHAPTER CLXXX.

A. D. 801 to 808.

The Saracens attack Constantinople — The Greek Fire — Haroun al Raschid — Massacre of the Barmecides.

THE Byzantine or Greek empire had been for a long time exposed to the attacks of the Saracens. Every summer a Mussulman fleet, from the ports of Syria and Egypt, disembarked a hostile army under the walls of Constantinople, its capital. That city was indebted for its preservation to a new and fortunate discovery which chemistry accidentally opened to the Greeks, at a time when there was neither courage, patriotism, nor talent, among those people sufficient to repel so formidable an enemy. An inhabitant of Heliopolis, named Callinicus, discovered a composition of naphtha, or oil of bitumen, pitch, and sulphur, which once

set on fire, could not be extinguished by water. This inflammable substance adhered to wood with destructive tenacity, and, when thrown upon combatants in battle, insinuated itself between the joints of their armor, and destroyed them by a torturing death. Callicinus was a subject of the khalif, but a Christian. Instead of imparting his secret to the Saracens, he carried it to Constantinople, where it was used in defence of Christendom. It was called the *Greek Fire*, but its qualities are very imperfectly known to us. The historians of the crusades describe it as being shot through tubes from the prows of vessels, and the ramparts of towns: when it struck any thing, it immediately exploded, and set it on fire by some process with which we are unacquainted. The devoted victims saw it approaching in the form of a fiery serpent, till at last it fell in a burning shower on ships and men. An hour's fight would cover the sea with this flaming oil, and give it the appearance of a sheet of fire. The Saracen fleets were repeatedly destroyed by it, and their most valiant warriors, whom the near aspect of death never daunted, recoiled from the terrors and tortures of this liquid fire, which crept beneath their armor, and clung to every limb.



Haroun al Raschid.

But the Byzantine empire had become so weakened, that although the emperors were able to defend their capital, they did not hesitate to buy a peace with the Saracens by the payment of tribute. On the accession of Nicephorus to the throne, in 786, he determined to throw off this badge of servitude. He accordingly sent a letter of defiance to the khalif in the following terms, alluding to the empress Irene, his predecessor: "The empress considered you as a *rook*, and herself as a *pawn*. That pusillanimous female consented to pay a tribute, when she should have demanded twice as much from the barbarians. Restore, therefore, the fruits of your injustice, or abide by the decision of the sword." The Greek ambassador, who carried the letter, cast a bundle of swords at the foot of the throne. Haroun ordered them to be stuck in the ground, and then, at one blow, severed them all, without turning the edge of his cimeter. He returned for answer to the letter—"In the name of the most merciful God! Haroun al Raschid, commander of the faithful, to Nicephorus, the Roman dog! I have read thy letter, O thou son of an unbe-

lieving mother! Thou shalt not hear, thou shalt behold my reply." Immediately an army of one hundred and thirty thousand Saracens appeared in the Greek provinces of Asia Minor, under the black standard of the khalif. The whole territory was made to feel the terrible vengeance of Haroun. The presumptuous Nicephorus was glad to retract his defiance, and return to submission.

In his administration of the internal affairs of the empire, Haroun was guided chiefly by his two ministers, Yahia ben Kaled, and Giafar, who were of the ancient family of the Barmecides, and whose ancestors, through many generations previously to the introduction of Islamism, had held the hereditary office of priest of the fire temple of Balkh. This family is said to have descended from the monarchs of Persia; and when they came to the court of Bagdad, they were exceedingly rich. Yahia had been the governor and instructor of Haroun in his boyhood. On his accession to the throne, the khalif appointed him grand vizier. When age compelled the minister to relinquish his post, it was immediately conferred on his son Giafar, whose abilities equalled those of his father. Giafar was the most admired writer and the most eloquent speaker of his age; and, while in office, he displayed the accuracy of a man of business, and the comprehensive ideas of a statesman. His acquirements caused him to become the companion as well as the minister of the khalif, who, at last, grew so much attached to him, that he appointed his elder brother Fadhel grand vizier in his place, that the affairs of state might not deprive him of the pleasure of his society.

For seventeen years, the brothers Giafar and Fadhel were all powerful, when, on a sudden, the whole family were involved in disgrace, and the treatment which they received is an eternal stain on the character of Haroun. The following circumstances have been assigned as the cause of the catastrophe. The khalif had a sister, named Abasia, of whom he was passionately fond, and whose company he preferred to every thing but the conversation of Giafar. These two pleasures he would fain have enjoyed together, by carrying Giafar with him on his visits to Abassa; but the laws of the harem, which forbade any one except a near relation from being introduced there, made that impossible. At length, he thought of uniting Giafar and Abassa in marriage, which would remove this obstacle. They were married accordingly, but with the express condition that they should never meet but in the presence of the khalif. This was promised by the husband and wife; but their mutual affection proved too strong; the promise was violated, and two children were born of this unequal marriage. For some time the khalif remained in ignorance of this event; but, when it could no longer be concealed from him, he gave way to his rage, and resolved on the most cruel revenge. He commanded Giafar to be put to death, and the whole race of the Barmecides to be deprived of their property, and thrown into prison. These orders were obeyed. Giafar was beheaded in the antechamber of the royal apartment, which he had sought to request an interview with the implacable Haroun, and his father and brothers were put to death in prison. Abassa and her two children were thrown into a well, which was closed over them.

The destruction of the Barmecides was looked upon as a general calamity. All of them, says an Eastern

writer, enjoyed the singular happiness of being loved as much when in the plenitude of their power as in a private station, and of being praised as much after their disgrace and ruin, as when they were at the summit of their prosperity. The following verses were written on their fall :—

“No, Barmec ! time hath never shown

So sad a change of wayward fate,
Nor sorrowing mortals ever known
A grief so true, a loss so great.

“Spouse of the world ! thy soothing breast

Did balm to every woe afford ;
And now, no more by thee caressed,
The widowed world bewails her lord.”

This massacre is an odious exception to the mildness and equity by which the reign of Haroun was generally characterized, and strongly marks the state of society at that period, and the tendency of despotism itself. The supreme pontificate and the secular authority were united in the hands of the khalif, who, being invested with the mantle, signet, and staff of the prophet, and bearing the title of Commander of the Faithful, exercised supreme temporal and spiritual rule, without any other restriction than the vague ordinances of religion.

The reign of Haroun al Raschid has always been referred to as the golden age of Arabian dominion. The wealth and adopted luxury of conquered nations had given to social life a refinement, and to the court of Bagdad a splendor, before unknown among the Mahometans. Flourishing towns sprung up in all parts of the empire. Commerce by land and sea increased with the luxury of wealth, and Bagdad rivalled in magnificence even the Greek capital, Constantinople. Haroun died of despondency, caused by ill-omened dreams, in the year 808, after dividing his empire between his sons Al Mamoun and Amin. A civil war soon arose between these princes, and the feeble and timid Amin was easily overthrown by his brother, who thus became sole master of the eastern empire of the Saracens.

CHAPTER CLXXXI.

A. D. 808 to 1278.

Reign of Al Mamoun—Splendor of the Khalifs—Decline of the Saracen Empire—The Turks—Despotism of the Khalifs—End of the Saracen Empire.

AL MAMOUN was one of the most illustrious of the khalifs. He was distinguished particularly by two things—the magnificent style of his court, and his patronage of letters. At the marriage of this monarch, a thousand pearls of the largest size were showered on the head of his bride, and a lottery of lands and houses was distributed to the guests. In a single gift, he disposed of a sum exceeding four millions of dollars. He ordered his ambassadors and agents in all parts of the world to collect books for his use. The volumes of Grecian literature and science were gathered at Bagdad, from Constantinople, Armenia, Syria, and Egypt. They were translated into Arabic, and Al Mamoun exhorted his subjects to the diligent study of them. He attended the assemblies of the learned, who were invited to his court from all countries. The

example of the khalif was imitated in Egypt, in Spain, and in all the provinces, and the natural enthusiasm of the Arabs was devoted to science and literature. A vizier founded a college at Bagdad, by a gift of three and a half millions of dollars. The number of students amounted to six thousand, of every class in life, from the noble to the mechanic. Every city of the Saracen empire had its collection of literary works. A private doctor refused the invitation of the sovereign of Bokhara to visit his capital, because the transportation of his books would have required four hundred camels. In Egypt, the public library contained one hundred thousand volumes, which were free for the gratuitous use of every student. The public libraries in the Mahometan cities of Spain comprised six hundred thousand volumes.

Notwithstanding the splendor of the Saracen court, the empire was disturbed by rebellions, civil wars, and the contentions of religious sects. The sovereigns, although they relinquished all attempts at foreign conquest, continued to surround themselves with all the show and magnificence of the most powerful and martial princes. Motassem, the second khalif after Al Mamoun, is said to have had one hundred and thirty thousand horses in his stables, which is double the amount of cavalry possessed by Napoleon in the height of his power. Motassem is said to have loaded each of his horses with a pack of earth, which was carried fifty miles, to raise a mountain in Arabian Irak, on which a palace was erected, called *Samara*. It is also related of this khalif that he had eight sons and eight daughters, reigned eight years, eight months, and eight days ; was born in the eighth month of the year, was the eighth khalif of the Abbassides, fought eight battles, had eight thousand slaves, and left eight million pieces of gold in his treasury !

The last of the khalifs distinguished in history was *Motader*, who acceded to the throne in 833. In his reign, the splendor of the court of Bagdad appears to have been at its height. On the occasion of receiving an ambassador from Constantinople, a body of troops, amounting to one hundred and sixty thousand horse and foot, were assembled under arms. The state officers and favorite slaves of the khalifs stood round him, glittering with gold and gems. Near these were seven thousand eunuchs, black and white. The Tigris was covered with gorgeous boats and barges. In the palace were hung thirty-eight thousand pieces of tapestry, a hundred lions were exhibited in show, and the eyes of the curious were delighted with the spectacle of a tree of gold and silver spreading out into eighteen branches, on which sat a variety of golden birds among the golden leaves. By the ingenious mechanism of this wonderful toy, the birds warbled in harmony, and the leaves waved in the wind. Such a proficiency of the Arabs in mechanical science would be incredible, were it not confirmed by abundant proofs.

The glory of the Saracen empire had now reached its highest point, and soon began to decline. We shall not, however, attempt to follow out historically the progress of this decay. It would be a waste of time, and an abuse of learning, to load our pages with the names of a host of princes whose reigns were marked by nothing useful or interesting. The frequent revolutions of the throne of Bagdad ceased to have any influence on the rest of the world. In each successive reign, some province detached itself from the ancient

monarchy. The khalifs remarked the decline of enthusiasm, courage, and even of bodily strength, among their subjects, from the time that all noble objects had ceased to be presented to their ambition or their activity. Motassem, the twenty-seventh khalif, (A. D. 842,) endeavored to supply this want by procuring young slaves, bred in the mountain region of Caucasus, whom he trained to the profession of arms, and formed into a guard; and to this guard he intrusted the protection of his palace.

These troops obtained the name of *Turks*, and soon became numerous and formidable. The rivalry which existed between them and the Syrians effectually disgusted the latter with military pursuits, and the *Turks* were soon the only soldiers of the khalifs. The slavery in which they had been reared made them less faithful, but not more obedient. Most of the revolutions were their work. They hurled from the throne or they assassinated those khalifs who were not the obsequious tools of their insolence and rapacity. At length, in the year 936, they elected a chief of their own body, whom they called *Emir al Omara*, or chief of chiefs. This officer became the true sovereign of the state. He kept the khalif a prisoner in his own palace, reducing him to that life of poverty, penitence, and prayer which the early successors of Mahomet had imposed on themselves by choice. The *Turks* would have assumed the nominal authority, if their conversion to Islamism had not made it indispensable to keep up a phantom of a khalif as the spiritual representative of the prophet. While actually in office, the khalifs were treated with great ceremony; but, whenever it suited the *Turks*, they were thrust from their elevation, and substitutes appointed. Several of the deposed khalifs became beggars. The dominion of the sovereign of the Saracen empire was soon reduced to the city of Bagdad: all the provinces set up independent governments, or were absorbed by conquering powers. At length, the Mongolian hordes of Zingis Khan poured in from the east, sweeping every thing before them. Bagdad was taken by storm, and sacked, in the year 1278, and the fifty-sixth successor of Mahomet was trodden under foot by the Tartar cavalry amid the plunder of the city. Two hundred thousand of the inhabitants of the ancient seat of Arabian learning and splendor were put to the sword, and the work of destruction continued for the space of forty days. Such was the end of the Saracenic dominion!

The history of this empire, as we have seen, is marked by one age of brilliant conquest, a second of stationary but rather precarious greatness, and a third of rapid decline. The Saracen dominion is also distinguished by the strong contrast which it presents to the European nations of that day. The splendid palaces of the khalifs, their numerous guards, their treasures of gold and silver, the populousness and wealth of their cities, form a striking spectacle when viewed in company with the rudeness and poverty of the western nations in the same age. Yet the merit of these monarchs has, perhaps, been exaggerated by adulation or gratitude. After all the vague praises of hirling poets, which have been repeated in Christendom, it is very rare to find the history of an Eastern despot unstained by atrocious crimes. No Christian government, except, perhaps, that of Constantinople, exhibits such a series of tyrants as the khalifs of Bagdad, if deeds of blood, perpetrated by unbridled

passion or jealous policy, deserve the name of tyranny. These crimes are ill redeemed by ceremonious devotion and acts of trifling or ostentatious humility, or even by the best attribute of Mahometan princes—a rigorous justice in chastising the offences of others.

CHAPTER CLXXXII.

Character of the Mahometan Religion — Paradise and Hell of Mahomet — The Sunneers and Sheahs.

MAHOMETANISM was first established by religious zeal and fanaticism, and its earliest form was that of paternal authority. Mahomet did not give liberty to the Arabs, nor did he impose a despotism upon them. These people had been accustomed to liberty before his time, and the prophet was careful not to alarm the spirit of Arabian freedom by acts or ordinances hostile to it. He neither destroyed nor preserved the republican institutions of Mecca, but he exalted above them the power of inspiration—that divine voice which must silence all the counsels of human prudence. He organized no political despotism: this was the work of religious faith alone. The character of the government and people has been strikingly portrayed by the events of their history. This rendered the empire prosperous. A characteristic circumstance in the conquests of the Arabs was, that whoever embraced the faith of Islam was thenceforward reckoned among the victorious people, and became as free as the conquerors themselves. The nation stood less in awe of the unlimited power of the khalifs than of God and the prophet, whom the khalifs themselves feared, or professed to fear. There was a loftiness of character imparted to the whole nation which became the source of splendid undertakings. The laws of the people were founded, for the most part, on the common principles of the understanding, and, on this account, maintained their influence. The government was, in general, so intimately connected with the doctrines of their religion, that the description of the one necessarily involves that of the other.

The fundamental creed of the Mahometans is simple. There is but one God, and Mahomet was his apostle, by whom the law of Moses and the revelation of Jesus were accomplished and perfected. Mahomet preached no dogmas substantially new, but only adorned, amplified, and exhibited in a form adapted to the ideas, prejudices, and inclinations of the Orientals, that doctrine which is as ancient as the human race. He enjoined many ablutions, well suited to the manners and necessities of hot climates. He ordained five daily prayers, that man might learn habitually to elevate his thoughts above himself and above the sensible world. He instituted the festival of the Ramadan and the pilgrimage to Mecca, and commanded that every man should bestow in alms the hundredth part of his possessions. These observances already existed in established custom among the Arabs, or in the circumstances which gave occasion to their enactment. In like manner, the prohibition of wine and swine's flesh, the practice of circumcision and the observance of Sabbath on Friday, were things not absolutely new in his creed, and were rather recommended than strictly ordained. He established a law adapt-

ed to circumstances, a religion for different countries.

The Mahometans are rigid fatalists; and a firm believer in this religion is under the habitual influence of an enthusiasm which elevates his soul above the whole visible world, above the power of perishable things, and above the fear of death itself. A ready faith in the marvellous is fostered in all its details by the letter and spirit of Islamism. The whole life of Mahomet may be called a miracle. The Koran treats of death, the resurrection, the judgment, paradise, and the place of torment, in a style which has a most powerful effect on the imagination. The joys of paradise were promised to all who fell in the cause of religion, and these joys were made exceedingly captivating to an Arabian fancy. When Al Sirat, or the Bridge of Judgment, which is as slender as the "thread of a famished spider, and as sharp as the edge of a sword, and beset on each side with briars and hooked thorns," shall be passed by the believer, the Koran states that he will be welcomed into the garden of delight by the black-eyed Houris. These beautiful nymphs are not made of common clay, like other females, but of pure essences and odors, free from all blemish, and subject to no decay of virtue or of beauty. Until the time when the destined lovers of these damsels arrive in the bowers of bliss, they lie secluded in pavilions formed of a single hollow pearl, so large that some of them are sixty miles long.

The soil of paradise, according to the same authority, is composed of musk and saffron, sprinkled with pearls and hyacinths. The walls of its mansions are of gold and silver, and the trunks of its trees are encased in gold. The fruits, which here bend spontaneously to him who would gather them, are of a flavor and delicacy unknown to mortals. The tree of happiness, which stands in the midst of the palace of Mahomet, is laden with pomegranates, grapes, dates, and other productions of extraordinary lusciousness. The boughs of this tree, in addition to every kind of fruit that the eye can desire, bear silken garments, and beasts to ride on, ready saddled and bridled, and adorned with rich trappings, all of which burst forth from its blossoms and fruit at the slightest wish of the faithful. This tree, moreover, is so large, that a person mounted on the fleetest horse could not gallop from one extremity of its shade to the other in a hundred years! Numerous rivers flow through this blissful abode, some of wine, and others of milk, honey, and water, the pebbly beds of which are rubies and emeralds, and their banks of camphor, musk, and saffron.

In paradise, the enjoyment of believers will be greater than the human understanding can compass. The very meanest inhabitant will have eighty thousand servants and seventy-two wives. His pavilion will be constructed of pearls, hyacinths, and emeralds. He will be waited upon while he eats by three hundred attendants. Every dinner will be served up in three hundred dishes of gold. Wine, though forbidden on earth, will be freely allowed in paradise, and there it will not hurt nor inebriate. The raiment of the blessed will be the richest silks, brocades, and muslins, adorned with gold and silver embroidery, and surmounted with bracelets and crowns gemmed with the most costly pearls and precious stones. The dwellings and every thing else will be on the same scale of magnificence. The inhabitants of paradise will be gifted with per-

petual youth. At whatever age they may have died, in their resurrection, all will be in the prime of manly vigor, which will be eternal. The ravishing songs of the angels and of the black-eyed Houris will render all the groves vocal; the very trees will celebrate the divine praises with a harmony such as mortal ear never heard. To these delights will be added the music of golden bells, shaken by the odoriferous zephyrs from the throne of God. It would be a journey of a thousand years for a true Mahometan to travel through paradise, and behold all the wives, servants, gardens, robes, jewels, horses, camels, furniture, and other things, which belong exclusively to him.

The thoughts become bewildered in this voluptuous maze, and it seems incredible that such a description should form a portion of the religious belief of any existing nation. Yet such is literally the fact. The glowing and sensual enjoyments of paradise are not understood as mere figurative illustrations of heavenly pleasures, but as corporeal realities, to be relished like earthly gratifications, though without being subject to satiety or diminution. The hell of Mahomet is as full of terror as his heaven is of delight. The wicked who fall into the gulf of torture from the bridge of Al Sirat, will suffer alternately from the intensity of heat and cold: when they are thirsty, boiling and filthy water will be given them to drink; they will be shod with shoes of fire, the heat of which will cause their skulls to boil like caldrons. The dark mansions of the Christians, Jews, Sabeans, Magians, and idolaters, are sunk below each other with increasing horrors, in the order of their names. The seventh, or lowest hell is reserved for the faithless hypocrites and nominal professors of every religion. Into this dismal receptacle, full of smoke and darkness, the unhappy sufferer will be dragged, with roaring noise and fury, by seventy thousand halters, each pulled by seventy thousand angels. He will be exposed to the extremes of heat and cold, the hissing of reptiles, and the scourge of hideous demons, whose pastime is cruelty and pain. Despair will increase his misery, for the Koran has condemned him to this everlasting abode without the smallest hope of deliverance. Every corpse, when laid in the grave, is supposed to be catechized by two examiners, Monkir and Nekir—black and livid angels of a terrible aspect, who order the dead man to sit upright, and answer their interrogatories as to the soundness of his faith. If his replies are not satisfactory, he is beaten on the head with iron mallets, and stung and gnawed by ninety-nine dragons, with seven heads each, till he receives his final doom.

It has been a common error to believe that Mahomet excluded women from paradise. This is incorrect: he has declared that the gates of the blissful abode stand open to both sexes. But whether they are to inhabit the same or separate apartments, is a point which he has left unexplained. They are to be rewarded and punished like the men, though their felicity will not be so exquisite as that of the other sex, as, according to the Mahometan notions, their deeds in this life cannot have been equally meritorious or important.

The three leading Mahometan sects are the *Sunnees*, the *Sheahs*, and the *Wahabees*. The difference between the two first was originally more political than religious. The Sunnees call themselves the orthodox

party: they are traditionists, and acknowledge the authority of the first khalifs, from whom most of the traditions were derived. The Sheahs asserted the divine and indefeasible right of Ali to succeed to the prophet; consequently they consider the first three khalifs and all their successors as usurpers. The Persians were the first nation that joined this sect, and, for more than three centuries, the Sheah faith has prevailed among them. The spirit of hostility between these two branches of Mahometanism is rancorous and irreconcilable. No wars that ever desolated the Christian world have caused so much bloodshed and misery, or been so deeply stamped with the character of implacable animosity, as those which have arisen from the political and religious controversies of the Mahometan sectaries. The Wahabees are a sect of comparatively modern origin, and their history will be given in a separate place.

CHAPTER CLXXXIII.

Science and Literature of the Saracens—Architecture—The Koran—Saracen Superstitions.

THE first rudiments of the liberal sciences were obtained by the Saracens from the Greeks. John of Damascus translated the writings of the Greek physicians into Arabic, and this gave the first impulse to scientific study among the subjects of the khalif. Translations were afterwards made of the works of the Greek astronomers and philosophers. Schools of learning were established at Bagdad, Bassora, Cufa, Kesh, Nishapour, and other places. The Saracens obtained the art of clock-making from the Greeks of Constantinople, and carried it to high perfection. The court of Bagdad bestowed the most munificent patronage upon learned men, while the literature of the Greek capital lay buried in unfrequented libraries. The Arabs, however, often made a perverted use of Greek erudition, which they did not, in every case, thoroughly understand. Astrology, the interpretation of dreams, fortune-telling, and many other superstitious follies, were developed among them, and have descended from them to our times. In philosophy, the Arabs greatly admired Aristotle. They learned to distinguish merely in words where he distinguishes things. They translated Ptolemy's description of the earth, and combined it with a better knowledge of the globe, and an acquaintance with the starry heavens, which, among themselves, was an ancient acquisition. On these branches of science, they have left us important observations, the sum of which, as far as relates to geography, is contained in the Arabic work of Abulfeda. We are indebted to this author for much of the knowledge which we now possess respecting the countries with which the Arabs held intercourse. The measure of a degree of latitude was undertaken by the command of Haroun al Raschid. The Saracens were the authors of many improvements in arts and manufactures. Before the time of Charlemagne, they had instructed the French in the art of weaving, and they introduced into Europe many Eastern vegetables. The fair of Bagdad was the chief market for silk.

They also invented a new species of architecture, which is marked by an expression of boldness and

extravagance peculiar to the Orientals. They had fountains and jets of water even in their sleeping apartments, as their religion commanded frequent ablution, and because, in the desert, water and shady places were regarded as the greatest of luxuries. The court of the khalif surpassed the splendor of that of Constantinople in the abundance of gold, of pearls, and of precious stones. The Saracen cities bore scarcely any resemblance to those of Europe. Their walls enclosed large districts of ground, beautifully cultivated. Many of them were built in the midst of deserts; they were the markets and places of deposit for the neighboring tribes. Communication was maintained through all parts of the empire, by means of posts, which the khalif Moawiyah introduced about seven hundred years before they were established in France. The same prince laid the foundation of a maritime force, which served to connect the provinces. The invention of tournaments is ascribed to the Arabs, from whom they were introduced into Italy and France. The Hindoo numerals, commonly called *Arabic*, also came to us through the hands of the Saracens.

In the Saracen literature, the work which first attracts our notice is the Koran. This book contains the pretended revelations of Mahomet, and is still received by his followers, as containing every information necessary for the guidance and spiritual welfare of mankind. It was written from time to time by the disciples of the prophet, from his dictation, and for want of better materials, upon palm leaves, scraps of leather, and shoulder bones of mutton. Like the Jews, the Mahometans hold their sacred book in the most extraordinary veneration. They will not in general suffer it to be read or touched by any man of a different religion. They handle it with great respect, never holding it below their girdle, and always qualifying themselves by first performing their legal ablutions. They swear by it, consult it on all occasions of moment, carry it with them to battle, and inscribe verses from it on their banners and garments, as they formerly did on their coins. Of its literary merits, the Mahometans speak in terms of rapture. The most learned Mussulman doctors have pronounced its style to be inimitable. Whatever may be its defects as a work of genius, it is universally allowed to be written with great elegance and purity of language. Though in prose, it is measured into chapters and verses, like the Psalms of David. The sentences have the sweet cadence of poetry, and generally conclude in a long-continued chime, which often interrupts the sense, and occasions unnecessary repetition. But to an Arab, whose ear is delighted with musical cadence, this metrical charm is its principal commendation. The materials of the Koran are borrowed from the Jewish and Christian Scriptures, the legends of the Talmudists, and the traditions and fables of the Arabian and Persian mythologies, all heaped together without any fixed principle or visible connection. In spite of the hyperbolical praises bestowed on the Koran by the Arabs, a critic of purer taste will be offended by its long repetitions of pious declamation, and its incoherent rhapsody of fable and precept, of promises, threats, and admonitions, which seldom excite any definite feeling or idea—sometimes crawling in the dust, and sometimes lost in the clouds.

Next to the Koran we may rank the Arabian Nights, a more recent work, but one strongly national in its

character, and much better known among the people of Christendom. Neither the author of these tales nor the date of their composition can be determined with any certainty. Some ascribe this work to a Syrian, others to an Egyptian, and others are of opinion that it is the performance of various authors of various ages. But whatever may be their date and origin, it is agreed by all who are acquainted with the subject, that those tales accurately represent the habits, feelings, and superstitions of the East. They are universally read and admired throughout Asia, by all ranks of men, both old and young. The Arabs of the desert will sit round their fires in the evening, and listen to these stories with such attention and delight as totally to forget the fatigue and hardship of their day's journey.

Connected with our subject is that of the Arab superstitions. The supernatural part of the Arabian Nights is founded on matters firmly fixed in the belief of the Mahometans, both ancient and modern. It is a portion of the faith inculcated in the Koran, that both angels and demons exist, having pure and subtle bodies, created of fire, and being free from all carnal appetites and desires. The four principal angels are Gabriel, the angel of revelation; Michael, the friend and protector of the Jews; Azrael, the angel of death, and Israfil, whose office it will be to sound the trumpet at the last day. Every man, according to the Mahometan belief, has two guardian angels to attend him, and record his actions, good and evil. This doctrine concerning angels is adopted from the Jews, who confess that they learned it from the Magians of Persia. The creed relating to demons and *jins*, or *genii*, is also in its origin derived from the Hebrews, some of whom assert that the *jins* were begotten before the flood. This is assumed on the authority of the Scripture account, that "the sons of God saw the daughters of men, that they were fair, and they took their wives of all which they chose," &c. The Jewish *jins*, or *shedim*, have wings to fly from one end of the world to the other, like the ministering angels, but they eat, drink, have descendants, and die.

The demons of the Mahometan belief are fallen angels. The name of their prince is *Eblis*, who was at first one of the angels nearest to God's presence, and was called *Azazel*. He was cast out of heaven, according to the Koran, for refusing, at the command of God, to pay homage to Adam, at the time of the creation. The *jins* are intermediate creatures, neither wholly spiritual nor wholly earthly. They were created of fire, like the angels, but of grosser fabric, requiring meat and drink for their sustenance, and being subject to passions and death like common mortals. Some were good, believing in the Koran and the divine mission of Mahomet, and therefore capable of salvation. Others were infidels, and devoted to eternal torture. The *jins* existed long before the creation of Adam. At first they were adorned with virtue and goodness; but falling, at length, into almost universal corruption and wickedness, *Eblis* was sent to drive them to a remote and desolate corner of the earth, there to be confined. But some of this generation still remaining, an ancient Persian king made war upon them, and compelled them to retreat to the mountains of Kaf.

Among the *jins* are several ranks and degrees, as the *peris*, or fairies—beautiful female spirits, who believe in God and his prophet, and seek to do good

upon the earth; and the *deer*, or giants, who frequently make war upon the *peris*, take them captive, and shut them in cages, which they hang upon high trees, where, however, they are soon discovered by other *peris*, who come daily to feed them with the most grateful odors, which are their common food. The *jins*, both good and bad, have the power of making themselves invisible at pleasure. Besides the mountain of Kaf, which is their chief place of resort, the *jins* abide in ruined cities, uninhabited houses, at the bottom of wells, in woods, pools of water, and among the rocks and sand-hills of the desert. Shooting stars are still believed by the people of the East to be arrows shot, by the angels, against the *jins* who transgress their limits, and approach too near the forbidden regions of bliss. The *jins* are said to carry off beautiful women, whom they detain as their wives and companions. Many of the evil *jins* delight in mischief for its own sake. They injure and mislead travellers, raise whirlwinds, and dry up springs in the desert. The *ghoul*, which is a subordinate sort of evil *jin*, lives on the flesh of men and women, whom he decoys to his haunts, in wild and barren places, in order to kill and devour them. When it is difficult thus to obtain food, he approaches nearer to the habitations of man, and enters the graveyards, to feed upon the carcasses of the dead. The *afrite* is a powerful *jin* of the evil and rebellious kind.

Among a people devoutly believing these traditions concerning *jins* and demons, a respect for magic and the power of enchantments would naturally prevail. When it could be credited that the throne and army of Solomon were transported through the air at a word, by virtue of the possession of a ring, there could not be a doubt as to the possibility of the story of the wonderful lamp, or the magical palace of Aladdin, the city of the statues visited by Zobeide, Ali Baba's cavern, and the transformation of the subjects of the king of the Black Isles into fishes. The powers ascribed to magicians were equal, if not superior, to those of the *jins*. They could transport themselves and others through the air, and could transform men and animals into whatever shape they pleased, if no counter influence was exercised against them. Magicians, like the *jins*, were good and bad: the good magician of to-day might be an evil one to-morrow. The history of the Arabs, ancient and modern, is full of instances of enchantment, believed by the best informed among their sheiks and philosophers, as well as by the most ignorant of the common people. Mahomet himself was a believer in the agency of magicians, and has inserted many passages in the Koran to enable the faithful to counteract their spells.

The most distinguished men among the Saracens have already been mentioned in the course of the preceding history. Excepting Mahomet, and a few of the Saracen conquerors and sovereigns, there is hardly any individual of this nation whose name has been made familiar to the people of Christendom. In literature and science, however, many subjects of the khalifate were highly distinguished among their own countrymen. Lebid Alarnary was a poet of true genius. Asmai, the author of the romance of Antar, may be regarded as the originator of tales of chivalry. Masudi, Ebn Han-kal, Abulfeda, and Edrisi contributed largely, by their writings, to the science of geography. Averrhoes distinguished himself by a commentary on Aristotle, and Avicenna was a learned writer on medicine.

CHAPTER CLXXXIV.

A. D. 1700 to 1818.

THE WAHABEES.—*Condition of Arabia after the Establishment of the Khalifate—Preaching of Abd ul Wahab—Success of his Doctrine—Capture of Mecca and Medina—Wars of the Turks and Egyptians against the Wahabees—Capture of Derayah—Overthrow of the Wahabees.*

WHEN the Saracen empire rose to splendor and dominion, the barren rocks and rude deserts of Arabia ceased to be regarded as a fit residence for the commander of the faithful. The court of the khalifs was transferred to Damascus, and from thence to Bagdad, within the old favorite territory and seat of empire on the rich plain of Mesopotamia. Thus left to herself, Arabia seems to have resumed her natural and original character, even long before the pomp and magnificence of Bagdad had been swept away by the torrent of Tartar invasion. The country of Mahomet, and the cradle of that religion which had revolutionized half the civilized world, became detached from the rest of the Mussulman empire, and was restored to its primitive state of rude and roving freedom. For many centuries Arabia gave birth to no event which calls for notice from the pen of the historian. In the sixteenth century, her coast upon the Red Sea felt the encroachments of the Turks, who took possession of the seaports as far south as Mocha, and established, in the strip of maritime territory which they occupied, a system of exclusion which destroyed the commercial prosperity formerly enjoyed by this region. But the decline of the Ottoman empire, first felt in its extremities, enabled the Arabian sheiks along the Red Sea to regain their independence.

During the eighteenth century, a religious fermentation similar to that caused by Mahomet, again agitated the people of Arabia. This was the rise of the Wahabees—a sect of religious reformers, who took their name from *Abd ul Wahab*, a native of the province of Nejd. He was born about the year 1700. The prodigies related as attending the birth of Mahomet are repeated in the case of the Mussulman reformer. It is believed by the Arabs that a great earthquake shook every mosque in the Mahometan dominion to its foundation, and that, during many successive nights, the cities, villages, castles, and fields of Arabia, and the neighboring territories, shone with a brilliant and supernatural light; the lamps which burned in the sepulchral chapels of Mahomet, and the other Mussulman saints, went out preternaturally, &c., &c.

Abd ul Wahab, in his youth, was sent to study law at Damascus, where he learned from the orthodox Mahometans themselves to attack the corruptions which had been introduced into their creed. On his return to Arabia, he began to preach the necessity of a thorough reformation, and took upon himself the character of a Mahometan Martin Luther. His first aim seems to have been to remove the traditions which had been grafted upon the pure and primitive Mussulman doctrine, and to prevent divine honors from being paid to any human being, even to Mahomet. Though he believed the Koran as a direct revelation from the Deity, he regarded the Arabian prophet as a mere mortal, acting as the organ of the Most High.

The worship of Mahomet was therefore denounced by him as impious. Still more reprehensible did he esteem the sanctity ascribed to imams, doctors, and expounders of the law. Pilgrimages performed to peculiar tombs, and virtue attributed to peculiar relics, were treated by him as rank idolatry.

The Arab reformer soon gained proselytes, and the first pious performance which he enjoined upon them, when they became sufficiently strong in numbers, was the destruction of the chapels of Mecca and Medina. The dust of the pretended saints was, like that of the desert, to be scattered to the winds; and the treasures which adorned their monuments were to reward the piety of their despoilers. These doctrines were mingled with violent attacks on Turkish tyranny and vice, which drew persecution on the head of the new reformer, and compelled him for some time to lead a wandering life. At length, he settled at Derayah, the residence of the sheik Ebn Saood. This intelligent chief listened to the words of Abd ul Wahab, became his disciple, married his daughter, and protected him till his death, which took place about 1750.

Mohammed, the son of Abd ul Wahab, succeeded him as a preacher of the new doctrine. He had been blind from his youth, and this obstacle hindered him from leading forth his proselytes in person for the defence and propagation of the new creed; but this deficiency was supplied by Ebn Saood, who became the temporal chief of the Wahabees, while Mohammed remained their spiritual leader. From the moment that the new faith was adopted by princes of rank and ancient standing, it was able to add the force of arms to that of argument, and made rapid and extensive progress. It soon approached the province of Hedjaz, in which Mecca is situated, and the sherif or prince of this city, the guardian of the holy place, began to tremble for his power and dominion. He stirred up against the Wahabees the mighty tribe of Beni Haled, who occupied the province of Hedjaz. Turkish fortifications abounded in this region, and Turkish families formed a principal part of its population. The chief men were violently hostile to the Wahabees from the beginning, and they obeyed the summons of the sherif of Mecca with alacrity. They took up arms, and marched against Derayah.

The Wahabees had already begun to quarrel among themselves, and perhaps would have been speedily ruined by internal dissensions, had not this attack from strangers compelled them to stifle their domestic feuds for self-defence. Their chief, who had been constantly perplexed with murmurings and mutinies, now found his followers full of obedience and zeal. The Hedjazites, after several years war, were compelled to yield to their enemies, and at length the Wahabees had strengthened themselves so far as to be able to turn their arms against Mecca. Their fame had now reached Constantinople, and the Ottoman Porte, which had hitherto despised these obscure sectaries, began to feel alarmed at their progress. The pacha of Bagdad received orders to prepare for the defence of the holy city, and this officer instructed his subordinates, the Arab sheiks of Montefih and Beni Haled, agreeably to the mandates of the Porte. These proceedings miscarried; the sheik of Montefih was assassinated in his own tent by a disguised Wahabee, and the sheik of Beni Haled, after an unsuccessful campaign, was compelled to fly before his enemies, and leave his capital, El Hassa, to be sacked by the Wahabee army.

Bagdad was now in great consternation, for the principles of Wahabism had penetrated into every part of Arabia north of Yemen, and had gained the tribe of Montefih itself, hitherto regarded as the chief bulwark of the Turkish power against the new sectaries. The Wahabees were little more than an undisciplined multitude, armed only with matchlocks; but they seemed to possess bodies of steel and souls of fire: their abode was the inaccessible heart of the desert; their power of enduring fatigue, hardship, and privation was almost beyond belief, and the rapidity of their movements baffled all calculation. Their obedience to their chiefs, in whatever concerned their new creed, knew no bounds; their bravery in battle and contempt of death were fed by a fanaticism far exceeding the worn-out zeal of the Turks; and, in all their expeditions, they were equally animated by the interests of religion and the hope of plunder. The advantage, therefore, was altogether on the side of the Wahabees. In 1797, Solyman, the pacha of Bagdad, attacked them in the province of El Hassa; but his troops were routed and compelled to retreat. The victorious Arabs overran the district of Basra, and captured the holy town of Imam Hosein, where they destroyed the famous temple, and robbed it of the immense treasures which had been deposited there by the pious generosity of the Turkish sultans and the shahs of Persia.

The Wahabees now raised an army of above one hundred thousand men, which, under their chief, Abd el Aziz, the grandson of Ebn Saood, marched against Mecca, in 1801. After an obstinate siege, the city was taken in 1803, and the conquerors plundered the rich tombs of the Mahometan saints. In their zeal for the work of destruction, they did not spare the famous mosque, but stripped it of the immense treasures and costly furniture, to which each Mussulman prince in Europe, Asia, and Africa had contributed his share. Medina fell into their hands in 1804, and the tomb of Mahomet was plundered and destroyed. Nothing could surpass the consternation and horror of all the devout Mussulmans throughout the East, when it became known that the holy city was in the hands of the heretics, and the tomb of the prophet despoiled. The pilgrimages to Arabia were stopped, and, from 1803 to 1807, no great caravan entered that country. From the shores of the Atlantic to the banks of the Ganges and the frontiers of China, every pious Mahometan was absorbed in grief at the thought of being cut off from the performance of his most sacred duty—that of going on pilgrimage to Mecca.

The Wahabees pursued their victorious career, and gained over to their cause the pacha of Bagdad, who rebelled against the Porte. Their armies invaded Syria, and threatened to strike a serious blow at the supremacy of the Ottoman power in the East. At length, Mohammed Ali, the pacha of Egypt, was induced, by the solicitations of the sultan, to turn his arms against them. In 1809, he built a squadron of ships of war on the Red Sea, and sent a large military and naval force to invade the Wahabee territories, under the command of his second son, a youth eighteen years of age. This general-in-chief was placed under the guidance of Ahmed Aga, an officer whose military skill had gained him the name of Napoleon Bonaparte. The expedition landed in Arabia in 1811. The Wahabees fought desperately in their own defence; but they could not prevent the Egyptian troops from

becoming masters of Medina in 1812, and of Mecca in the following year. A peace was concluded in 1815; but, the power of the Wahabees appearing still formidable, a fresh expedition was sent against them in 1816, under the command of Ibrahim Pacha, the eldest son of Mohammed. Derayah, the Wahabee capital and stronghold, was besieged, and, after an obstinate defence, surrendered in 1818. The chief of the sect, with several of his family, was sent to Constantinople, where they were carried through the streets in triumph for several days, after which they were beheaded, and their bodies exposed to the outrages of the populace.

The Wahabees, as a ruling power, were overthrown by this catastrophe; but, as a sect, they were by no means exterminated. They still wander over the desert in great numbers, and have, at various times, given serious alarm to the government of Constantinople. It is believed by many that they will recover their power, overrun Arabia, and establish in that country a stronger dominion than they have ever yet possessed. Their remote situation, surrounded with a wide expanse of desert, renders it impossible for their enemies to extirpate them; and they are now probably watching for a favorable moment to invade the neighboring territories, and establish a new empire in the East.

At the present day, the greater part of Arabia remains under the same species of patriarchal government which prevailed in ancient times. Each sovereign, or sheik, intrenched in his rocky castle, or roaming, with his camels and flocks, over the desert, holds himself independent of every other human power. Individual followers, however, are always ready to flock in considerable numbers to the standard of some successful warrior, who promises either daring adventures or rich booty. Hence it is no difficult matter to collect some thousands of freebooters, sufficient to lay under contribution all who pass through their neighborhood. On the route between Egypt and Palestine, the borders of Syria, and the tract along the Euphrates, large moving encampments of Arabs continually pass to and fro, observing the progress of the travellers and the caravans, and ready to avail themselves of any favorable chance for an attack. In the interior, among the Bedouin camps, this warlike temper vents itself in almost perpetual petty conflicts with each other. On the coast of the Red Sea, the pacha of Egypt holds a part of the territory conquered from the Wahabees.

Yemen forms an exception to this proud and aristocratic independence of the Arabian tribes. The imam of Sana, who succeeded to the government upon the expulsion of the Turks in 1630, has established here a government formed strictly upon the model of the despotic kingdoms of Asia. He claims an authority both spiritual and temporal, demands from his subjects the most unqualified submission, and the extreme abuse of his power can only be checked by rebellion. He governs the districts and towns by subordinates, raised usually from the lowest ranks, and the passive instruments of his will. Some traces yet remain here of Arabian independence in the cadis and the college of justice, without whose concurrence no sentence of death can be pronounced. Though these functionaries are appointed and may be removed by the sovereign, this latter prerogative is one which he seldom ventures to exercise; and their decisions are said to be often distinguished by a high degree of independence and

integrity. The sovereign is generally called by foreigners the *imam of Muscat*, from the name of the seaport where he commonly resides. He holds under his dominion also the African islands of Zanzibar and

Socotra, the islands of Kishma and Ormoz in the Persian Gulf, and a considerable tract of Persian territory around Gombroon.



Arab Sheik and Attendants.



Bedouins.

CHAPTER CLXXXV.

General Views of the Arabians — Manners and Customs — Towns.

In the course of our historical sketch, we have had occasion to notice the ancient Arabians. Their modern descendants resemble them; but, as they are a remarkable people, spread over all Western Asia and a large part of Africa, they deserve a particular description.

The Arab is not robust, but he is rather tall, well formed, and active, fearless of danger, and insensible to fatigue; his mind is quick, and his character marked by the extremes of credulity and enthusiasm. His head is oval, his brow high and arched, his nose aquiline, and his eyes are large. His dark complexion is rendered still deeper by exposure to the sun; but he has a gentle look. The women are taller, in proportion, than the men, and have a dignified deportment; but their elegant forms are degraded by their ragged clothing and squalid looks; and the regularity of their features loses its attraction by the influence of their copper tint. To be admired, they must be seen at a distance, and the beholder must confine himself to general appearance.

The costume of the settled Arabs is various; but, among the wandering tribes, it is very scanty. The rich inhabitants of Yemen dress very much after the manner of the Turks or Persians, with large trousers, and a girdle of embroidered leather about the waist, in which is stuck a knife or dagger. The head dress consists of a number of caps, sometimes as many as fifteen, of different sorts, linen, cotton, and woollen, worn one upon the other: the outer cap is richly ornamented, and has some passages from the Koran embroidered upon it. The lower classes wear only two caps. Some of them have drawers and a coarse shirt; but the greater number wear nothing more than a piece of linen about their loins, and a strip of cloth over the shoulders. In the more elevated parts of the country, where the climate is colder, sheep-skins supply

the place of cloth. People of the middle rank wear sandals, of wood or leather, bound on the feet with thongs. The rich, of both sexes, use slippers. In some parts of the country, the hair is generally worn long; in some, it is cut short; and in others, the head is completely shaved; but in all, the beard is worn of its natural length, and is an object of high regard. The scanty clothing of the Arab serves also for his bedding: the linen from his waist forms his mattress, and the cloth from his shoulder is his coverlet. In some places, the people sleep in sacks, to protect them from insects.

The women always wear shirts and drawers; they have rings on their arms and fingers, and in their ears and noses. They stain their nails red, and their hands and feet brown, and paint their eyebrows and lashes black. Like the females of Egypt, they usually conceal the lower part of the face with folds of linen, leaving only the eyes uncovered; in some parts, they wear veils.

The Bedouins, or wanderers, differ in many respects from the other Arabs. By hard living and constant exposure, their persons are lank and thin, and their complexion is rendered very dark. Their black and penetrating eyes, added to their general appearance, indicate the demi-savage and untutored sons of nature. Their dress consists of a skull-cap and slippers, with a white woollen garment, which, covering the whole body, reaches to the calf of the leg, and has a hood for the head, and holes for the arms to pass through. They stain their arms, their lips, and the most conspicuous part of their body, of a deep blue color, by puncturing with a needle, so that it can never be effaced. Some have a small flower upon the cheek, the forehead, or the chin, colored with the smoke of galls and saffron, which make a fine black color; they likewise blacken their eyebrows. Most of the women wear rings of gold and silver, about three inches in diameter, in their noses. They are born fair; but their complexions are spoiled by

exposure to the sun. The young girls are agreeable, and sing continually.

Such of the Arabs as are settled in towns, and apply themselves to agriculture or trade, are distinguished for justice, temperance, and humanity; among these, a stranger may travel without danger. They are, however, greatly inferior in numbers to the Bedouins,

who, though temperate in diet and polite in speech, possess strong passions, and are equally capable of cruelty and friendship, in the extremes. At one moment, they rob the traveller whom they meet in the desert, and the next, embrace, without hesitation or inquiry, the stranger who throws himself upon their protection.



Bedouins in the Desert.

Some of the principal people, in the more fertile parts, eat nothing but boiled rice, served up in a large wooden plate; but, in other parts, the produce of the flocks and herds constitutes almost their only subsistence. The milk and flesh of camels, as well as of sheep, are in common use; various kinds of wild animals, with lizards and locusts, also afford the Arabs a supply of food. They drink little while at table; but, as they rise, after washing, they take some cold water and a cup of coffee. Wine is prohibited by the laws of Mahomet; but several kinds of liquor are made from honey, sugar, raisins, and other fruits, some of which are spirituous, and sometimes indulged in to excess. The Arabs are more fond of smoking than the inhabitants of the north of Asia; and a peculiar custom prevails among persons of wealth and fashion, of carrying about them a box, filled with odoriferous wood, of which they put a small piece into any person's pipe, whom they wish to treat with respect.

The Bedouins have neither bread nor wine, neither do they cultivate the ground. Instead of bread, they make cakes of a species of wild millet, mixed with camel's milk, and slightly baked. They have flocks of camels, sheep, and goats, which they conduct from place to place, till they find sufficient herbage: here they erect their goat-hair tents, and live till the grass is consumed, when they go in quest of another fertile spot. In Arabia, many of them are quiet and peaceable; but, in most countries, Bedouin Arab is synonymous with robber.

Marriage is reckoned so honorable among the Arabs, that a woman will rather marry a poor man, or become a second wife to one already married, than incur the obloquy attached to the single life; and the men are equally disposed to take them, because their wives, instead of being expensive, are rather profit-

able. They seldom, however, marry more than two wives; and many are content with one. The Arab women enjoy more liberty than in other Mahometan nations, and have great power in their families. If ill used by their husbands, they have a right to demand a divorce. Separations, however, are uncommon, and mostly confined to cases where the husband, from inability to maintain his wives, sends them back to their friends; after which they are at liberty to marry again.

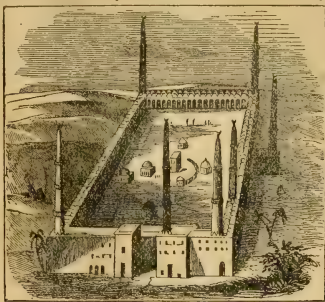


Camels.

Though the camel is the most useful of animals to the Arabs, they have a greater admiration for the horse. The antiquity of his own pedigree, and the superiority of his horse, are the chief boasts of a Bedouin.

While the whole interior of Arabia remains as it was three thousand years ago, the country along the coast has undergone some changes. In general, how-

ever, the government and state of society are stationary. The western part of the country, forming the sheriiffate of Mecca, now belongs to Egypt. The chief town is Mecca, (the ancient Macoraba,) celebrated as the birthplace of Mahomet, situated in a dry, barren, and rocky country, forty miles from the Red Sea. It is supported by the concourse of pilgrims from every part of the Mahometan world. The chief ornament of Mecca is the famous mosque, in the interior of which is the *kaaba*, an ancient temple, said to have been built by Abraham; it is a plain square building of stone. The most sacred relic in the *kaaba* is the black stone, said to have been brought by the angel Gabriel. The grand ceremony through which pilgrims pass is that of going seven times round the *kaaba*, reciting verses and psalms, in honor of God and the prophet, and kissing, each time, the sacred stone. They are then conducted to the well of Zemzem, situated in the same temple, where they take large draughts, and perform a thorough ablution in its holy waters. Another ceremony, considered as of equal virtue, is the pilgrimage to Mount Arafat, situated about thirty miles to the south of the city.



Temple of Mecca.

Mecca is one of the handsomest cities in the East. It stands in a narrow valley, enclosed among rocky hills. The fronts of the houses, instead of presenting, as in some Eastern cities, a long range of dead earthen wall, are of stone, raised to the height of three or four stories, and ornamented with columns and other architectural embellishments. This gay aspect seems to be assumed, in a great measure, to attract pilgrims as lodgers; and with the same view, the apartments are made neat and commodious. The temple forms a very spacious square, about a quarter of a mile in extent, with many rows of columns. A very active commerce in Mecca is combined with pilgrimage, consisting in the exchange of the richest commodities of the Mahometan world. The resort of pilgrims of so many different nations, from the extremities of Tartary to the banks of the Senegal, rendered Mecca, in peaceful times, a very flourishing city. It formerly contained one hundred thousand inhabitants. Since the Wahabite war, however, it has declined; and, at present, the population is estimated at not over thirty thousand. The Meccans are proud, gay, and somewhat dissolute.

Medina, (Iathrippa,) notwithstanding its high claims

as the burial-place of Mahomet, has never rivalled Mecca in the veneration of the Mussulman. To visit this city is not even considered as an indispensable duty, and is little practised, except by the Turkish pilgrims, in whose route it lies. It contains about five hundred houses, only a few of which are elegant. The great mosque, which once enclosed the tomb of Mahomet, is, however, described as very splendid, being surrounded by numerous pillars of marble, jasper, and porphyry, inscribed with golden letters. Yembo, the port of Medina, has a population of five thousand.

Jidda, or Jedda, on the Red Sea, is the emporium of the province of Hedjaz, and the chief medium of the trade between Egypt and Mecca. The annual India fleets here unload their cargoes, which are transported, by the merchants of the place, to Suez and Cairo. The houses are built of madrepora, a sort of shell rock. The place is very flourishing, and has a population of fifteen thousand. Some of the merchants are said to be worth a million of dollars.

At the northern extremity of the Red Sea, stands Akaba, a little village, near the site of which is the port of Eziongaber, from which the ships of Solomon sailed to Ophir, and by which the Phœnicians carried on their commerce with India. To the west are Mount Horeb, upon which God appeared to Moses, and commanded him to deliver his countrymen, and Mount Sinai, upon which he gave the law. Here is a monastery, armed with cannon, and accessible only by means of a rope.

The *imamat* of Yemen is a powerful state, in the south-west. The capital and residence of the imam is Sana, built in the middle of a fertile plain, and surrounded with high brick walls and towers. Population, about thirty thousand. Mocha, the principal port on the Red Sea, frequented by Europeans, is in the province of Yemen, and has six thousand inhabitants. The chief article of commerce is coffee, produced in the vicinity, and admitted to be the best in the world. Ten thousand tons are exported annually. Besides this, dates, myrrh, gum Arabic, ivory, gold dust, and other valuable articles, are exported in considerable quantities.

The *imamat* of Muscat, on the eastern coast, is likewise an important state, the government being the most enlightened in Arabia. The imam resides at Muscat, a large city, surrounded with gardens and groves of date-trees. It is the centre of an active commerce with India, and a great market for pearls. It is situated on the Red Sea, just within the Straits of Babelmandel, and is frequented by European ships. It occupies a flat, sandy plain, continually swept by hot winds. Viewed from the sea, it makes a pleasing appearance, with its whitewashed houses, variegated by handsome minarets and tombs. Internally, it exhibits filthy streets and decaying walls. The population is about five thousand; the trade is chiefly in the hands of Hindoo merchants.

The kingdom of the Wahabees, who as we have related, reduced a great part of the peninsula, but were overthrown by the arms of the Egyptians, is in the region of Nedshed. The capital, Derayah, was destroyed in 1818.

There are many other petty states in Arabia; the great number of the inhabitants, who live in small tribes, and lead a wandering life, acknowledge no superiors but their own chiefs.

Turkey in Asia.



CHAPTER CLXXXVI.

Introduction — Geographical Description.

This extensive territory embraces that portion of the world most renowned in history. Within its limits are included the scenes of the creation and fall of man; of the deluge, as far as given in the Bible; of the rise and progress of the Jewish nation; and of the crucifixion of our Savior. Here were Assyria and Babylonia, — the first great empires of antiquity. Here were Nineveh, and Babylon, and Tyre, and Sardis, and Troy, and Palmyra; here still are Jerusalem and Damascus, Antioch and Smyrna. Here are Ararat and Lebanon, the Jordan and the Euphrates, the Dead Sea and the Sea of Galilee. Here are scenes which have witnessed the presence of Semiramis and Cyrus, of Abraham and Melchisedek, of David and Solomon, of Paul and Peter, and James and John. Here, too, Cambysses, Darius, Alexander, Seleucus, Pompey, Omar, Saladin, and Tamerlane, have marched at the head of their armies, and performed exploits which still echo in the pages of history. Yet famous as these regions are in the early annals of mankind, there is hardly any portion of the globe more unblest in its present condition than this.

Turkey in Asia includes several countries, of which we have given geographical and historical sketches. We have now only to group them in one general view. The boundaries of this country are, the Black Sea on the north, the Caucasian countries and Persia on the east, Arabia on the south, and the Mediterranean Sea on the west. The Asiatic territories of Turkey are

only divided from those of Europe by the Sea of Marmora. Constantinople in Europe, and Scutari in Asia, are but little more than a mile apart, being separated only by a narrow strait. The following table presents at one view, the several portions of Asiatic Turkey: —

Koordistan — the ancient Assyria.

Mesopotamia — the ancient Babylonia and Chaldeæ.

Syria — including ancient Syria, Phœnicia, and Palestine.

Anatolia or Asia Minor.

Armenia — a part only of ancient Armenia.

These countries are about one thousand miles in length, from Constantinople to the Persian Gulf; the average width is about two hundred and fifty miles. The whole extent is nearly two hundred and fifty thousand square miles.

Asia Minor, Armenia, and the northern parts of Koordistan, are mountainous countries. Mount Ararat, in Armenia, is seventeen thousand three hundred feet above the level of the sea. The highest peaks of Mount Taurus are twelve hundred feet high. The largest river is the Euphrates, which rises in Armenia, breaks through the chain of Mount Taurus, and after a course of thirteen hundred miles, empties into the Persian Gulf. The Tigris is a branch of this river. The Kisil Ernak (Haly) is the largest river of Asia Minor.

The climate of a country so extensive and so varied in surface, is, of course, marked with diversity. The northern part resembles New England in its mountainous and rugged character, while the middle portions are analogous to our Middle States. The southern parts are like Georgia and Alabama. The products are what might be expected from such a climate: the

oranges, figs, olives, pomegranates, and other fruits are very delicious, and form a large part of the staple food of the people. We are indebted to this region for the peach, apricot, mulberry, various melons, and



Figs.

some of our most beautiful garden flowers and plants. The rose is said to reach its highest perfection here. The moss-rose and the rose of Sharon are products of this favored clime.

The camel, an animal unknown to our climate, is of infinite use to the people of the East. Being adapted to sandy deserts and hot climates, and at the same time living upon frugal fare, it is chiefly used for transporting burdens in the interior. There being few roads or bridges fit for wheel carriages, and no

railroads, the camel is now, as it has been from time immemorial, the chief reliance of merchants and travellers in these regions. A large number of them usually go together for security against robbers, being called a *caravan*. The stopping places for travellers, are called *caravanserais*, and are usually provided at the public expense. They consist of large, square courts, with stalls and recesses on all sides for the animals and the people, the latter usually carrying their own provisions.



Caravan resting at Night.

The great variety of races in this country, always preserving their several peculiarities of costume, character, and physiognomy—forms one of its most curious features. Besides the Turk, is to be found the Jew, the Greek, the Armenian, Turcoman, Koord, and Arab, all living under the same government, and often in the same community—yet never wholly losing or forgetting their historical and traditional appearance or habits.

The Greeks are not numerous, and are confined to Asia Minor and the islands along the coast. They are, as elsewhere, subtle, cheerful, and adroit. The

Armenians are timid, obsequious, frugal, and industrious; many of them are merchants and mechanics. They are pliant to circumstances, bend to authority, and seek to prosper by peaceful pursuits. They live in large families, closely united. They have an animated physiognomy and good features.

The Jews resemble the Armenians, always maintaining their peculiar characteristics. They have been degraded and depressed in the Turkish dominions, but the milder course of the Turkish government recently adopted toward all religions, has been extended to them. The Arabs have spread themselves over Syria,

Palestine, and the regions around Bagdad. Some roam over the deserts for the sake of plunder, occasionally driving their flocks into the more fertile pastures. They conform to established manners, and have a more polished address than the Turks. Many of them are settled in the villages, and others become merchants in the cities; but they never forget their long genealogies, their reverence for the beard, and admiration for the horse, which characterize them at home.

The Druses and Maronites of Lebanon have been described. The Turcomans occupy the uncultivated table lands in the interior of Asia Minor, and are supposed to be a branch of the people bearing that name on the east of the Caspian. They are a wandering race, driving their flocks in summer to the elevated tracts, and in winter to the sheltered valleys. They combine with domestic simplicity a love of war and booty. They make excellent cavalry, and form the main military strength of Turkey.



Koords attacking a Caravan.

The Koords, or Kurds, inhabit a long and rugged chain, stretching south-east from the mountains of Armenia, parallel to the Tigris, along the frontier of the Turkish and Persian empires. They are the same people whom we have mentioned under the ancient name of *Carduchi*, through whom Xenophon fought his way, when conducting the famous retreat of the Ten Thousand. They have still the same name and the same character, being deemed the boldest and rudest in all Asia. Those pastoral pursuits which, on the high table plains of Tartary and Persia, vary and soften the habits of war and plunder, are impracticable

in a region which presents nothing but rugged steep, frightful ravines, and narrow valleys. Here, every chief is seated in his castle, where he meditates, and whence he attempts the plunder of the rich plains which lie beneath him. The Koords have, however, the characteristic virtue of barbarians,—a frank hospitality,—and also a pride of pedigree, founded on a national existence which may be traced to high antiquity.

The Turks are the same in Asia as in Europe. They are an Oriental people, and form a complete contrast in all the external forms of life to Europeans.



Eastern Mode of reclining at Meals.

The men, instead of our dresses fitted tight to the body, wear long, flowing robes, which conceal the

limbs; and instead of standing, or sitting on chairs, they remain stretched on sofas in luxurious indolence,

considering it madness to stir or walk, unless for special purposes or for business. They sit cross-legged, and recline at meals. On entering a house, they take off, not their hat, but their shoes. In eating, they use the fingers only, without knife or fork; they sleep, not on beds, but on couches upon the hard ground or floor. The females, excluded from all society, remain shut up in the harem, and must not be seen or named by any person of the opposite sex.

The grave, secluded, and serious cast, impressed by a despotic government and by the Mahometan law, is more decided in the Turk than in the Arab or Per-

sian. He is "a solemn, solitary being." The abject submission to a master, which is esteemed a religious duty, is combined with the pride of a conquering people, and with the consciousness of being surrounded by subject races on whom he has set his foot. The Turkish character involves great contradictions. They are fastidiously refined and coarsely voluptuous; in some things honest, in others utterly faithless; at once austere and licentious, arrogant and cringing, liberal and sordid, and though generally placid, yet ferocious and ungovernable when roused.

The condition of the female sex, in Turkey, is par-



Turks smoking and drinking.

ticularly foreign to our manners and ideas. From the moment of marriage, they are immured in the harem, excluded from the view of the public, and of the opposite sex, their nearest relations being alone admitted on occasions of peculiar ceremony. This circumscribed existence, and the necessity of sharing with a multitude of rivals the favor of a husband, or rather master, appears intolerable to European ideas. They are allowed to visit and receive visits, and frequent the baths, where they meet numbers of their own sex. Here they get the news, and indulge in gossip.



Marriage Procession.

Peculiar veneration is attached, in Turkey, to the parental character, and particularly to that of a mother. Even in the fall of a great man, his harem is respected,

and the property belonging to his wives is untouched. Marriage is a mere civil contract, fixing the dower, and limiting the number of the husband's wives. The concubines are generally purchased slaves. The children of these are legitimate. The Koran allows four wives, but the rich have as many as they please. The poor are usually content with one.

The amusements of the Turk are chiefly domestic. His delight is to give himself up to continued and unvaried revery; to glide down the stream of time without thought or anxiety; to retire under the shade of trees, there to muse without any fixed object, and to inhale through the pipe a gentle, inebriating vapor. Stretched in luxurious ease, he takes pleasure, however, in listening to the narrative of the professed story-teller, or in viewing the dances of Greek youths, or Turkish balladiers, at which — though they are by no means remarkable for decorum — he even allows the presence of his wives. The ball, the theatre, the crowded party, all that in Europe can be accounted gayety, are utterly foreign to Turkish manners.

The dress of the Turk consists of long, flowing robes, which do not disturb his stately walk, though



Turkish Costume.

incompatible with rapid motion. The turban is the most characteristic feature of Eastern dress, though this is giving place to the Greek cap, as the robe is often exchanged for a close jacket. The dress of the women resembles that of the men in form, though the turban is more light and graceful. The materials of female dress are superb, gaudy colors being preferred. The hair is usually plaited with an embroidered piece of gauze, which falls to the waist, where it is fastened with gold knobs. A display of diamonds and pearls is made, according to the wealth of the wearer. On



Eastern Ladies riding and walking.

going abroad, the ladies are veiled. The apartments of the harem, which are devoted to the women, are spacious and gorgeously decorated. The centre room has a marble fountain, whose falling waters lull the indolent to repose, or amuse the thoughtless with its

murmurs; the air is at the same time filled with perfumes. The ladies, like their lords, smoke opium and tobacco: their long pipes bearing the name of *chibouque*.



Mahometan Worship.

Various religions exist in Turkey. The Jews preserve their own, and Christianity prevails, to some extent, with the Greek, Armenian, and Syrian population. Mahometanism, however, is not only professed by the Turks, but by others who have become impressed with Turkish manners. The six commandments of the Koran are, belief in one God; in Mahomet's apostolical character; observance of the fast of Ramadan; daily prayers and ablutions; the bestowal of one tenth of one's revenue in alms; and the performance of the pilgrimage to Mecca. The prayers are five, and to be repeated daily.



Pilgrims in the Desert.

The performance of the pilgrimage to Mecca is of such vital importance, that no Mussulman is exempt from its obligations, except the grand seignior; and even he must perform it by proxy. After the Ramadan fast, the three caravans from Cairo, Damascus, and Arabia, set out for the holy city. In different years, the number of pilgrims varies from sixty to one hundred thousand souls, and the number of camels from eighty thousand to a hundred and fifty thousand. In

many cases, these pilgrimages are attended with severe toil and privation. On arriving at the temple of Mecca, the pilgrims walk seven times round the mosque, which is called the *house of Abraham*, kiss the black stone, bathe in the well Zemzem, take a draught of fetid water, and imagine that the soul has received ample compensation for the sufferings of the body.

When a man dies, his body is prepared with much care for the grave. The friends display immoderate

sorrow, rending their garments and shedding many tears. The women, who flock in from all quarters, make their screams heard through the neighborhood.

The body is borne by a procession to the grave, and mourning women are hired to sit by the tomb, and perform a wake in honor of the dead.



Mourning Women of the East

The manufactures of Asiatic Turkey are chiefly of an ordinary kind, for internal consumption. Yet silk, leather, and soap, are staples of the Levant. The admired Turkey carpets are woven by the women of the wandering tribes in the upper districts of the country. No part of the world affords such advantages for maritime commerce; and in former times this was carried on to a great extent. Here, indeed, commerce originated, and for ages this region was the great centre of trade as well by land as sea. The splendor of its ancient emporia—Tyre, Sidon, Damascus, Antioch, Rhodes, Cyprus, Miletus—excited the admiration of the world. Now Smyrna and Aleppo are the only considerable marts of trade; the former exporting the fruits and manufactures of Asia Minor, and the latter being the centre of the caravan trade of interior Asia. Agriculture is conducted with little industry or skill.

The principles and mode of government are here the same as in European Turkey: we therefore reserve our account of it till we come to treat of that portion of the empire. We need only say, that the country is divided into about twenty *eyalets*, or large provinces; these are subdivided into *sanjaks* or *liwas*, that is, districts. The limits of these frequently vary. The pachas, or provincial governors, are dependent upon the sultan, who resides at Constantinople. In their administration, they are despotic and oppressive to the people, plundering them with little reserve. In some of the interior and remote districts, as among the Turcomans and Koords, the chiefs are only tributary; while others frequently deny the authority of the sultan altogether.

In general, it may be remarked, that the aspect of European Turkey is that of depression and gloom, rendered even more striking from the beauty of the climate, and the evidences, on every side, of former wealth and magnificence. Extensive tracts, once covered with fertility, are now converted into barren plains or naked deserts; and squalid villages built among majestic ruins of cities, columns, capitals, friezes, and

statues—sculptured by the hand of Grecian art—are common and characteristic spectacles of this renowned but melancholy land. Yet, in the midst of this gloom, these regions strongly engage the attention. There is no part of the world where so many objects of historical interest are to be seen; every mountain and river, every plain and valley, almost every product of nature, is associated with remembrances of the past. An obscure village bears the title of Bethlehem—and excites reverence as the birthplace of our Savior; a pillar of salt, in the region of the Dead Sea, reminds



Pillar of Salt, near the Dead Sea. (See p. 143.)

us of the fate of Sodom and the story of Lot's wife. A heap of ruins recalls the name of Zenobia; a few scattered relics indicate the site of Troy, and speak of Achilles, Hector, and Homer; a marsh and a mound of earth bear the name of Babylon, and a plain of sand hills, is all that remains of Nineveh!

CHAPTER CLXXXVII.

A. D. 500 to 1000.

Origin of the Turks — King Disabules — The Khagan — Tumven Khan — Division of the Turkish Nation.

THE tribes of barbarians who inhabited the wide tract of country to the east of the Caspian Sea received from the ancients the general name of *Scythians*: they are now known to Europeans under the appellation of *Tartars*. Although this country has been from time to time subject to a succession of warlike nations, they have probably all been derived from the same original stock; for, though known to the rest of the world by various names, their habits and character have always been the same. The *Scythians* of the Greeks do not differ essentially from the modern *Tartars*. Before the time of Alexander, the region called *Transoxiana* was inhabited by a nation known under the general name of *Sacæ*: of these the *Getae* and *Massagetae* were powerful tribes.

From the earliest ages of history to the present time, the pastoral tribes and communities of this region have been continually changing. They have, in their turn, subdued others, and been conquered themselves. We find them sometimes improving and extending their dominions; at other times, compelled to leave their pasture lands to fiercer and more numerous hordes; and, in all cases, forming, as they proceed into the fertile plains of Southern Asia or of Europe, part of that great tide of violence and rapine, which, rising near the Frozen Ocean, has been seen to roll, before its destructive waves subsided, to the shores of the Indian Ocean. This picture, however just of the greater part of the inhabitants of this country, does not necessarily represent the character of the whole. It shows the progress of the great and powerful tribes which have occupied the plains, and given sovereigns to this vast region. Many of the smaller tribes, unable to defend the level country against invaders, took refuge in the lofty and rugged mountains, with which many parts of this wide tract is intersected; and some of these have continued, for many generations, to maintain unchanged their original language and manners. Other inhabitants, devoted to the peaceful arts of husbandry and trade, must have been preserved, by the character of their occupations, from those violent changes to which the martial tribes were exposed. This difference in the habits of the people gave rise to two distinguishing names, which appear to have existed from time immemorial among them; *Turk* signifying a man of military habits, and *Tanjeck* one devoted to civil pursuits.

The people called *Hiattila*, or *White Huns*, but who were in reality a tribe of *Tartars*, issuing from the level country north of the great wall of China, made themselves masters of *Transoxiana*, about the middle of the fifth century. The Byzantine historians give us very little information of these people; but they tell us that the imperial ambassadors found their king, *Disabules*, under a tent, attended by a coach, or wagon, with two wheels; that it was the custom of these people to shave the beard in token of grief, and that this ceremony was required of the ambassadors on the death of one of the kings. They inform us, moreover, that, at the funeral of a king, four men

were brought out of prison and slain on his tomb, with the horses of the deceased monarch; that they publicly worshipped fire and water, and chanted hymns in honor of the earth, notwithstanding which they adored only one God, the Creator of the visible world, and sacrificed to him horses, bulls, and sheep.

When these people first became known to their neighbors under the name of *Turks*, they were said to be very skilful in forging iron. About the year 500, *Disabules*, sent an embassy to Persia, proposing a commercial treaty for the purpose of carrying on the trade in silk. It is said the Persians not only rejected this offer, but poisoned the Turkish ambassadors, which occasioned an enmity between the two nations that has not subsided to this day. It was on this occasion that a connection was first formed between the Turks and the Byzantine empire. The emperor Justin entered into a league with *Disabules*, and agreed to invade Media, while the Turks should make a descent upon the Persian dominions from the north.

In the reign of the emperor Maurice, an ambassador from the Turkish monarch visited Constantinople with a letter to the emperor, addressed thus: "The khagan, the great lord of seven nations, and master of seven climates of the world, to the king of the Romans." The Greek historians, however, give such scanty and confused accounts of the transactions with these people, that scarcely any thing can be learned from them. The chief information respecting the early history of the Turks is derived from the Persian, Turkish, and Chinese authors; but the geographical knowledge of these writers was so imperfect, and the difficulty of identifying the names used by them so great, that this portion of history is involved in much confusion.

Tumven Khan was one of the most famous of the ancient Turkish sovereigns. He was originally a blacksmith; and, in order to preserve the memory of the origin of the family, his descendants were accustomed, every second year, to hold a festival with great ceremony, and hammer a piece of hot iron upon an anvil — a custom which continued to the time of *Zingis Khan*, who was also represented to be the son of a blacksmith. About the middle of the seventh century, the Turks made a movement southward, passed the River *Sihon*, and laid waste the country in that quarter. Nearly at the same period, the Saracens invaded Persia from the south, and, in a short time, made themselves masters of the whole kingdom. In the early part of the eighth century, they expelled the Turks from the provinces which they had conquered to the south of the *Sihon*.

The Arabs, as well as the Persians, bore a great hatred to the Turks, not only on account of their frequent invasions from the north, but also from the intestine disturbances which they caused in their dominions. The *khalifs* were accustomed to procure great numbers of young Turkish slaves, which they retained and educated in their country. These were formed into military companies, and formed a body of pretorian guards. They naturally grew insolent by the possession of power, frequently rebelled against the *khalif*, and even deposed him, and placed a creature of their own in his seat. These transactions were generally accompanied by scenes of great turbulence, civil wars, and outrages of every description.

As the political power of the Turks attracts more notice, we find their history dividing into two separate

branches—that of the *Seljukians* and that of the *Ottomans*. We shall proceed to give a distinct history of each of these.

CHAPTER CLXXXVIII.

A. D. 1000 to 1073.

Origin of the Seljukian Turks — Conquests and Elevation of Toghrul — Victories and Death of Alp Arslan.

THE Seljukian Turks derive their name from Seljuk, a chief of great reputation, who was compelled to quit the court of Bighoo Khan, the sovereign of the Turks of Kipjack, who inhabited the plains of Khozar. Seljuk, with his followers, emigrated from the steppes of Tartary to the plains of Bokhara, in the early part of the eleventh century. He died at a very advanced age. His son Michael became known to Sultan Mahmoud of Ghizni, and was greatly honored by that monarch, who, it is said, persuaded him to cross the Oxus, and settle in Khorasan. The first lands which this tribe received from the family of Ghizni were granted by Massoud, the successor of Mahmoud, (A. D. 1037.) He was compelled, by his inability to oppose their progress, to enter into a treaty with them. Their leader *Toghrul* assumed the title and state of a sovereign at Nishapour, in the northern part of Khorasan.

From this point he was induced to extend his conquests westward, by what he had heard of the distracted state of the territories of the khalif. Leaving his brother Daoud in Khorasan, he advanced into the Persian province of Irak, which he subdued. He then marched upon Bagdad, captured the city, and made a prisoner of the khalif, Ul Kaim. After this, he made an expedition against Mosul and the territory around it, which he soon conquered, and returned in triumph to Bagdad, where he was received with great pomp by Ul Kaim. The Turkish monarch, we are told, approached the commander of the faithful on foot, accompanied by his nobles, who, laying aside their arms, joined in the procession. The khalif appeared with all the equipage of state that belonged to his high office. He was seated on a throne, which was concealed by a dark veil. The celebrated *bourda*, or black mantle, of the Abbassides was thrown over his shoulder, and his right hand held the staff of Mahomet.

Toghrul kissed the ground, and, after standing for a short time in a respectful posture, was led to the khalif, near whom he was placed on a throne. His commission was then read, appointing him the lieutenant, or vicegerent, of the vicar of the holy prophet, and the lord of all Mahometans. He was invested with seven dresses, and seven slaves were bestowed on him, which ceremony implied that he was appointed to rule the seven regions subject to the commander of the faithful. A veil of gold stuff, scented with musk, was thrown over his head, on which two crowns were placed, one for Arabia and the other for Persia. Two swords were girt on his loins, to signify that he was ruler of the East and the West. This display satisfied the pride of the khalif, and the Turkish chief was pleased to receive a sanction for his conquests from the spiritual head of his faith, who was still

deemed by orthodox Mahometans the only source of legitimate authority.

Toghrul speedily subdued all Persia, and adopted every measure to establish a permanent dominion in this country. He seems to have possessed all the good and bad qualities of a Tartar chief. Violent in his temper, and insatiable of conquest, he was distinguished by courage, frankness, and generosity. His family and tribe embraced Mahometanism at the period of the first settlement of Seljuk, near Bokhara. Toghrul was greeted by the khalif, on his first victories in Persia, with the title of *Rukum u Deen*, or the Pillar of the Faith, and he appears to have been a zealous promoter of the religion which he professed. He erected a great number of mosques, and patronized pious and learned men.

Alp Arslan, or the Conquering Lion, succeeded his uncle Toghrul, (A. D. 1063.) He united valor and generosity with the love of learning; and could we regard him in the same light in which he is considered by Mahometan authors, we should esteem him one of the best, as he certainly is one of the most renowned, among the sovereigns of Asia. But he cruelly persecuted the Christians of Armenia, Georgia, and Iberia; and these are the actions which the Mussulman historians describe as the most praiseworthy. It was his custom to put a large iron collar, — some writers say a horseshoe, — as a mark of ignominy, on the neck of every Christian who refused to change his religion. His invasion of Georgia, and the severities which he exercised upon the inhabitants of that country who were reluctant to adopt the creed of Mahomet, roused the court of Constantinople to a sense of its imminent danger from the Turkish armies, which had now advanced as far as Phrygia.

The emperor, Romanus Diogenes, took the field at the head of the imperial forces, and by his courage and skill soon forced the invading armies back upon their own frontier. Romanus desired to improve his success, and advanced into Armenia and Aderbajan. He was met near the village of Konongo, in the latter province, by Alp Arslan, who, though confident in his own courage and that of his army, shuddered, as his panegyrists state, at the thought of shedding the blood of true believers, and offered liberal terms to the Roman emperor. This prince, they add, imputed the moderation of the Turkish sovereign to a wrong cause, and replied, with insolence, that he would harken to no terms, unless the sultan abandoned his camp to the Roman army, and surrendered his capital, Rhe, as a pledge of his sincere desire for peace. When Alp Arslan heard this answer, he prepared for action. Romanus was confident of victory. Alp determined not to survive defeat. He made a display of pious resignation by tying up the tail of his horse, and clothing himself in a white robe or shroud, perfumed with musk. He exchanged his bow and arrows for a cimeter and mace, while his conduct, his dress, and his speeches proclaimed to every soldier, that if he could not preserve his earthly kingdom by a victory over the infidels, he was resolved to obtain a glorious crown of martyrdom.

The troops of Romanus commenced the action, and were at first successful; but the valor of their emperor led him too far; and when he desired to retreat to his camp, the cowardice and treachery of his followers threw his ranks into confusion. The experience of Alp Arslan took advantage of this crisis; and a

general charge of his whole army completed the defeat of the Christian host. The emperor was wounded and made prisoner by an obscure officer, whom Alp Arslan had, on the morning of that day, at a general review, threatened to disgrace on account of his mean and deformed appearance. The illustrious prisoner was carried before the sultan, who treated him with great kindness and distinction. He asked his captive, at their first conference, what he would have done if fate had reversed their lot. "I would have given thee many a stripe," was the imprudent answer of the haughty Greek. This excited no anger in the breast of the brave and generous conqueror. He only smiled, and asked Romanus what he expected would be done to him. "If thou art cruel," said the emperor, "put me to death; if vain-glorious, load me with chains, and drag me to thy capital; if generous, grant me my liberty." Alp Arslan was neither cruel nor vain-glorious. He released his prisoner, gave all his captives dresses of honor, and distinguished them by every mark of his friendship and regard. Romanus, to requite these favors, agreed to pay a large ransom, and a fixed tribute annually. But he could never recover his throne, which had been usurped during his absence. Alp was preparing to restore him by force of arms, when he learned that the unfortunate Romanus Diogenes had been imprisoned and put to death by his subjects.

After his triumph over the imperial armies, Alp Arslan resolved on a still more arduous enterprise. He desired to establish the dominion of the family of Seljuk over their native country; and he summoned his warriors to invade those vast regions from whence their fathers had issued. His power now extended from Arabia to the Oxus; and his army consisted of two hundred thousand soldiers. He marched into Kharism, the greater part of which he subdued. He then threw a bridge over the Oxus, and passed that river without opposition. But his proud career was now near its close. His operations in Kharism had been much prolonged by the resistance of a small fortress called *Bersam*, defended by a chief named Yusuf. The sultan, irritated that his grand designs should have been delayed by so contemptible a place, after its capture ordered its gallant defender to appear before him, and, with feelings unworthy of his character, loaded him with abuse for his insolence and obstinacy in resisting the Turkish army. Yusuf was provoked to a violent reply; and the monarch so far forgot himself as to order him to be put to a cruel death. Yusuf instantly drew his dagger, and flew at the sultan. The guards rushed in; but Alp, who deemed himself unequalled for his skill in archery, seized his bow, and ordered them to keep aloof. They did so. The sultan missed his aim; and before he could draw another arrow, he fell under the dagger of the assailant, who received the death which he had braved from a thousand hands, while the wounded monarch was borne to another tent. "I now call to mind," said he to those around him, "two lessons which I received from a reverend sage. The one bade me despise no man; the other, not to estimate myself too highly, or to confide in my personal prowess. I have neglected what his wisdom taught. The vast numbers of my army, which I viewed yesterday from an eminence, made me believe that all obstacles would yield to my power. I have perished from my errors, and my end will show how weak is the power of kings and the force of man when opposed to the decrees of destiny."

Alp Arslan lived long enough to deliver his empire to his son *Malek Shah*, (A. D. 1073.) With his dying breath, he entreated him to intrust the chief management of affairs to the wise and pious Nizam ul Mulk, a justly celebrated minister, to whose virtue and ability he attributed the success and prosperity of his own reign. This monarch was buried at Meru, in Khorassan; and the following impressive sentence was inscribed on his tomb: "All who have seen the glory of Alp Arslan exalted to the heavens, come to Meru, and you will behold it buried in the dust."

CHAPTER CLXXXIX.

A. D. 1073 to 1250.

Administration of Nizam ul Mulk — Glory of the Reign of Malek Shah — Anecdote of his Flatterers — Disgrace of his Minister — Accession of Sultan Sanjar — His Misfortunes and Death — Decline of the Empire — Toghrul III. — Tokush — Mahomed — Jelal ud Deen — End of the Seljukian Empire.

UNDER the administration of Nizam ul Mulk, the empire of the Seljukian Turks attained the highest prosperity, and Persia enjoyed a degree of tranquillity to which that country had long been a stranger. This minister, however, had no talent as a general. In the few military operations in which he was engaged, he seems to have trusted more to his piety than to his valor. When foiled in his attempt to make himself master of a castle in the province of Fars, he was consoled by the philosophical reflection, that "a man should not become impatient from disappointment, as it could not cure, but it doubled the pain." When the same fortress capitulated, from the fountains which supplied it becoming dry, he ascribed his success solely to his prayers.

The generals of Malek Shah conquered almost the whole of Syria and Egypt; and this prince, more fortunate than his father, not only subdued Bokhara, Samarcand, and Kharism, but received homage from the tribes beyond the Jaxartes, and compelled the sovereign of the distant country of Kashgar to coin money in his name, and to pay him an annual tribute. It is related that when Malek Shah was passing the Oxus, the ferrymen on that river complained that they were paid by an order on the revenues of Antioch. The sultan spoke to his minister, who replied, "It is not to defer payment of their wages, but to display your glory and the wide extent of your dominions." The sultan was pleased with this flattery; and the complaints of the boatmen ceased when they found that they could negotiate the bill without loss. This fact is curious, as showing something of the monetary systems of that day. Malek Shah is said to have travelled over his vast dominions twelve times, which is hardly credible; for the Seljukian empire, in his reign, extended from the Mediterranean nearly to the wall of China; so that prayers were every day offered up for his health in Jerusalem, Mecca, Medina, Bagdad, Ispahan, Rhe, Bokhara, Samarcand, Ourgunge, and Kashgar.

Eastern historians recount many anecdotes to prove

the goodness as well as the greatness of Malek Shah. On coming out of a mosque, before he fought a battle with his brother, who disputed his title to the crown, he asked Nizam ul Mulk what he had prayed for. "I have prayed," replied the minister, "that the Almighty may give you a victory over your brother." "And I," said the sultan, "that God may take my life and crown, if my brother is worthier than I to reign over the faithful." A noble sentiment, which was crowned by the success it sought, as the reward of superior piety and virtue. But the character of this prince is marked with a stain which all his glories cannot efface. He listened to the enemies of Nizam ul Mulk, and disgraced that old and virtuous minister, who soon after fell by the dagger of an assassin. The fortunes of Malek Shah appeared to decline from this hour; and a nation which for half a century had revered the sage whom he destroyed, saw, without regret, the changed lot of his ungrateful pupil.

Malek Shah survived his minister only a few months. Being attached to the city of Badgad, he desired to make it his capital, and attempted to persuade the khalif Mochtadi to remove to another place. A delay of ten days was requested by the latter, and within that period the sultan was attacked with an illness which terminated his life, (A. D. 1092.) Few monarchs have attained to the glory and power of Malek Shah; and there is no other instance, in the history of Persia, of so long a period of tranquillity as that country enjoyed under his reign, or more properly under the administration of Nizam ul Mulk, in whom, till within a few months of his death, the sultan implicitly confided. The country was greatly improved during this period; many colleges and mosques were built, and agriculture was promoted by the construction of canals and watercourses. Learning was also encouraged, and an assembly of astronomers from every part of Malek Shah's dominion, were employed for several years in reforming the calendar. Their labors established the *Jellalean*, or glorious era, which commenced on the fifteenth of March, 1079. It was named *Jellalean*, in honor of the sultan, one of whose titles was *Jellaledeen*, or the Glory of the Faith. This great work is a striking proof of the attention given in the Seljukian empire to one of the noblest of all sciences.

From the death of Malek Shah to the elevation of Sultan Sanjar, the empire was distracted by civil wars. The four sons of the deceased monarch all attained to power in their turn. Sanjar, one of these, held the government of Khorasan at the time of his father's decease, and took little share in the troubles that ensued; but from the period of the death of his brother *Mahmood*, (A. D. 1140,) he may be regarded as the reigning sultan. He always resided in Khorasan, and from that centre extended his power in one direction beyond the Indus, and in another to the Jaxartes. He compelled Byram Shah, a monarch of the race of Ghizni, whose capital was Lahore, in the Punjaub, to pay him tribute. To render his magnificence more complete, the kingdom of Khorasan was bestowed on the chief cup-bearer of Sanjar, which has led the flatterers of the sultan to say that he was served by kings.

But Sanjar, after a long reign marked by singular success and splendor, was destined to experience the most cruel reverses. He undertook a distant expedition into Tartary, to attack Ghour Khan, the monarch of Kara Khatay, in which he suffered a signal defeat;

his army was almost entirely cut to pieces, his family were made prisoners, and all his baggage was plundered. He escaped with a few followers to Khorasan, where he was reminded by a flattering poet, that "the condition of God alone was not liable to change." The monarch whom he thus consoled was reserved for still greater misfortunes. The Turcoman tribe of Ghuz had withheld their usual tribute of forty thousand sheep. Sanjar marched against them to compel the payment. A battle ensued, in which he was defeated and taken prisoner. At first he was treated with respect, but soon he was exposed to every hardship and insult that barbarity could inflict. The savage Turcomans placed him during the day upon a throne, and at night shut him up in an iron cage.

During his long confinement of four years, the dominions of Sanjar were ruled by his favorite sultana, at whose death Sanjar made an effort to escape, and was successful; but he lived only a short time after regaining his liberty. The desolate and deplorable situation of his territories, the greater part of which had been ravaged by the barbarians of Ghuz, preyed on his spirits, and plunged him into a melancholy from which he never recovered. This remarkable proof of his sensibility to the condition of his subjects, disposes us to believe the justice of the high eulogiums of the Eastern authors on Sanjar, who is as much celebrated for his humanity and equity, as for his valor and magnificence.

After the death of Sanjar, in 1157, Persia continued for forty years to be distracted with the wars between the different branches of the Seljukian dynasty. The last, who exercised power, was *Toghrul III.*, who, after overcoming most of his rivals, and defeating a conspiracy of his nobles, gave himself up to every species of excess. The ruler of Khorasan, who, after the death of Sanjar, became an independent monarch, was invited to invade Persia by the discontented nobles. He defeated and slew Toghrul, who is said by some to have shown great valor in the action in which he lost his life. The same authors state, however, that he went forth to battle flushed with wine, and was unhorsed and killed by the monarch of Khorasan, as he was singing with a loud voice some stanzas from the *Shah Nameh* of Firdusi, which describe the prowess of a victorious hero opening a passage for his troops amid the dismayed ranks of his enemies. Hubbeel ul Seyur, a Persian historian, thus describes the death of Toghrul. "He sung from the *Shah Nameh* thus: 'When the dust arose which attended the march of my enemies, when the cheeks of my bravest warriors turned pale with affright, I raised on high my ponderous mace,' &c. The drunken monarch lifted up his mace, as he sung these verses; but it descended not like that of the hero in Firdusi, on the head of his enemy, but on the knee of his own horse, which fell to the ground, and Toghrul was slain as he lay there, not by the king of Khorasan, but by one who had formerly been his subject.

With the death of Toghrul III. terminated the line of Seljukian monarchs in Persia. They had reigned from the time of Toghrul I. through a period of one hundred and fifty-eight years. A branch of this family, which ruled over the province of Kerman, the ancient Carmania, had assumed the title of sultan; but they exercised little more power than that of viceroy, and paid homage, or withheld it, according to the strength or weakness of the paramount authority.

Jakush, the king of Kharism, who conquered Toghrul III., was a descendant of the prince of that country who had been cup-bearer to Sultan Sanjar. At his death, he left his kingdom to his son *Mahomet*, whose reign, at its commencement, was splendid and successful. But his fortune fell before that great destroyer of the human race, Zingis Khan, and after his armies had been defeated, his countries pillaged, and almost all his family made prisoners, he died of a broken heart, on a small island in the Caspian Sea. His son *Jellal u Deen*, the last of this dynasty of kings, long bore up with exemplary fortitude against the torrent that had overwhelmed his father; but at last he sunk under the vicissitudes of fortune. He fled before the Mongols, took refuge among the hills of Kurdistan, and was slain by a barbarian whose brother he had before put to death, (A. D. 1250.)

The Seljukians had extended their conquests not only over Persia, but over nearly all Asia Minor, Syria, and Egypt. But when the families of the generals who subdued these countries had obtained power, they threw off even the show of duty to their former masters, the sovereigns of Persia. The dynasties of Iconium and Aleppo were brought into contact with the armies of the Christian nations, which engaged in the crusades; but both these governments fell before the victorious career of Sultan Saladin, whose deeds will be related in another part of this history.

CHAPTER CXG.

A. D. 1000 to 1326.

Rise of the Ottoman Empire—Solyman of Oguz—His Adventures—Ortogrul—Othman—Increase of the Turkish Power—Stories and Fables respecting Othman.

WE have already stated that the arms of the Seljukian Turks penetrated into Asia Minor. The Saracens had preceded them in the conquest of this country. The Turks, in their wars with the Saracens, pursued them westwardly, advanced into the interior of Asia Minor, drove out the Greeks, took possession of the territory, and founded here a kingdom which they named *Roum*, from its having been once a part of the great Roman empire. This kingdom extended from Constantinople to the Euphrates, and from the Black Sea to the frontier of Syria, comprehending the ancient kingdoms of Pontus, Bithynia, Phrygia, Galatia, Cappadocia, Armenia Minor, &c.

Solyman, the first sultan of this kingdom, established his seat of government at Nice, the capital of ancient Bithynia, and his territories were confined to him by a treaty with the Greek emperor Alexius Comnenus. But his successor was driven from his capital by the crusaders, (A. D. 1097,) and by the loss of the battle of Dorylæum, he was stripped of the greater part of his maritime territories. The capital was removed to Iconium, an obscure inland town, three hundred miles from Constantinople. Here the successors of Solyman continued to reign for nearly a century and a half, engaged in almost incessant hostilities with the Greek emperors, till all the west of Asia was overwhelmed by the irruption of the Mongolian Tartars, under Zingis Khan and his successors. The sultan of Iconium, after a feeble resistance, fled to his former enemies, the Greeks of Constantinople, and the fragments of the Seljukian

monarchy were seized by the emirs or governors of the cities and provinces. These continued to exercise an independent authority, till their territories became gradually and imperceptibly incorporated with the Ottoman empire, the rise of which we are now about to notice.

Solyman, the chief of a Turkish tribe, named the *Oguz*, perhaps the same with the ancient *Onigoors* and modern *Ogres*, had attached himself to the fortunes of the sultan of Kharism. When the Kharismian power was overthrown by the Mongols, *Solyman* fled with his followers to the west. The fugitives were accompanied by their wives and children, and their sheep and cattle. They first sought an asylum in Armenia; but after seven years' residence in this country, thinking the storm of war overblown, they seized a favorable opportunity of returning to their native land. In crossing the Euphrates, their leader, *Solyman*, was drowned. The command of the tribe fell to his four sons, who divided their followers among them. In consequence of this, great numbers dispersed into the deserts; but about four hundred families remained attached to one of them, named *Ortogrul*, or *Ertogrul*, who immediately determined to march westward, and seek his fortune in Asia Minor. The chieftains who then ruled over the fragments of the Seljukian empire were harassing each other with mutual wars, and could not be persuaded to combine either against the Mongols or the crusaders. Consequently a band of adventurous warriors might reasonably hope to obtain advancement and fortune in so distracted a country.

An accidental encounter, upon this march, was attended by highly important consequences. One day, the tribe, being on their journey, fell in with two armies engaged in a fierce combat. *Ortogrul*, without waiting to learn the character of the combatants, or the cause of the war, took the chivalrous resolution of joining the weaker party. He struck into the thickest of the fight, and this unexpected aid changed the fortune of the day. The conqueror proved to be a Seljukian chief, named *Aladdin*. He rewarded the adventurer, who had rendered him this timely service, by the present of a rich silk robe, which was a gift of honor in the East, and a grant of a mountainous district on the borders of Bithynia and Phrygia, where there was abundance of pasture for the flocks and herds of the wandering *Oguz*. The first permanent establishment of these people was a camp of four hundred tents, at *Surgut*, on the banks of the River *Sangar*, (A. D. 1280.)

Ortogrul, being thus placed on the frontier of the Byzantine empire, made constant invasions into the territories of the Greeks, and being appointed general-in-chief of the armies of the sultan of Iconium, he persevered for half a century in preserving and extending his conquests in that quarter. He had three sons, the youngest of whom, named *Othman*, or *Osman*, gave his name to the Turkish empire which subsists at this day:—he is generally regarded as its founder. On the death of *Ortogrul*, he was chosen to succeed him, in preference to his two elder brothers, on account of his superior bravery and enterprise. The new emir was in high favor with *Aladdin II.*, the last Seljukian sultan of Iconium, who gave him a castle, with an addition of territory, and granted him the privilege of holding as his own any Christian states which he might conquer. The young warrior did not fail to profit by this permission, and gradually extended his acquisitions on every side till he was lord

of a large territory. The growing power of Osman excited the jealousy of many of the neighboring emirs, and numerous stratagems were formed to destroy him.

On one occasion, he was invited to attend a wedding at the castle of a distinguished chief; but before the day arrived, he discovered that a plot was laid to murder him at the entertainment. He concealed his knowledge of this design, and sent presents to the bride, according to the custom of the East. He despatched likewise a message, stating that his mother designed to be present on the joyful occasion, and having received a courteous reply, he thus planned his revenge. It was customary for females of rank, when they paid visits, to be attended by a train of women, who were all closely veiled. Osman disguised a number of his bravest soldiers in female attire, and sent them, thus muffled up, to the castle of his enemy. The gates being thrown open, the disguised warriors passed through them; and immediately throwing off their veils, they drew their swords, and after a desperate fight, slew the wardens, and gained possession of the castle. The chief was absent, having gone with most of his people to meet the bride. In the mean time, Osman went with another band of soldiers to intercept the lady, whom he made prisoner, together with her father and relations. By this time, the disappointed bridegroom had received intelligence of the capture of his castle. He instantly set out in pursuit of Osman, met him, and was slain fighting hand to hand. The lady whose nuptials had been so tragically interrupted, became the wife of Osman's son Orchan, and was the mother of Sultan Amurath I.

Osman is a favorite with the Turkish writers, who have adorned his history with many fables and romantic exaggerations. One of these describes him as seeing—prefigured in a vision—the future glories of the Ottoman empire, and the establishment of its metropolis at Constantinople. This invention shows much poetic spirit and imagination. It is as follows:—

At midnight, a wondrous vision opened a view of the scenes of futurity to Osman. As he lay reclined in slumber, the crescent moon appeared to rise above the horizon. As she waxed, she inclined toward Osman; at her full, she sunk, and concealed herself in his bosom. Then from his loins sprang up a tree, which grew in beauty and strength ever greater and greater, and spread its boughs and branches ever wider and wider, over earth and sea, stretching its shadow to the utmost horizon of the three parts of the world. Under it stood mountains like Caucasus and Atlas, Taurus and Hæmus, as the four pillars of the boundless leafy pavilion. Like the four rivers from the roots of this tree of Paradise, streamed forth the Tigris, the Euphrates, the Nile, and the Danube. Barks covered the rivers, fleets the seas, corn the fields, and woods the mountains. From the last sprang fountains in fertilizing abundance, and murmured through the rose and cypress thickets of these Eden-like lawns and groves. From the valleys towered up cities, with domes and cupolas, with pyramids and obelisks, with minarets and turrets. On the summits of these glittered the crescent. From their galleries the muezzim's call to prayer sounded through the concert of a thousand nightingales, and a thousand parrots who sung and chattered in the cooling shade, the countless leaves of which were formed like swords. Then arose a prevailing wind, and drove all the points against the cities, and particularly against the impe-

rial capital of Constantine, which, at the conflux of two seas and two continents, like a diamond set between two sapphires and two emeralds, forms the most precious centre-stone of the ring of universal empire.

CHAPTER CXCI.

A. D. 1326 to 1380.

Reign of Osman II. — Orchan — Establishment of the Janizaries — Character of the Turkish Conquests — Amurath I. — Wars with the Hungarians.

On the death of Aladdin II. without children, his dominions were seized upon and divided by his emirs. Nearly the whole of Bithynia fell to the share of *Osman II.*, who assumed the title of sultan, (A. D. 1326.) He was fortunate in winning the friendship of a young Greek, who embraced Mahometanism to please his patron, and instructed the Turkish prince in the art of government. From this renegade descended the family of Mikalogli, which so often appears conspicuous in the Turkish annals. Osman was chiefly indebted for the supremacy which he speedily acquired over his rivals, to the information which he obtained from this Greek. His vicinity to the capital of the Byzantine empire opened to him a wide field of enterprise, and the civil broils between the elder and the younger Andronicus, which at this period distracted Constantinople, left the Asiatic subjects of the empire to their own feeble resources; in consequence of which, they became an early prey to the first invaders.

The Christian princes, in this quarter, alarmed at the progress of Osman, united their forces, and endeavored by one decisive effort to crush the rising power of the ambitious Turk. The hostile armies met on the confines of Phrygia and Bithynia; but Osman was victorious, and the city of Prusa, the ancient capital of Bithynia, fell into his hands, and became the Turkish metropolis, under the slightly altered name of *Brusa*, which it retains at the present day. The policy of Osman was equal to his military skill; and what he gained by his valor, he secured by wise and salutary regulations. By the impartial administration of justice and mercy, he reconciled the conquered Christians to his government; and many, who fled before his arms, returned to enjoy safety and repose under his powerful protection.

Orchan, the son and successor of Osman, prosecuted with vigor the ambitious design of his father. He defeated the Christians headed by the emperor Andronicus in person, captured Nice and Nicomedia, and extended his dominion to the Hellespont. In the civil war which followed the death of Andronicus, between the empress Ann and John Cantacuzene for the regency of the empire, the latter solicited the aid of the Turkish sultan, and secured his friendship and services by giving him his daughter Theodora in marriage. Orchan assisted him with a body of ten thousand cavalry, which, under the command of his son Solyman, crossed the Hellespont in 1358, and made themselves masters of Gallipoli. By the admission of these Turkish auxiliaries into Europe, the Byzantine empire received a deep and deadly wound, which succeeding emperors in vain attempted to heal. The Turks, as the friends of Cantacuzene, seized upon the fortresses of Thrace; and though their restitution was demanded, and a ransom paid, they still held the most

important of these places; and Gallipoli, the key of the Hellespont, was peopled by a Turkish colony.

Orchan was the founder of the order of the janizaries, a famous body-guard of soldiers, who were long the support of the Turkish throne, and who abused, to a mischievous extent, the power with which they were invested. They were originally composed of young Christian captives taken in the wars with the Greeks, and were placed in military colleges, where they were instructed in the Mahometan religion and the Turkish military discipline. To augment their numbers, a law was made that the Christians living under the Turkish government should give up all their male children born in every fifth year, to be educated in the military schools, where they were taught to speak the Turkish language, to shoot with the bow, and to wrestle. As they grew up, some were appointed to attend the sultan, and guard the palace; the rest were formed into companies, and constituted a disciplined army. They received the name of *janizaries* from a dervish, who was commanded by the sultan to bless and consecrate the new army. Being drawn up in order, this dervish threw the sleeve of his gown over the head of the foremost soldier, and said, "Let them be called *janizaries*—a word signifying *new soldiers*. May their countenances be ever bright, their hands victorious, and their swords keen. May their spears hang always over the heads of their enemies; and wherever they go, may they return with a shining face."

While *Solyman* was securing a footing for the Turks in Europe, his father had brought many of the neighboring emirs, by force or fraud, to seek his protection and resign their independence. In the midst of his prosperity, a catastrophe befell him in the loss of his son, who was killed by a fall from his horse while hunting. The sultan did not long survive this bereavement. He died A. D. 1360. *Orchan* is extolled by his countrymen for his justice, clemency, and liberality to the poor. He adorned the city of *Brusa* with a magnificent mosque, a hospital, and an academy. He was the first of the Turkish sovereigns who assigned regular pay to the troops, while on duty. There was a great variety of costume and weapons in the Turkish armies at this period. Some of the soldiers wore iron helmets, and coats of armor, made of felt or cloth, quilted and stuffed with cotton, with shoulder and neck pieces of iron. Gunpowder was hardly yet known. The janizaries wore the long gown and tunic, common among the Turks, and a red cloth cap, the back of which was formed like a sleeve, and hung down behind, in memory of the dervish who gave them their name. When on service, the gown of the janizary was changed for a jacket, worn over his large trousers. Their boots were of red leather. All wore long beards, except the cavalry, who shaved their chins and wore mustachios. All the Turks, from the time of *Osman*, shaved their heads, with the exception of a single lock on the crown. This custom has given plenty of employment to the barbers, who are very numerous in all the Turkish towns.

The institutions of the Turks were well calculated to nourish a military spirit. By the laws of *Mahomet*, every true Mussulman is a soldier, and a third of all the conquered land belonged to the army. In the time of which we speak, these conquests had become so extensive, that every Turk held an estate of his own directly from the sultan, who now claimed a right over all property. He granted these lands under a sort of

feudal title, each proprietor being obliged to keep a horse, and a number of men for military service, proportioned to the size of his estate. The lands were generally cultivated by the conquered people, mostly Greeks, who paid to their new landlords a certain portion of the produce—generally one tenth. This practice was so common, that a Turkish soldier would not accept of land in a province where the population had been destroyed or expelled, as the people were of more value than the land. These estates were not hereditary, and might be taken away from the holder at the pleasure of the sultan.

On the death of *Orchan*, his son *Amurath I.* acceded to the throne, and wielded, with terrible effect, the cineter of his warlike father. He carried his arms into Europe, and overran the whole of Thrace from the Hellespont to Mount *Hæmus*. He removed the seat of the Turkish government to *Adrianople*, where it remained till its final transfer to *Constantinople*, in the ensuing century. He was, however, recalled from his European conquests by disturbances in *Asia Minor*. *Aladdin*, the emir of *Caramania*, who had married a daughter of *Amurath*, and was the most powerful of the Turkish chieftains in that quarter, had taken advantage of the absence of his father-in-law to invade his dominions. *Amurath* hastened to repel this aggression. The two armies engaged on the plains of *Dorylæum*, and after a well-contested fight, the *Caramanians* fled, and *Aladdin* shut himself up in the city of *Iconium*. At the intercession of his wife, he was pardoned, and had his dominions restored to him by *Amurath*.

Amurath now bent the whole force of his arms against *Constantinople*, but his attempts to reduce this capital were perpetually disturbed by the rebellions of the emirs of *Asia Minor*, and the incursions of the *Hungarians*. The former were easily quelled; but the *Hungarians*, led on by *John Huniades*, proved a more formidable foe. *Amurath* was compelled to retire with disgrace from before *Belgrade*, after a siege of six months, during which he lost many troops, "not only by the plague," says a Greek historian, "but by engines cast in the form of tubes, which, by means of a dust, composed of nitre, sulphur, and charcoal, shot out balls of lead, five or ten together, each as big as a walnut." This is one of the earliest descriptions of the use of gunpowder, to be found in any history.

The resistance of the *Hungarians* led to a truce of ten years, during which, according to the terms stipulated, neither nation was to cross the *Danube* for the purposes of war. *Amurath*, however, conquered a great part of Greece, took *Thessalonica* by storm, put the garrison to the sword, and carried the inhabitants into captivity. He also compelled the Greek emperor to deliver up the cities which he held upon the *Black Sea*, and to become his tributary. The Ottoman dominions being now very much enlarged and settled in profound peace, *Amurath* resigned the sceptre into the hands of his son *Mahomet*, a youth of only fifteen years of age, and retired to *Magnesia*, a beautiful residence near *Smyrna*.

Scarcely, however, had he begun to taste the sweets of retirement, when the restless *Caramanians*, who had repeatedly rebelled against him, and as often been subdued and pardoned, took advantage of the conjuncture, and again rose in arms. The *Hungarians* also, instigated by the pope, and in violation of a solemn treaty, passed the *Danube* with a numerous

army, composed of various Christian nations. The young sultan, surrounded with enemies, and destitute of experience, yielded to the advice of his counsellors, and entreated his father to resume the throne. Amurath reluctantly complied, hastened to Adrianople, put himself at the head of the Ottoman armies, and by a series of important victories, saved the empire from an overthrow.

Amurath, shortly after, withdrew again from the cares of royalty to his solitude at Magnesia, but the feeble hand of his son was unable to restrain the licentiousness of the janizaries. Adrianople became a prey to domestic faction, and the aged sultan again resumed the sceptre. This sovereign has been the subject of encomiums both from Turkish and Greek historians. He was a just and valiant prince, moderate in victory, and ever ready to grant peace to the vanquished. He was not only learned himself, but a great encourager of learning in others. "Every year," says the historian Cantemir, "he gave a thousand pieces of gold to the sons of the prophet, and sent twenty-five hundred pieces to the religious persons at Mecca, Medina, and Jerusalem." He founded many colleges and hospitals, built many mosques and caravanserais, and added much to the magnificence of the cities and towns of his empire.

CHAPTER CXCI.

A. D. 1380 to 1453.

Death of Amurath I. — Reign of Bajazet — Invasion of Timour — Defeat and Death of Bajazet — Mahomet I. — Amurath II. — Mahomet II.

"In the war with Aladdin, hostilities were carried on with comparative mildness, both parties being Mahometans. A proclamation was issued by Amurath, prohibiting his soldiers, upon pain of death, from using violence toward the peaceable inhabitants, in order to show the world that he made war upon his brethren, not for the sake of aggrandizement, but to repel unmerited injury and wrong. He punished severely some Christian auxiliaries for transgressing these orders. These forces had been sent by Lazarus, prince of Servia, who, being informed of their treatment, took such offence that he broke off his alliance with the sultan, and raised a confederacy of the neighboring nations against him. The Servians, Bulgarians, Macedonians, Bosnians, Wallachians, Hungarians, and others, combined their forces, and formed a great army. Amurath hastened to Europe, and met his enemies on the plain of Cossova. The fight was long doubtful, until the Turks, pretending to give way, threw the Christian ranks into disorder. A dreadful slaughter ensued; the confederates fled, leaving the field to the victorious Ottomans. Lazarus fell in the engagement: but the triumph of Amurath was cut short in an unexpected manner. As he was walking over the field of battle, he stopped to look at some wounded men, when one of them, a fierce Croat, just breathing his last, made a sudden spring at him, and with a short sword which he still held in his hand, gave the sultan a mortal wound, after which he fell back, and expired. (A. D. 1387.)

Bajazet, the son of Amurath, succeeded him, and secured himself on the throne by the murder of his brother, which unnatural custom became the settled policy of succeeding Turkish sultans. He was, by nature, ferocious and cruel, and crushed all the petty sovereigns in Asia Minor, either putting them to death or driving them into exile. During the whole of his reign, he was incessantly engaged in wars, alternately in Asia and in Europe; and he obtained the name of *Ilderim*, or *Lightning*, from the rapidity and energy of his movements. His victories in Europe were so extensive, that very little more remained to the Greek emperor than the city of Constantinople. This place was several times besieged by the Turkish armies, but it was saved for the present by the appearance of a new conqueror on the scene.

The princes who had been driven from Asia Minor by the usurpations of Bajazet, repaired to Samarcand, where Timour, or Tamerlane, the fierce and powerful Tartar conqueror, had now fixed his court. They solicited the aid of this chieftain in recovering their dominions. The Tartar at first hesitated to interrupt Bajazet in his pious occupation of humbling the Christians, and extending the religion of the prophet; but he was, at length, persuaded to interfere. He despatched an ambassador to Bajazet, demanding the restoration of the exiled emirs. He required, also, that he should submit to him as his vassal; and he exhorted him to testify his submission by substituting the name of Timour for his own upon the coinage and in the public prayers. The haughty Ottoman, who acknowledged no superior, rejected with scorn the degrading demand, and threw back his defiance in the most insulting terms that his pride and indignation could dictate. Equally confident of success, each prepared for the decisive struggle. Michael Palæologus, the reigning emperor of Constantinople, was at this time engaged in a war with his nephew who had laid claim to the throne. Being thus distressed by enemies on all sides, he proposed terms of peace to Bajazet. This proposal was most opportune for the Turkish sultan, who greedily embraced it, and a treaty was concluded, by which one of the streets of Constantinople was appropriated for the residence of Turkish merchants, who were to be allowed to carry on their trade with the Venetians and Genoese. A mosque was also to be built for them in the city at the emperor's expense; and they were to have a *cadi* residing among them, to settle their differences according to the Mahometan laws. All these terms of the treaty were fulfilled.

Timour put his armies in motion, and the progress of these fierce barbarians was irresistible. They overran, with hardly any resistance, Persia, Armenia, Syria, Georgia, and the greater part of Asia Minor. Before Bajazet could lead his troops to the scene of action, the most of his Asiatic territories had been given up to fire and slaughter by the conquerors. At the capture of Sivas, the ancient Sebaste, the bravest warriors of the garrison were buried alive, for their courageous defence, by the ferocious victors. Damascus was next captured and laid completely waste; a solitary tower being all that was left standing to mark the spot where a great city had once existed. At length the armies of Bajazet and Timour met on the plain of Angora, in Galatia. An obstinate battle ended in the total defeat of the Turks, and the capture of their sultan, (A. D. 1407.) Bajazet was

confined by the conqueror in an iron cage, from which he was released only by death.*

Bajazet had five sons. Of these, Mustapha fell on the field of Angora; Solymán escaped from the pursuit of the Tartar cavalry, fled to Adrianople, and preserved the Ottoman sceptre in Europe; Musa retained the authority of a sovereign over a small kingdom which continued to bear the name of *Anatolia*, and had the ruins of Brusa for its capital; Isa held a small territory in the neighborhood of Angora, Sinope, and the Euxine; and Mahomet kept the government of Amasia, which had been intrusted to him by his father. Eleven years of civil discord, which period, in the Turkish annals, is regarded as an interregnum, were consumed by the sons of Bajazet in mutual endeavors to supplant one another. Solymán, having driven Musa from his throne, united, for a time, the governments of Adrianople and Brusa; but he, in his turn, was surprised by Musa in his capital, and, as he fled toward Constantinople, was overtaken and slain. Musa and Isa both fell before the valor and policy of the younger brother; so that the dominions of Bajazet were reunited under the Ottoman sceptre, in the hands of Sultan *Mahomet I.*

The labors of this prince were directed chiefly to the consolidation of his power, and the preservation of the tranquillity of his dominions. He maintained inviolate his friendly engagements with the Greek emperor during the whole of his reign. His treatment of the Christian ambassadors from Servia, Wallachia, Bulgaria, and Greece, showed his anxious desire to cultivate a good understanding with his neighbors. They were admitted to eat at his own table, and, after being entertained with great kindness and hospitality, were dismissed with these words: "Tell your masters that I offer them peace, that I accept of that which they offer me, and I hope that the God of peace will punish those who violate it." His last care was to provide two able counsellors to guide the youth of his eldest son, Amurath. The two youngest he consigned to the guardianship of the Greek emperor Manuel.

On the death of Mahomet, (A. D. 1421.) *Amurath II.* succeeded to the throne, at the age of eighteen. The peace of the kingdom was soon disturbed by the appearance of a person calling himself *Mustapha*, the son of Bajazet, who was supposed to have fallen in the battle of Angora. This impostor—for so he is termed by the Turkish historians—had appeared in the former reign, supported by the prince of Wallachia; but Mahomet, having routed the Wallachians, and compelled them to submit to an annual tribute, Mustapha sought refuge in Constantinople. On the accession of Amurath, his pretensions were renewed with the support of the Greek emperor. For a time, his career was successful. Amurath's army, commanded by his grand vizier Bajazet, was defeated, and Bajazet was slain. Mustapha entered Adrianople in triumph, and seized the enormous treasures which Amurath had collected in that city. He passed a short space of time in riotous pleasures, but was soon aroused from his revels by the approach of Amurath, at the head of an army. A short campaign put an

end to the career of the usurper, and Mustapha, being deserted by his friends, passed from a throne to a gibbet.

The Greek emperor raised up another competitor for the Ottoman sceptre in the person of the remaining son of Mahomet, a child only six years old, who had escaped from the hands of Amurath when his brother was murdered. His standard was set up at Nice, but Amurath soon made himself master of that city, and the unfortunate youth was strangled with the bow-string. Amurath died in 1451, and was succeeded by *Mahomet II.*, the most famous of all the Ottoman sovereigns.

Mahomet II. began his reign by putting to death his two infant brothers. His next thoughts were employed upon the grand object of his ambition—the capture of Constantinople. The whole Byzantine empire was now reduced to the space occupied by this city and its suburbs. The inhabitants were but ill prepared to sustain the attack of an enemy. They were distracted with religious feuds. Some were anxious for a union with the Romish church, and others declared they would more willingly see the turban of Mahomet in their cathedral than the tiara of the pope. The Christians of Western Europe refused to send succors to their brethren of the east, and Constantinople was left to its fate. The account of the siege and capture of this city properly belongs to another portion of our history. It was taken by assault, on the 29th of May, 1453, and has ever since continued to be the capital of the Turkish empire.

The general history of the Ottomans, from this date, will be found under the head of Turkey in Europe. There is little more to relate of the transactions of these people in Asia. *Bajazet II.*, the successor of Mahomet II., conquered Circassia, and overran Syria. His successor, *Selim I.*, made war with the Persians, and subjugated Armenia, Diarbekir, Kurdistan, Bagdad, and the great peninsula between the Euphrates and the Tigris, all which territories were permanently annexed to the Ottoman empire. Syria and Palestine were also reduced to the state of Turkish provinces. The sheriff of Mecca proffered to Selim the keys of the holy city, and the Arabs of the desert submitted to his authority. It was under this monarch that the Ottoman dominions in Asia became enlarged to the dimensions which they exhibit at the present day.

The Turkish conquerors did not attempt to impose their religion upon the people they conquered. They even left the conquered race in the enjoyment of their own political institutions. They contented themselves with levying a tribute on every Greek town and village, according to its population. As long as this tribute was regularly paid, the inhabitants were at liberty to worship in their own churches, to elect their own magistrates, and to be governed by their own municipal laws. Thus, although the conquered people were subject to a heavy contribution for the benefit of the sultan's treasury, it was collected in the least oppressive way, by their own magistrates, whose duty it was to tax all persons, without distinction, according to their means. Few people, on being subjected to foreign dominion, have been left in possession of so many political privileges as were the Greeks by the Ottoman conquerors.

* This circumstance has long been a subject of controversy among historians. The question appears to be set at rest by Sir John Malcolm. See his History of Persia.

The Caucasian Countries.



Circassian Soldiers.

CHAPTER CXCIIL.

1263 B. C. to A. D. 1735.

The Caucasian Countries—Ancient Colchis—Jason and the Argonauts—The Tartars—Russians and Persians in the Caucasian Territories.

* UNDER this title are comprised those regions denominated by the ancients Colchis, or Colchos, Iberia, and Albania; and by the moderns, Mingrelia, Circassia, and Georgia.

This region is bounded north by the Russian territories, east by the Caspian Sea, south by Persia and Asiatic Turkey, and west by the Black Sea. It is a very mountainous country, but comprises some extensive plains. The slopes of the mountains are covered with forests, and the vine which is supposed to have originated in this country, still grows here in a wild state.

It is not very easy to fix the ancient geography of this country in reference to the present political divisions. The tribes inhabiting this wild region have always been regarded as dwelling on the outer border of the civilized world. The Greeks viewed them at a dim and romantic distance, and believed the lofty range of the Caucasus and the shores of the Palus Mæotis as the mysterious limits of the universe. Their poets have represented the heroic Prometheus as chained by the wrath of Jove to the terrible rocks which rise in a mountainous wall on the extreme verge of this territory. The ancient Colchis is supposed to be the same as the modern Mingrelia. The ancient Iberia and Albania may be identified with the modern Georgia. It does not appear to what extent the ancients were acquainted with the region now called Circassia. At present Georgia forms a part of the Russian empire, and Circassia is independent.

COLCHIS, according to the ancient geographers, was bounded on the north by Scythia, on the east by Iberia and the Caucasian Mountains, on the south by Armenia and Pontus, and on the west by the Euxine

Sea. It was watered by the Rivers Phasis and Corax, now called Rione and Codaurs. Its capital, Colchos, was situated at the mouth of the former river. The face of the country is exceedingly diversified, being broken up into hills, mountains, valleys, and little plains. Its ancient forests continue to the present day to cover a great part of the country. The soil is generally poor, and the air moist: the forests and mountains abound with wild beasts.

The first historical notice of this country is somewhat remarkable. We are told by Herodotus that when Sesostris, the great Egyptian conqueror, marched through Colchis to invade Scythia, he left a portion of his army in the former country to guard the mountain passes. It appears that previous to this invasion there were no inhabitants in Colchis. The age of Sesostris is uncertain, but it is generally placed about 1300 B. C. This portion of the Egyptian army, being left in the country, became the progenitors of the ancient Colchians. In proof of this descent, Herodotus states the following facts: "The Colchians had the same woolly hair, and the same dark complexion, as the Egyptians. There was a great similarity in their manufactures, particularly in that of linen; for they abounded in flax, which they wrought to high perfection after the Egyptian method. In short, their whole way of life and their language had a great resemblance to those of the Egyptians." Other ancient writers confirm this opinion of Herodotus, and the Egyptian origin of the Colchians is generally admitted by the moderns.

Beyond this fact, we know hardly any thing with certainty of the early history of Colchis. The original Egyptian population appears to have been augmented by settlers from other countries, and the inhabitants carried on for a long time an extensive commerce. The linen manufactured by them was in high repute. Some of their cloths were curiously painted with figures of animals and flowers, like modern chintzes and calicoes. The colors were so deeply

fixed that no washing could efface them. They were exported in large quantities, and sold at a high price.

The most ancient government of Colchis seems to have been monarchy. The kings were independent, for it does not appear that the Egyptians ever claimed this country as a dependency. A legend of Greek history is connected in an intimate manner with Colchis, and shows that as early as the twelfth century B. C., this country was supposed to be settled, and governed by its own kings. This is the story of the Argonauts, or the expedition of Jason and his companions in search of the golden fleece—an obscure and romantic undertaking, which the Greek poets have adorned with innumerable fables.



Phryxus sacrificing the Ram.

Jason was the son of Æscn, king of Iolcos, in Thessaly. Having been unjustly kept out of the inheritance of his father's kingdom by his uncle Pelias, he determined to seek his fortune in some distant and hazardous expedition. The mountainous regions of Colchis seem to have been the California of that age, tempting adventurers with romantic prospects of gold. The poetical genius of the Greeks dressed up this circumstance into a picture of a ram with a golden fleece, which was said to have carried off Phryxus, a Greek, to that country. Jason determined to possess himself of the skin of this attractive animal which Phryxus had sacrificed, dedicating the fleece to Jupiter, in gratitude for his deliverance. Argus, the son of Phryxus, aided him in the undertaking by building a ship named the *Argo*. She had fifty oars, for the early Greek navigators were not skilful enough to use sails. Jason enlisted a crew of fifty men, who, from their adventures in this ship, were called *Argonauts*.

The narrative of the expedition is full of wonders. The entrance to the Euxine Sea from the south was believed to be closed up by certain rocks called the *Symplegades*, a name which signifies *dashing together*. These rocks, from the threatening appearance which they exhibited to the terrified sailors, were imagined to float upon the waves, and when any thing attempted to pass through, they dashed together with such quickness and violence, that, according to the description of Homer,

"No bird of air, no dove of swiftest wing,
That bears ambrosia to th' ethereal king,
Shuns the dire rocks, — in vain she cuts the skies,
The dire rocks meet, and crush her as she flies."

The Argonauts, however, attempted to pass through this forbidden strait. As they approached it, they let

loose a pigeon with a determination to push boldly on if the bird got through in safety. The pigeon escaped through the rocks with the loss of its tail. The Argonauts, encouraged by this success, pulled at their oars with all their might, and being favored by Juno, effected the passage, although the collision of the rocks carried away part of the stern of their vessel. From this time, it is said, the Symplegades remained fixed, and were no longer a terror to navigators. The Argonauts crossed the Euxine Sea in safety, and arrived at the River Phasis, in Colchis.

Ætes, the king of Colchis, on being made acquainted with their arrival and the object of their voyage, offered to give Jason the golden fleece, which hung on a tree in the sacred grove of Mars, on the following condition: He was to yoke together two bulls which had brazen hoofs, and breathed flames of fire, plough a piece of land with them, and sow part of the teeth of the dragon slain by Cadmus, which had the property of producing a crop of armed men. Jason performed this difficult task by the help of the celebrated sorceress Medea, daughter of Ætes, who fell in love with him. But notwithstanding his full accomplishment of the prescribed labor, Ætes refused to surrender the fleece. Medea placed it in his possession, and escaped with him to Greece, where other adventures befell her, which have been wrought into the fictions of the Greek poets.

The Argonautic expedition has not only furnished a copious theme for poetry and romance, but it has been the subject of much critical disquisition as an historical fact. The chronology of the event is uncertain. Some authors fix it at 1263 B. C., others at 939. The most probable explanation is, that it was an exploring expedition into a sea very little known to the Greeks of that age. Such an adventure, according to the manners of those times, could not have differed much from a piratical cruise. Many of the ancient writers were of opinion that the Colchian gold mines formed the great object of attraction in this undertaking. These mines were believed to exist among the torrents which pour down the sides of the Caucasian Mountains. The gold dust was supposed to have been washed down by the torrents, and caught by fleeces of wool which the inhabitants placed among the rocks. The accounts of these gold-seeking adventurers, brought from a strange and distant country, were afterwards disguised by the Greek poets, and embellished with stories of dragons, brazen bulls, dreadful seas, dangerous passages, and such perils and difficulties as commonly attend the too eager search after the precious metal. Pliny and Varro were of opinion that the Argonauts were a company of Greek merchants, who went on an expedition to procure a cargo of the fine wool of Colchis. The story of the Argonauts forms the subject of an epic poem in Greek, written by Apollonius Rhodius, of Alexandria.

Ætes is supposed to have been king of the whole country. But after his death, Colchis was divided into several small kingdoms. No further mention of it occurs in history till the fourth century B. C., when Xenophon informs us that a king named Ætes reigned in that country. Ætes was probably the Colchian name for king, as *Pharaoh* was among the Egyptians. The country was subdued by Mithridates, of Pontus; and it was in his time that the Romans first obtained a knowledge of it. In the reign of Trajan, Colchis was annexed to the Roman empire. During the fifth,

sixth, and seventh centuries, this country was the theatre of frequent wars between the Byzantine emperors and the kings of Persia. The Saracen armies penetrated into Colchis in the eighth and ninth centuries, but the conquerors do not appear to have held permanent possession of the country. About this time the king of Georgia held the highest rank among the Caucasian chiefs; but his power was overthrown by the Moguls under Zingis Khan, who overran all these countries in the early part of the thirteenth century, and made them tributary. This did not prevent them from being again ravaged by the Mogul hordes under Timour; but after his death, the kings of Georgia expelled the invaders, and resumed their power.

From the sixteenth century, the Caucasian countries have been almost constantly a field of contention for the Persians, the Turks, and the Russians. The attempts of the latter to establish their influence in this country were favored by the identity of the religion of the Georgians and the Russians; both nations being Christians of the Greek church. The Georgians repeatedly requested the assistance of the Russians against the encroachments and oppressions of the Mahometans of Persia. In 1724, Peter the Great took the command of an expedition against Daghestan, in Georgia, and made himself master of the province of Derbend. This expedition was followed by a treaty with Shah Tamiasp of Persia, who, being driven from his kingdom by the Afghans, ceded to Russia the provinces of Daghestan, Shirvan, Ghilan, Mazanderan, and Asterabad, on condition of such assistance from Russia as would enable him to regain his throne. The promised assistance was never given; yet the Russians took possession of the ceded territories, and retained them till 1735, when they were restored, by the empress Anne, to Nadir Shah, then on the throne of Persia.

CHAPTER CXCIV.

A. D. 1735 to 1849.

Revolutions of Georgia, Mingrelia, and Circassia — Wars of the Russians and Circassians — Description of the Circassians.

By a treaty between Russia and Turkey in 1774, the province of Mingrelia was allowed to retain its independence. It comprised, however, but a small part of the ancient Colchis, being only about one hundred miles in length and sixty in breadth. Georgia was about this time under the dominion of a native prince, *Heraclius II.*, who maintained the independence of his crown, but being constantly engaged in war, he judged it necessary, for the safety of the country, to place it under the protection of Russia. Accordingly, in 1783, he declared himself a vassal of the czar, who guaranteed to him and his successors the possession of Georgia, and also of such territories as might be added to it by conquest. Persia was at that time distracted by internal wars, and could not assert by arms the supremacy which she claimed over this country; but in 1795, a Persian army, under Aga Mohammed Khan, overran Georgia, and captured and destroyed Tiflis, the capital. The country, after this, was involved in domestic quarrels; and in 1800 it was formally annexed to Russia. A few years afterward, that power took possession of several other provinces on the Caspian Sea; and their acquisition was con-

firmed by the treaty of Gulistan, concluded in 1813 between Russia and Persia. The prince of Imiretta, in Georgia, who had become a vassal of Russia about the year 1800, made an attempt in 1810 to assert his independence, but was unsuccessful; he was compelled to seek an asylum in Turkey, and his principality was converted into a Russian province. During the subsequent wars which Russia has carried on against Turkey and Persia, the former power succeeded in acquiring several other petty states in the Caucasian territory.

The Circassians have been more successful than the other Caucasians in maintaining their independence. Like their neighbors, they suffered from the inroads of the Saracens and Tartars, and at one period seem to have been, nominally at least, under the authority of Russia. Afterwards they paid tribute to the Tartar Khans of the Crimea; but at length they took up arms and threw off all foreign dominion. The czar of Russia, however, persisted in maintaining his claims to the sovereignty of this country. In 1827, a powerful Russian army marched into the regions of the Caucasus, and apparently conquered the whole of Circassia; but this conquest could not be maintained. The mountain recesses afforded a secure retreat to the inhabitants who fled before the Russian armies, and rejected all proposals to submit to the government of the czar. The war has been continued to the present day, yet the Circassians are still unsubdued. The Russian territories almost every where border upon and enclose Circassia; but the valor of the hardy mountaineers, and the rapid movements of the light cavalry, of which their bands are composed, have set at defiance all the military skill and discipline of the Russian armies.

The largest portion of the Caucasian territory owns the sovereignty of Russia, and that power has been engaged unceasingly in the endeavor to impose her yoke upon the rest. It is the constant study also of the Russian government to establish throughout this region the same despotic system by which the other provinces of the empire are governed. Many circumstances, however, render this difficult, if not impossible. The most absolute and arbitrary despot must find his authority weakened in a country of inaccessible cliffs buried in snow, and wide-spread plains traversed by wandering shepherds. The consequence is, that, provided the Circassian tribes, nominally subject to Russia, yield a certain form of obedience, or even remain peaceable, they suffer little disturbance in their domestic affairs, which are regulated upon principles very different from those which prevail among the servile Muscovite nobles. In the southern districts, especially, where the Russians must court the favor of the natives, for the purpose of defending their frontier against the Persians, they are obliged to allow them the unrestrained exercise of their national propensities. The same proud, aristocratic notions, and the same regard for the distinction of birth, reign here which prevailed in Europe during the feudal ages. The lower ranks, who till the ground, and perform all the menial offices, are nearly in the condition of serfs, or slaves. The fighting part of the population consists chiefly of voluntary and attached vassals, the companions in peace, and the followers in war, of the head of their tribes.

The Ottoman government possessed, till lately, some ports and districts in the Caucasian territory on the Black Sea, which were the seat of a considerable com-

merce, particularly in slaves and Circassian wines. These possessions enabled the Turks to foment insurrection among the rude mountain tribes. These districts, however, having been ceded to Russia, the Ottoman power may be considered as having entirely lost its hold of the Caucasian territories. In all the wide region round the Caspian Sea, Russia holds full military occupation of the commanding positions. But she is compelled to allow to all the natives, not indeed any solid or rational liberty, but that rude and proud independence, which, in their eyes, is still more precious.



Costumes of the Circassians.

The most distinguished of the Caucasian tribes are the Circassians. They do not live in cities or towns, the habits of the people having always been unfavorable to the concentration of a great number of houses or of inhabitants on one spot. They occupy small villages, which are frequently removed from place to place. They consist of eleven tribes, independent of one another, and governed by their own hereditary princes and nobility. Their internal government is of a feudal character. The distinctions of rank and birth are observed among them with great care. The nobles are called *uzdens*; they attend their prince or sovereign in war, but exercise a dominion almost absolute over their own vassals. These last are of two kinds — bondmen, who cultivate the soil, and armed retainers, who follow their lord to battle. The nobles lead that sort of life which is usual with independent chiefs, on their own estates, and surrounded by their own vassals — in feasting, hunting, and jollity. They bestow especial care upon their horses, and regard the parentage of these animals as almost equally important with their own. They also take great pride in fine armor. They wear coats of mail and helmets of polished steel, often set with pearls and precious stones of great value. They use the bow and arrow, as well as firearms. Besides the ordinary occupation of war and predatory excursions, their arms are employed in enforcing the right of private revenge, which, as in all barbarous societies where no other mode of redress exists, is confided to the sword of the injured person, or his friend. With these habits of violence, the Circassian combines, as usual, an almost romantic hospitality.

The Circassians have been long celebrated for the perfection of their physical qualities. The men are tall, handsome and athletic. The fine form and deli-

cate complexion of the females are famous throughout the East. In the lofty valleys of the Caucasus, the heat of the sun is not such as to produce those dark tints which are the general characteristics of the Asiatic skin. The daughters of all above the rank of slaves, are exempted from oppressive and degrading labor, and merely occupy themselves in sewing, embroidery, and the plaiting of straw. Their beauty seems, also, to be the result of a careful study of all the circumstances which tend to preserve female charms. The face is carefully shaded from the sun, and they are fed moderately on milk and pastry. The arrangements for education and marriage are of a very peculiar character, being founded on a sort of Spartan apathy, insensible to every tender and domestic tie. The husband and wife live separate from each other, and never meet, except by stealth, till after the birth of their first child. The husband regards it as an insult if his wife is even named in his presence. The child, when born, is not reared in the house, or under the eye of the parents. At the age of three or four, some friendly nobleman receives it, and takes care of its education. Under their patron, the boys are trained to all manly exercises, and the females to those occupations which belong to their sex, till the former are ready to take the field, and the latter to receive their husbands — which the foster-father is bound to provide. Till this time, they are not allowed to see their parents.

The Circassians sell their children without scruple to the Turks and Persians, especially their daughters, who leave their homes without reluctance, in the hope of being admitted into the harem of the sultan of Turkey or Persia. Their thoughts are occupied with the tales they have heard of the splendor of the Eastern palaces, and the fine clothes, jewels, and luxurious life which await them in distant regions.

Not only do the females, who are sold for wives in this manner, leave their country and relatives without a sigh, but even their mothers are said to take pleasure in the hopes of the splendid advancement of their daughters.

The general characteristics of the Caucasian highlanders, are a strong love of independence, united with predatory habits. Robbery is considered as the most honorable exploit of a free-born man, and the greatest reproach that a Circassian girl can make to a young fellow is, "You have not been able even to steal a cow." In religion, there is much diversity. Many of the tribes have been converted to Mahometanism, but the greater part of them may be called idolaters, as they frequently worship some inanimate object. It is very remarkable that the prophet Elijah is a particular object of adoration among all the Caucasian tribes, both Mahometan and pagan. There are caverns in the mountains consecrated to this prophet, where the inhabitants assemble on certain days to offer sacrifices to him. If a person is killed by lightning the highlanders say he was killed by the prophet Elijah, and regard it as a great blessing to him. The burial of such a person is accompanied by rejoicings, in which his relatives sing and dance. The attempts made by the Russian government to civilize the Caucasian highlanders have generally proved abortive. There are many instances of individuals belonging to these tribes, who have been educated in Russia, and risen to a high rank in military service, but have, nevertheless, returned to their own country, and aban-

doned the European mode of life for the manners and customs of their ancestors. The Circassians profess Mahometanism, but are not very rigid observers of the doctrines of the Koran. The Mingrelians call themselves Christians, but their religion is little more than ceremony. The Georgians are also Christians by profession. They build churches on the tops of mountains, in almost inaccessible spots, and then leave them to the birds and the influence of the seasons. They salute them in passing by, at three or four leagues' distance, but hardly ever go near them.

The largest city in the Caucasian countries is Tiflis, the capital of Georgia. It is boldly situated on the banks of the River Kur. It was founded in the eleventh century, but does not exhibit any architec-

tural beauty, being a collection of low, flat-roofed dwellings, built of dun-colored brick, with small doors and paper windows. It contains, however, some handsome churches, and an old citadel, which, from its lofty situation, presents a grand and imposing mass of ruins. Tiflis is famous for its baths, which are formed from warm streams descending from the neighboring hills. The Russians make this city their head-quarters, and maintain here a large military force, which is quartered upon the inhabitants. The population is about fifteen thousand. The other towns in Georgia are Signokh, Telav, Goree, and Elizabethpol, each containing three or four thousand inhabitants. Circassia has no towns, and Mingrelia only a few of the smaller size.

Parthia.



Parthian Soldiers retreating and harassing an Enemy.

CHAPTER CXC.

500 to 53 B. C.

Rise of the Parthian Empire—The Arsacids—Invasion of Crassus.

PARTHIA was originally the name given to a province in the north-eastern part of the great Persian empire. At a late date, it was the designation of an extensive monarchy, which comprised many territories in addition to Parthia Proper.* This monarchy, in the height of its power, extended from the Oxus to the

Euphrates, and from the Caspian to the Arabian Sea. The original Parthia has generally been described as bounded north by Hyrcania, east by Aria, south by Carmania, and west by Media; on all sides it was surrounded by mountains. It is represented as generally a level country, well adapted to the breeding and use of horses. Hence the Parthian cavalry were very formidable to the armies of their enemies.

The country is supposed by some to have been first peopled by the Phetri, or Pathri, a tribe often mentioned in Scripture. The ancestry of this race has been traced to Pathrusim, the son of Mizraim.

* What precise portion of territory constituted Parthia Proper, it is not easy to learn from the ancient writers. Some geographers make this country the same with the modern Khorasan; others identify it with the more northern region of Bucharia, or Bokhara. We are told by Strabo, that the Parthians were formerly called *Karduchi*, according to which it might seem that they were the progenitors of the modern inhabitants of Koordistan. Almost all writers, however, agree in describing the Parthians as originally Scythians,

or Tartars. The name of *Parthia* is unknown to the Asiatic writers. In the language of the ancient Scythians, it is said to mean *exiles*. Others derive the name from *parus*, that is, *lowlands*, which designation characterizes their original country on the south-east shore of the Caspian. The name is still used to denote this region, as well as a word signifying *highlands*, to denote the contiguous elevated region farther back from the shore.

The early history of the Parthians, however, is equally obscure with that of their neighbors. When first known to the rest of the world, they were a hardy and warlike race, and were believed to be of Scythian origin. They had the reputation of being the most skillful horsemen and archers in the world. They fought only on horseback, and shot their arrows with unerring precision, even at full gallop, and with equal effect, whether advancing or retreating; so that their flight was as dangerous to an enemy as their attack. They retained this character down to a very late period.

The first historical fact known of the Parthians is, that they were subject to the Medes. They next fell under the Persian dominion, and then were conquered by Alexander the Great. At his death, and the division of his great empire, Parthia fell to the share of Seleucus Nicator, and was ruled by him and his successors till the reign of Antiochus, surnamed *Theos*, king of Syria, about two centuries and a half before Christ, when the independence of Parthia was asserted by *Arsaces*, one of the chiefs of that country, who headed an insurrection, and put the governor to death. The head of the Parthian tribes supported *Arsaces* in this undertaking, and formed a government similar to the feudal aristocracy of Europe during the middle ages. *Arsaces* was crowned king of Parthia, (B. C. 256.) He possessed, however, little more than a nominal authority, and the crown was elective, with the restriction that the king should always be chosen from the family of *Arsaces*. The anniversary of the Parthian independence was celebrated yearly by the people with extraordinary festivities.

Seleucus Callinicus, who succeeded Antiochus on the throne of Syria, attempted to quell the rebellion of the Parthians, but was defeated and taken prisoner by *Arsaces*, and finally died in captivity. The latter, being now firmly established in his dominions, reduced Hyrcania and some other territories under his power, but was at length killed in battle with the Cappadocians. He was succeeded by his son *Arsaces II.*, who invaded Media, and subdued that country, while Antiochus the Great, its sovereign, was engaged in war with Egypt. This conquest, however, was soon lost, and the two monarchs concluded a treaty, by which *Arsaces* was secured in the possession of Parthia and Hyrcania, and bound himself to assist Antiochus in his wars with other nations.

Arsaces II. was succeeded by his son *Priapatus*, who reigned fifteen years, and left the crown to his son *Phraates*. This monarch conquered the Mardi, a tribe which had never submitted to the arms of any one but Alexander the Great. *Mithridates* next became king of Parthia, and extended his sway over the Bactrians, Medes, Persians, Elymæans, and other nations in the East. *Demetrius Nicator*, who then reigned in Syria, endeavored to recover these provinces; but his armies were defeated, and he was taken prisoner. *Mithridates* followed up his advantages, by conquering Babylonia and Mesopotamia, so that all the provinces between the Euphrates and the Ganges acknowledged his power. He died in the thirty-seventh year of his reign, leaving the throne to his son, *Phraates II.*

This prince was scarcely settled in his authority, when the Syrian king Antiochus Sidetes marched against him with a large army, and defeated him in three battles. The conquests of *Mithridates* were all

lost, and the Parthian kingdom was reduced to its original limits. The good fortune of Antiochus, however, did not continue long. His enormous army, of four hundred thousand men, being obliged to separate into various bodies, the inhabitants seized this occasion to rise against them. This was done so successfully that, it is said, the whole Syrian army was massacred in a single day, scarcely an individual escaping to carry home the news of the disaster.

Phraates was succeeded by his uncle, *Artabanus*, who was killed in a war with the Scythians. *Pacorus I.* succeeded him, and was the first Parthian monarch who entered into any connection with the Romans. During the early part of their independent dominion, the Parthians had been chiefly occupied by wars with the Eastern nomad tribes, which the fall of the Bactrian kingdom had set at liberty to attack the rich provinces of Southern Asia. These hordes were either subdued or incorporated with the Parthian monarchy. Scarcely had this danger been averted, when the Romans, being brought into contact with the Parthians by conquering *Mithridates*, king of Pontus, prepared to contend with them for the dominion of Asia.

Phraates III., of Parthia, took under his protection Tigranes, the son of Tigranes the Great, king of Armenia, who was then at war with the Romans. He gave him his daughter in marriage, and marched with an army, to place him on the throne of Armenia. But on the approach of the Romans, with Pompey at their head, he retreated, and soon after entered into a treaty with that general. *Phraates* was murdered by his sons, *Mithridates* and *Orodes*, and the former soon fell by his brother's hand, leaving *Orodes* sole master of the Parthian empire. In the reign of this monarch happened the memorable war with the Romans. The whole Roman empire had been divided between *Cæsar*, Pompey, and *Crassus*, and the eastern provinces fell to the lot of the last. No sooner was *Crassus* invested with this authority, than he resolved to invade Parthia, for the purpose of enriching himself with the spoils of the inhabitants, who were reputed to be very wealthy.

This design of *Crassus* was strongly opposed by many of his friends at Rome, for the Parthians were then at peace with the Romans, and had strictly kept the treaty which had been made between the two nations. The passion of avarice, however, was so strong with the Roman triumvir, that nothing could dissuade him from his purpose. He left Rome with a great armament, (B. C. 55,) and proceeded through Greece and Asia Minor to Syria. He crossed the Euphrates, and began to ravage Mesopotamia. Several of the Greek towns in that quarter surrendered to him without delay; but instead of pushing his advantages he returned to Syria to winter, thus giving the Parthians time to collect their forces.

CHAPTER CXCVI.

53 B. C. to A. D. 50.

Defeat of *Crassus* — Parthian Conquests.

CRASSUS passed the winter in amassing treasure from all quarters. A Parthian embassy was sent to complain of his acts of aggression, to which *Crassus* made a boastful reply, that he would "give his

answer in Seleucia." This was a suburb of Ctesiphon, the capital of the Parthian empire. The chief of the envoys smiled contemptuously, and, showing the palm of his hand, said, "Crassus, hairs will grow there before you see Seleucia." The presumptuous Roman, however, was determined to pursue his design of conquest. His soldiers, when they learned the strength of the enemy and their manner of fighting, were dispirited. The soothsayers announced evil signs in the victims; many of the confidential officers of Crassus advised him to pause, but in vain.

The army began its march toward Parthia. One of the allies of Crassus, the Armenian prince Artabazus, advised him to take the route of Armenia, which was a hilly country, and unfavorable to cavalry, in which the main strength of the Parthians lay; but the infatuated leader was deaf to all advice. At the passage of the Euphrates, a dreadful tempest affrighted the army. The thunder roared, the lightning flashed, and other ominous signs struck terror to the heart of the superstitious Romans; but Crassus continued his march. An Arab chief assured him that the Parthians were collecting all their valuable property, with the design of taking refuge in Hyrcania and Scythia; he, therefore, advised him to push on without delay. This was a stratagem to lead the Romans to their ruin; and it took full effect.

Crassus had been advised by the experienced officers in his army to keep along by the banks of the Euphrates, where a supply of water would always be at hand; but instead of following this prudent counsel, he trusted to the perfidious Arab, and, striking off from the river entered upon the wide plain of Mesopotamia. The Arab led him on; and when he had reached the spot which had been agreed upon between him and the Parthians, he left the Romans to their fate. The treachery of the Arab soon began to be evident. A scouting party of Roman horse fell in with the enemy, and were nearly all killed. This intelligence perplexed Crassus; but he continued his march, drawing up his infantry in a square, with the cavalry on the flanks. The enemy soon came in sight; but the greater part of them kept out of view of the Romans; and those who were seen had their arms covered, so as not to exhibit the appearance of warriors.

While the Romans were in suspense at this sight, on a sudden the Parthians sounded the war charge on their numerous kettle-drums; and when they imagined this unusual alarm had struck terror into the hearts of their enemy, they flung off their coverings, and appeared glittering in helms and corselets of steel; then, pouring in long files round the solid mass of the Romans, they discharged showers of arrows upon them, numerous camels being at hand laden with these weapons. The Roman skirmishers attempted in vain to drive them off. Crassus then directed his son to charge with his cavalry and light troops. The crafty Parthians, feigning a flight, drew them away, and when they were at a sufficient distance from the main army, turned and assailed them. They rode round and round the Romans, raising such a dust that they could not see to defend themselves. Great numbers were killed; but at length young Crassus, with a part of his cavalry, broke through the enemy, and reached a rising ground. But here he was again surrounded by the Parthians; and finding it impossible to escape, he made his shield-bearer kill him. The Parthians cut off his head, and set it on the point of a spear.

Crassus was advancing to the relief of his son, when the rolling of the Parthian drums was heard, and he saw them in possession of the head of his unfortunate son. This sight completely dispirited the Romans; and it was resolved to retreat that night. The wailing of the sick and wounded, who were left behind, informed the Parthians of what had taken place; but as it was not their custom to fight in the dark, they remained quiet till morning. They then took possession of the deserted camp of the Romans, slaughtered four thousand men whom they found there, and, pursuing the army, cut off the stragglers. The Romans reached the town of Carrhæ, where they had a garrison. Here the Parthian commander detained them by a pretended negotiation for peace; but it soon appeared that he was deceiving them, and the retreat was continued. The Romans were compelled to separate; and the party of Crassus, led astray by a treacherous guide, became entangled in a place full of marshes and ditches. Here Crassus finally fell into the hands of the Parthians, who at first pretended to treat him with respect, and brought a horse for him to mount. But they soon began to handle him roughly; and when he resisted, they killed him on the spot, (B. C. 53.)

The head and right hand of Crassus were cut off; and it is said that the Parthians, in mockery of the avarice which had induced him to make war upon them, poured melted gold down his throat. The Romans lost in this unjust and ill-fated expedition thirty thousand men, of whom twenty thousand were killed and ten thousand made prisoners. This was the most mortifying disaster which had attended the Roman arms for many years.

The victory over the Romans was gained by the generalship of an officer called by the Greek and Latin writers *Surenas*, though this appears to be a word signifying, in the Parthian language, *commander-in-chief*. So distinguished an exploit acquired for this officer great popularity among his countrymen; and Orodes, jealous of his influence, caused him to be put to death. Pacorus, the king's favorite son, was then placed at the head of the army, and agreeably to his father's directions, invaded Syria; but he was defeated and driven out of that country by Cicero and Cassius, the Roman commanders, who had survived the overthrow of Crassus. We find no mention of the Parthians in history, from this period till the breaking out of the civil war between Cæsar and Pompey, when the latter sent ambassadors to solicit the aid of that nation against his rival. Orodes offered to grant this on condition that Syria should be delivered up to him; but Pompey would not consent to this. Julius Cæsar is said to have meditated a war against the Parthians; but his death delivered them from this danger. But not long after this, the eastern provinces of the Roman empire, being grievously oppressed by Mark Antony, rose up in arms, and having killed the tax-gatherer, they invited the Parthians to join them, and drive out the Romans. They very readily accepted the invitation, and crossed the Euphrates with a powerful army, under the command of Pacorus and Labienus, a Roman general of Pompey's party.

At first, this undertaking met with great success. The Parthians overran all Asia Minor, Phœnicia, Syria, and Judea. But they did not long enjoy their conquests, being completely overthrown by Ventidius, a general of Mark Antony. Pacorus was killed, and Orodes, distracted with grief, appointed *Phraates*, the

eldest, but most profligate of all his sons, to succeed him in the kingdom, admitting him, at the same time, to a share of the sovereign authority during his lifetime. The unnatural son, not satisfied with half the royal power, seized the other half by murdering his father. His reign was marked by great cruelty; and he put to death many of the nobility and the royal family, not sparing even his own son, lest the discontented Parthians should place him on the throne.

This bloodthirsty monarch carried on a successful war against Mark Antony. After the accession of Augustus to power, Phraates entered into a treaty of peace with him, and restored all the captives and Roman standards which had been taken in the wars of Crassus and Antony. He sent four of his sons, with their wives and children, as hostages to Rome; his other son, Phraatrus, remaining with him. The wife of the latter poisoned the king in order to place her husband on the throne. The Parthians, detesting the author of this horrible crime, rose in insurrection, and drove Phraatrus into banishment, where he died. The reigns immediately following were of short duration. *Artabanus*, one of the race of the Arsacids, who ruled in Media, was called to the Parthian throne. His cruelty rendered him odious to his subjects, and afforded an opportunity to the Roman emperor, Tiberius, of placing on the throne *Tiridates*, who was disposed to be more devoted to the Roman interests. But Artabanus afterward regained his crown, and from the period of his restoration he governed with great equity; so that, after a reign of thirty years, he died much regretted by his subjects.

CHAPTER CXCVII.

A. D. 50 to 225.

Decline and Fall of the Parthian Empire — Government — Military Strength, &c.

*AFTER this, Parthia was distracted with civil wars till A. D. 50, when *Vologeses*, the son of *Gortarzes*, a former king, established himself firmly on the throne. He carried on wars against the Romans, but with very indifferent success, and, at last, gladly consented to a renewal of the former treaties with that powerful people. From this time, the Parthian history affords nothing remarkable till the reign of the emperor *Trajan*, when *Chosroes*, king of Parthia, broke the treaty with Rome, by expelling the king of Armenia from that country, and placing his own son upon the throne. *Trajan*, who was glad of any plausible pretence for quarrelling with the Parthians, marched, with a strong army, into the East. His arrival in Armenia was so sudden and unexpected, that he reduced almost all the country without opposition, and took the new king prisoner. He then invaded Mesopotamia, and made himself master of that rich territory, which had never before been subject to Rome. Having thus gained possession of all the most valuable provinces of the Parthian empire, and perceiving that he could not preserve his conquests, without great expense and hazard, at such a distance from Italy, he appointed *Parthaspotes*, one of the royal family of Parthia, king of that country, making it tributary to Rome. But, on the death of *Trajan*, the Parthians revolted, drove out the king, and recalled *Chosroes*, who had

fled into Hyrcania. The emperor *Adrian*, who was then in the East, deemed it imprudent to engage in a new war with the Parthians, and contented himself with making the Euphrates the eastern boundary of the Roman empire.

After a long reign, *Chosroes* died, and was succeeded by his son *Vologeses II.*, who immediately invaded Armenia and Syria. The Roman emperor *Verus* marched with an army into Syria, expelled the Parthians from that country, and, after a war of four years, reconquered all the provinces which had before submitted to *Trajan*. Revolts and wars followed at intervals. The emperor *Severus* captured *Ctesiphon* by assault, and seized the king's treasures, with his wives and children. But he had no sooner recrossed the Euphrates, than *Vologeses* recovered all his lost provinces except Mesopotamia. These wars were very expensive to the Romans, and produced them no substantial advantage; for the inhabitants of the territories which they conquered were strongly attached to the family of *Arsaces*, and never failed to return to their ancient obedience as soon as the Roman armies were withdrawn.

The emperor *Caracalla*, whose name is infamous in Roman history, desirous of signalizing himself by some memorable exploit against the Parthians, sent a solemn embassy to *Artabanus IV.*, desiring his daughter in marriage. The Parthian king was pleased with this proposal, trusting that such a connection would cement a lasting peace between the two powers. He therefore received the ambassadors with all possible marks of honor, and readily signified his desire for the alliance.

Caracalla, finding the Parthians totally unsuspecting of his treacherous design, sent a second embassy to the king, acquainting him of his intention to come in person, and solemnize the nuptials. *Artabanus* went to meet him, attended by the chief of the Parthian nobility, and his best troops, all unarmed, and arrayed in the most splendid habits. This peaceable train no sooner approached the Roman army, than the soldiers, on a given signal, fell upon the king's retinue, and made a most terrible slaughter of the unarmed multitude, *Artabanus* himself escaping with great difficulty. The treacherous *Caracalla*, having gained, by this exploit, a great booty, and, as he thought, no less glory, wrote a long and boasting letter to the senate, assuming the title of *Parthicus* for this infamous act, as he had before taken that of *Germanicus*, for massacring, in a similar manner, some of the German nobility.

**Artabanus* resolved to make the Romans pay dear for their inhuman treachery. He raised the most numerous army that had ever been known in Parthia, crossed the Euphrates, entered Syria, and wasted every thing with fire and sword. *Caracalla* had been put to death by the Romans before this invasion, and *Macrinus*, who succeeded him, marched against the Parthians with a strong force. A furious battle was fought, (A. D. 217,) which lasted two days, at the end of which both sides claimed the victory. Upwards of forty thousand men were killed, and the battle would have been renewed, with additional slaughter; but the Roman general, knowing that the animosity of the Parthians was directed against *Caracalla* in person, sent information to them that he was assassinated. This put a stop to hostilities, and a treaty of peace followed. The military strength of the Parthian empire was broken by this war, for the flower of the army

had fallen. This gave the Persians a favorable opportunity to revolt.

The Arsacidae had never gained the affection of their Persian subjects, and, after the lapse of four centuries, the Parthians and Persians had not amalgamated, but the former continued to be an army of occupation, separated by habits, prejudices, and feelings, from the great body of the nation. At length, Ardeshir Babegan, called, by the Greeks, *Artaxerxes*, a native Persian, of the illustrious house of Sassan, who claimed a descent from the ancient line of Cyrus and Giamschid, raised the national standard of Persia, and drove the Parthians into the northern mountains and deserts, (A. D. 226.)

After Christianity had begun to spread, its progress was tolerated, if not encouraged in a direct manner, by the Parthian monarchs, who liberally afforded shelter to Christians flying from the persecutions of the pagans, and from those of their brethren who belonged to a different sect. But, after the Parthians were expelled from Persia, the religion of Zoroaster was restored, the progress of Christianity eastward was checked, and it was thrown back on the western world, leaving, unfortunately, too many marks of its having been brought into close contact with Oriental mysticism and superstition.

This was the end of the Parthian empire. But the fall of the imperial branch did not immediately involve that of the others. The ruling chiefs of Bactriana, Scythia, and Armenia, requested aid from the Romans against Ardeshir; but their strength, already on the decline, was unable to cope with the rising power of Persia; and, in the beginning of the fifth century, the two former submitted to the dominion of the White Huns of Sogdiana. The Armenian monarchs maintained themselves somewhat longer; their reign terminated A. D. 428; but the family continued to exist in Persia, where a branch of them once more attained to sovereign power under the title of the *Samanees*.

The Parthian empire was, in the height of its prosperity, one of the most powerful of all the Eastern monarchies. The ancient geographers mention a great number of cities in this empire. Ptolemy reckons twenty-five. Parthia Proper, however, seems to have had but one large city, named *Hecatompylos*, from its hundred gates. It was a splendid place, and, for some time, the capital of the empire. Afterward Ctesiphon became the winter and Ecbatana the summer residence of the Parthian monarchs.

This empire was a sort of feudal monarchy, composed of a number of kingdoms or principalities, all ruled by members of the same family. It formed the centre of a vast political system, maintaining relations with the Romans in the West, and with the Chinese in the East. The head of the empire received the proud title of *King of Kings*, which, indeed, was no empty boast. The king of Armenia held the second rank; the prince of Bactriana, whose rule extended over the countries between Persia and Hindostan, was the third in dignity; next followed the chief of the Massagete, whose dominions lay among the steppes of Southern Russia, and who exercised authority over the nomad tribes encamped between the Don and the Volga.

The Parthians were a nation of mounted warriors, sheathed in complete steel, and possessing a race of horses equally remarkable for strength and speed. They overran their Persian neighbors almost without opposition, and erected themselves into a military aris-

tocracy, while the conquered people were degraded into a mere herd of slaves. The invaders thus became the feudal lords of the vanquished, who remained attached to the soil in the character of serfs. The Parthian cavaliers may be compared to the knights of Western Europe. They formed the strength of the army, and bore down every thing before them, while the infantry was comparatively disregarded.

Of the domestic history of the Parthians, their manners, customs, &c., little information can be obtained. The most that we know of these people is what arises from their connection with the Persian empire. But, in Persian history, the Parthian dominion is little better than a blank. The cause of this is obvious. Religion and literature were closely connected in this country, and, under the sway of the Parthian monarchs, the doctrines of Zoroaster fell into great neglect. Firdusi passes over this period of history as one of which no trace had been preserved. He states that, on the death of Alexander the Great, the empire fell into confusion, and remained thus for two hundred years, governed by petty rulers, and distracted by internal wars. He adds that, so unstable was the authority of these contending chiefs, that Persia may be considered, during the whole of this time, as a nation without a sovereign. There appears, indeed, to be nothing to rescue this period from the reproach of being an era of barbarism.

CHAPTER CXCVIII.

200 B. C. to 1849.

HYRCANIA — SOGDIANA — BACTRIANA, &c. — *Historical and Descriptive Sketches—Scythia* — *Sarmatia—Serica.*

Hyrcania, lying on the south-west coast of the Caspian Sea, and already noticed in the geographical sketch of Persia, presents little of interest in its history. The inhabitants were Scythians, resembling the Parthians in their character and manners. At a remote date, they were independent, and had their own kings; but, in after times, they became subject to the Parthians, and afterward to the Persians. The country now belongs to Persia, bearing the names of *Mazanderan* and *Ghilan*. *Zadracarta*, or *Hyrcania*, was the capital.

Sogdiana has also been noticed in the geographical sketch of Persia. It corresponds to a portion of Independent Tartary in the region of Kokan. It was the northernmost of the provinces of the empire of Darius, and lay between the Oxus and Jaxartes. It had for the most part a sandy and thin soil. Separating the agricultural from the pastoral regions, it has always been occupied by both farmers and nomads. Alexander conquered this country, 330 B. C. *Oxyantes*, one of the leaders of the Sogdians, had secured his family in a castle built on a lofty rock. The Macedonians stormed and captured it. Roxana, the daughter of *Oxyantes*, one of the most beautiful women of Asia, was among the prisoners. Alexander fell in love with and married her. Upon the news of this, *Oxyantes* came to Bactria, where Alexander received him with attention. The son of Alexander and Roxana, *Philip Aridaeus*, was chosen successor to his father on the throne.

After the breaking up of Alexander's empire,

Sogdiana, or Transoxiana, became a part of the Greek state of Bactria, when the rest of that kingdom submitted to Parthia, 142 B. C. Sogdiana being occupied by the Yuetchi, from the borders of China, and allies of it, became the nucleus of that Indo-Scythian kingdom, which was enlarged till, in A. D. 232, it stretched from the Caspian nearly to the Ganges. In 425, it was an important part of the Yeta or Getæ empire. In 565, it formed a part of the vast Turkish empire. In 632, under the Arabic name of Mawarannahar, "between rivers," and the Chinese name Yang, it became the most western kingdom dependent on China, a part of the empire of the Shang dynasty. In 865, we find Sogdiana a part of the immense empire of the Abbasside khalifs; then of the Samanides, in 912; in 1000, of the Hoi hoo, or Ouigoors; in 1125, of the Kara Kitai; in 1226, of the Mongols; in 1368, of the Zagatai empire; in 1404, the seat of the capital of Tamerlane; in 1479, the kingdom of Mawarannahar; in 1725, divided between the khanat of Bokhara, and the kingdom of Kharism; at present divided between the khans of Bokhara, Khiva, and the Kirghis. Such is a specimen of the changes which the states of Independent Tartary have undergone. It would be futile and tedious to follow out the details. A notice of the capital, Samarcand, is given in the history of Tamerlane. Parthia forms the subject of another chapter. Khiva, Tashkent, the Kirghis, &c., are noticed in the geographical introduction to Tartary.

We need only further remark, that in the middle ages, Sogdiana became famous, under the Arabic name of *Sogd*, for its great fertility and cultivation. The territory around Samarcand, the capital, in particular, the Arabian geographers describe as a terrestrial paradise. The rich valley of Sogd presented so great an abundance of exquisite grapes, melons, pears, and apples, that they were exported to Persia, and even to Hindostan.

BACTRIANA, now forming that part of Independent Tartary called *Koondooz*, was one of the richest satrapies of the Persian empire of Darius Hystaspes; it was on the great highway between Russia, Tartary, and China on one side—India, Persia, and Western Asia on the other. At the remotest period, this centre of the commerce of the continent is said to have been illumined by a mild civilization. The Orientals call its capital (Bactra, Zariaspe, Bulk) the "mother of cities," and consider it the most ancient on earth. Near the only pass through the formidable Hindoo Koosh Mountains, which divide Central from Southern Asia, this site, or one in its neighborhood, must ever be the location of a great emporium of trade.

In 254 B. C., Bactriana broke away from the Seleucid empire, and, under Theodotus I., became the nucleus of the Greco-Bactrian kingdom. This state was ruled by Greeks, with whom the wise foresight of Alexander colonized it, settling them in the cities which he built here to secure the trade of the northern and eastern Oriental world. History has left us very little information concerning this once powerful kingdom; and it is only by the help of a few coins, laboriously compared with some scant and scattered notices in Oriental literature, that we can form an idea of it. At its greatest extent,—say in 210 B. C.,—we find it bounded on the south-east by the most easterly of the five rivers that form the Indus; on the east by Mount Imaus, separating it from Khotan; north by the Jaxartes and Aral; west by Parthia, then a small kingdom on the

south-east corner of the Caspian; south and south-east by a curved line from the corner of this kingdom to the junction of the five rivers to form the Indus, separating it from the Seleucid empire.

The annals of Bactriana are briefly these: Theodotus I., who ruled also over Sogdiana, shook off the sway of Antiochus II. in 254 B. C. In 243, his son and successor, Theodotus II., made a treaty of peace and alliance with the Parthian king Arsaces II.; but lost his throne to Euthydemus of Magnesia, in 221. Antiochus the Great attacked this prince after the Parthian war was ended; but made peace with him, on the Bactrian king's reducing his military establishment by giving up his elephants. A marriage, too, between his son Demetrius and the daughter of Antiochus was agreed upon. Demetrius was king of a part of India, but it is not certain if of Bactria also. Menander succeeded him, and extended his conquests to Serica; but over these territories his sway was transient.

Eucratidas succeeded in 181; under him, Bactria is said to have acquired its greatest extent. He was, however, murdered by one of his sons, probably Eucratidas: this person, having obtained the throne, instigated Demetrius II., king of Syria, to attack, in conjunction with himself, the Parthian kingdom, under Arsaces VI. But Arsaces resisted victoriously, and obtained the chief part of the Bactrian territory. The nations of Middle Asia now overran the northern part, Sogdiana, as already noticed in the account of that satrapy. Upon this the Bactrian kingdom became, as such, extinct; and Bactria itself, with the other countries on this side the Oxus, became a part of the Parthian empire.

Of that division of Bactriana north of the Oxus, we have already given the history, under the head of Sogdiana. The part immediately south of the Oxus formed a portion successively of the Indo-Scythian, Sassanide, Ommiade, and Abbasside empires. In A. D. 865, the west part formed part of a kingdom of Thaherians, while the east belonged to the Abbassides. In 912, it was all included, together with Sogdiana, under the Sassanide empire, which extended from the Caspian to the Indus, and from the Persian Gulf to the Jaxartes. In 1000, we find Bactriana a part of the Ghaznevide kingdom, which, in 1125, had surrendered a portion of it to the Kara kitai, and another to the Seljukian empire. It was then all swallowed up in the empire of Zingis, and on the dissolution of that, fell to the Persian-Mongol empire, and after some other changes, to the empire of Tamerlane. Since then, it has passed to the khans of Khorasan, and then a part to the kings of Persia, and part to the Afghan kingdom. These two powers seem now to share an influence over it; though it may be deemed independent, under its own khans and the Turcoman vagabonds.

The countries whose history we have just given, belonged to what was anciently called *Scythia*, and now bears the name of *Tartary*. Scythia, indeed, included all the northern portions of Asia and Europe, until the name of *Sarmatia* was given to the European division.

The country called *Serica* was on the remote borders of Scythia, and is supposed to have been some part of China. It was the country which first produced silk; and its capital, Sera, seems to have been the western capital of China—Si ngan foo, or near it. The silk trade with Serica was very active at an early date.

Having given these general notices of what belongs to the ancient history of Tartary, we proceed to the general history of that country.

Tartary.



People of Western Tartary—Kirghis.



People of Eastern Tartary—Mongols and Kaluzcks.

CHAPTER CXCIX.

Preliminary View of TARTARY IN GENERAL—
Divisions—Tribes—Historical Topics.

TARTARY,* known to the ancients under the name of *Scythia*, and the original seat of the Huns, the Turks, the Mongols, and many other tribes, includes about a third of Asia, embracing the vast region between Persia, Thibet, China, and Corea, on the south, and Siberia on the north. Most of this region is very elevated, and possesses, therefore, a clear, cold climate, severe in the northern and extreme eastern parts, while in the south-west is found one of the finest climates on the face of the earth. No portion of this wide and varied expanse of country seems to have the exuberant rankness of fertility which much of our western lands may boast; though the extreme east, upon a still virgin soil, exhibits a wild luxuriance of shrub and forest, well worthy of a denser and more civilized population. The soil, in fact, varies from rich river bottoms and plains—which shoot up grass taller than a man, where there is moisture—to the broad fields of ice and snow, or the numerous ridges of lofty mountains, and the shifting sands and bare rocks of extensive deserts, which have never been, and will never be, shaded with a single green leaf.

Next to the long and lofty mountain ranges which bound it on the north and south, and divide it into east and west in unequal portions, or intersect longitudinally its larger eastern mass, Tartary is characterized by broad and high table lands. These stretch—an ocean of verdure—generally from east to west, and have given to the majority of the inhabitants that pastoral and wandering

character which they have ever borne. Most of them, indeed, as the earliest historical notices describe them, still wander, during winter, over these plains, which are then watered by streams and springs. In summer, they are obliged to retire into the valleys of the mountains, where they can enjoy a pure, fresh atmosphere, and where the grass is not dried up by the burning winds of the *steppes*, as the illimitable plains are called.

If a horde, or tribe, oversteps its usual limits, and advances straight on, then happens a veritable migration: the neighbor tribe, if itself nomadic, either joins the migratory one, and swells the tide of invasion, or, if settled, repels force by force, or succumbs. This latter is the ordinary event; for as the nomadic invader carries all his property and household with him, and every adult male is a warrior—it almost invariably conquers its more highly civilized opponent, who can seldom bring every man into the field, and is always distracted with fears for property and family. These few and simple facts, which have so often changed the power and position of the Tartar tribes, are, indeed, an epitome of the history of this large portion of Asia for thousands of years.

Though Tartary, at the present day, is usually divided into two distinct portions—*Independent Tartary*—and *Chinese Tartary*—yet, as the whole territory has for ages borne one general title and character, and as history frequently blends its various tribes in one common course of events, we propose to embrace the whole in one view, so far as may be practicable, giving, however, to each of the prominent races a distinct notice.

Restless nomads, as the Tartaric nations mostly are, following, with their flocks and herds, the course of rivers, seeking new pasture grounds when the old no longer yield sufficient feed—and thus living in a perpetual state of migration; yet, as this migration ordinarily keeps within certain limits, we are enabled to give the present political divisions of the country with some degree of distinctness.

On the extreme east is *Manchooria*—entirely unknown to the ancients—whose earliest inhabitants seem to have been such rude tribes as the present Tungouse of Siberia. These, early mingled with another Siberian tribe, the Mongols, and became the

* INDEPENDENT TARTARY is occupied by a great number of Tartar tribes, forming several independent states. The usual divisions are as follows: *Turcomania*, or the country of the Turcomans, in the south-west; *Turkistan proper*, in the east; *Uzbekistan*, in the south. Branches of these tribes are, however, scattered about in different parts of the country. The chief states are the khanats of Great Bucharra, Khiva, and Kokan; the smaller states are Kissar, Balkh, &c.

CHINESE TARTARY is divided into *Manchooria*, in the east; *Mongolia*, near the middle; *Sonngaria*, *Little Bucharra*, and *Little Thibet*, in the west; *Thibet* being at the south-west. This vast region lies nearly in the latitude of our Middle States and New England.

Manchoos, who went forth as conquerors, and gave its present dynasty to the Chinese empire.

Next west is *Mongolia*, equally unknown to the ancients, and also deriving its name from another conquering tribe, who, at a still earlier period, founded the Mongol empire—the widest ever known.

Western *Mongolia* is sometimes called *Kalmookia*, from its ruling tribe, the Eleuts, or Kalmucks, from Siberia, who held it in the last century. This country was vaguely known to the ancients, and classical writers represent it as the end of the earth. Here they placed their *Scythia beyond Imaus*, of which they named but one tribe, the Issidons, with their capital near Lake Lop; and beyond it was their *Serica*, or Western China.

In the northern part of *Kalmookia*, was *Soongaria*, also named from a Siberian Tartar tribe, who became powerful there.

In the fifteenth century, *Kalmookia* was shared between the *Qairat* horde on the north, the kingdoms of *Cashgar* and *Khamil*, or *Hami*, in the middle, and *Khotan* on the south, with capitals of the same names. The three last, taken together, have also borne the indefinite names of *Tangoot*, *Turkestan*, and *Little Bucharina*. A little earlier, in *Tamerlane's* time, all these formed the empire of the *Ouigours* of *Bishbalik*, with the capital of that name, also called *Ooroomtsi*. Previously, the country was held by the descendants of *Zingis*, in whose empire it was merged, in the twelfth century.

Kalmookia now forms a part of the Chinese empire, under the names *Peloo* in the north, and *Nanloo* in the south.

West of the *Beloor Mountains*, the *Imaus* of the ancients, we find on our maps, *Independent Tartary*, so called because its tribes are subject neither to China nor Russia. This was the *Scythia this side the Imaus*, of classical writers, who had still another *Scythia*, called *Scythia Sarmatica*, which was the extension into Central Europe of the Asiatic plains, forming the level mass of European Russia. It was called *Scythia*, because its people were of similar origin and habits with their Asiatic brethren of the same name.

The present political divisions of this part of *Tartary*, to wit, the *Kirghis* country on the north, *Khiva*, *Bokhara*, and *Kokan* in the middle, *Turcomania*, *Balkh*, and *Koondooz* on the south, will be more particularly described hereafter, as also their former occupants. Some of the kingdoms, however, occupying the south portion of this interesting region, to wit, *Sogdiana*, *Hyrcania*, *Bactriana*, and *Parthia*, as forming the connecting link between ancient and modern, classic and Oriental history, have already been treated in chapters immediately previous to this. These details seem intricate from the nature of the subject; but, as the history of this region is one of great interest and importance, we deem it essential to introduce them.

The history of *Tartary*, then, will embrace the following topics, viz., *Scythia* and its modern occupants, the *Kirghis*, or Asiatic Cossacks, with a sketch of the other modern states of *Independent Tartary*, such as *Kokan*, *Bokhara*, *Badakshan*, *Balkh*, *Koondooz*, *Khiva*, and *Turcomania*. These states are most conveniently treated of in connection with this our geographical view, with which, also, we shall connect notices of the *Usbecks*, *Kalmucks*, and *Manchoos*. Next we treat of the *Alan-Goths*, or *Indo-Germanic* tribes, who gave us our ancestry in part; then of the ancient *Tungouse*, early conquerors of China; then of the

ancient Turks, the most renowned of the Tartar tribes, and most widely spread. These having become merged in the vast Mongol empire, that colossal power, with its divisions on the death of *Zingis*, and its sequel, the empire of *Tamerlane*, form our next topics; and the history of *Tartary* will be concluded with some general views, as usual.

CHAPTER CC.

INDEPENDENT TARTARY — *Physical Geography*
— *The Kirghis and Cossacks* — *Kokan* —
Khiva — *The Turcomans* — *Bokhara* —
The Usbecks — *Balkh* — *Koondooz*.

THE country bounded on the south by the *Paropamisian* range of North Persia, on the west by the *Caspian* and *Volga*, or *Ural*, on the north by the frozen regions of Siberia, and on the east by *Thibet* and *Mongolia*, is a region of the greatest possible variety of surface, soil, and climate. It is variously called *Touran*, *Independent Tartary*, *Turkestan*, *Western Tartary*—and embraces an extent of somewhat less than five hundred thousand square miles, with a population of seven millions.

Mountains capped with eternal snows are here contrasted with plains of burning sand, or broad, level steppes, without visible boundary, covered with coarse bent; here are frozen wastes and rough alpine valleys by the side of charmingly undulating champaigns; vales, lovely as paradise, and salt plains, given over to perpetual desolation; rocky aridity and exuberant fertility; romantic lakes bordered by perennial verdure, and broad salt seas environed by vast marshy flats; wide and copious rivers; regions watered by numerous and perennial streams; and the thirsty beds of rivulets, whose scanty thread of water is soon dissipated in hopeless deserts.

There is little forest, but the soil on the margin of the streams is fertile. Here, grain and the vine remind one of the best portions of our Middle States; there, rice, cotton, and even the sugar-cane carry the fancy towards the "sunny south." This, then, is the appropriate nursery of mankind, and these infinitely varied repositories of great Nature have cradled nations not a few; indeed, some, with much probability, place in these regions the primeval abode of our race, whence it descended west, south, east, and north, to people the world!

The north half of *Independent Tartary* is occupied by the *Kirghis* steppes on the east and west, supported by mountains—and between them a desert of sand. The shore of the *Caspian* is mostly a long and gloomy chain of arid downs and rocks. North of *Bokhara* is a desert of sand, as also between *Khiva* and Persia. Some rivers are lost in sands in the *Kirghis* country, which is not well known. The *Jaxartes* (*Sir*, or *Sihon*), rises in the lofty *Mustag* range, and flows in a north-westerly course of five or six hundred miles, by *Kokan*, *Kojend*, *Tashkend*, and *Otrar*, into the north-east corner of *Lake Aral*, or the *Sea of Eagles*—a square body of water, saltish, and abounding in sturgeon and other fish, and also in seals. Into its south-western corner flows the *Oxus*, *Amoo*, or *Jihon*, which rises in a high valley of the *Beloor Mountains*, and, in a course of nine hundred miles or more, somewhat parallel with the *Jaxartes*, flows by *Badakshan*, *Termed*, *Khiva*, or *Ourgoungue*, and not far from *Balkh*. *Koondooz*

and Fyzabad are near it, on mountain branches; Samarcand and Bokhara are upon a branch coming in on the north. At Termed it issues from the mountains by a defile one hundred feet wide, the sublime horrors of which cause it to be named the "Lion's Throat."

A low range of mountains divides Tartary from the steppe of Ischim and the provinces of Omsk and Tobolsk. On the east, Lake Balkash and the Tabagatai range, connecting the Altai and the Beloor, together with the lofty Beloor and Mustag, — connecting the Thianchan, or Celestial, and the Himmaleh Mountains, — separate Independent from Chinese Tartary. These ranges are very little known.

The *Kirghis Cossacks*, who inhabit the country called by their name, are, as is elsewhere intimated, derived from tribes who dwell on the Upper Yenisei, and afterwards mingled with the ancient Turks, whose language they adopted. They are a fine race, with Tartar but not Mongol features, flat noses, small eyes — yet not oblique — good complexion, high cheek bones, and a cheerful look. Some of them display the stout forms of the Turks; others the tall proportions of their Haka ancestry.

Fragal and peaceful, they enjoy a long and healthy old age: intermittent fevers, colds, and asthma are their chief diseases. Happy in their freedom, they live on mutton and milk; without being bloodthirsty or quarrelsome, they are arrant plunderers, pillaging, with great address, all the neighboring countries. Hence Russia is obliged to defend her frontier by a chain of strong forts, and even to distribute presents and pensions among the chiefs, and allow them to take a toll of ten or twelve rubles for each camel coming in the caravans to Orenburg. They delight in carrying off the Kalmuck women, who are said to retain the charms of youth longer than their own. They are very friendly to each other, and are served by slaves they have kidnapped. They wear wide drawers, pointed boots, and conical caps; the men shave their heads, the women dress theirs with heron's necks, so placed as to look like horns. Lances and matchlocks, discharged with white powder, are their arms; they are fond of games, exercises, and horse-racing, being valorous and ferocious horsemen. At funerals, horse-races are held, and the heir distributes slaves, camels, horses, magnificent harness, and other prizes among the victors.

Strict Mahometans, they are allowed several wives, but each has her separate tent. Their tents are of felt, larger and neater than those of the Kalmucks, and often accommodating twenty persons. Hitherto plunder has given them foreign luxuries, but they are beginning to purchase them in exchange for furs, hides, and felt. Many of the tribes of the Great Horde, which ranges to the east and south, on the frontiers of Cashgar and Kokan, have abandoned their roving habits, and settled down to agriculture and the town life. Among the high valleys, some fifty thousand are still very wild. Those about Lake Aral, and thence to the Caspian, are entirely pastoral.

This race makes a fine mounted soldiery, and, as such, has traversed Europe in the armies of the czar. The Parisians once saw, with chagrin, these rough troopers encamped in the gardens of the Tuileries, and flaunting their horse-tails beneath the shades of the Champs Elysées. Russia appoints a nominal khan for the lesser horde, on the banks of the Ural, Caspian, and Aral; but his power depends on his wealth and

personal qualities. The heads of clans and old men constitute the national assembly.

The Kirghis were converted to Mahometanism from Shamanism about the beginning of the seventeenth century. They occupy the place of the Kipzaks, who were also subdued by Tamerlane. In 1742, a horde of the Kipzaks, (called *Kara Kalpaks* and *Kara Kipzaks*,) of fifteen thousand families, were almost annihilated by the Kirghis, for seeking the protection of the "White Czar," or Russia. Some *Kara Kalpaks* are still upon the Jaxartes; they continue the agricultural and pastoral life, and have a fixed place for their winter cabins, but their summer ones are movable. They use cattle for the saddle and draught, practise several trades, and sell knives, muskets, sabres, cooking pots, and gunpowder.

The *khanat* of *Kokan* is under a mild, beneficent, and peaceful government, and its territory, lying along the middle course of the Jaxartes, is as well cultivated as that of Bokhara. Here is found Tashkent, an ancient city, a favorite with Tamerlane, and still containing one hundred thousand people and three hundred and twenty mosques. Here is but three months' winter; and peaches, vines, wheat, cotton, and silk reward the industry of its people. Kokan, in a fruitful and well-watered plain, is a modern town, which, from a small village, has risen to be the capital, numbering fifty thousand people and three hundred mosques. Kogend was a favorite residence of Tamerlane, and has now twenty-five thousand people. Its situation is delightful, and its inhabitants are deemed the most learned and polite of the Tartars. On the north-east side of the river, near this spot, Alexander founded Alexandria, at the extreme northern limit of his empire, to control the Massagets and Scythians, and form an emporium for the trade of Tartary. Margilan and Ush are two fine cities; the latter has reclaimed a part of the Kirghis, on whose frontier it is placed, and they are peaceably settled around it. Kokan is the ancient Fergana, of which Baber, the founder of the empire of the Grand Moguls of India, was the hereditary prince. The Usbeck Aralians, on the plains about Lake Aral, have a town, or rather winter encampment, fourteen miles in circumference, defended by an earthen rampart, twelve Russian ells in height. There are other similar towns.

Khiva, lately taken possession of by Russia, was found to hold, in common with Bokhara, some two hundred thousand Persians and fifteen thousand Russians. Its people are addicted to gluttony and kidnapping; man-stealing is their chief source of wealth. The territory, fifty miles broad and extending two hundred miles along the Oxus, not far from Lake Aral, is watered chiefly by canals, and insulated from the civilized world by surrounding deserts. Of its three hundred thousand families, but one third are settled; the rest are nomadic and predatory, usually roaming, under the name of *Turcomans*, through their wide deserts, in a state of wild independence, under hereditary chiefs — but ever ready to join any standard, either of their own sovereign or of revolted Persian chiefs, which promises adventure and booty. They now make petty marauding expeditions into Persia, especially Khorasan, in which they carry off every portable thing of value, taking the inhabitants themselves to perpetual bondage in the heart of their deserts.

Here was the seat of the Usbeck khans of Kharism,

in the early part of the last century; previously it formed a part of the kingdom of Mawarannahar, which included Bokhara, and was itself a fragment of Tamerlane's empire. When conquered by Zingis, it was the seat of the empire of Kharism, whose fate, under the chivalric but unfortunate Jelaaladdin and his father, is elsewhere detailed. Its capital was at Ourgounee, a little north of Khiva. This dynasty was founded by a Turkish slave in 1097, and destroyed by Zingis in 1231. It was previously a principality between the Oxus and Caspian, with the Gaznevide empire on the south, both of them fragments of the Samanide empire, from the Jaxartes to South Persia, which flourished in A. D. 912, and long after. In 710, the faith of Mahomet was preached in the mosque of Kharism, and this was the first country of Tartary converted to Islam. The khan, whose capital, Khiva, the Russians lately entered in triumph, is now in alliance, offensive and defensive, with the czar, and ready to forward his vast views in Asia.

The city of Khiva, surrounded with a ditch, clay wall, and rampart, has three gates, a castle, thirty mosques, a college, and ten thousand people. The neighborhood is filled with orchards, vineyards, and populous villages. The citizens have more natural genius than other Tartars, are fond of poetry and music; and it is said that "there seems to be a musical cadence in the very cries of the infants." The Khivans cultivate their grounds carefully, raise silkworms, and make coarse stuffs of cotton and of silk, and mixtures of the two. They are woven by the women in the houses. Their caravans carry to Orenburg wheat, raw cotton, silk and cotton stuffs, robes embroidered with gold, lamb-skins, &c. In return, they get European manufactures from the Russians, and horses, cattle, and sheep from the Turcomans. Khiva is, besides, a great slave market. Its annual foreign trade amounts to several hundred thousand dollars.

The *Turcomans* inhabit all the eastern coast of the Caspian, and are divided into two parties—the Mangishlak—near a fine harbor on the north—of three thousand families; and the Astrabad, on the south, of twelve thousand families. They are more swarthy, smaller in size, but more square in the limbs than other Tartars; live in tents and caves, and are rude shepherds and plunderers. Their hordes are under Kirghis chiefs. They wear a coarse camels-hair cloth, and raise a little grain and rice, with melons and cucumbers. They live in felt tents, and dress in a mixed Tartar and Persian costume. Their chiefs have little authority. These ferocious and wild people have insinuated themselves into every part of Persia, Syria, and Asia Minor, where they may be seen in small parties, like the gypsies in Europe, picking up a precarious livelihood between the cities, and pasturing the vacant spots of soil, which abound in the Turkish and Persian empires. Their incursions have nearly depopulated North Persia, and rendered wide regions, once productive and populous, a desolate waste. It is elsewhere remarked, that the Turkish dynasty originated with Turcoman soldiers of fortune; and this rude race, under Oussun Hassan, founded an empire, which was called the Bayandoorian, or that "of the Turcomans of the White Sheep," and which, at the end of the fifteenth century, stretched from the Caspian to the Euphrates, and from Asia Minor to Beloochistan. Here were the Euthalites, or White Huns, (A. D. 425;) and farther south the Thaherian kingdom, in 865;

and previous to the Christian era, the kingdoms of Hyrcania and Parthia, as has been stated in a former chapter.

Bokhara seems at present the most powerful of these independent khanats. Its history is detailed elsewhere. It need only be added here, that its king, by dividing and mixing the various tribes, and keeping the great men from all employments likely to strengthen their hereditary influence, and also by an affectation of superior sanctity, has gained such an ascendancy over the Tartars as causes him to be courted by Russia, England, and Persia. He is also an Usbeck, the predominant race in these regions, a sketch of whose history and government may here be appropriately given: their personal appearance and habits are elsewhere described.

•The *Usbecks* first crossed the Jaxartes about the beginning of the sixteenth century, and pouring down on the possessions of Tamerlane's descendants, soon drove them from Bokhara, Kharism, (Kowaresm, Chorasnia,) and Fergana. They are of the great Turkish race, as elsewhere noticed. Their division into tribes has no relation to the government; and there are no separate jurisdictions or assemblies, even in the wandering hordes: the country is divided into districts and sub-districts, under officers appointed by the sovereign, who collect the revenue and dispense justice. The heads of villages are appointed by the king, at the recommendation of the wealthy. In the army every thing depends on his appointments. In Bokhara, the men are said to be arranged in messes of ten each, who have a tent, a boiler, and a camel among them. In Bokhara and Fergana, at least, there is no trace of a popular government, and scarcely any of aristocracy.

The Usbecks, having, doubtless, few native institutions, adopted, on their conversion, the Mahometan law in all its details, both in public and private. The revenue is collected exactly as prescribed in the Koran, and one tenth is applied to alms. Justice is administered by the same rule; and the use of wine and tobacco is as strictly forbidden, and almost as severely punished, as fraud and robbery. The king of Bokhara's title is Commander of the Faithful. Part of every day he teaches religion; most of the night he spends in prayers and vigils. He reads prayers in his mosque, and funeral service for the poor.

Bokhara city has colleges fitted to hold sixty to six hundred pupils each, with professors paid by the king or by private donations. It is, indeed, said to have eighty colleges, built of stone, with forty to three hundred pupils each, and a lecturer, who, as well as the students, is paid by funds. It has one hundred and fifty thousand people. For commerce its accommodations are numerous; it abounds in caravanserais, where merchants of all nations meet with encouragement. Though the prince and the people are strictly orthodox Mussulmans, they fully tolerate all religions; they, however, put apostates to Christianity to death.

The towns-people, or *Tajiks*, meaning *tributaries*, elsewhere noticed, seem to be a higher race. They lead a frugal life, living on rice, wheat, millet, and above all, fruits, such as melons, grapes, and apples, using much sesamum oil; tea flavored with anise, and grape juice, are the favorite drinks; and they intoxicate themselves with opium. Their clothes are mostly of silk and furs; the long robes of the women exhibit wide and varied plaitings; their hair is braided with

pearls. As the seat of empire of Tamerlane, to whose capital of Samarcand came ambassadors of all nations, this famed region is elsewhere described. Bokhara now contains one to two and a half millions of people, a large proportion of them farmers or townspeople. The most of these, as over all Independent Tartary, Cashgar, and Cabul, are Tajiks, or Tadshiks. The military force equals twenty thousand horse, four thousand infantry, and fifty thousand militia. The king's troops make forays, or *chepaos*, over the vast plains of Khorasan, often riding several hundred miles without intermission, so as to arrive by night near the town to be attacked. Watching the moment when the gates are opened, early in the morning, to let the people forth to their field labors, they rush in, fire the place, kill all who resist, and carry the rest into slavery. The prince connives at this, because the Persians are heretics. His own territory is well governed, peaceful, and flourishing. Cultivation is only limited by want of water. Much trade is carried on with India, Persia, and especially Russia. From Astrakan come two annual caravans, by way of Orenburg, of four thousand or five thousand camels each; and these often encounter dreadful hardships in crossing the

deserts. Sometimes the astonishing number of thirty thousand persons is found in a caravan. Metals, arms, cutlery, cloths, &c., are imported, against exports of silk, cotton, hides, rubies, and turquoises.

Balkh and its territory have been frequently an appendage of the Afghan kingdom, or Cabul. The city is described with Bactriana, whose capital it was, in a previous chapter; where also the various events of this territory are detailed. Here, after the fall of the Greek kingdom, was the rendezvous of the Roman trade with China, before the caravans entered upon the dreaded wastes of Tartary. This trade was monopolized by the Parthians. They got the raw silk from China, and then manufactured it, dyed it, and exported it to the Romans, who at last sent an embassy by sea, A. D. 165, to secure this article. The Chinese had the greatest respect for the equity and greatness of the Romans, whose empire they therefore called "Great China." The khan of Koondooz, who is said to command twenty thousand horse, has lately made himself formidable by his active and vigorous policy, which has rendered him master of several mountain districts. he has even taken and sacked Balkh.



Ancient Scythians.

CHAPTER CCI.

Early Traditions of Independent Tartary — Scythians — Manners and Customs — Masagete — Cyrus — Tomyris.

NEXT to the scanty and indistinct notices in the first chapters of the Bible, supposed to refer to the south-eastern part of Independent Tartary, are recorded the somewhat similar traditions of the Zendavesta, the Bible of the early Persians, which here places its Eerene Veedjoo, or paradise of beatitude—the earliest abode of their nation—the people of the Good Deity, and of the golden age. Then come, perhaps equally ancient, the Hindoo accounts, in their Bible, of Mount Meru, the blest abode of the gods, placed in this storied region. Lastly, this is by some deemed to be the locality of the classical traditions as to the Hyperborei, people of an early golden age, who “feed on

sweet and fragrant herbs, amid verdant and grassy pastures, and drink ambrosial dew—divine potation: all resplendent alike in coeval youth, a placid serenity forever smiles on their brows, and lightens in their eyes—the consequence of a just temperament of mind and disposition, both in the parents and in the sons, disposing them to do what is just, and to speak what is wise. Neither diseases nor wasting old age infest this holy people; but without labor, without war, they continue to live happily, and to escape the vengeance of the cruel Nemesis,”—that is, destiny. Thus sang Orpheus, the earliest, and Pindar, the most sublime, of the classical poets. It seems to be the fact, that in these wide and varied regions, men have always been found in every stage of progress, from the godlike sage to the groveling cannibal—every variety of condition, from the gentleman of leisure, surrounded by all the luxuries, elegances, and appliances of art, learning, and science, to the vagabond savage, burrowing in the snow in

winter, and in summer contending with the beasts of the wild for his bloody and uncooked meal.

The classical writers called Independent Tartary *Scythia this side the Imaus*. The Scythians are described by them as resembling other restless, nomadic people, with some peculiarities. Their laws were not numerous, as their justice, temperance, simplicity of life, and contempt of riches, precluded the necessity of public rewards or punishments. They conveyed their families about in covered wagons, drawn by oxen or horses, and large enough for their housekeeping. Flocks were their chief wealth. Gold, silver, diamonds, and other luxuries were despised. Some tribes were so fierce as even to feast on vanquished enemies. Others, when a father, mother, or near relative was attacked by any disorder which would render his life miserable, feasted on the body; and the sick person deemed this a more honorable burial than to be devoured by worms. Wandering over a wide extent of country, but not tilling it, they claimed no property of land; they held in abhorrence and scorn the confinement of a fixed habitation—roaming perpetually with their families and herds from pasture to pasture. Not to steal from each other was almost their only law. Their ingenuity was chiefly employed in fabricating arms, and sheltering themselves from the cold with the furs of animals. While this condition of society offered little temptation to an invader, it rendered a vagabond people very prone to the invasion of other nations.

This frugal and robust people were extremely prolific—another cause of their migrations. War was singularly their delight, and mercy and humanity were alien to their warfare. The funerals of their monarchs are thus described: The dead body was deposited in a large square, upon a bed encompassed with spears, and covered with timber. A canopy was then spread over the monument, and the favorite concubines, head cook, groom, waiter, and messenger, with some horses, were strangled, and deposited beneath it, for the service of their deceased sovereign. Some golden cups, and other necessary utensils, were also placed in the vacant spaces, and the earth was thrown upon the whole *so as to form a high mound, or artificial mountain*. At the expiration of the year, fifty young Scythians of quality, with an equal number of horses, were strangled, their bowels taken out, and their bodies stuffed with straw; the bodies of the men were fastened upon their horses by an iron stake, and the horses were set upon semicircular boards, and placed at a convenient distance from each other, round the monument.

They sacrificed every hundredth prisoner to Mars; stripped off his skin, boiled the flesh, threw part of it before the altar, and distributed the rest among the worshippers. Dreaded by all around them, they took great pains to keep up a warlike temper. Thus they drank the blood of the first captive taken, and presented the heads of the slain to their king. They were in the habit of flaying the vanquished, covering their quivers, &c., and decking their bodies with the dressed and tanned skins, or hanging them at their horses' bridles, where they served both as napkins and trophies: the skulls often became drinking cups. To cross a river, they sewed corks into a water-tight skin, laid upon this float their saddle and weapons, and getting upon it, seized the tail of the horse, which drew them safe over. One of their customs was the *covenant of friendship*,

by which two or more persons bound themselves under the severest penalties, to be faithful to each other till death. Pouring some wine into an earthen vessel, and mingling their own blood with it, the parties dipped the points of their weapons into the mixture, and uttered dreadful imprecations against the party that should prove unfaithful. Taking each a draught of the liquor, they desired the bystanders, also, to pledge them, and witness the solemn engagement.

As we have stated, the habits of the Scythians rendered them very prone to invasions; and these invasions, from the multitudes which moved together—carrying along in their vortex tribe after tribe, with which they came in contact—were sometimes very extensive. Generally, however, they were like a devastating storm, transient in their nature and effects. Not so, however, the first extensive one upon record—that which desolated Egypt about two thousand years before the Christian era. These Scythians, called *Hykshos*, or shepherd kings, then held that kingdom under their tyrannous sway for two hundred and sixty years. They destroyed nearly every vestige of the early and high civilization of the country, overturned the temples till scarce one stone was left upon another, and massacred the priests, the men of science, and the literati. Every individual whose education or position made him a mark for their brutal instinct of destruction, was murdered or driven off into the wilds of Nubia and the upper Nile.

The first definite historical notices we have of Western Tartary are from Herodotus, who derived them from the Greek merchants, and from his own Oriental travels. For most of the details of the ancient history of this region, we are indebted to Greek authors. The intercourse of China with Western Tartary did not begin till a later period—about 126 B. C., from which time Chinese writers are chiefly relied upon for the history of the numerous changes which have happened in this portion of Asia.

In 624 B. C., the ferocious Scythians, under their king *Madjes*, broke the power of the victorious Medes as we have stated in the history of Media, and overran a great part of what might then be called the civilized world. They extended their ravages into Asia Minor and Palestine, to the very borders of Egypt; but were bought off from despoiling that wealthy and flourishing kingdom by Psammaticus, who gave them an immense treasure, on condition they would return. During a calamitous period of twenty-eight years, those regions of Syria, Asia Minor, &c., exhibited a melancholy spectacle. The open country was every where exposed to pillage, and strongly fortified cities could alone resist the attacks of the invaders. They held the greater part of Asia in subjection for the period above named. At the end of this time, Cyaxares resolved to attempt their destruction by stratagem. He accordingly invited the greatest part of them to a general feast, which was given in every family, when each host intoxicated his guest, and a massacre ensued, which delivered the kingdom from a long and cruel bondage. What became of those who survived the massacre is not recorded. It is supposed that many of them submitted to Cyaxares; that others enlisted in the service of Nebuchadnezzar, king of Babylon, and that the greater division returned into Scythia.

On their arrival, they found that their wives had taken their slaves for husbands; that a numerous offspring was the fruit of this commerce; and that it

was necessary to fight before they could regain their ancient territories. Some skirmishes ensued, and victory seemed to hover over the rebels, till, at length, one of the Scythian lords observed that it was incompatible with their dignity to fight with slaves as equals, and therefore urged his companions to fall upon them with whips. This advice was accepted, and attended with complete success; for the slavish rebels were struck with such a panic, says the ancient story, that they threw down their arms and fled. After this victory, the Scythians enjoyed a long and uninterrupted peace.

Previous to 500 B. C., many of these tribes were driven west of the Volga, into Southern Russia, by the Massagetæ, or Alans, who, at an early period, were found just north of the Paropamisian range. These Massagetæ had weapons of brass, instead of iron, and their armor was ornamented with gold. When a man became aged, his relatives sacrificed him to their god, together with a number of animals; then, boiling the flesh of all together, they served it round, and each partook of the repast. A Massagete congratulated himself on this living tomb—the honor of being thus devoted to his god, and feasted on by his friends! They worshipped the sun alone, and besides men, sacrificed horses to it. Having no agriculture, they lived on fish, milk, and flesh. We have already identified them with the Alans. This region is now occupied by the Kirghis hordes, described in the previous chapter.

It was in a battle with the Massagetæ, that the great Cyrus, king of Persia, was slain. He made two expeditions against them—one on the east side of the Caspian and Aral, where he built Cyropolis, on the Jaxartes, and another on the west of the Caspian, in which he lost his life. He had sent ambassadors to *Tomyris*, the queen of the Massagetæ, asking her hand in marriage; but the Scythian queen, well aware that the king was more anxious for the crown of the Massagetæ than the possession of her own person, interdicted his entrance into her territories. Cyrus, therefore, marched openly against the Massagetæ, and began to construct a bridge over the Araxes. While he was thus employed, *Tomyris* sent an ambassador, recommending him to desist from his enterprise; but adding, that if he still persisted in his design, the Scythian forces would retire a three days' march, from the river, and thus allow him an opportunity of crossing without the aid of a bridge. When once on the opposite side of the river, he could then try his strength with her subjects. Or, if he did not like this plan, he might withdraw his own army a similar distance from the river, and the Massagetæ would then cross over into the Persian territories, and contend with him there.

Cyrus, accordingly, advanced one day's march into their territory, and then, leaving his camp full of provisions and wine, and his worst troops in charge of it, he returned with his best to the banks of the river. What he had foreseen took place. The Massagetæ came with the third part of their entire force, under the queen's son, attacked the Persian camp, cut to pieces the troops stationed there, and then banqueted on the abundant stores which they found in the camp, and drank to excess of the wine. Cyrus, returning on a sudden, surprised them, slew many, and took many more prisoners, among whom was the queen's son, who, on becoming sober, killed himself from mortification. *Tomyris*, soon after, assembling all her forces,

engaged in battle with Cyrus, whom she totally defeated. The Persian monarch himself was slain. The queen's treatment of his body is related in the history of Persia.

In the time of Darius Hystaspes, when the Persian empire was at its greatest extent, its northern boundary was the Jaxartes, the south shore of Aral Lake, and a line due west from its southernmost point to the Caspian Sea. Along or near this boundary was a line of cities to defend the empire from the incursions of the fierce and restless Scythians, of whom the Massagete hordes, or Alans, were all along this northern border. Between this line and the Paropamisus mountain were three satrapies of the Persian empire, in 500 B. C. viz.: on the east, Sogdiana and Bactriana; on the west, Hyrcania, forming with Parthia one satrapy; north of the latter satrapy wandered, in the sandy wastes of Khievan, (Khiva,) a mixed multitude of nomadic tribes, who served in the Persian armies, and paid tribute according to circumstances. Hyrcania, at the south-east corner of the Caspian, was a rough, mountainous country, impracticable for horses, and abounding in wild beasts: though more fertile, it was no better cultivated than Parthia, which was a rude and confined district. Indeed, Parthia was one of the poorest satrapies of the empire: hence the Persian monarchs, with their innumerable suite, were obliged to traverse it rapidly, for it would not feed them. As its rough horsemen came forth from this rugged home to rule Western Asia, we have devoted to Parthia a separate article; and as Bactriana was soon swallowed up in Parthia, its history, with that of Sogdiana, is appended to the same article.

CHAPTER CCII.

CHINESE TARTARY. — *Divisions and Physical Geography — Cities — Soongaria — Cashgar — Kalmucks — Mongolia — Kalkas — Manchooks.*

THIS immense expanse of territory is divided, in nearly the whole of its length, by the Thianchan, or Celestial Mountains, said to be very lofty—some of them twenty thousand feet high. The region north of these is destitute of towns; that on the south is occupied chiefly by the favored country of Cashgar on the west, and the great Desert of Cobi extending over two thirds of the rest. A few towns are found on the north, between the desert and the mountains, on the great route of Chinese trade to the west.

Chinese Tartary, as an appendage to the Chinese empire, in this extended sense, is divided by the Chinese government into nineteen provinces, of which five belong to Tibet; four to Soongaria; four to Little Bucharia, or Nanloo; three to Mongolia, and three to Manchooria.

SOONGARIA, or PELOO. This region, called by the Chinese, *Thianchan Peloo*, or "Province north of the Celestial Mountains," is divided into four governments; that of Ili in the middle, Kour-karavossoo and Tarbagatai on the east, and the Booroot country, filled with Kirghis tribes, on the west. Soongaria is apparently a very elevated basin, having lofty mountains on its south, and an alpine region, embosoming Lake Saizan, on the north-east, in one of the most rigorous climates of the old continent. On the west is a range little known, supposed to interpose between it and the Kirghis steppe. Some say, however, that

the mountain plains are unobstructed by any transverse ridge of great elevation.

Some half dozen large alpine lakes occupy smaller basins, and are fed by considerable rivers. Of these lakes, the Balkash is the farthest west, and is said to be a walk of fifteen days in circumference. In these secluded valleys, as in mountain cradles, were nursed several tribes who have gone forth to extensive conquests, and whose historical legends point to the storied shores of the Ili River and Balkash Lake, as may be seen in our chapters upon the several races of Tartary.

The Songars, a tribe of Kalmucks, attracted by exuberant pasture, fixed their seat in the Ili, and here pastured their immense droves of horses, and fat-tailed sheep, with some horned cattle and camels. At the base of Mount Ulugh also spreads an ocean of verdure, which arrested the admiring gaze of the conquering Tamerlane, from the mountain's summit. Amid the sublime solitudes of the Mustag, connected with the Imaus or Belor range, the glaciers give forth streams which form the Jaxartes, or fall into the mountain lake Temoortoo, south of Balkash.

LITTLE BUCHARIA, NANLOO, or the South Province, includes countries which have borne several names; as, Cashgar, Turkestan, &c. The Kuen lun Mountains separate it from Tibet, and on the east it has the province of Kansoo—belonging to China Proper—which is of very irregular shape, one extremity stretching between Soongaria and Nanloo, so far as to include Ooroomtsi, the other dovetailing into the north-west corner of China Proper. The south-east part of Nanloo is mostly occupied by a part of the great sandy desert of Cobi.

In the north-eastern part are Khamil, Pidjan, Turfan, Jooldooz, Karachar, Kourourgle, Koutche, and Aksou—towns none of which are much off the route from the west to China, across which the beacon fires, lighted at proper distances, telegraph despatches between the extreme western posts of the Chinese government and the capital, Pekin. Ooroomtsi was formerly the seat of empire under the name of *Bich-balik*, which name it gave to the state. Hami, a small canton surrounded by deserts, also once gave its name to a kingdom. Its climate is very warm in summer; its soil produces scarcely any thing but melons and grapes—the former particularly excellent, so that they are preserved during winter, and served up at the table of the emperor of China. The country also contains agate and diamond quarries.

The people, strong and large, are Mahometans, well clothed and fed. Marco Polo describes them as merry and good-natured savages, idolatrous, rich in products, and much employed in singing and dancing. A strange custom exists among them, regarded as a precept of religion, to give up to a traveller, who desires a lodging, house, wife, and family; in fact, installing the stranger in all the privileges of the head of the household, the host quitting the house, and going through the city in quest of aught that can amuse or gratify his guest. Nor does he reoccupy the house till the stranger is gone. This reminds us of similar Babylonish customs—all, perhaps, adopted to entice a concourse of strangers, and thus encourage trade.

Some peculiar customs prevail in this region, such as embalming the dead with spices, till the astrologer determines a lucky hour for the burial. Painted images of men, women, cattle, money, &c.; are lodged in the tomb, to be useful in the other world—

a relic, probably, of early barbarism, when slaves, horses, and even wives, were actually killed and buried, to pass with the deceased into the next world, to serve him there.

Turfan is a large and strong city, capital of a considerable country, governed by a branch of the royal family of Cashgar. Tangoot, on the north-western frontier of China, was a powerful empire of uncertain extent, but probably included the north-west of China, the Sifan country on its western frontier, and much of Thibet and Cashgar. Koko nor, or the Blue Lake,—its modern name,—is famous in Chinese history; and one of their departments, at the present day, is styled the *Mongols of Koko nor*; the other, lying south-west, and also separating the south-eastern frontier of Nanloo from China, is that of the *Mongols of Khor*.

Cashgar occupies the wide plain forming the west part of Nanloo. In beauty and fertility, it is the garden of Tartary, rivalling the finest tracts of Southern Europe. Watered by numerous streams, its carefully cultivated fields yield large crops of grain, and its fruits are peculiarly excellent. Four of its streams, uniting from all points of the compass, form the Tarim, which runs directly east, into Lake Lop.

Khotan was an independent kingdom of importance. The vine and silkworm flourish here, and it has marble and jasper so beautifully variegated with leaves and flowers, as to be much sought for in China, so that it forms a profitable article of export and exchange.

Previous to the Christian era, Buddhism was planted at Khotan, and the story of its infancy is so like a primitive myth, that some suppose it originated here. This and Mahometanism are equally tolerated under Chinese sway. Aksou, the capital of an extensive district, subject to Cashgar, is the seat of an active commerce, and several caravan routes, in various directions, pass through it.

Yarkand is perhaps the most interesting town of all Asia. It speedily revived, after its destruction by a grandson of Tamerlane, and now has fifty thousand people. Its situation, indeed, seems to insure its continuance as the centre of the inland trade of Asia—a grand medium of communication between the east and the west, the north and the south, of that great continent. It is accordingly a place of immense resort, and filled with numerous caravanserais for the reception of strangers. A handsome street runs the whole length of the city, entirely filled with shops and warehouses, which are kept by the Chinese, who sit on benches in front. There are also many colleges. The country around is unrivalled, particularly for its finely watered gardens and the excellence of its fruits. Cashgar is a handsome and ancient city, the seat of government, and has considerable trade.

The language of this fine country is chiefly Turkish, but the origin of its people is unknown. The dress of the men is bound by a girdle, and goes no lower than the calf of the leg; that of the women is similar, who also wear long earrings and pendants, like the women of Thibet; their hair is equally divided into long tresses, and adorned with ribbons; and they dye their nails with henna juice. Both sexes wear long drawers, and boots of Russia leather; the head dress is like the Turkish. The houses are mostly of stone, and decorated with furniture of Chinese manufacture. Tea is the general beverage of the country, but it is taken with milk, butter, and salt, in the manner of the other nations of Central Asia. The women are pur-

chased; hence handsome girls are a source of wealth to their parents.

These countries being Mahometan, magistrates of that faith administer justice and carry on all the internal affairs of the province; but Chinese military officers collect its revenue and provide for its defence. Strangers seem not so rigidly excluded here as at other parts of the frontier. The boundary line, however, is guarded by a chain of military posts, at which every package brought is carefully examined, and permits are then given to proceed to Cashgar and Yarkand, where light duties are required.

The Chinese, as we have stated, first had connection with these distant countries about the year 126 B. C. Then, in consequence of the resolution of the emperor Woo ti to weaken the power and punish the outrages of the Hioong noo, (or Turks, against whom the wall had been built in 214,) a Chinese general was sent to the Yue tchi, in Transoxiana, who had been driven there by the Turks, from the frontiers of China, in 165 B. C. The general was taken by the Turks, and kept prisoner for ten years, but found means to escape to the Yue tchi, and remained with them more than a year. On his return, he was again taken prisoner, but finally got back to China after thirteen years' absence.

The result of his representations was a Chinese conquest of Cashgar, in 108 B. C., and a confederation of the western tribes against the overbearing Turks. They were thus kept in check on the west while the Chinese gradually broke their power in the east, till on a division of their nation, in A. D. 46, one portion submitted to China. Though afterwards weakened by civil wars, political relations were maintained with the west, and the emperors of the Goei dynasty, of North China, received embassies from time to time from this region.

The Chinese expedition and its consequences made their nation known to the west, and a silk trade commenced. That able general, *Pan tchao*, after nearly thirty years of fighting and negotiating, subdued all the country south of the Celestial Mountains, pushed the Chinese conquests to the Caspian, and in A. D. 102, had sent to China, as hostages or state prisoners, the presumptive heirs of fifty crowns that he had conquered. He even meditated the conquest of the Roman empire, but was discouraged by representations from the Persians of the dangers and difficulties of the enterprise.

This Chinese supremacy was maintained in the west till the beginning of the third century, after which it was confined to tributary embassies. It was partially lost in the fifth century, when the empire of the Getæ included Cashgar. It afterwards returned to China, passed under the Thibetan empire in the seventh century, and under that of the Ouigours in the ninth; in the twelfth century it was shared between the empire of the Kara kitai, the kings of Khotan, and other sovereignties, till, in the thirteenth, all were swallowed up in the empire of Zingis; after which, Nanloo, or most of it, fell, successively, to the Zagatai, Bichbalik, and Ouigour empires; then, at the end of the fifteenth century, it was divided into the kingdoms of Cashgar, Khotan, Hamil, &c.

At the beginning of the eighteenth century, Nanloo formed the southern half of the Kalmuck Eleut empire, though, since 1779, it has acknowledged subjection to the Chinese again, who now hold it; and such is the wisdom of their government, that the inhabitants are

very much attached to it, and would defend its authority cheerfully with life and fortune.

The ruling nation is the Kalmuck, and we may here notice the history and condition of that Mongol people who now extend themselves over both Peloo and Nanloo, which have hence been called *Kalmookia*, or included in Mongolia, by some geographers. Its surface is equal to all France, Spain, and Italy, and it has the same latitude with them and with our California and Oregon. It is estimated to have two hundred thousand Kalmuck families. The Kalmucks are generally of a middling height, more of them being, however, under than over the ordinary stature. Left to nature from infancy, their bodies are universally well made, and their limbs free. In the Kalmuck countenance the angle of the eye is directed obliquely downward to the nose, the eyebrows are black and thin, the interior ends of the arches which they form are low, the nose is flat and broad at the point, the cheek bones prominent, the head and face very round, the ears large and prominent. Their teeth preserve their beauty and whiteness to an advanced age. Their skin, naturally white, assumes a brownish yellow from exposure to the sun in summer, and cabin smoke in winter. Many of the women have a handsome figure and white complexion, the effect of which is increased by their fine black hair. The acuteness of the senses of smell, hearing, and sight, surpasses what we should conceive possible. They perceive, by the smell, the smoke of a camp, hear the neighing of a horse, and distinguish a minute object in their immense plains, at an astonishing distance.

The Kalmucks have three orders of society—the nobility, whom they call “white bones,” the common people, slaves, called “black bones,” and the clergy, freemen, descending from both. The noble ladies are called “white flesh,” and the women of the lower orders “black flesh.” Their genealogies, of which they are tenacious, are reckoned by the “bones,” or male line, not the “flesh,” or female. The subjects of each chief form an *ooloo*, which is divided into *imaks* of two hundred and fifty to three hundred families each, commanded by a nobleman. All the men must appear on horseback when summoned for military service by the chief, who sends back those unfit for war. Lances, sabres, bows, firearms are their weapons; and they wear a coat of mail, formed of rings, of that kind called chain-armor, such as was used in Europe in the fifteenth century. Their religion is the lamaic, an account of which will be found in the description of Thibet. Of all nations they are most under the dominion of their priests, who are not ashamed to descend to conjuring and jugglery, to increase their power; in fact, no affair can be undertaken without them. They levy a handsome tribute, live in luxury, and though enjoined celibacy, have a right to a singular license in the house of a hostess whenever they travel, which is not seldom.

The Kalmucks are fond of society, hospitable, and dress like the Poles; the common people are clothed in sheep-skins and felt. In summer, the girls go with the neck bare down to the girdle; the men shave their heads, except a single tuft; the women let the hair hang loose till the age of twelve, when they collect it in braids surrounding the head; when married, they let it hang over the shoulders in two divisions. Their dwellings are a circular frame of hurdles, covered with a top of felt, proof against snow and rain. Hunting, tending flocks, and building tents, are deemed, besides

war, the only occupations worthy of a free son of the desert. Domestic labors fall to the women, who also pitch and strike the tents, and saddle and bring out the horses. As to agricultural labors, the ruggedness of the climate, and the too general aridity of the soil, thwart the wise efforts of the Chinese to change the Kalmuck nomad—who loves his rude and roving life—into the quiet and taxable farmer. Their drink is mare's milk, which, though its alkaline taste is disagreeable to Europeans, they prefer to cow's milk. Indeed, after standing a while in clean vessels, it acquires an acid, vinous, and very agreeable taste. By allowing it to ferment a little further, it is made into a slightly spirituous liquor, called *araka* by the Kalmucks, and *kounis* in Tartar, and prevalent throughout Tartary.

Their language is sonorous, harmonious, and poetical. Their affecting romances and epic poems partake of the sombre magnificence of parts of their country. The rocks, torrents, and meteors of Ossianic poetry figure here with legends and miracles, as wild and absurd as were ever coined in the brain of a Hindoo. Their bards recite from memory, surrounded by attentive and enraptured audiences. They have a Mongolic and an Indian alphabet, the latter used in their magical incantations.

They call themselves "Four Brothers," meaning their four allied nations of Sifans, on the west frontier of China, having fifty thousand families; Songars, near Lake Balkash, with thirty thousand; the Torgots, who, after living on the steppe of Astrakan, in some seventy thousand families, returned in 1770 to their original country, on the east of Lake Saisan; and lastly, the Derbites. In addition to these nomad tribes, the towns of Kalmookia are inhabited by Bucharians, Chinese, stationary Kalmucks, and a mixed people, descended from the ancient denizens of these regions. In the end of the seventeenth century, they had made themselves completely the ruling people, and masters of all Central Tartary, including, as we have seen, both Cashgar and Khotan. Being attacked, however, by the Mongols, their rivals, confederated with the whole force of the Chinese empire, they were unable to sustain the unequal contest, which ended in the subjection of all to China. The Mongols, though sharing this subjection, were preëminent; the Kalmucks, not liking to endure this double servitude, removed into Asiatic Russia. The beneficence of the Chinese sway, however, has enticed them back, so that more than a million now occupy their original seats.

About the Lake Koko nor, the cradle of the Chinese nation, three thousand years before the Christian era, and along the sources of her two great rivers, are found Mongol tribes of the Eleut and Sifan hordes, already alluded to, as included in the province of Koko nor; south-west of these is the province of Khor katchi, also containing Mongols. Of these obscure mountain regions little is known, and we pass to a survey of Mongolia, across the province of Kansou, already described as belonging to China Proper, and stretching far to the north-west into the heart of Tartary, some miles beyond the Celestial Mountains.

MONGOLIA. The southern half of the *Mongolia* of our maps is occupied by Kansou, a province of China Proper; east of it is the government of the Eleut Kalmucks; east of that, the country of the Karagol, or *Shara* Mongols. North of these is the country of the *Kalkas*

Mongols, next to the Hottentots, the dirtiest and ugliest of our race: it is bounded north-west and north by the Russian provinces of Tomsk, Yeniseisk, and Irkutsk, south-west by Peloo and Kansou; south by Kansou, Eleut, and Karagol; east by Saghalien ousa, the northern government of Manchouria. Much of this northern region is covered with rank and luxuriant pastures; the nomads, split into petty tribes, acknowledge subjection to China, who, however, it is said, can neither exact tribute, nor maintain garrisons here, nor prevent these tribes from warring with each other. It requires little more of any of these three provinces than abstinence from aggressive incursions upon Chinese territory. If a war threatens to be serious and extensive, however, China levies a large force, and compels the belligerents to come to terms. She also pays a small salary to the chiefs, who receive investiture from the emperor, and occasionally a wife of the royal family; but are expected to make their visits regularly, with presents, at the imperial court, that they may be duly watched.

The general character, religion, and habits of the Kalkas are similar to those of the Kalmucks, already described. Like the other Mongols, they are rough, roaming, warlike; but in domestic intercourse, frank, cheerful, and hospitable. Their main pride is in the management of their horses, in which they are wonderfully dexterous. They prefer their own swift, hardy, and serviceable nags to the larger and heavier Turkish horses—high and raw-boned. They train them to stop in their fleetest career, and to face, without flinching, the fiercest beasts of the forest. These remarks, indeed, will apply to all the nomadic Mongols.

The Mongols proper have flat noses, small, oblique eyes, thick lips, short chins, scanty beards, large ears, and black hair, which sets off their reddish-brown or yellow complexions. More civilized than the Kalmucks, from their long residence in China, they are more tractable, hospitable, and addicted to pleasure. The women are industrious, cheerful, and more prolific than the Russians. Their religious books are written in the language of Tangout, or Thibet, and every imak—two hundred and fifty or three hundred families—has a schoolmaster. The priests enjoy great consideration. Polygamy is allowed, but uncommon. They marry very young, and the women bring to their husbands a portion in cattle or sheep. They light their fires in the middle of their tents; and in the deserts cow-dung is used as fuel. The tents of the nobility are hung with silk stuffs in the inside, and the floors covered with Persian carpets. The tents of the common people are made of a kind of felt. Tin, silver, and porcelain vessels are used in the houses of the great. In some places, small temples are erected, round which are built modern houses.

There are no cities in this wide region. Karakorum, the seat of the Mongol empire, was built of earth and wood; its very site is disputed. The camp of Oorga, two hundred and twenty miles from Kiachta, has become a town; its temples, the houses of the priests, and the house of the Chinese viceroy, are the only wooden edifices; the rest are tents. Maimatchin, opposite Kiachta, is the seat of trade with Russia, and at certain stated seasons presents quite a busy scene, and a very interesting one; for here are gathered the representatives of Russia, Siberia, China, Thibet, and all Tartary, to exchange tea, porcelain, silk, cotton, rhubarb, tobacco, and fancy articles, for furs, skins,

coarse cloths, cattle, and glass. Each town is surrounded by its separate fortification, in the midst of a high plain, with lofty granite peaks, rising on every side around it. Forts built on the pinnacles of opposite mountains mark the boundaries of the two mighty empires. Maimatchin is crowded with Chinese merchants, who entertain the Russians very hospitably; but on the tolling of a bell at sunset, every Russian must hastily quit the Chinese soil.

The countries of Mongolia nearest the Chinese wall, have a climate like that of Germany; and their chiefs present themselves at the court of China as its humblest vassals. At Gehol are seen aspens, elms, hazels, and walnut trees, and on the mountains, stunted oaks and pines. This place is the summer residence of the emperor of China, and contains, in the midst of a collection of huts, a spacious palace, extensive and magnificent gardens, and some pagodas or temples.

The middle of the country, like much of that of Kalmookia, is extensively occupied by deserts. There are meadows along the banks of its rivers, however, where the small Mongolian horses wander in large droves, and the wild jiggetai comes to take his rapid meal in the pasture. Russian travellers, who have here crossed the Desert of Cobi, — said to be two thousand miles in length and four hundred broad, — occupied a month in traversing it, and describe it as covered with short, thin grass, which, however, supports vast herds of cattle, owing, perhaps, to the saline quality of the soil. There are numerous brackish springs and lakes, the water of which is so little desirable, that a single pure spring tasted like champagne. For some twenty miles beyond the wall, a shifting and sinking sand, covered with beautiful and valuable pebbles, formed itself into waves some twenty feet high, like the similar sands of the African and Arabian deserts.

When the pastures begin to fail, all the Mongol tribes strike their tents; and this takes place ten to fifteen times a year. In summer, their progress is northward, in winter southward. The flocks, men, women, and children, form a regular procession, followed by the young women singing cheering songs. The amusements of these wandering and happy tribes are horse-races, in which even the young women excel, archery, wrestling, pantomime, and songs of love adventures, performed by girls to the accompaniment of violin and flute.

MANCHOORIA remains now to be surveyed. This the Chinese divide into three governments — that of Saghalien oula comprehends its northern two thirds, and the large island of Saghalien, and has a capital of the same name, in latitude 50°, upon the Amoor, which is navigable for steamboats fifteen hundred miles. On its south is Kara gol, a Mongol country, and the government of Kirin, with a capital of the same name, Kirin oula, in about latitude 44°. The other government, or province, is Ching king, which has a capital of the same name, formerly called *Moukden*, the summer residence of former emperors. This fine province, which has usually followed the fortunes of China Proper, which it resembles in careful culture, is bounded on the north-east by Kirin, on the north-west by Karagol, on the south-west by Petchele, its gulf, and the Yellow Sea, and on the south-east by Corea, from which the Yaloo River separates it.

The Manchocs, or Mandshurs, are a rather rude people, tall and robust, with a peculiar language, of excessive smoothness and unrivalled copiousness,

especially in the nicely expressive inflections of its verbs; in which last respect it rivals the Turkish, and surpasses the classical languages.

Very different from the immense and naked plains of Tartary, the surface of Manchooria consists of rugged and broken mountain ranges, covered with thick forests, and separated by fertile valleys, whose recesses are filled with wild beasts. It presents, therefore, a picture of what Europe was in primitive times. Ginseng, the universal medicine, grows on the mountain sides. Its shores are covered with magnificent forests, whose inhabitants are few and secluded, mostly independent fishermen, though, farther inland, wheat is raised in favored spots, and oats are extensively cultivated. The very few towns are inhabited by Chinese chiefly, who are defended by Tartar garrisons. The Amoor abounds with the finest fish, especially the sturgeon, in matchless perfection. Could it become a Russian river, it would be the avenue of trade to Siberia and Mongolia, and, as it became populous and civilized, would be a valuable commercial neighbor to our Oregon and California brethren. The natives are of a mild and amiable disposition. To the north of the Amoor, they are chiefly Siberian hunters, who take vast numbers of fur-bearing animals, especially sables. The people of Saghalien Island — if it is one — more resemble the Japanese, with whom is their chief intercourse. They are mild, peaceable, and generous.

The history of the early races of Manchooria is given in a subsequent chapter, containing the description and history of the Tungouse, apparently the aborigines of this country. The Manchocs, who appear to be a mixed race, are more robust in figure, but have less expressive countenances than the Chinese. Before the twelfth century, they subjugated the Kitans, to whom they had previously been vassals, and who inhabited Ching king; in 1115, they invaded the north of China, founding the Kin, or "Golden" dynasty. Dispossessed by the Mongols, they returned to their wild mountains, whence they issued afresh in 1640, under the name of *Manchocs*, to conquer Mongolia and all China, — which still yields them an obedience, mingled with hatred, it is said, and interrupted by partial rebellions. They may now be deemed the most advanced in civilization of the three great nations of Central Asia, in consequence of connection with China, especially since a late emperor ordered the best Chinese books to be translated into the Manchoc. This, the most perfect and learned of the Tartar idioms, is said to resemble the Indo-Germanic family of tongues, and may be the one destined by divine Providence to introduce the best of our European ideas to the hundreds of millions of China — a glorious enterprise, which might be deemed hopeless through the clumsy, unplastic, and objective Chinese language.

CHAPTER CCIII.

THE ALANO-GOTHIC OR BLOND RACES. — *The Oosun — Cashgar — Goths — Ancient Kirghis — Alans — Indo-Germans of Central Asia — Khotan.*

At the Christian era, the population of all the countries situated north of the Caucasus, the Caspian Sea, the Oxus, and the Paropamisus Mountains, were com-

posed almost entirely of tribes called Indo-Germans, Alan-Goths, or the Blond Races, who spoke languages most of whose roots are still found in the Sanscrit, the Persian, the Teutonic, Slavic, and other idioms belonging to the same stock. Already, at a very remote period, these people had crossed the Don, and extended themselves to the northern banks of the Danube. They formed several nations which it is no longer possible properly to distinguish, one from another. Tribes of this same race were anciently spread as far as the confines of China, and north to the Altai Mountains; they were dispersed among the Turkish and Thibetan hordes. The Parthians, Bactrians, Sogdians, Kharasmians, Getæ, Massagetae, Alans, Aorses, Roxolans, Jazyges, and a great many others, all belonged to this grand stock.

Some feeble historical indications, a comparison of languages, ancient traditions concealed in the Hindoo mythology, and even some physiological data as to the tribes of East Asia, give rise to the presumption that the centre of this part of the world was occupied, at a very remote epoch, by the ancestors of all the Indo-Germanic people. An event whose causes we know not, dispersed this race toward the south, toward the west, and even toward the east and the north.

One of these nations, speaking Sanscrit, descended the Himmaleh, spread over the plains of Hindostan, whence it chased the Malay and Negro races, or blended with them, and finished its conquests with Ceylon. Another portion, going west, seems to have followed the Jihon and the Sir, spread itself thence to the south-west, in Persia, and on the north-west toward the Volga and Don, whence it entered Europe. These migrations appear to have been several times repeated, and at epochs quite distant one from another; at least, this is the best way of explaining the diversity apparent among the nations and languages called Indo-German.

Their eastern migration is evident from the existence of a blond, or fair-haired people, with blue eyes, — the Oosun — which, in the third century before the Christian era, dwelt on the confines of China. It may be presumed also, from the great number of Indo-Germanic roots which are met with in the Turkish and Mongol idioms, and still more in the Tungouse and Manchoo; which latter is like German. There exist even now, also, among the Manchoes, near the Soongari and the Oosoori tribes, a great number of individuals with blond hair and blue eyes.

As to the northern migration of this same race, we find a people of similar traits dwelling, even down to a very recent epoch, upon the upper Irtysh, Obi, and Yenisei rivers. These tribes became blended, at a later date, with a Turkish nation, forming the Kirghis, among whom blue or green eyes and red hair are not uncommon.

The Oosun are first noticed in the third century B. C., as commingled with the Yue tchi, on the north-western confines of China Proper. They differed entirely from their neighbors in personal appearance, and Chinese writers describe them as having blue eyes, a red beard, and much resembling the species of large ape, "from which they descend." When the Yue tchi were driven from this region, (Kan tcheoo, Sou tcheoo, and Cha tcheoo,) by the Hioong noo, in 165 B. C., the Oosun followed them to their new residence in Soongaria, pushed them westward, and took their country. Their chief lived in the town of Redvale, on Red or Salt Lake, south of Lake Balkash. They counted

one hundred and twenty thousand families, six hundred and thirty thousand individuals, and one hundred and eighty-eight thousand eight hundred soldiers. They seem to have attained a degree of civilization; their two great generals were called Daroo.

In this country formerly lived the Sai, of the same race. It is a beautiful plain, covered with excellent pasture for cattle, the chief wealth of these nomads. The climate was cold, and ruins frequent; their mountains were covered with firs and larches. Their manners and customs were similar to those of the Hioong noo; they raised many horses, of which a rich man among them would have four or five thousand. It was a hard, wicked people, faithless and inclined to pillage. This character gave it a great ascendancy over its neighbors. Chinese history speaks of their princes down to the year 2 B. C. In the fourth century A. D., the Sian pi drove them from their country towards the west and north-west, a part moved into the region of the upper Jaxartes and Transoxiana, and a part into the south part of the Kirghis steppe, near the Irtysh. In 619, they became subject to the Turks, with whom they seem to have blended.

Cashgar was also inhabited by a blue-eyed and fair-haired nation. It produced grains, rice, red sugar cane peculiar to Central Asia, cotton, silk, iron, copper, and orpiment. After being tributary to the Hioong noo, it was subjected to China nearly a hundred years B. C. About A. D. 120, the Yue tchi deposed its king: his subjects embraced Buddhism. The king wore on his cap a golden lion, which was changed every year. When it submitted to the ancient Turks, Cashgar counted twelve great and some dozens of small cities. In the seventh century, it sent tribute to China; in 677, was invaded by the Thibetans, and remained under them till near the middle of the tenth century, when it became again tributary to China.

The Houte, or Khoute, perhaps a detached tribe of Goths, was to the north-east of Sogdiana, and west of the Oosun country. The people were nomadic, had excellent horses, and counted two thousand soldiers. The country abounded in the zibeline martens. They were conquered by the Hioong noo, in 177 B. C. In the first half of the third century A. D., the Chinese had some political dealings with them.

Another blond or red nation with blue eyes was the Ting ling, — "ancients," "elders," — north of the Oosun and Sogdiana, and touching the west shore of Lake Baikal. Three centuries before the Christian era, they were reduced by the Hioong noo; with whom, in 65 B. C., they began a three years' war. In the latter half of the second century B. C., a part of the Ting ling, living on the borders of the Obi and Irtysh, were conquered by the Sian pi, but did not long submit. Since A. D. 507, when the Jooi jooi took back from them their own country, the Ting ling are often named in Chinese history. In the course of centuries, they became insensibly merged in the Kirghis.

The Kian kuen, — called, later, *Hakas*, and finally *Ki li ki su*, the Chinese way of pronouncing the word, — or *Kirghis*, were a tall race, with red hair, white face, and the pupil of the eye green. They were found on the upper course of the Yenisei, and east of it, till it meets the Angara. As before remarked, their tribes were mingled with those of the Ting ling. Black hair was considered among them as of ill omen; and black eyes indicated the descendants of Li ling, a Chinese general, from whom their kings originated, who, in 97

B. C., having joined the Hioong noo, was by them made king of the Kian kuen. They numbered some hundreds of thousands, out of whom twenty-four thousand chosen troops could be drawn.

Few males, but many females, were born among them. The nation was proud and haughty; the men were very courageous: they tattooed figures upon their hands; and the women marked their necks after marriage: both sexes wore earrings. Men and women lived undistinguished together, and hence arose much libertinism. Their country was full of marshes in summer, and covered with snow in winter. The cold continued for a long time, so that the great rivers froze to one half their depth.*

As the Chinese say that the Hakas, or ancient Kirghis, had the same language as the Turks, and also that they intermarried with the Turks, it happened, doubtless, as in many other cases, that this Indo-Germanic nation lost its mother tongue, and adopted the Turkish or Eastern Ouigour. Like all the Turkish race, like the Mongols, Manchos, Japanese, and Thibetans, the Hakas had a cycle of twelve years, and each year bore the name of an animal; thus—rat, ox, tiger, hare, dragon, serpent, horse, sheep, ape, hen, dog, swine.†

The Hakas country was of great extent. In A. D. 648, having learned that the Hoi he had submitted to China, they also sent ambassadors with tribute, and the chief himself went and was well received in China. The emperor rated his as a jurisdiction of the first order, created him commandant of the guards on the left, and placed him under a Chinese generalissimo, giving him the office of provincial governor. Thus the Chinese ranged under their sway most of the principalities of Middle Asia. In 709, the emperor received presents from the Hakas, remarking that they were his relations, alluding to Li ling, before mentioned. In 759, they were entirely defeated by the Hoi hoo, and cut off from China. They then received the name Hakas—yellow or red face—from their conquerors. In 846, they mastered the Hoi hoo empire, but not long after the Khotan drove them back into political nullity, and they are not spoken of again in history till, under the name of Kirghis, they submitted to Zingis Khan.

The *Alans* are called *Yan thsai* by the Chinese, when they first became acquainted with them, at the time they sent a political expedition into the west, about 120 B. C. They are the same as the Massa-

getæ, with whom Cyrus, king of Persia, fought, and were found in his day, 530 B. C., round two thirds of Lake Aral, to the Caspian. Their country was two hundred and fifty to three hundred miles north-west of Sogdiana, near a "great marsh, without banks," as the Chinese describe it, probably the Caspian Sea, which once united with Lake Aral, as surmised in the geographical notices in a previous page. They numbered a hundred thousand archers, and resembled, in manners, customs, and dress, the people of Sogdiana. In the first and second century of our era, the Yan thsai were named *A-lan-na*: they were then subject to the Sogdians, and lived in towns. Their climate was hot, and not variable: many and lofty pines were found in their country, and the white grass.

In the first half of the third century, the Chinese call them *A lan*, and they then bordered on the Roman empire upon their west; that is, they had already extended to the Eastern Caucasus. Their country was rich in domestic animals and martens. The people were nomadic, lived near a salt and marshy sea, and had thrown off the yoke of the Sogdians. From 435 to 480, they were called *Sout*, and had frequent relations with the emperors of Northern China. They had excellent horses, cattle, sheep, and, with other kinds of fruits, a great quantity of raisins, with which they made a delicious wine: they harvested crops of a cereal plant, called *ta ho*—perhaps the *djogan* widely spread in Central Asia—which grew one Chinese fathom high. The country was divided into several petty principalities, and counted more than four hundred walled towns. Anciently, say the Chinese historians, the Hioong noo killed their king and took the country. Formerly the Sout merchants carried on a large commerce with Liang, a Chinese kingdom in the west of Chensi, but having committed violent acts, they were treated as banditti, and arrested, but redeemed in 452—465. After 565, the Chinese do not mention them.

* A Greek writer, in the last years of Augustus, the Roman emperor, first of the western writers, mentions the Alains. He calls them powerful, and counts the number of their horses. They then lived on the Sea of Azof and Black Sea, between the Don and the Dnieper, in the ancient country of the Roxolans and Jazyges, whom they pushed more to the west. There was an eastern branch, which remained east of the Volga and north of the Caspian, much more powerful than the others, and enriched by a large com-

of felt, and larger than those of his people. His subjects paid him taxes in furs of the marten and gray squirrel. Six ranks of officers administered his government. They had letters resembling the Runic, indicating intercourse between Central Asia and Northern Europe; and sent, in the ninth century, for Chinese books and calendars. These facts, and their luxury, show more civilization than we should expect.

The Hakas offered sacrifices to the geni who preside over rivers and prairies. In funerals they went thrice round the corpse, howling, and then burnt it: the bones were kept for a year, and then buried; and friends went from time to time, to weep for the dead, upon their graves. Nuptial presents consisted in horses and sheep; sometimes by the hundreds and thousands. Their laws were extremely severe, and death was the ordinary punishment. If a robber's father was living, the head of his executed son was hung round his neck for life. In winter, they covered their huts with bark. Their tillage furnished millet, wheat, and barley: they ground their meal and flour with a hand mill, or a pestle and mortar; and made cakes and spirits. Horses were their chief wealth, and they had them very large and strong: they had also numerous camels, sheep, fat-tailed sheep, and cattle.

* East of the Hakas were three Turkish hordes, who had many excellent horses, and lived in birch bark huts. They had sleds, which they pushed with great swiftness on the ice by means of a crooked stick, one shove with which would send them a hundred paces. They pillaged by night, and often kidnapped and enslaved the Hakas.

† Of the Hakas we are told, that they lived on horse flesh and mare's milk, the king alone eating food made of flour and rice. Their musical instruments were the transverse flute, drum, Chinese organ, straight flute, cymbals, and little bells. They amused themselves with combats of animals, and rope-dancing. Their rich people were very fond of garments adorned with marten skins. The lower class were clothed in skins, and went barcheeded: the king wore a cap of marten fur in winter, in summer a pointed one of gold flagree; his subjects wore caps of white felt, and a sabre, with a hone to sharpen it, at their belts; the women clothed themselves in cloth, serge, brocade, and other silk tissues, bought of Arab merchants, who came to Koutak, east by north of Cashgar, and to Ooroomtsi, in latitude 44½°, on the east-north-east.

Their chief had his camp in the Blue or Little Altai Mountains, and it was surrounded with palisades. His tents were

merce.* In fact, they stretched, in time, from the Don to the Jaxartes.

In the second century, the Alans, living in the vast countries between the Don and the Dnieper, attacked the Romans in the neighborhood of the Danube, probably through the plains of Moldavia, for the other roads were shut and well guarded. In the third century, the Goths began to spread themselves in the Alan country: being of the same stock, they allied themselves with the Alans, and accompanied them on their warlike expeditions. After the fall of the Gothic empire, a part of the Alans made common cause with the Vandals, and followed them, in their western migrations, as far as into Spain and Africa, where, after a while, the two people could not be distinguished.

Meanwhile the great mass of the Alans retired to the east of the Don, where it was increased by the union with it of several nations, whose names disappear in the sequel. Thus reinforced, the Alans had their flying encampments in the country between the Caspian Sea and the Sea of Azof, and as far as the Bosphorus, and, like their ancestors, the Massagætæ, commenced invading the northern provinces of the Persian empire. The first mention of the Asiatic Alans is under Vespasian; they then came from Hyrcania, and entered Media, by the Caspian gates. Under Tiberius, they are known as inhabitants of Eastern Caucasus: thence they ceased not to make their forays into Persia, whose monarch asked Vespasian's help against them.

Under Hadrian they devastated the Roman provinces, and the prefect of Cappadocia wrote a memoir on the tactics to be observed against the Alans. Albania is named from them, and the Albanians are the same people, and their name is the same; to Albania alone can be applied what the Chinese say of their grains, wines, the fertility of their country, and its numerous walled towns. The Ossetes of Caucasus, A. D. 948, are the same people, and the Arab writers call the Caucasian pass of Dairan, "the Alan gate."

The Alans were the first nation exposed to the fury of the Hunnic invasion, towards the end of the fourth century: they were defeated, but soon joined their invaders with good will, and the two nations turned their arms against the Goths, who succumbed. Then

* In the latter half of the fourth century, the historian, Ammianus Marcellinus, tells us that the Sauromates dwelt between the Danube and Don, beyond which are the Alains—a name gradually adopted from their conquerors by many of the conquered tribes. Among them are the Neures, inhabiting the middle of the land, and crowded by the ice of the north; next the Vidimes and warlike Gelons, savages—clothing themselves and caparisoning their horses with skins flayed from their enemies; then the Agathyrse, who paint the body and hair blue, with smaller or larger spots, according to their class; next the Melanchlenes and Anthrophagi, who live on human flesh, and hence all their neighbors keep at a distance. On the other side, eastwardly, are the Alains, who spread among numerous Asiatic nations, even to the Ganges. In fact, these nomadic nations overran a vast space. In the course of time, all these people have received the name of *Alains*, or *Alans*, because they are similar in manners, ferocity, and mode of warfare.

Describing them further, he says, they have neither houses nor the use of the plough. They live on flesh and many kinds of food made of milk. They are continually seated on wagons covered with mats made of bark. When they arrive where there is grass, they halt, and arrange their wagons in a circle; they then take their repast like wild beasts. They roll about these wagons like movable cities, for they contain all their possessions; it is in these that both men and women dwell; their children are born, nursed, and bred up in them, for they are their perpetual abode; and wherever

nothing could resist the impetuosity with which the Huns took possession of half Europe. Since this epoch, history knows no other Alans than those who, settled in the Caucasus, have ceased to play a conspicuous part in the affairs of nations.

In Central Asia,—the ancient *Scythia beyond the Imaus*—the desert has now enlarged its bounds at the expense of countries where were anciently populous cities and a happy people; where once were plains smiling with a rich harvest, nothing now is seen but the hunter chasing the wild camel over the sands of the wilderness. The first inhabitants of Central Asia known to history were of the Indo-Germanic stock. The earliest notice of this blond race, in these regions, is at Khotan. In this secluded country, the Sanscrit, or a cognate language, was spoken previous to the Christian era: so that here appears to have been a Hindoo colony. The Buddhist religion even then flourished here, and probably spread hence among the nomads of Asia.

The environs of Khotan were covered with convents, where the Buddhists of the East went to search the sacred books and traditions of their creed, long before this religion penetrated into Thibet. It was principally by Cashmere that the inhabitants of Khotan kept up their intercourse with India; they had imitated the letters, laws, and literature of this country. This imitation had polished them at a very early date, and had modified their manners and language, which differed from that of their neighbors. They honored Buddha to such a degree, and were so attached to his law, that they had more than a hundred convents, in which lived more than five thousand monks: all were devoted to the study of their law and their mysteries.

The first relations that the Chinese had with Khotan, were at the end of the second century B. C. The king of the country then resided in the western city; this numbered twenty-three hundred houses, and nineteen thousand three hundred people, and but twenty-four hundred select troops. There was a prime minister, a general of the right wing, and one of the left, two captains of cavalry, a commandant of the western, and one of the eastern city. Khotan has always been celebrated for the great quantity of Oriental jade which

they go, they regard the wagon as the house in which they were born, their birthplace. On a march, they cause their larger animals and sheep to precede the wagons; but they pay the most particular attention to their horses, for they prefer these before every thing. With them the country is always verdant, and sprinkled with groves and fruit trees; so that they have no need to carry forage and provisions: this is caused by the humidity of the soil, and the great number of rivers which water it.

All are under military discipline, and are good soldiers. Almost all are handsome and tall. They have hair rather blond; their eyes, though terrible, have sweetness. Being lightly armed, they march rapidly. They are like the Huns, but less rude and better clothed. They enact their robberies on the Black Sea, as well as on the confines of Armenia and Media.

The perils of war have as great a charm for the Alans, as repose for men of a tranquil character. He who dies in battle is deemed happy; he who dies by age or accident is despised and insulted. A man slain in battle is their most glorious object of veneration. They keep as trophies the scalps of their enemies, and make of their skins harness for their horses. They have neither temples nor holy places, but fix a naked sword in the ground, and worship it. They predict the future by willow rods. Anciently they knew no servitude: all were deemed of noble blood. They elect for judges those who have made themselves famous in war.

its rivers roll down. This stone still makes the chief object of the commerce of this country, for it is very much sought after, being highly valued by the Chinese and the neighboring people.

In A. D. 73, when Pantchao was named by China as generalissimo and commandant of the western confederated countries, the king of Khotan submitted himself. There were at that time eighty-three thousand inhabitants in the capital, and thirty thousand soldiers. Some time before this, the prince of Yarkand, becoming powerful, had subjugated Khotan; but the immediate predecessor of the prince of Khotan, who became a vassal of China, revolted, and this latter himself destroyed the power of the prince of Yarkand, and gave back to his country its ancient splendor. Thirteen states to the north-west, as far as Cashgar, recognized his authority. About the same time, the king of the environs of Lake Lop began to be powerful. Ever since, these two states have been the keys of the southern route which conducts from the Beloor Mountains to China.

Since this time, also, the princes of Khotan and the other states of Central Asia have always obeyed the Chinese, the Turkish nations, the Tibetans, or whatever people was dominant in those vast regions between the Himmaleh and Altai Mountains. Buddhism was the prevailing religion, till the Hooi hoo Turks conquered the country, and introduced Islamism. It appears, nevertheless, that the worship of Buddha, preserved itself for a long time after, and did not cease entirely, except under the successor of Zingis Khan in Turkestan.

CHAPTER CCIV.

The Hunnic and Finnic Races.

THE history of the Huns and Finns does not properly belong to the annals of Tartary, except as they were pushed westward by Tartar tribes, who occupied their place. We shall therefore dismiss them with but a slight notice here, referring the reader to the history of Hungary for farther details.

Next west of the Mongols, or Tartars, a Siberian tribe, dwelling about Lake Baikal, as already noticed, came the Samoiede races. These were driven north, or occupied, with the Ting ling, as ancestors of the Kirghis, the upper course of the Yenisei. West of these Samoiedes and ancient Kirghis, were the Oriental Finns, or Huns. They occupied the steppe of Ischim, the Irish and its tributaries, the southern portion of the Ural Mountains, and the Ural River, coming down to the Caspian. This was in the sixth century B. C. Immediately to the south were the Massagætæ, or Alans.

This strange race, the Huns, is described with all the exaggerated coloring of fear and disgust by those who were contemporary with its first irruptions into Europe; and it is the less to be wondered at, as the barbarians they had hitherto seen were of the Indo-Germanic race, resembling the Europeans.

The Huns had small eyes, flat noses, big heads, and a yellow or very brown complexion. The mothers had the habit of flattening their childrens' noses as soon as they were born, and gashing their cheeks. These natural and artificial elements of ugliness were exaggerated by European writers into the most hideous pictures of deformity—each author endeavoring to

eclipse his predecessor in the description of the dreaded and hated race.

Their mode of life was like that of most savages. They ate nothing cooked, and were acquainted with no kind of seasoning. They lived on raw roots, or the flesh of animals a little deadened by being placed between the saddle and the back of the horse. They never handled the plough: the prisoners they took in war cultivated their lands, and took care of their flocks. Before their arrival in Europe, they had never inhabited either houses or cabins: every walled enclosure appeared to them a sepulchre; they did not think themselves safe under a roof.

Accustomed from infancy to suffer cold, hunger, and thirst, they frequently changed their abode, or rather had none, but wandered in the mountains and the forests, followed by their numerous herds, and transporting with them all their family in wagons drawn by oxen. Shut up in these, their women occupied themselves in spinning or sewing garments for their husbands, and in nursing their infants.

They dressed themselves in marten skins, which they permitted to decay upon their bodies, without ever taking them off. They wore a cap, buckskin gaiters, and a shoe so shapeless and clumsy that it hindered them from walking, and was unfit for fighting on foot. They scarcely ever quitted their horses, which were small and hideous, but agile and indefatigable. They passed days and nights upon these animals, sometimes mounted astride, sometimes sideways: they dismounted neither to eat nor drink; and, when overtaken by sleep, dropping upon the neck of the animal, they slept there profoundly.

The national council was held on horseback. They threw themselves upon the enemy, uttering frightful cries; if they found too much resistance, they dispersed immediately, and returned with the quickness of thought, piercing through and overthrowing every thing on their passage. Their arrows were armed with pointed bones, as hard and as murderous as steel; they shot them, with as much adroitness as force, at full speed, and even in flying. For hand to hand fighting, they held in one hand a cimeter, and in the other a net, in which they endeavored to entangle the enemy. One of their families had the exclusive privilege of first striking the foe. Their women feared neither wounds nor death; and often, after a defeat, women might be found among the dead and wounded. The barbarism of these people was so deeply rooted, that, for nearly a hundred years after their arrival in Europe, they had no idea of the art of writing, and sent only verbal propositions to the princes with whom they treated.

But, the Hioong noo being dispossessed on the east,—as is related more fully in a subsequent chapter—a portion of them crowded upon the Huns, and, in the second century, took their place,* forcing the Huns over the Ural, into Europe, and upon the Alans—who however, after crowding them to the north, along the

* This fact, indistinctly known, has probably induced many, misled by a fancied resemblance in the names *Hioong noo* and *Huns*, to suppose that the Hioong noo are the terrible people, who, under the name of *Huns*, devastated Europe. But the names are of different meaning, and there was little resemblance in the features or habits of the two races; the Hioong noo being Turks, as is shown in the history of the Turkish race, given in a subsequent chapter. Possibly some of them might have mingled with the Huns, and this would partially reconcile the two views.

Upper Volga, mingled with them. The united nations spread the Hunnic, or Avar, empire, in the early part of the fifth century of our era, as far as the Danube on the west, and Lake Aral on the east. The Finns are now found toward Finland. Part of the Lower Volga, and a line drawn south by west from its westernmost bend, separated the Avar empire from that of the Thoukhiu, or ancient Turks, in A. D. 565.

In 679, the Khazar empire, of Finnic or Hunnish origin, beginning with an obscure tribe just north of Caucasus, in the latter half of the second century, spread itself west to the Bog, north to the Finns, and east to Lake Aral, where it was coterminous with the Chinese and Arabian empires. In 745, it was bounded on the east by the Volga; and, in 1000 A. D., nearly all of this was occupied by the grand duchy of Russia. Mingled with other tribes, the Huns originated the modern Hungarians, to whose country they gave name.

We perceive, then, that the countries about the Ural are the gate by which the nomads of Middle Asia have made their irruptions into Europe. Their enterprises were more or less considerable or fortunate. Oftentimes tribes came from the east, stopped on the road for one or more centuries, and did not quit, for generations, the lands which afforded them fat pasture and abundance of animals of chase. Thus these Asiatic wanderers, settling awhile in the fertile plains of the Ural, blended themselves with the Finnish tribes they found there, who probably extended as far south as the Black Sea. These mixtures produced new languages and new nations, which remained in the country they had adopted, or, pushed by other people coming from the east, advanced towards Europe. Here we have, in a few words, the history of the great migration of nations, which began to be felt, for the first time, by the civilized states of Europe in the passage of the Huns, in A. D. 376. These latter, passing the Sea of Azof and the Don, fell upon the nations of Indo-Germanic origin, who occupied the country situated to the north of the Black Sea as far as the Danube. These fugitives, thrown one upon another, spread themselves over the provinces of the Roman empire, changed its face, and from the chaos thus induced has gradually sprung, in all its still developing proportions, the fair structure of European civilization.

CHAPTER CCV.

1100 B. C. to A. D. 1234.

The Tungouse Race — Y-liu — Moo-ky — Khitans — Ju-tchin, Kin, or Altoun Khan — Chy-goei.

The Tungouse, or, as the Chinese call them, *Toong-hoo*, that is, "eastern barbarians," although they have so long led a wandering life, without forming either great states or powerful empires, have never passed, on the west, the chain of the Khinggan Mountains, under the meridian of 120°. From these mountains their original seat extended to the Sea of Japan, and occupied the country now called *Manchooria*, watered by the Amoor River and its branches.

Eleven hundred years before the Christian era, the southern part of this country was known to the Chinese, and called by its present name, *Su-chin*, or, as the Mongols and Manchoos pronounce it, *Dzurtchit*. Its inhabitants brought to China arrows made of the

hoo wood, and arrow-heads of hard stone. For a thousand years this intercourse was uninterrupted: then their name had changed to *Y-liu*, under which name they sent to the emperors of Northern China, about A. D. 263, a tribute consisting of arrows, stone arrow-heads, bows, cuirasses, and marten skins. The country is very cold, and so mountainous that one cannot ride there either on horseback or in carriages. They sowed the five sorts of grain, raised cattle and horses, and made their garments of hempen cloth. The red *yu* stones and zibeline marten skins were found among them.

These *Y-liu* had neither princes nor chiefs: their villages, situated in forests and on mountains, were governed by elders. They lived in subterranean caverns; those of the rich were deeper than others. They fed many swine, and ate them for food; the skin served them for clothing. In winter, they greased themselves with the fat of animals, the better to endure the cold; in summer, they went naked, except a piece of cloth round the middle. Their smell was offensive, for they never washed, and lived in the greatest filth. They had no writing; their word was their bond. They used baskets for seats. They trampled on their meat with their feet before eating it; if it was frozen, they sat upon it to thaw it. Neither salt nor iron were found in their country; for salt they used leached ashes. They all dressed the hair in tresses: he who wished to contract marriage adorned the head of the female who pleased him with birds' feathers, and paid the dowry. Young people, strong and robust, were alone esteemed among this people, who despised the aged.

The dead were interred in the fields on the day of their death; they were placed in a little bier made of boards: a hog was killed and placed on the grave, as food for the deceased. They were of a wicked and cruel character, and had no compassion on their fellow-men. At the death of a father or mother, the children did not weep, regarding tears as a sign of cowardly weakness. Thieves were killed, whether the value of the article stolen were more or less.

Their weapons were the bow and arrow, and their armor, cuirasses made of skins and covered with bones. They were good archers, and used very strong bows, four feet long. Their arrows, twenty inches long, were armed with poisoned heads, made of a very hard green stone. These rendered them formidable to their neighbors. But they never made conquests, and remained in peaceable possession of their own country.

More to the west dwelt, A. D. 500, another Tungouse tribe, the *Moo-ky*, on the Soongari River. Each village had its chief, but they were not united in one nation. They were brave and warlike, and the most powerful among the "eastern barbarians." Their dialect differed from that of their neighbors, whom they constantly harassed, and inspired with extreme fear. They lived on mountains, and along streams. Their country was poor and damp; they surrounded their dwellings with little mounds of beaten earth, and lived in subterranean excavations, to which they descended by a ladder. They had neither cattle nor sheep, but they raised horses; they cultivated wheat, some other grains, and pulse. The water of their country was saltish, and the salt showed itself in efflorescence, even on the bark of the trees; they had also salt lakes.

This people had many swine; they made spirit of grain, and loved to intoxicate themselves with it. At marriage, the bride had cloth garments, and the bridegroom a dress of swine-skin, and a tiger's or leopard's tail tied to his head. The Moo-ky were excellent archers, and great hunters; they compounded the poison for their arrows in the seventh or eighth month; it was so active that its vapor, during preparation, would kill. When their relatives died in spring, they buried them on heights, and built a little house over the grave, to preserve it from rain and moisture; as to those who died in autumn or winter, they used the corpses to allure martens, and thus caught many.

In the commencement of the seventh century, the Chinese emperor united the seven hordes of this people; and at the end of the same century we find them founding a powerful kingdom, which comprehended part of Corea, and was civilized, having the use of letters, and a regular form of government. This kingdom ended in 925, when it fell under the power of the *Khi-tan*, another Tungouse tribe. These latter had been driven from their own country by the Chinese, but returned, and frequently invaded China, but were sometimes tributary to it. In 553, they invaded it, and a hundred thousand of them were made prisoners, and as many cattle taken from them. After this, they became subject to the Turks, except ten thousand families, who retired into Corea.

Passing through similar and various fortunes, now revolting from the Chinese, now subject to the Turks, the *Khi-tan* were civilized by their rulers, who established magistrates, and introduced notched sticks for writing; they also gradually learned how to fatten cattle, thus enriching themselves, and acquired the art of forging iron and casting metals. They extended their frontiers, built cities, and fortified them with ramparts and palisades. They devoted themselves also to the culture of silk and hemp, and to weaving.

The *Khi-tan* attained an extensive empire; and a legend is told of the founder of it, which resembles those frequently told, in Asiatic story, of great men, and reminding us also of the Roman tale about Servius Tullius. The founder of the famous *Khi-tan* dynasty of Liao was A-pao-khi. His mother, the king's wife, dreamed that a sun fell into her bosom; and when A-pao-khi was born, the house appeared surrounded with a divine light, and was perfumed with an exquisite odor. At his birth, he was of the size of an infant three years old, and was able to creep. His mother, wondering at these prodigies, secreted him, and brought him up very carefully. At the end of three months, he stood alone; at the age of one year he could talk, and predicted the future. He pretended to be surrounded with supernatural beings, who served him as guards.

Being created viceroy, with power to make war and peace, after subjecting the neighboring hordes, he made incursions into China, and succeeded (A. D. 907) to his benefactor, who willed him the imperial dignity. With astonishing rapidity, he extended his conquests to the sea-shore on the east, Cashgar on the west, and Lake Baikal on the north — while, on the south, the north-east part of China was included under his sway, as well as a great part of Corea. He held his court at Pe-kin, and, proud of his conquests, took the name of *Houang-ti*, that is, August Emperor. His successors became so powerful, that they, in a manner, disposed of the throne of China. They reigned

two centuries, and their kingdom was overthrown by their rebellious subjects, the *Ju-tchin*.

The manners and customs of the *Ju-tchin* resembled those of their ancestors of the same name, the *Su-chin*. They were brave and expert archers. Knowing how to counterfeit the cry of the deer, they collected them thus into one place, to kill them more easily; they fed on their flesh, and made an intoxicating beverage of hind's milk. They had many beasts of chase in their territory, which was on the east of the Soongari River — wild boars, wild oxen, asses, and excellent horses. They rode oxen and mules. During rain, they wrapped themselves in raw hides. Their little houses were covered with birch bark.

The *Ju-tchin* were governed by different chiefs; one of them, a native of Corea, became rich and powerful; his successors contributed to polish their subjects and to unite them in one nation. One of them, finding himself at the head of all their hordes, revolted against the *Khi-tan*, or Liao, to whom he was subject, beat them in several battles, took from them a large extent of country, and in 1115 was proclaimed emperor. He gave the name of *Kin* — that is, *Golden* — to his dynasty. The Chinese employed them to destroy the Liao, whom they overcame; and being thus introduced into the country, they were loath to quit it, and, in fact, took possession of the whole north of China, as far as the Hoang-ho, driving the emperor to the south. The Chinese have frequently, by their imprudence, thus invited in strangers, and given themselves masters. The *Ju-tchin* thus became masters of the eastern part of Asia, from the Amoor, Tula, and Orkhon to the Hoang-ho, — holding, also, the province of Honan, south of the last named river, and several cities beside. It was not till 1119 that they had written characters, at which time they adopted those of the *Khi-tan*; what these were is not known. This *Kin* dynasty, called *Altoun Khan*, by Arabic writers, lasted till A. D. 1234, when it was destroyed by Zingis Khan.

The last branch of the Tungouse race, known to the Chinese, from whom alone we have these accounts, is that which they named *Chy-goei*. It consisted of several hordes, who had no common bond, and no princes. A feeble and poor people, it had been subject to the Turks, and was of the same origin as the *Khi-tan*; the most southerly lived at some distance north of them, and in the neighborhood of the banks of the Non. Their country was scantily fertile, very moist, and clothed with grass and forests, which harbored beasts of the chase. It was desolated by clouds of gnats. The inhabitants lived in subterranean excavations.

Dressed like the *Khi-tan*, the *Chy-goei*, like them, shaved the head. Like the Turks, they had felt tents, on wagons. They crossed rivers on rafts and skin boats. They tackled oxen to their carts, and made themselves cabins covered with coarse mats. Instead of felt, they put a bundle of grass under the saddle of their horses; cords served them for bridles. They slept on hog-skins. Little bits of wood, arranged in a certain order, reminded them of things they wished to remember. Their climate was very cold. They had no sheep, and but few horses; but swine and cattle were common. They intoxicated themselves with a kind of spirit which they knew how to make. Marriages were contracted by the bride paying a dowry to the family of the bridegroom. Widows could not

marry again. Mourning was worn three months for the rich. Having no iron in their country, they obtained it of the Coreans.

The southern Chy-goei numbered twenty-five hordes. Ten days north of them, the northern Chy-goei formed nine hordes: they lived eastwardly from Lake Baikal, in an excessively cold country, where much snow falls, and were obliged to use sledges. In winter, they retired to the caves of the mountains: they lived by fishing, and made their garments of the skins of fish. Zibelines and other kinds of martens abounded among them; they wore caps of badger and fox skins. From the nine hordes named above, descended the Tungouse tribes that at present inhabit Eastern Siberia; they are subject to Russia.

CHAPTER CCVI.

2200 B. C. to A. D. 460.

The Ancient Turkish Race, or Hioong noo.

THE Turkish race was called *Hioong noo* in ancient times, and differs from the Mongols, Kalucks, and other Tartars, in having a whiter complexion, European features, a taller stature, and a more commanding air. We propose to treat here of the earlier history of this renowned people, and its transactions in Tartary: the history of that more modern branch of it which settled in Turkey, has already been given.

Of all the nations of the interior of Asia, the Turkish is the most numerous. Next to the Indo-Germanic race—treated of in a previous chapter—it is the widest spread of the old world. At the present day, its dwellings are scattered from the Adriatic Sea, in Europe, to the mouth of the Lena, on the Arctic Ocean. It appears that, after the Deluge, its ancestors descended from the snowy mountains of Tangnou and the Great Altai, whence they soon dispersed themselves to the north-east and south-west, settling chiefly to the north of the Chan-si and Chen-si provinces of China, near Mount In-chan.

These barbarians lived chiefly on the produce of their herds, and led a wandering life, following the courses of the rivers, in quest of pasturage. Some tribes, addicted to agriculture, had more fixed settlements, and lands whose limits were established. They were ignorant of the art of writing; their word was a sure guaranty of their contracts. From the most tender age, their children were exercised for hunting and war. They were made to ride on sheep, and taught to shoot at birds and mice with little arrows. As they grew taller, they hunted foxes and hares, whose flesh they ate. At a later age, when able to manage stronger bows, they received a cuirass and a saddle-horse: war then became their chief business.

Their arms were the bow, arrows, the sword, and the lance. When successful, these people advanced; if fortune did not favor them, they sounded a retreat, not regarding flight as having any thing shameful in it. On this account, they were but the more formidable; for ordinarily they returned briskly to the charge, attacking with new vigor and spirit. The agility of their horses was of great advantage in this mode of combat, and regular troops found it very difficult to resist them. Often the innumerable swarms of their horsemen, pursued too closely, dispersed themselves in the deserts, like the dust driven by the wind; and their enemies, enticed and led forward into these frightful

solitudes, perished wretchedly. The warrior who could carry off the body of his comrade slain by his side in battle, became his heir, and obtained possession of all his property. These people were very desirous of prisoners, and made the most of the captives they could take, who, in fact, composed their chief wealth: they employed them in guarding their studs of horses and herds of cattle. They were rude and gross, showing no respect to parents or superiors. Many of their traits, in fact, remind us of a similar if not a cognate nation, described by the prophet Habakkuk, in 600 B. C.

They fed on the flesh of their cattle, whose skins served them for dresses and banners; the young people ate the best morsels, and the old were obliged to content themselves with what was left them; for, like all barbarians, the ancient Turks valued none but vigorous men, and despised those whose forces were diminished by age. After the death of the father, the sons often espoused the wives he left; and in case of a brother's death, the survivors married his wives. The name of an individual did not pass to his descendants: thus the use of family names was unknown among them. The domestic animals, next to captives their chief riches, were cattle, sheep, horses, camels, asses, several different species of mules, and also wild horses and asses.*

Northern China has been, from the earliest antiquity, exposed to the incursions of people of this race; and these raids or forays were frequent in proportion to the feebleness of the emperors. Previous to 1200 B. C., their power was not very formidable, as they were not united under one chief, and it was balanced by the Tungouse on the east, and the Yue tchi on the west. But at about that period, a prince of the imperial family of China, having retired among them, founded an empire; which, however, did not become powerful till 200 B. C. At about this time, they overcame the Sian-pi and Oo-hooan, noticed hereafter, extended their power far to the west, and ravaged the northern provinces of China. The Chinese, in 214, had united various walls of petty kingdoms into the present continuous great wall, to repel these barbarians. In 200 B. C., the founder of the Han dynasty marched against them with a numerous army; but, being surrounded, he was obliged to employ a stratagem, and sent a beautiful girl to the chief of the Hioong noo, as they were then called, who persuaded him to make peace. After devastating Chan-si, they went back to their own land, laden with immense booty, and the Chinese emperor returned to his capital.

Notwithstanding the treaty, however, the Hioong

* The general name for the nomads of South Mongolia, among the Chinese, was Ti, which means *great wild stag*, and is supposed to allude to the use of the reindeer; others say it means *dog race*. Another name, used by the Chinese as early as 2200 B. C., to designate the Turks, is Chan-joung, "barbarian mountaineers;" it was afterwards extended to certain Tibetan tribes. Under the first Chinese dynasty, the Turks were called *Hsien-yu*; under the third, about 1000 B. C., it was *Hsian-yu*; finally, under the Tsin and Han dynasties, they were called *Hioong-noo*; this means "detestable slaves," and seems to be an intentional corruption of the primitive name, to express the usual horror of settled agriculturists to wandering nomads—a dislike well earned, since such restless, plundering borderers have always been, and are, their greatest bane. As early as the patriarch Joseph's time, we find nomadic shepherds were "an abomination" to the well-ordered and industrious communities of the Egyptians. This Chinese name has nothing to do with the Huns, as has been shown.

noo, naturally restless and greedy of pillage, returned the next year, and violated the Chinese territory. The emperor dissembled; the hostile chief, Me-the, became daily more powerful; the Chinese minister, who knew his wickedness and bad faith, despaired of gaining him by reason or binding him by treaties. One of his counsellors, therefore, advised him to induce Me-the to take a daughter of the emperor to wife, suggesting that if he had by her a son who should inherit his throne, his mother would inspire him with sentiments favorable to the Chinese, and the nation might become civilized. It was hoped also that the ties of relationship would bind him to the emperor. Kao-hooang-ti, the emperor, adopted this sagacious advice, and his daughter was the first Chinese princess who was thus, for political reasons, married to a foreign potentate. In after times, the precedent has often been followed, and it is the present mode of curbing the Tartar subjects of China. But as the infants of China found themselves very unhappily situated in barbarous countries, far from fashionable life and the amusements of a court, among rude nomads who obeyed the sceptre of their husbands, girls of the palace were often substituted instead of the real daughters of the emperor.

The alliance thus concluded between the two sovereigns, Kao-hooang-ti and Me-the, had, in fact, very happy effects for China; the incursions of the Turks became less frequent, and the peace of the frontiers was rarely disturbed. To protect the northern provinces from the insults of these barbarians, the Chinese had established in them military colonies, which were strong enough to resist the first shock.

After the emperor's death, the invasions recommenced, and the peace of the frontiers was often broken, till, in 141 B. C., the emperor Hiao-woo-ti, with the design of avenging repeated insults, and destroying the power of the enemy, or at least so weakening it as to render it harmless to China, combated them so vigorously, that he drove them six hundred miles or more from his northern boundary; and further, in order to form a connection with the tribes west of the Hioong noo, their natural enemies, he took possession of the region to the west of Chen-si. He divided the district into four parts, and built cities in it as well as in his northern conquests, garrisoned them with a formidable army, and established Chinese colonies, designed to civilize the barbarous inhabitants in their vicinity.*

To accomplish his purposes the sooner, he sent one of his counsellors into the west, to contract an alliance with the Yue tchi, a people hereafter noticed—and other nations disposed to sustain a war against the common enemy. Although this embassy, which took place 126 B. C., did not attain all the ends proposed, it yet contributed a great deal to render the interior of Asia more familiar to the Chinese, and made way for the establishment of the power which they exercised, at a later date, in the countries situated north of Thibet, and beyond the Jaxartes, or Sihon.

The Chinese, thus becoming acquainted with the

condition of the vast territories of the Hioong noo, and that of the countries whence they drew their principal forces, and especially their wealth and arms, resolved to take these possessions from them. The success of their first expedition, 101 B. C., against the Ta-coan kingdom, was not brilliant; but in the second, they besieged the capital, caused its king to be given up, cut off his head, and put another king in his place. These victories contributed very much to confirm the other kings in their obedience, and obliged those who had not hitherto submitted to declare themselves vassals of China. The emperor even gave his daughter in marriage to the king of the Oo-sun, a nation noticed in a previous chapter, to draw closer the bonds of alliance.

He now established in the centre of Asia, near the present Khamil, or Hami, in about 44° of latitude and 94° of longitude, the seat of a military government. The generalissimo, who resided here, had under his surveillance thirty-six kingdoms, whose monarchs had received investiture at the hands of the Chinese emperor, with the seal which marked the fact and the dignity. This federal system, established to the detriment of the Hioong noo, had all the success anticipated from it; it contributed in a powerful degree to overthrow their dominion: nevertheless the bravery of this people sustained the nation yet a long time, and it was often fortunate in its wars with the Chinese, though it knew not how to avail itself of its successes.

We have dwelt the longer on the above particulars because they give us the simple elements of Chinese and Tartar history—the key to much of Asiatic story, and many centuries of changes. The reader will not fail to be reminded by some of the circumstances of the intercourse between the civilized Pharaohs and the nomad patriarchs, at the other extreme of Asia—a history familiar to our childhood; of Mehemet Ali and the Arabs, in our own times. To avoid monotony, our subsequent narrative of the Hioong noo must be more briefly sketched.

In the year 72 B. C., the king of the Oo-sun implored the help of the emperor against a tribe of the Hioong noo, who had seized a part of his estates. An army of sixty thousand men was sent to his relief. Commanded by five generals, it entered the hostile territory at five different points at once. On their side, the Oo-sun attacked the enemy, who were every where beaten and overthrown. Their chief, however, making one more effort, armed a body of ten thousand cavalry, with which he entered the territory of the Oo-sun; but, when he wished to return, there fell so great a body of snow, that almost all his men and his herds perished with cold and starvation. At the same time, the Tingling, a people north of the Oo-sun, in Southern Siberia, profiting by the weakness of the Hioong noo, attacked them from the north, while the Oo-sun became their assailants on the west, the Oo-hooan on the east, and the Chinese on the south. The Hioong noo lost, on this occasion, multitudes of their people, and vast numbers of their cattle and other animals.

This terrible disaster was followed by a great mortality, which obliged the people to disperse themselves; multitudes who escaped these two scourges perished by a cruel famine. So many woes considerably enfeebled the empire of the Hioong noo. The neighboring kingdoms seized the moment to throw off their yoke. They themselves thought only of peace, the more necessary as there were several disputants for

* These proceedings strongly remind us of the similar policy, a century and a half sooner, of the Grecian conqueror, Alexander, in establishing military colonies, with commercial cities, throughout Northern and Eastern Persia, Bactria, &c., to effect the same purposes for his own empire against the similar rovers of Western Asia. Egyptian conquerors had done the same, long before, both in Asia and Africa; and Russia is doing it now.

the succession to the throne. Five competitors appeared at once; the result was a very bloody civil war, which reduced this wretched people to the extreme of misery.

These national calamities finally forced one of their chiefs, Hoo han sie, to submit himself to the Chinese. He sat out on his march, in 52 B. C., to meet the emperor, then at one of his palaces, near Tchangan, or Si ngan foo. Guards and an officer were sent forward to meet and escort the Turkish monarch. He was received with distinguished honors, and considerable presents were made him; he obtained permission to settle himself, with his subjects, on the north of the province of Chen-si. The emperor caused him to be conducted back to his dominions, and gave him auxiliary troops to subdue the rebels who disturbed his states. Presently the other chieftains followed his example, and declared themselves vassals of China. All were well received, and the imperial court was secretly delighted with the discord that reigned among its natural enemies. Nevertheless, the chief who had first submitted found means to rid himself of all his competitors; and, after reestablishing peace among his subjects, he revisited China, to pay his court to the emperor, who gave him a Chinese princess in marriage. His successors long kept up a good understanding with China, and hostages answered for their fidelity.

In A. D. 9, Wang mang having usurped the imperial throne, the Hioong noo, and several other kingdoms of Central Asia,—ancient allies of China,—threw off their allegiance, declaring their independence, or joining the Hioong noo. Wang mang, with the design to deliver his provinces from the incursions of the latter, had collected immense magazines of warlike stores. He then took the field with an army of three hundred thousand men, and, in A. D. 11, penetrated, by ten different routes, into the very centre of the enemy's country, and advanced as far as the Ting ling. All the empire of the Hioong noo was subdued, and Wang mang divided it among the fifteen sons and grandsons of Hoo han sie, of whom one became head of the nation.

The Hioong noo, however, not long after, commenced and continued their annoyances, and, united with the Sian pi and Oo hooan, regained their ancient power. In A. D. 46, the empire was anew divided into factions. For several years, their country had been desolated by great numbers of insects, which devoured the pasturage and the crops; a great drought finished the destruction of what these creatures left. The famine which ensued was but a prelude to all the misfortunes about to befall this people. The Hioong noo, heretofore so haughty, fearing the Chinese would attack them, now begged for peace. The Sian pi and Oo hooan, their ancient subjects, fell upon them, and drove them farther north, making them abandon to their conquerors all they possessed to the south of the Desert of Cobi. One of two competitors for the throne secretly sent to China a map or description of the Hioong noo country, asking to be acknowledged a vassal. His opponent, getting wind of it, resolved to assassinate him; but the other assembled the eight hordes which he governed, declared himself chief, and took the old name of Hoo han sie, which his successors retained, as the Roman emperors, successors of Cæsar, did his. He reigned on the borders of China, and over the southern division of the Hioong noo,

which thus became divided into two kingdoms, one southern, the other northern.

The southern kingdom remained on good terms with China, and was charged to repress the incursions of the other kingdom, and of the Sian pi. The northern kingdom, although endangered by the discontent of many of its tribes, continued to annoy China, which saw no other means to defend itself, than to undertake the famous expedition to the west in A. D. 72, recounted elsewhere, in the history of Tibet. This struck a terrible blow at the power of the northern Hioong noo, whose king found himself obliged to solicit the friendship of the emperor, and obtained, in A. D. 84, permission for his subjects to come to traffic with the western frontiers of the empire. This aroused the jealousy of their bitter enemies, the southern Hioong noo, who fell upon them by surprise, and carried off almost all their cattle and animals. The Oo hooan and Sian pi, the people of Central Asia, and the Ting ling, attacked them on all sides, obliging them to retire farther and farther to the north-west. Their king was killed in a bloody battle with the Sian pi, who pushed the enemy so vigorously, that fifty-eight hordes of them threw themselves on the protection of China, imploring to become its vassals.

The Chinese dominion having been established in Little Bucharra, on the west, in A. D. 89, a Chinese general defeated the Hioong noo in that quarter, obliging eighty-one of their hordes to declare themselves vassals of China. The following year, he took the city of Khamil, and obliged the king of the Ouigoors to give him his son as a hostage. After this, the Hioong noo no longer dared to appear in arms; they demanded peace, and sent an ambassador to render homage to the emperor, who sent an officer to the frontier to receive him. Scarcely was he departed, when an envoy of the southern Hioong noo arrived at court, to demand help against the northern. Regardless of good faith, the emperor granted their request; and, joining his troops with the southern Hioong noo, the allied army gained a complete victory over the northern foe. On learning of this defeat, the emperor, resolving to follow it up by their complete destruction, levied a formidable army, which, advancing to the sources of the Irtysh, entirely dispersed the nation, their king being killed in the rout, A. D. 90, 91, 92. The remnants of the nation, reuniting, marched for Sogdiana, but were obliged to stop on the north of Khueithsu, or Koutche, where they settled for some time, under the name of *Yue pan*. Later, they went to the north-west, and, under the same name, inhabited both sides of the mountains which bound the steppe of Ischim on the south. In 448, they sent an embassy to the Goei, to invite them to attack the Joan Joan on the east, while they themselves attacked them on the west. After this, the *Yue pan* are lost to history, becoming mingled, probably, with other Turkish people.

Some other feeble fragments of the Hioong noo remained. The Sian pi established themselves in their country by force, and subjected more than a hundred thousand of them; these, to obtain better terms, amalgamated entirely with their conquerors, who date their greatness from this time. The southern Hioong noo remained quiet for some time; but, in A. D. 109, when a frightful famine desolated China, their king deemed it a fitting opportunity to master at least a part of it. But the Chinese rallied, and beat him completely

so that he was obliged to come and ask pardon, and renew his allegiance. Profiting by a similar disaster, in A. D. 155, they attempted to unite with a Thibetan tribe, on the west frontier, to throw off the yoke. The Chinese general of the border managed to prevent this, cut off all communications, joined the Thibetan troops to his own, and subjugated the Hioong noo. After this, they were sometimes subject, and sometimes at war with China. Finally, the founder of the Goei dynasty, in 216, held their last king prisoner in China, abolished his title, and set another ruler over his people. A part were dispersed on the northern frontiers, and had blended themselves with the natives. They were divided into six cantons, each commanded by a chief of their nation. In the sequel, twenty thousand families, who remained in their old country, came to submit themselves to China; they lived peaceably during the reign of the Goei dynasty, so that emperors had become very powerful, and governed with firmness.

The northern part of China, and chiefly the cantons Chan si and Petchyli, enclosed by the double wall, had been long inhabited by Hioong noo families, mingled with Chinese. Bad policy had placed them there; for it facilitated their acquisition of a part of the territory of the empire. In fact, these Hioong noo, now become numerous and exactly acquainted with the affairs of China, profited by its divisions in the fourth century, and established here their kingdom of Han, or the first Tchao, which lasted from 308 to 329. Its princes had their court in Chan si; they were very powerful, gave a fatal blow to the imperial dynasty of Tsin, pillaged Lo Yang, and took the emperor prisoner. One of their generals, rebelling successfully, formed a petty state. Several generals submitted themselves to him, and recognized him as their sovereign. He destroyed the dynasty of his masters, and founded the second dynasty, Tchao, which subsisted till 351. Another of this race aggrandized himself among the Sian pi, and even took the Chinese capital, Tchang ngan, and here declared himself emperor in 418; but his power was short lived. The last state possessed by a prince of the Hioong noo was called *Northern Liang*, and rose through the subjection of the Ouigoor, in 439. This was put down by the Jeou jan in 460. The nation, dispersed, thenceforth, throughout all Asia, lost its name, and was in part confounded with other people of different origin.

CHAPTER CCVII.

B. C. 460 to A. D. 1257.

The Turkish Race, continued — The Thoukhiu, or Toorks — The Hoei he, or Ouigoors.

SOME relics of the Hioong noo, chased from the kingdom of Northern Liang, had retired to the north, and dwelt probably on Lake Balkash. They were there destroyed by a neighboring nation, which, according to the fabulous tradition preserved by the Chinese, exterminated them, without distinction of age or sex. There remained but one individual, a boy ten years old, whose life the enemy spared through compassion, contenting themselves with cutting off his hands and his feet. The child dragged himself to a great swamp, where he lay concealed. A she wolf

took care of him, nursed him, and shared her prey with him. Persecuted by their enemies, they were carried by a supernatural being to the east of the lake, and took refuge in a cave of a mountain, to the north-west of the Ouigoor country. Having traversed the cavern, they came out upon a fertile plain, more than sixty miles in circumference, and there the wolf became the mother of ten boys. These, on growing up, carried off women, and took, each of them, a distinct family name. Assena, (wolf,) being endowed with a greater capacity than the rest, became chief of the little tribe, which increased rapidly. To preserve the memory of their origin, he placed heads of wolves at the top of his standards. This legend much resembles that told of the origin of the Mongols, and of the family of Zingis Khan. Perhaps Zingis was descended from Turkish princes, who ruled the Mongols; or the story of Zingis may be borrowed from this fabulous tradition of the origin of the Turkish princes.

The tribe of Assena, having considerably increased, left the plain, which had become too narrow to contain it, and dispersed itself in the valleys of the Altai, or "gold" Mountains. The princes established their residence at the foot of a mountain, which had the form of a helmet. This piece of armor was called, in their language, *thoukhiu*, and it is from this that the nation borrowed the name it has ever since borne, that is, *Turk*, pronounced Toork — the name this famous nation bears in the west, corrupted by Chinese pronunciation into *Thoukhiu*.

The Thoukhiu Turks were subject to the Jeou jan; they excelled in forging weapons and armor. Toward the end of the dynasty of the Goei, their chief called himself *Thoumen*; he combated the Kao tche Turks, and utterly defeated them. Puffed up by this success, he sent an embassy to China. In 546, he had the effrontery to demand in marriage a daughter of the khan of the Jeou jan. This prince, who regarded the Thoukhiu as his slaves, was surprised that the chief of a people whose sole employ was working at forges, should dare to ask of him a princess of his blood. He drove the envoys of Thoumen, with disgrace, from his presence. Thoumen, still more angry than the khan, caused his officers to be killed, broke off all trade with him, and turned to the emperor of the Goei, who gave him a Chinese princess. He then declared war on the Jeou jan, and defeated them in several battles: their khan killed himself in despair.

Thoumen took, in 552, the title of *kakhan*, and caused himself to be called *Il khan*. Thus was formed the empire of the Thoukhiu Turks, one of the most extensive of those that have existed in Central Asia. These people made frequent incursions into China and Persia, and sent ambassadors to the Constantinopolitan emperors. Thoumen's successor crushed the Jeou jan, and transmitted the empire to a brother, *Disabool*, — written *Disabules* by the Greeks, and *Ti theoo poo li* by the Chinese. He was brave, cruel, and warlike, and dispersed the relics of the Jeou jan. He subjugated all the country from the Sea of Japan to the Caspian, and from China and Thibet, on the south, to beyond Lake Baikal, on the north. He established a stable and well-organized government, and thus gave consistence to his empire.

Under the reign of this prince, Disabules, the Turks had regular intercourse and diplomatic relations with Constantinople, as has been stated. The object of their first embassy, in 632, was to request the emperors to

refuse lands to the Avars, who had fled into Europe from under the Turkish sceptre. This same year, a prince of the Sogdians, also subject to the Turks, was allowed by them to send an embassy to Nushirvan, king of Persia, to obtain of him permission to sell silk to the Medes. The embassy failed in its object, as did also another sent by Disabules himself, to request an alliance. This latter embassy were all poisoned by the Persians; and thus originated the ill feeling which has ever since existed between the Turks and Persians. In the war which now broke out between the Persians and Turks, the former sent to China to ask the Chinese to make a diversion in their favor by attacking the Turks on the extreme east.

Upon this, the Turkish sovereign sought to strengthen himself by alliance with the Greek emperors, and sent the Sogdian prince to Constantinople. He traversed steep mountains covered with snow, plains, forests, and swamps, crossed the Caucasus, and at last reached the capital. Here he was received with distinguished honors, and, in 569, the emperor, Justin II., sent a return embassy, which found Disabules encamped in a valley of the Golden Mount, Altai. The monarch dwelt in a tent placed on wheels, after the national fashion. Justin's messenger now accompanied the Turkish king in his march against Persia, and on the way had his audience of leave, and received a present of a Kirghis slave.

The brother of Disabules succeeded him in 572, and became still more powerful than he. The Chinese dynasties of Northern China exhausted their treasures in presents, to prevent him from making incursions into their territories. He introduced Buddhism among his people, bringing its priests and books from China, and building several temples and convents.

Under his successor, the Turkish empire was divided into four parts; but Chapolio, whose residence was on the Toulra, had the preëminence among the khans. The wife of this prince was a Chinese princess, of a dynasty which had just been dethroned in China. Chapolio, at the earnest solicitations of his wife, attempted to avenge her relatives upon the reigning Chinese dynasty, the Soui. But, on invading the kingdom, he was defeated, and put to flight. His army suffered for provisions, and the plague carried off a great number of his men. Meanwhile the Chinese fomented dissensions in his empire, and detached two powerful khans from his allegiance, who declared themselves vassals of China. In 586, Chapolio was obliged to follow their example.

Under Chapolio's successors, the Chinese, still profiting by the internal troubles among the Turks, attacked the khan, defeated him, and carried him prisoner to China, in 639. The Ouigoor tribe profited by the weakness of their sovereigns to found a new empire, and, in 744, had completely destroyed the authority of the eastern Turks. China exercised great power over the western Turks, who, however, after several vicissitudes fell also under the power of the Ouigoors, in the latter half of the eighth century.

As the Ouigoor tribe was the last of the ancient Turkish tribes that rose to empire, a brief notice of its fortunes will close this part of our subject. Originating on the borders of the Orkhon, the Ouigoors spread west to the sources of the Irtysh. That which has made them most famous is their alphabet, which they derived from the Syriac, probably through the Nestorian Christians of Syria, who would seem to

have extended their apostolic labors, at a very early period, over Central Asia.

One subordinate tribe of the Ouigoors, the Gouz, settled south of the Celestial Mountains, some of them as early as in the second century B. C., and renounced the nomadic life. They lived about Khamil and Turfan, and in 640 were subjugated by the Chinese. Turfan, their capital, was called *Sitcheou*, or City West, by their conquerors, who placed here a military chief and civil tribunals. It passed next under the sway of the Ouigoor empire, after which it became independent, but only to fall into the hands of the Khitan, whose empire yielded to Zingis, in 1209.

In the tenth century, there were in this Ouigoor capital, situated in the very heart of Central Asia, some fifty Buddhist temples, most of them built by Chinese emperors. In them were preserved the Buddhist scriptures and several Chinese works. Public libraries also existed, in which, among other writings, were to be found the edicts of the emperors. Here were also temples of the religion of Manes, priests of Persia, followers of Zoroaster and other sectaries, each observing his own ritual of worship. The language was Ouigoor, and they had annals, which the learned Arabs were in the habit of consulting. Thus their civilization was made up of mingled elements—Chinese, Indian, and Occidental.

The other and principal branch of the Ouigoor nation led a nomadic life, pasturing with its numerous herds the country to the north of the Celestial Mountains, and between the green banks of the Irtysh and Orkhon. This branch was called in the third century *Kao tche*, that is, "high wagons," probably because the wheels of its tent-carts were higher than those of other Turkish tribes. They claimed a legendary origin similar to that of the Turks—from a wolf: hence they imitated, it was said, in their drawing utterance, the howlings of those disagreeable animals.

The *Kao tche* were a barbarous and cruel people; they thought of nothing but pillage; in their wars with their neighbors, they observed no military rule; flight had no dishonor with them; they were ignorant of the laws of hospitality, and in sitting down, crouched on their haunches like animals, placing their hands on their knees. They knew not the use of wheat nor of spirits. When they took a wife, they paid her dowry in cattle or horses, seeking to distinguish themselves by the number given. The day on which the husband received his future spouse into his house, the men and women assembled, regaling themselves with clotted mare's milk, and roast meat; the master of the house invited the poor and the passers-by to sit down at the door, and all drank till the end of the day.

The *Kao tche* never washed themselves. They rejoiced in lightning and thunder, and when the lightning struck, they uttered frightful cries, shot their arrows toward the sky, quitted their camp, and transported it elsewhere. The following year, when their horses were well fattened, they returned to the place in great numbers, and made a ditch in which they burnt a ram: the sorcerers then executed their conjuring tricks. For the rest, their manners and customs resembled those of the other Turkish tribes.

Little by little they multiplied, and extended to the south: becoming quite powerful, they made incursions upon the Jeou jan and Goei. An emperor of the latter approached their dwellings, defeated them again and again, plundered all their hordes, took more than

fifty thousand prisoners, and drove off a million head of cattle and two hundred thousand wagons. Afterwards, having vanquished the Jeou jan, he sent troops against several bands of Kao tche, who were encamped on the east, and forced a large number of their families to recognize his authority. He made them remove to the south of the great desert, and placed them on the frontiers of China, where they became agriculturists. At the beginning of the seventh century, the Kao tche adopted the name of *Goei he*, which was that of one of their chief hordes.

In 606, the Turks subjugated them, despoiled them of all their wealth, and as a security against their resentment, assembled their principal chiefs, and put to death a great number of them. The *Goei he* revolted, defeated the Turks, and on the destruction of the latter power, became the preponderant nation of Central Asia. In 629, they sent an embassy to the emperor of China, and soon after declared themselves vassals of the Thang dynasty of that empire. In the seventh century, the most westerly of the *Goei he* reached the frontiers of the Roman empire, while the most easterly pastured the luxuriant banks of the Amoor river, which runs into the Pacific Ocean.

Intercourse with China, its presents, and the plunder drawn thence, corrupted the primitive simplicity of the *Goei he*, or *Hoei he*, as they were now called. One of their princes, abandoning the ancient manners, built magnificent palaces, and clothed his wives with superb dresses. This displeased his people, and occasioned his death. An usurper mounted the throne, and demanded the daughter of the emperor in marriage, which the latter was inclined to refuse, but finally gave him, on the representation of his prime minister, that the Chinese cavalry needed to be mounted anew, and horses were to be procured only of the *Hoei he*. He further advised his emperor to make alliance also with the king of Yunnan, with the Arabian khalif, and with the kings of Hindostan, who might all aid him in destroying the colossal power of the Thibetans.

Asia, we ought to remark, was divided, at this period, A. D. 877, into six great empires: on the east that of China, governed by the Thang dynasty; on the south, the kingdom of Yunnan, which, independently of that Chinese province, comprehended also a great part of Farther India; then the kingdom of Maghada, the most powerful of those of Interior Hindostan; on the west, the empire of the khalifs; in the middle of Asia, that of the Thibetans, still enlarging; and on the north, that of the *Hoei he*, or *Oui-goors*, which extended to the Caspian, and recognized the supremacy of China. As the Thibetans and Arabs were continually at war, it was the interest of the Chinese to be on good terms with the khalifs, so as better to repel the Thibetans, who were continually invading the empire.

The kaghan of the *Hoei he* received a Chinese princess for his wife, and treated her with all imaginable respect. He promised troops against the Thibetans, and had leave to call the name of his nation *Hoei hoo*. His death, and that of his son and successor, delayed the promised troops; but his grandson, on ascending the throne next, sent an army to the help of a Chinese fortress, besieged by the Thibetans, but could not raise the siege. Then all that the Chinese had possessed in Central Asia, except the *Hoei-hoo* country, fell under the power of the Thibetans. In 791, the kaghan of the *Hoei hoo* defeated

them in Chen si, and sent the prisoners to the emperor. But the power of the Thibetans still increased, while that of the *Hoei hoo* continually diminished.

In 840, the Hakas, ancestors of the Kirghis of our day, had become powerful. Their chief camp was north of where Turfan stands, and of the Celestial Mountains. At this time, their prince, at the head of one hundred thousand cavalry, attacked the *Hoei hoo*, killed their chief, and dispersed the nation, a good part of whom came to the frontiers of Chen si, and put themselves under the protection of the emperor. In 848, the Hakas entirely dispersed the nation. But, in 1001, we find a king of the *Hoei hoo* sending an embassy to China, and that his kingdom contained more than a hundred petty principalities. It was bounded east by the upper branches of the Hoang-ho, and west by the Celestial Mountains.

The ever-increasing power of the *Khi tan* forced the *Hoei hoo* to retire insensibly to the west, and they thus lost the position they had occupied on the frontiers of China. They, however, maintained themselves at Cha tcheou, — in about latitude 39°, longitude 94°, — and thereabouts, till, in 1257, they submitted to the Mongols. These call them *Oui-goors*, their true name, which, as we have seen, has been corrupted by the Chinese into *Oui-ke*, or *Goei he*, *Hoei he*, and *Hoei hoo*.



Zingis Khan.

CHAPTER CCVIII.

A. D. 1000 to 1226.

The Mongol or Tartar Race and Empires.

NEARLY all the nations of the middle and north of Asia, and some, indeed, of North America, have what the geographer calls Mongolian features; but the historian is obliged to confine the name of *Mongol race* to those communities derived from the same stock as that of the Mongols of our day. These are the Kalkas and Sharra — that is, Black and Yellow — Mongols, the Kalmucks, and a nation in Siberia, the Booriats. The Mongols are often called *Tartars*, and, indeed, the name of *Tartars* is often applied to the inhabitants of any part of Tartary.

Even as far down as A. D. 1000, we find Mongols still dwelling about Lake Baikal, northerly, from the

Angara on the west, to the Daourian Mountains on the east, about two thirds of the circuit of the lake. Three small communities of them are also found farther south, at that period, one of them within the Chinese wall.

The Mongols were originally a tribe of the nation of *Tatars* proper,* or, as it has been corrupted, *Tartars*. They spread themselves south and east of Lake Baikal, and between the rivers forming the Upper Amoor. Even in Zingis Khan's time, they numbered but about four hundred thousand tents. After his time, many nations, who had previously despised it, adopted the name he had made illustrious. The most ancient mention of this name is by the Chinese historians, and in the tenth century of our era. The name *Mongol*, in the language of Mongolia, means "brave and proud."

A portion of the Mongol Tartars retired into the mountains of Inchan, where the Hoang-ho bends farthest north, and into Tangoot. It retained the name of Tartar, spread itself, and was soon known to the Chinese. A Chinese general took refuge among this people in 880; three years after this, he reentered China, at the head of an army composed of Tartar troops, and defeated the rebel who had driven him from his country. He afterward settled himself and his Tartars in the north of the province of Chan si, where they lived on the produce of their animals, which were chiefly horses. Their compatriots outside the wall kept on good terms with several Chinese dynasties for a long time, sending embassies and tribute. After having been successively subject to the latter Tang dynasty, and to the Khitan, they became vassals of the Kin empire. This empire included Northern China, and the country toward the Selinga and Amoor, in the twelfth and early part of the thirteenth centuries.

Thirteen of the Mongol hordes, — thirty or forty thousand families, — subjected to this empire, obeyed the father of Zingis Khan; but, on his death, two thirds of them refused to obey the son, then thirteen years old. He fought them, and reduced them to their allegiance. This was the first exploit of Zingis, destined, one day, so rapidly to conquer five or six millions of square miles of territory. But, though this

exploit gained him fame, respect, and influence, he was afterwards obliged to seek assistance from the great khan of the empire, who was under obligations to his father. The khan, in gratitude to his father, and esteem for Zingis, then called *Tenugin*, reinstated him in his paternal dominions, and gave him his daughter in marriage.

Temugin had been educated with the greatest attention, and the care of his childhood was confided to a very able minister. He was well versed in all the exercises which belong to a Tartar education. He could shoot his arrow or strike his lance with unerring aim, either when advancing or retreating, — in full career or at rest. He could endure hunger, thirst, fatigue, cold, and pain. He managed his fierce and heavy war-horse, or his light and impetuous courser, with such consummate skill, by word, or look, or touch, that man and beast seemed but one animal, swayed by one common will.

Having gained some military successes for his father-in-law, his high favor at the court excited jealousies both in his family and in the empire. He had further rendered himself unpopular by inducing the khan to assume more authority than the subject princes could willingly accede to. The princes therefore rose against the khan, and defeated him in battle; but his son-in-law replaced him on the throne, by winning for him a brilliant victory. This victory was tarnished, however, by cruelty; for Temugin scalded seventy of his enemies to death, by flinging them alive into seventy caldrons of boiling water.

Envy and revenge did not cease their machinations, but at last means were found to render his father-in-law jealous of so famous a son. Temugin, after exhausting every conciliatory method, thought himself obliged to build up a party of his own, in self-defence. Recourse was at last had to arms, the khan was slain, and Temugin, after some further struggles with his enemies, one by one, succeeded to the empire.

He was now forty years old, and, wishing to secure himself in his extensive dominions, by legitimizing his authority, he convoked all the princes of his empire at Karakorum, his capital — in latitude 47° — to do him homage. They all met here on the appointed day, clothed in white. Advancing into the midst, with the diadem upon his brow, Temugin seated himself upon his throne, and received the congratulations and good wishes of the khans and princes. They then confirmed him and his descendants in the sovereignty of the Mongol empire, declaring themselves and their descendants divested of all rights.

After some further victories, he renewed the ceremonial in a still more simple and signal manner. Standing on a plain mound of turf, near the banks of the Selinga, he harangued the assembled princes with an eloquence natural to him, and then sat down on a piece of black felt which was spread upon the earth. This felt was revered for a long time afterwards as a sacred national relic. An appointed orator then addressed him in these words: "However great your power, from God you hold it: He will prosper you if you govern justly: if you abuse your authority, you will have become black as this felt, a wretch and an outcast." Seven khans then respectfully assisted him to rise, conducted him to his throne, and proclaimed him lord of the Mongol empire.

A relative, a saint and prophet, naked, like the marabouts of the present day, approached. "I

* This name, *Tartar*, like the name *Mongol*, has been unwarrantably extended, and confounded with that of *Turks*. The reason is, that, when the son of Zingis conquered the north-west of Asia and the north-east of Europe, it was filled with Turkish tribes; their conquerors were Tartars, that is, Mongols. But the armies these conquerors brought from the interior of Asia no longer existed; even the Mongol khans appointed over the khanats of Kazan, Astrakan, and the Crimea, no longer used the Tartar language, and were surrounded by Turkish soldiers. Yet these khanats, after they submitted to Russia, were called *Tatar*, and their language too. But ask a so-called Tartar of Kazan, or Astrakan, of the present day, if he is a Tartar, and he will tell you no; he will call the idiom he speaks Turk, and not Tartar. Remembering that his ancestors were once subjugated by the Mongols, or Tartars, he regards the latter name as an insult, as much as if you should call him a robber or a pirate.

The first mention of Tartars in Chinese history is in A. D. 880, and their name is pronounced *Ta ta*, or *Ta dshi*. These were a tribe of the Mohos, mentioned in a previous chapter, but was dispersed by the Khitans, in 824, and became mingled with that Tungusoe people. Possibly, the northern Mohos were ancestors of the Mongols, while the southern were ancestors of different Tungusoe tribes, which, later, formed the Ju tchin, from whom are derived the Manchoes of the present day.

come," said he, "with God's order that you henceforth take the name of Zingis Khan," that is "greatest khan of khans."* The Mongols ratified this name with extravagant joy, and considering it as a divine title to the conquest of the world, looked on opposing nations as enemies of God. Thus early was the intoxicating cup of power drugged with fanaticism!

Nothing now was impossible to Zingis. By a rapid succession of victories, he found himself, in the year 1226, master of a broad belt of the world reaching from Corea to Hungary.† We have space for but a few of the most interesting incidents of his conquests. The sovereign of North China, the Kin empire, had demanded of him the same tribute as had been paid by the princes whom Zingis had dethroned. Irritated by the demand, he poured his well-disciplined armies across the wall, undeterred by fortifications, though ignorant of the arts of siege, routed the Chinese, desolated the country, and amassed immense spoils. Cities and royal residences fell into his hands, often unexpectedly. Dissensions arose among the Chinese nobles, who deserted or betrayed their emperor, and he was slain. Thus, in the space of five years, this most warlike and powerful of the nations was subdued, as far as the middle mountains.‡ (A. D. 1214.)

On the west, Zingis had determined to make the territories of the mighty sultan of Kharasm his boundary. The conqueror made a treaty to that effect with this sovereign, though the sultan was rather ungracious. But the sultan's enemy, the khalif of Bagdad, desirous of engaging Zingis against him, sent a messenger to the Mongol khan, upon whose shaven crown was tattooed his message, now

overgrown with hair. On causing his head to be shaved, the document appeared, and Zingis sent for answer that he would quarrel with the sultan on the first opportunity. He added also the remark, with full experience of its truth, that "between two great contiguous empires, a cause of quarrel will not long be wanting."

Nor was it: the sultan's subjects plundered some Tartar merchants, and the empires made great preparations for war. Zingis collected seven hundred thousand men, and, ordering recruits to be raised throughout the empire and sent after him, advanced upon the enemy. During this march, he disciplined and regulated his army in the most efficient manner, and gave the following despotic general orders: "If a soldier fly without having fought, whatever the danger or resistance, he shall die; if from a company of ten, any one or more shall separate, he or they shall die without mercy; if any of the company see their comrades engaged, and do not try to succor or rescue them, they shall die."

The sultan of Kharasm was master of Great Bucharia, Kharasm, Persia, Persian Irak, and much of India. On his side he marched an army of half a million; but should these be destroyed, he could not recruit them again, for Armenia and Georgia, his tributaries, took this occasion to relieve themselves of tribute, Egypt and Syria were desolated by the crusaders, and the khalif who held Arabian Irak, Chaldaea, and the three Arabias, was his personal enemy: finally, the Seljuks of Asia Minor and the Greek emperors were at war with each other, and could give him no assistance. This great contest has been already alluded to.

* "Brethren," said he, "I have seen a vision. The great God of heaven, on his flaming throne, surrounded by the spirits on high, sat in judgment on the nations of the earth. Sentence was pronounced, and he gave the dominion of the world to our chief Temudsin, whom he appointed Zingis Khan, or Universal Sovereign." The Mongols then held up their hands, and swore to follow Temudsin, the Zingis Khan, in all his enterprises. (A. D. 1206.)—Muller. Zingis promulgated at this time his famous civil and military code of regulations for his empire, under the sanction of monotheism, and in perfect toleration of all religions. He also, subsequently, caused the best Arabic, Persian, Chinese, and Tibetan books to be translated into Mongol, which must have had a powerful tendency to elevate his people above their ancestral barbarism.

† The Pacific Ocean, Corea, and the relics of the Kin empire, which he had crowded across the Hoang-bo (in its old channel) into the north-east corner of China, limited his empire on the east. On the south, it had the Chinese empire of the Song, from which it was separated by the Peling Mountains; the Kuen lun Mountains, separating it from Thibet; the west branch of the Indus to 32°; Beloochistan; the little kingdoms of Fars, about Shiraz, and Irak Araby, along the Euphrates and Tigris; the Caucasus, Black Sea, and Danube to the Preuth.

On the west, his empire was bounded by the small districts of the atabegs of Irak, of Armenia, Georgia, and Caucasus, and the Carpathian Mountains, separating it from the kingdom of Hungary; on the north, by a line from the Carpathian Mountains drawn to include the junction of the Kama and Volga, leaving beyond it the grand duchies of Kiev and Vladimir,—thence, the deeply waving northern line of his empire crossed the Ural, excluding the steppe of Ischim, then trended just north of Lake Baikal, excluding most of Siberia, to meet the Pacific in latitude 56°, where it had the Chy goei (all but the southern division) to the north. This was a wider realm than Assyrian, Egyptian, Greek, or Roman conqueror ever knew!

On the banks of the Orkhon, Onon, and Selinga, the royal or "golden horde" exhibited the contrast of simplicity and greatness. Roasted sheep and mare's milk were their frugal banquet; yet in one day were distributed five hundred wagon

loads of gold and silver. The great dukes of Russia, the sultans of Iconium, the kings of Georgia and Armenia, the emirs of Persia, and various other potentates of Europe and Asia, were obliged to take the long journey to the royal village of Karakorum, in person, or by their ambassadors, in order to retain their thrones, or even their lives!

‡ Gibbon gives the following account of this conquest: "His ancestors had been the tributaries of the Chinese emperors, and Temugin himself had been disgraced by a title of honor and servitude. The court of Pekin was astonished by an embassy from its former vassal, who, in the tone of the king of nations, exacted the tribute and obedience which he had paid. A haughty answer disguised their secret apprehensions; and their fears were soon justified by the march of innumerable squadrons, who pierced on all sides the feeble rampart of the great wall. Ninety cities were starved or stormed by the Mongols. Ten only escaped. And Zingis, from a knowledge of the filial piety of the Chinese, covered his vanguard with their captive parents—an unworthy, and by degrees a fruitless abuse of the virtue of his enemies. His invasion was supported by the revolt of a hundred thousand Khitans, who guarded the frontier. Yet he listened to a treaty, and a princess of China, three thousand horses, five hundred youths, and as many virgins, and a tribute of gold and silk, were the price of his retreat.

"In his second expedition, he compelled the Chinese emperor to retire beyond the Yellow River, to a more southern and eastern residence. The siege of Pekin (a capital some furlongs south-east of the present) was long and laborious. The inhabitants were reduced by famine to decimate and devour their fellow-citizens. When their ammunition was spent, they discharged ingots of gold and silver from their engines; but the Mongols introduced a mine to the centre of the capital, and the conflagration of the palace burned above thirty days." After the Mongols had subdued the northern provinces, it was seriously, in calm, deliberate council, proposed to exterminate all the inhabitants of that populous country, that the vacant land might be converted to the pasture of cattle. Such was the pueril barbarism of these stupid devastators. The design was given up upon the suggestion, by a patriotic mandarin, that the country, left as it was, would yield a far larger revenue to the conquerors in rice, silk, and taxes.

The destructive conqueror rushed on all parts of Kharasm at once. One hundred and sixty thousand Kharasmians were slain in the first battle. Like a devouring conflagration, the invaders swept from city to city, leaving behind them only heaps of cinders. A body of Chinese engineers, skilled in mechanics, and perhaps acquainted with the use of gunpowder, assisted the destroyer. Samarcand, Balkh, Bokhara, and many other cities, which flourished with the wealth and trade of centuries, now underwent a pitiless ruin, from pinnacle to foundation. The sultan's armies were almost uniformly defeated. He himself, driven to miserable extremity, came to the shores of the Caspian, and embarking in a boat, amid a shower of arrows, escaped to an island only to die of sickness and despair; yet not till he had enjoined his son, *Jelaleddin*, to avenge him. Tossed by every wave of fortune, this dauntless and persevering man did all that man could do to perform the injunctions of a dying father; but hemmed in by the loss of city after city, he was at last driven to an island of the Indus.

Here he burned his ships, except one for his family. His soldiers died around him, defending themselves like tigers at bay. The Kharasmians now took refuge in the rocks where the Tartar cavalry could not penetrate; but being reduced to only seven hundred men, the sultan disbanded them. The unfortunate *Jelaleddin*, having embraced his family, and torn himself away from them, now took off his cuirass, stripped himself of all his arms but his sword, quiver, and bow, mounted a fresh horse, and plunged into the river. In the midst of the stream, he turned round and emptied his quiver in defiance against Zingis, who stood on the bank. The ship in which the family of the de-throned monarch had embarked, split as it left the shore, and they fell into the conqueror's hands, who afterwards murdered them.

The fugitive prince passed the night in a tree, from fear of wild beasts. On the next day, he met some of his soldiers. He now collected all the fugitives he could muster, and, being joined by an officer of his household, with a boat laden with arms, provisions, money, and clothing, he established himself in India. But, unable to endure exile, he returned to his country, and after many misfortunes, died in obscurity, shortly after his conqueror. A Turkman horde of his army engaged in the service of the sultans of Iconium, and from it sprung Othman, founder of the Turkish empire. Five centuries, it has been remarked, have not been sufficient to repair the ravages of the four years of this Kharasmian war.

Zingis, in his camp on the Indus, at last yielded to the desire of his soldiers for repose, and the enjoyment of the wealth they had gathered with so much toil and blood. Returning slowly, encumbered with spoil, he cast an eye of regret around him, and intimated his intention of rebuilding the cities he had swept away. As he passed the Jaxartes, there came to meet him two of his generals, whom he had sent round the southern shore of the Caspian, with thirty thousand men. They had fought their way through the passes of the Caucasus, traversed the marshy regions near the Volga, crossed that and the desert, and come back by the north of Lake Aral—an unexampled feat, in ancient or modern times.

As soon as the princes and generals were returned from their several expeditions, Zingis assembled them together in a large plain, which, though twenty-one

miles in extent, scarce furnished room for the tents and equipages of his countless hosts. His own quarters occupied six miles in circuit. A white tent, capable of containing two thousand persons, was spread over his throne, on which lay the black bit of felt used at his coronation. But now, instead of the primitive simplicity of the vagabond Tartar, all the luxury of Asia glittered in the dress, horses, harness, arms, and furniture of the vast assemblage. The emperor received the homage of his powerful vassals with majesty, and that of his children and grandchildren, who were introduced to kiss his hand, with tenderness. He graciously accepted their presents, and in return distributed among them magnificent donations. The soldiery also partook of the liberality of the great robber of robbers.

The mighty khan, who was fond of public speaking, now pronounced an oration, commending his code of laws: to these he attributed all his success and conquests, which he minutely enumerated. The ambassadors from the several countries subjected to his dominion, were then admitted to an audience, and dismissed well satisfied. The whole ceremonial was concluded with a grand festival, which lasted many days. At the daily banquets were served up every thing most exquisite—in fruits, game, liquors, and edibles—to be had in any part of his boundless dominion.

Such festivals were followed by new triumphs, and prosperity seemed always to attend the conqueror's enterprises. He died A. D. 1226, at the age of seventy, having reigned twenty-two years, and preserved to the last his complete ascendancy over the surrounding nations and his own. His magnificent funeral was unsullied with the human sacrifices which desecrated the obsequies of his ancestors. His simple sepulchre, beneath a tree whose shade he had loved, became an object of veneration to his people, who were wont fondly to embellish it.

This famous man was characterized by qualities fitting him for a conqueror—a genius capable of conceiving great and arduous designs, and prudence equal to their execution; a native and persuasive eloquence; a degree of patience enabling him to endure and overcome fatigue; an admirable temperance; a superior understanding; and a penetrating mind, that instantly seized the measure proper to be adopted. His military talents are conspicuous in his successfully introducing a strict discipline and severe police among the Tartars, until then indolent to the curb of restraint.

Every thing was regulated, whether service, recompense, or punishment. Wine was no excuse, neither were birth and power a palliation, for error. The religion he professed was deism, but his subjects were individually permitted to embrace that which they preferred, provided they believed in one only God; and no one was suffered to be persecuted for his faith. Some of his children and the princes of the blood, were Christians, some Jews, and some Mahometans, without his expressing any disapprobation.

His code of laws was simple: death was inflicted for adultery, murder, perjury, the theft of a horse or ox, or the making of a Mongol his servant by another Mongol. No Tartar must give a slave meat or drink, without his master's leave. Every one must serve the public according to his ability. All servile labor was prohibited to the victorious nation, and abandoned to slaves and strangers; every labor was servile except that of arms. The service and discipline of the troops

were the institutions of a veteran commander.* They were armed with bows, cimeters, and iron maces, and divided by hundreds, thousands, and tens of thousands.

After the example of their chief, all the chieftains who served under Zingis were sanguinary and inexorable; not fewer than two—some say six or seven—millions of men fell beneath their murdering sword, without reckoning the number that affliction and the horrors of slavery, consigned to a premature grave. It has been estimated that there were, probably, fifty thousand cities and towns demolished!

CHAPTER CCIX.

A.D. 1226 to 1294.

The Sons of Zingis — Octai, his Successor — Batou's Conquests and Kingdom of Kipzak — Anecdotes of further Conquests in China — Yelu, the good Minister — Kayuk — Mangou — Kublai.

ZINGIS left a numerous offspring; and during his lifetime, four of his sons, illustrious by birth and merit, had held the principal offices under their father. Of these four, Touthi was his great huntsman, Zagatai his judge, Octai his minister, and Tuli his general; and their names and deeds are often conspicuous in the story of his conquests. Firmly united for their own and the public interest, the three brothers and their families were content with dependent sceptres; and Octai, by general consent, was proclaimed great khan, or emperor of the Mongols and Tartars. Tuli held the empire as regent, according to his father's direction, while his brother was absent on an expedition; and two years elapsed before Octai was confirmed by a courtai, or general diet.

His father had selected his ministers and generals with so much judgment, that the son found any change to be unnecessary. The new emperor placed his chief confidence in Yelu, who also had enjoyed the implicit confidence of the deceased sovereign. He was a man of integrity, learned in the laws, of consummate prudence, and wholly devoted to the good of the empire. Octai placed his brother Tuli, whom he tenderly loved, at the head of his armies, and never had reason to repent his choice.

Northern China had been already subdued, as we have stated,† and Octai now resolved to carry his arms to the remotest west. A comprehensive writer thus describes his awful swoop upon Europe: fifteen

hundred thousand Mongols and Tartars were inscribed on the military roll; of these the great khan selected a third, which he trusted to the command of his nephew Batou, the son of Tuli, who reigned over his father's conquests to the north of the Caspian. After a festival of forty days, Batou set forward on this great expedition; and such were the speed and ardor of his innumerable squadrons, that, in less than six years, they had measured a line of ninety degrees of longitude—a fourth part of the circumference of the globe.

The great rivers of Asia and Europe—the Volga and Kama, the Don and Borysthenes, the Vistula and the Danube—they either swam with their horses, or passed on the ice, or traversed in leathern boats, which were also used to convey across their wagons and artillery. By the first victories of Batou, the remains of national freedom were eradicated in the immense plains of Turkestan and Kipzak. In his rapid progress, he overran the kingdoms of Astrakan and Cazan; and the troops which he detached towards Mount Caucasus explored the most secret recesses of Georgia and Circassia.

The civil discord of the great dukes, or princes, of Russia betrayed their country to the Tartars, who spread from Livonia to the Black Sea. Both Moscow and Kiev, the modern and ancient capitals, were reduced to ashes. After the permanent conquest of Russia, they made a deadly though transient inroad into the heart of Poland, and as far as the borders of Germany. The cities of Lublin and Cracow were obliterated: they approached the shores of the Baltic, and, in the battle of Lignitz, defeated the dukes of Silesia, the Polish palatines, and the great master of the Teutonic order of knights. After this battle, nine sacks were filled with the right ears of the slain, that the number of victims might be counted, in barbarous triumph. The invading army of half a million turned to Hungary; the Carpathian Hills were pierced, and the whole country north of the Danube, "lost in a day, was depopulated in a summer." The ruins of cities and churches were overspread with the bones of the natives, who thus "expiated the sins of their Asiatic ancestors." Wretched fugitives, allured from the woods under a promise of peace and pardon, were coolly slaughtered as soon as they had performed the labors of the harvest and vintage.

Passing the Danube on the ice, the Mongols besieged Grau. They planted thirty engines against it, and filled the trenches with sacks of earth and corpses. On its capture, after a promiscuous massacre, three hundred noble matrons were slain before the conquer-

* Zingis could neither read nor write, and most of his Tartars and Mongols were as illiterate. Neither he nor his captains have written any memorial of their exploits, and the traditions of these were not collected and transcribed till sixty-eight years after the death of Zingis. Yet such was the destructive energy of their daring, that the Mongols were mingled in the destinies of all nations, and, as has been well observed, the brevity of their domestic annals may be supplied by the Chinese, Persians, Armenians, Syrians, Arabians, Greeks, Russians, Poles, Hungarians, and Latins, and each nation will deserve credit in the relation of their own disasters and defeats.

† Several anecdotes of Chinese magnanimity are related, which took place during the subjugation of the remaining possessions of the Kin, or North China dynasty, by Octai—an enterprise left unfinished by his father. Chin in, governor of a town of importance, which had bravely held out—as it was on the point of being stormed, and defence was now hope-

less, urged his wife to save herself. "I have shared with you the honors of life; I will share your tomb," she replied, and took poison, giving it to her children: her husband then killed himself.

Prince Hoshang came forward from his hiding-place, after a defeat, and requested to die, as he could serve no new master. "I will have my fidelity known; posterity will be just to my memory." The brutal Tartar, however, abandoned him to his soldiery, who first tortured and then massacred him. Some among them, of a more generous nature, poured camel's milk on the earth, entreating him, should he ever revive, to return and live with the Mongols.

The Chinese used bombs and other explosive artillery. This fire penetrated the soldiers' breastplates, and consumed all within the distance of two thousand feet. To dislodge the sappers beneath the walls, the besieged let these bombs down into their holes, and scattered destruction among them: the Chinese also used halberds of fire. In the short

ing general. Europe feared that her cities, arts, and institutions would be extinguished. The pope sent to the invaders monks to convert them, but was answered, to his astonishment, that the sons of God and of Zingis had a divine right to subdue and extirpate the nations,—and he was invited to submission, with threats. Frederic II., the emperor of Germany, endeavored to confederate Germany, France, and England against the common enemy. The fame and valor of the Franks awed the Tartars: Neustadt, in Austria, was intrepidly defended by fifty knights and twenty cross-bows; but, on the appearance of a German army, the siege was raised.

After wasting Servia, Bosnia, and Bulgaria, Batou slowly retreated from the Danube to the Volga, to enjoy his victories at Serai—in about latitude 48°—a city which started from the desert, as it were, at his command. This was the origin of the Kipzak empire, under the descendants of Zingis, and whose capital was Serai. A brother of Batou, in 1242, led a horde of fifteen thousand families into Siberia, and his descendants reigned at Tobolsk more than three hundred years.

At Octai's death, his wife, setting aside her grandson, whom the late emperor designed should succeed him, contrived to keep the regency. In two years she procured the nomination, by the courultai, of her own son, *Kayuk*. Her conduct displeased the good minister *Yelu*, and she found means gradually to deprive him of power. It is said he died of grief. Leaving the pictures of violence, devastation, and carnage, it is pleasant to dwell a moment upon the character of this sage. He seems to have been a perpetual good genius to his court, ever ready to suggest or forward aught that might tend to elevate the views of the barbarian, or soften the heart of the conqueror—in short, to civilize or humanize the rough natures with which he was associated. *Yelu* was extremely learned in Chinese science, and wrote many volumes on history, astronomy, agriculture, government, and commerce; he had also a taste for collecting antiquities and curiosities.

He was, in fact, eminently endowed with all the qualities of a great minister—an inflexible steadiness, extraordinary presence of mind, a perfect knowledge of the countries under his master's authority, discernment in the choice of persons he employed, and certain resources, on emergency, both of money and provisions. He expended large sums to draw artificers, officers, engineers, and learned men, from all parts to the Mongol dominions. He was constantly laboring

space of sixteen days, the number of slain amounted to a million.

After the loss of Pekin, the emperor had fixed his residence at Kai fong, a city many leagues in circumference, and containing fourteen hundred thousand families of inhabitants and fugitives. He escaped thence with but seven horsemen, and made his last stand in a third capital. Here he besieged and endured the most dreadful extremes of famine,—eating horses, boiled leather of their saddles, boots and drums, and finally the old men, the infirm, prisoners, and wounded; pounding human and animal bones with dried herbs, to make a horrid pottage. In view of these sufferings, and the hopeless condition of his country, the emperor, protesting innocence and accusing fortune, ascended a funeral pile, stabbed himself, and was consumed. Thus ended the Kin dynasty of North China, A. D. 1234. The Song dynasty of Southern China endured for forty-five years longer, till it fell under the Mongol, Kublai, who, uniting all China, founded the Yuen dynasty, A. D. 1279.

to inspire the princes with a love for the people, and the people with an abhorrence of carnage and rapine. At the sacking of Pekin and the palaces, he took only some maps, books, paintings, and a few parcels of rhubarb, the last of which he employed in curing the soldiers of a malignant epidemic fever.

Yelu was the first teacher of the Mongols, and, by his advice to Zingis, their first legislator: he arranged a calendar for their use, and instituted salutary regulations respecting the finances, commerce, duties, the public granaries, and the subordination of officers, civil and military. The natural ferocity of the Mongols, their ignorance, and defective early education, opposed his designs; but his energy overcame all obstacles.

The reign of *Kayuk* continued eight years, but was marked by little except his conquest of Corea and some countries on the Caspian—by his being somewhat priest-ridden, and by his excessive prodigality. The people complained of having to furnish horses to the nobles, who were ever riding post. They were also vexed at the sums paid by the court for jewels and precious stones, while the soldiers were scarcely paid at all, or their dues were left long in arrears.

At his death, his mother and wife attempted to put Octai's former choice upon the throne; but the diet elected *Mengho*, or *Mangoo*, a grandson of Zingis, but not of the reigning branch. His firmness and celerity, and the well-appointed army he kept at Karakorum, quelled any tendency to disturbance. This prince adopted the lamaic religion, and became somewhat of a devotee. He portioned off the well-deserving of the royal family with fiefs in China, among which the largest and best was given to *Kublai*, his brother, who succeeded him. These Tartar lords had Chinese ministers, or stewards, who essentially modified and softened the barbarism of their government.

Yansheu, the minister of *Kublai*, was one of the best of these useful officers, and suggested many wise and profitable measures for repairing the devastations of war in his fief; so that Tartars and Chinese became well pleased with each other. It was this sagacious prime minister who, on *Mangoo's* jealousy of his brother, followed by injustice, advised *Kublai* to go at once, throw himself on his brother's neck, and disabuse him of his suspicions. The sequel evinced the common sense of the Chinese—a possession for which that nation has ever been famous. *Mangoo's* tenderness revived: he repeatedly embraced his brother, while tears flowed down his cheeks; and the result was, that he increased his authority by still more important trusts.

Mangoo fell in the siege of a city of the Song, (A. D. 1259,) and left his brother *Kublai* the grand khanat, and the legacy of a war with South China, which Zingis Khan, almost with his dying breath, had urged upon his successors. But *Kublai* was obliged first to put down another brother, who aspired to the crown. Having defeated his army and put him to flight, *Kublai* assembled around himself wise and able counsellors, who assisted to render his name illustrious to posterity.

The chief exploit of *Kublai Khan's* life was the conquest of the rest of China. In this he used the services of European and Mahometan engineers. The engines of antiquity, as the balista and catapult, for flinging stones and darts, the battering-ram, &c., were employed, together with Greek fire, gunpowder, can-

non and bombs. The troops, drawn along canals, invested Hantcheoo, or Quinsay, on the coast, in latitude $30\frac{1}{2}^{\circ}$ — the most delicious climate of China. The emperor, a mere youth, surrendered, and, touching his head nine times to the earth, in token of homage, went into exile in Tartary. The last champion of the Song attempted escape by sea, but being surrounded by the enemy's fleet, exclaimed, "It is more glorious to die a prince than live a slave," and leaped into the waves with his infant emperor in his arms. A hundred thousand Chinese followed his example, and Kublai reigned over all China, founding the *Yuen* dynasty, as before remarked.

He now desired to conquer Japan; but having lost one hundred thousand men by shipwreck and other disasters, he abandoned the fruitless task. Pegu, Tonkin, Corea, Cochín China, Bengal and Thibet, were reduced to different degrees of tribute and obedience by his arms. He explored the Indian Ocean with a fleet of a thousand ships, for sixty-eight days, visiting and subduing parts of Borneo and Java, but finding nothing worth retaining in these distant islands. Under Kublai, letters, commerce, peace, and justice were restored; the great canal of five hundred miles was opened from Nankin to his capital, Pekin — where he displayed all the magnificence of Asia.

In a spotless administration of thirty years, Yelu, the Chinese mandarin, minister and friend of Zingis and his sons, had continually labored, as already noted, to mitigate or suspend the horrors of war; to save the monuments, and to re-kindle the flame of science; to restrain the military commander by the restoration of civil magistrates; and to instil the love of peace, industry, and justice into the minds of the Mongols. He struggled with the barbarism of the first conquerors; but his salutary lessons produced a rich harvest in the second generation.

Kublai, having been educated in the manners of China, inspired the loyalty of his subjects by restoring the forms of her venerable constitution,—for it was easier to adopt than invent,—and the victors, as has often happened, gradually submitted to the customs, laws, fashions, manners, and even prejudices of the vanquished. Such were the numbers, servitude, steady sense, and impregnability of character of the Chinese, that their conquerors seem again and again to have been, as it were, absorbed and dissolved in the immense homogeneous mass of her teeming millions.

CHAPTER CCX.

A. D. 1294 to 1716.

Mongol Chinese Emperors — Manchoo Tartar Emperors — Grand Hunting Expedition — Kipzak Empire — Zagatai Empire — Mongol Persian Empire.

AFTER the death of Kublai, the khans of Kipzak and Russia, the khans of Zagatai or Transoxiana, and the khans of Iran or Persia — although receiving investiture from the Mongol Chinese emperor — threw off the supremacy of the degenerate race of Zingis, who, however, ruled at Pekin for one hundred and forty years after the conqueror's death. The dynasty of Yuen, founded by Kublai, was then expelled from China by the natives.

After a rapid review of the annals of the Mongol Chinese empire, and of the Manchocs, we will glance at the Mongol kingdoms of Russia, Transoxiana, and Persia. Then, after a more particular account of Timour, or Tamerlane, his empire and its fragments, we shall detail the imperial splendors of the Moguls in India, the longest surviving relic, with the exception of Turkey, of the immense empires of the Tartar princes.

Kublai left his throne to *Timour*, the youngest of his brother's three sons, A. D. 1294. His clemency and love for his subjects endeared Timour to the Chinese, who extol him as a model of perfection. He not unfrequently visited the necessitous and miserable in person, and often sent his agents and almoners into the provinces to search out objects of charity. Never prince displayed greater judgment in the choice of his ministers and generals, and none ever showed a more marked contempt for flattery and luxury. He died childless, without naming a successor.

The Mongols and Chinese desired that *Hayshan*, Timour's brother, should take the throne. Another brother claimed it against a faction, as if for himself, and then resigned the sceptre to Hayshan, surprising his brother with the grateful assurance that he had only acted in his interest. Hayshan was fond of the writings of Confucius, and had them translated into the Mongol language. He was, however, licentious and intemperate, though equitable, generous, and warlike. Hayshan died after reigning three years.

His noble-minded brother, *Ayyulipalipata*, succeeded him; but the virtues of the new emperor were rather of the passive than the active cast. Drought, famine, inundations, earthquakes, and malignant disorders afflicted the empire during his reign, to which were added eclipses, which became, from the anxiety and terror of the people, real afflictions. He revived the literary examinations for office, and associated Tartar mandarins with Chinese. He attempted to resign his throne to his son, but the latter would not allow it.

The next emperor, *Shotepala*, (A. D. 1320,) governed with consummate wisdom, though but nineteen years old. He reformed the luxury, debauchery, and avarice of the court, but at the end of four years was assassinated by the friends of a wretch he had justly punished. The next emperor was indolent, but punished the assassins who had elevated him. He was exhorted to banish from the palace the crowds of eunuchs, astrologers, physicians, women, and other idlers, whose maintenance cost exorbitant sums. Plots, murders, and cabals succeeded his death, in 1322, and continued through several short and worthless reigns. An empress, being allowed to choose, set up *Touhan*, grandson of Hayshan, who combined in himself the flagrant disqualifications of luxury, indolence, dissipation, timidity, and cruelty — a load of vices fitted to weigh down any dynasty. But, as if these were not enough to ruin the dynasty of Yuen, this its last emperor had also an artful minister, who persuaded him that every official duty was too great a burden for his august majesty. To crown all, he had an ambitious and licentious wife; and while the minister embroiled him in a thousand blind cabals, his wife engaged him in an unfortunate war with Corea, which completed the disasters of the empire.

While he was attacked on every side, (A. D. 1336,) while all subordination was destroyed among the troops, and the people, reduced to distress by the fail-

ure of the harvest, were groaning under the weight of taxes, a man named *Chu* appeared in the south, an ex-servant of a monastery of bonzes, turned robber. By restraining his bandit companions from pillage and massacre, by applying himself to the study of the Chinese laws, by his successes, and, above all, by having on his tongue the phrase, "It is the Chinese who should govern the Tartars, not the Tartars the Chinese," he aroused the nation. Placing himself at the head of the movement, he found himself able to grasp the sceptre and ascend the throne,—thus finishing the Yuen and founding the Ming dynasty, in A. D. 1364. "My dear companions," said he, amid the universal joy, to his confederates, "we must establish good laws, and never lose sight of virtue."

He based his government on the best precedents of antiquity; admitted none to office without the ancient rigorous literary examinations; sought out genius in war, navigation, arts, sciences, or mathematics, and rewarded it like a prince. In his palace at Nanking, he lavished no sums on costly furniture, and curious foreign trifles, and inflexibly banished indecent statues and paintings. He won the hearts of mechanics, peasants, and laborers, by his affable interest in their concerns, often indemnified their losses and assisted their enterprises. *Chu* was indeed a superior genius: valor, piety, military science, greatness of soul, equity in the distribution of favors and employments, are the virtues and accomplishments ascribed to him; and China, spreading to her ancient boundary, saw herself once more disenthralled, and the Mongol chased back into his native wilds of Tartary.

Thither *Touhan* fled, and it is said "the serenity of his retreat was not disturbed by the regrets of his former subjects." Two years after, he died, having reigned thirty-five years in China and two in Tartary. His son and successors sustained many wars with the Ming dynasty, who still thought them too near neighbors, while the Tartars were stimulated to aggression by the prospect of recovering the beautiful and wealthy country they had so ignobly lost. Their territory, at first extending to the wall, was gradually narrowed to the space between the Inchan Mountains and Lake Baikal, till we find it swallowed up at length in the Manchoo empire.

The *Manchoos* seem to have originated by the commingling, ages ago, of the Mongols and Tungouse, in what became Manchooria, a country north of China, and somewhat similar to it in shape and size. A Chinese general, having rebelled, about A. D. 1640, subdued all the country except one province, where remained a prince faithful to the Ming dynasty. This prince, occupying one of the extreme north-eastern provinces, invited the Manchoo Tartars, his neighbors, to his assistance, and their king joined him with eighty thousand men. The rebel general fled, after burning the palace, and plundering Peking of immense treasures. The Tartar king died immediately. His youthful son was declared emperor, under the name of *Shun-chi*, and commenced the Manchoo dynasty, in A. D. 1644. The frontier prince, who had engaged this formidable ally, soon found, as he expressed himself, "that he had let in lions to drive out dogs;" and after a fruitless insurrection, being deserted by his confederates, he died of chagrin. His son, after vainly endeavoring to make head against the *Manchoos*, committed suicide.

In 1682, *Kanghi*, the next emperor, found China so fully subdued that he determined to visit his

native Tartary, which he did with seventy thousand men, and diverted himself with hunting; thus giving origin to the custom of hunting on a scale unknown before, and which still continues to be practised in those countries.* He was a great encourager of learning and Christianity, in favor of which latter he published a decree, in 1692. Europeans were at his court, and attended him in his yearly hunt. But in 1716, in consequence of mandarin slanders, say the Jesuits—but others think from their political intrigues—*Kanghi* revived some obsolete laws against the Christians, and the Jesuits could not keep their footing in China. But these details belong to the history of China, which will be found in another place.

The *Kipzak Empire*, which the Volga divided in the middle, now claims a passing notice, as one of the huge fragments of the colossal empire of *Zingis*. It included Russia in Europe, taking tribute of the republic of *Novgorod*. It was bounded south by the Danube, Caucasus, and the *Zagatai* empire, and had the republic of *Novgorod*, and the kingdom of *Sibir*, upon the Irish, on the north. It extended but a little way into Tartary. At first a subordinate government of one of the grandsons of *Zingis*, it soon became independent, as before noticed. Some seventeen, or twenty-one warlike princes are enumerated as its sovereigns. At the end of the thirteenth century, it was

* These hunts serve to exercise the troops in winter, and are of great antiquity among the Tartars. They were practised by *Zingis*, and are still by the Chinese emperors. The emperor commands the huntsmen to trace out a vast circle, of perhaps thirty miles in circumference. The officers then station their troops, enclosing it around; the soldiers begin their march to the sound of martial music, and continue gradually to advance towards the centre, keeping the ring unbroken, and thus driving before them the wild animals within the circle; but they are forbidden to kill or wound any of them, however ferocious they may be. They encamp every night, when all the manoeuvres are punctually executed. The march lasts many weeks; the space lessens; and the creatures, finding themselves closely pressed, flee to the mountains and forests, whence they are soon dislodged by the hunters opening their dens and kennels with spades and mattocks, and even searching them out with ferrets.

As the narrowed ring brings the bewildered animals together,—the strong, growing furious, devour the weak, and the air is rent with horrid howlings, yells, and screams of ferocity or agony. The soldiers are scarce able to drive the beasts forward by incessant shouts. At length, when they are pent into so small a space that they can all be seen, the drums, cymbals, and other music set up a deafening clangor. This, joined to the fierce cries of the hunters and soldiers, so terrifies and astonishes the beasts, that they lose all their ferocity; lions and tigers, bears, wolves, and wild boars crouch subdued, and endeavor to skulk one behind the other.

The great khan, accompanied by his sons and chief officers, first enters the circle, holding his drawn sabre, and bow and arrows, and begins the terrific slaughter by striking the most savage of the animals. Many of these, at their last extremity, on being wounded, resume their ferocity, and struggle hard for their lives. The sovereign now retires to an eminence, where a throne has been raised, whence he views the fight, from which no one shrinks, however great the peril. When the princes and nobles have sufficiently displayed their prowess, the youths continue the carnage.

"What yet remain

Alive, with vain assault, contend to break
Th' impenetrable line. Others, whom fear
Unnerves, with self-preserving wiles, beneath
The bodies of the slain for shelter creep. * * *

When, lo! the bright sultanas of the court!—
Suppliant they bend, and humbly sue to save
The vanquished host. * * *

At beauty's high behest, the khan commands,—
Opening to right and left, the well-trained troops
Leave a large void:—impetuous forth the foe
Fly frantic, on the wings of fear upborne."

converted from Deism to Mahometanism. The last relic of this empire was the khanat of the Crimea, or *Crim Tartary*.

A son of Zingis, named *Zagatai*, founded the *Zagatai Empire*, or *Transoxiana*. He had received the government of a territory, which, in 1290, included Independent Tartary north of the Oxus, Balkh, the five streams of the Indus, Cashgar, and Khotan. A portion of these took the name of *Usbeck*, from fondness to their khan of that name. One of these Usbeck khans invaded Persia, and carried off four hundred camel-loads of gold and jewels, besides other valuables, all which he gave to his soldiers. In 1368, the Indus was lost to the empire on the south; and there was a correspondent gain on the north. Twenty-five princes, descended from Zingis by *Zagatai*, his eldest son, have reigned over *Transoxiana*. Their empire continued a hundred and seventy years, till 1402, when it terminated, through dissensions among relations whose ambition was active in expelling each other from the throne. The last sovereign was only a nominal prince, who commanded some battalions of troops in the army of *Tamerlane*.

The conversion of one of the dependent khans of this empire, *Tagalak*, to Mahometanism, is amusing, and is thus told: While hunting one day, he met a Mahometan trader, whom he treated most brutally. The good Mussulman's patience affected the prince, who promised to embrace a religion capable of inspiring such virtue—a resolution soon forgotten. The efforts of the Mussulman to remind him of his promise were futile, and, being about to die, he left the completion of the deed in charge to his son.

The latter had no better success, and his endeavors to enter the palace being always frustrated, he hit upon an expedient. Ascending a neighboring acclivity, he there repeated his morning prayers, and so audibly as to wake *Tagalak*, who sent for the devotee, to know his reasons for this strange conduct. The prince's promise was now recalled to him, and conversion was but the affair of a moment. The courtiers of the khan followed his example, except one, who promised to become a convert on one condition. "Here," said he, "is a Mongol of extraordinary strength; if the Mahometan throws him in wrestling, I will embrace his religion." Being as well gifted with sinews as with lungs, the missionary threw the Mongol upon the floor, at the first onset. The efficacy of this instruction instantly converted both the Tartar and his champion.

The *Mongol Persian Empire* commenced with *Hoolagoo*. He was brother of *Kublai*, and was sent thither by their common brother, *Mangoo*, the great khan, in 1251. *Hoolagoo* cleared North Persia of the *Ismaelians*,* alluded to in a previous chapter, by exterminating those pests of mankind, in 1255. He subjected *Iconium*, took *Bagdad*, capturing the *khalfi*, and possessed himself of *Aleppo*, *Mosul*, *Damas-*

cus, and part of *Syria*. He threatened to march on *Constantinople* with four hundred thousand men, but was turned aside by the siege of *Bagdad*. In 1290, the empire extended from *Sind* to *Ionian*—from *Syria* and the *Persian Gulf* to the *Oxus*.

Bagdad, when taken by *Hoolagoo*, was the richest city in the world. The Tartar, having plundered every part of *Persia* and *Babylon*, hovered round this devoted city, like a hunter around his prey. The weak *khalfi*, *Mostasem*, was betrayed by his own vizier, who encouraged him in a preposterous confidence, grateful to his avarice and indolence, till—a hastily collected army having been lost in an inundation caused by the enemy—the city was taken by assault. The *khalfi* presented himself to the Tartars with the vases containing diamonds and jewelry of inestimable value, amassed by his ancestors for a long period of years. *Hoolagoo* immediately distributed them among the principal officers of his army.

Mostasem, the most ostentatious and inaccessible of *khalfis*, and most chary of his august presence, was in the habit of appearing veiled—deeming the sight of his countenance too great a boon to his people. On such occasions the abject multitude so thronged the streets that the windows and balconies were hired, at an exorbitant price, to see him pass. Through those same streets which witnessed his insane pride, exposed to the view of that same populace, did the cruel Tartar drag the fallen *khalfi*, confined in a leather sack, till he expired. Thus fell the last of the *khalfis*; and *Bagdad* was given up to pillage for seven days.

Ahmed, who came to the throne in A. D. 1282, was chosen by the grandees, but lost their esteem by embracing *Islamism*. He was killed, and his nephew usurped the sovereignty. *Aljaptu*, (1303,) of all the princes of the race of Zingis, was the most distinguished for his love of justice and religion, which he caused to flourish throughout his dominions. He built *Sultania*, and made it his capital. His son *Abusaid's* reign (1313) was disturbed by love intrigues and court cabals. A certain nobleman, *Hassan*, had married the beautiful *Khatun*; the enamored king demanded her, for Mongol law obliged any individual to divorce his wife if the sultan wished to espouse her. *Khatun's* father, the general-in-chief, would not consent to her repudiation, and removed her and her husband from court. Being much beloved in *Khorasan*, the general was able to raise a formidable army, with which he resisted the king—but unsuccessfully. He took refuge with one who had formerly been his pupil, but who, not able to withstand the dazzling bribes of *Abusaid*, sent him his tutor's head. But what was the traitor's surprise, when, on coming to receive his reward, he found that *Hassan* had surrendered his wife to the king, and that she had acquired an unlimited ascendancy over her new spouse. Instead of reward, he was well pleased to return home with his life.

The king becoming jealous of *Khatun*, she poisoned him, in A. D. 1337. *Abusaid's* death gave occasion for the ripening of disturbances—already but too common—and the breaking forth of plots and conspiracies on every side. The nobles fortified themselves in the different provinces they ruled, or plundered and took up arms against each other. But all these petty sovereignties were absorbed in that of *Tamerlane*, which we proceed to sketch in the next chapter.

* Commonly called Assassins; they inhabited mountains south-east of the Caspian, from *Rhages* to *Khorasan*; their lives were devoted to the behests of a sheik, or old man of the mountain, who sent them far and wide to assassinate whom he would. His chief abode was the Castle of *Alamout*. Secure in the fastnesses of *Mount Demavend*, and in the devotion of fanatic followers, these chiefs were long the terror of Europe and Asia. An offset of forty thousand families, colonized on *Mount Lebanon*, of similar tenets and habits, were destroyed by the *Mamelukes*. See the *History of the Assassins*, p. 240.

CHAPTER CCXI.

A. D. 1336 to 1369.

Tamerlane—His Birth, Childhood, Education, and Early Exploits.

"THE father of Tamerlane, or, as he is called by his countrymen, *Timour*," says a Persian author,* "was the wise and virtuous prince Emir Tragai, and his mother the chaste and beautiful Tekine Khatun, the lawful wife of the emir." He was born near his father's capital, Kech, (Tashkent,) called by his biographer, a "delicious city," in A. D. 1336, under the reign of the Sultan Cazan, king of Zagatai.

"Prince Timour's birth had been predicted to one of his ancestors, in a dream, wherein eight stars seemed to shoot out of the sleeper, and the eighth cast so great a splendor, that it enlightened the four quarters of the world; which was interpreted to mean that a prince of his race should be born in the eighth generation, who should fill the world with the splendor of his virtues and conquests. Timour's horoscope, which was drawn at the moment of his nativity, predicted to him the crown and empire, with all manner of prosperity, and a numerous issue."

"This prince," adds the same writer,* "from his childhood showed himself likely to accomplish the predictions of his horoscope; for as soon as he attained to the age of reason, something might be seen, in all his actions, which showed an air of sovereignty. He would talk of nothing but thrones and crowns; his favorite diversions represented the military art, in which he disposed of the youth who attended him as a prince disposes of his subjects, raising to the highest dignities those who appeared most deserving, and giving to others the bare title of soldiers: he made figures of canes to represent the armies of the enemy, and then attacked them with his troops, among whom he observed a military discipline."

When he was more advanced in age, and capable of applying himself to the sterner exercises of the body, "far from choosing those pleasures which most young persons fall into, as dancing and the like, which rather effeminate than ennoble the mind, he gave himself up to the science of arms." His chief diversions were riding, racing, fencing, and such exercises. He was likewise often at the chase—the only recreation he took after his continual fatigues.

In these "noble exercises" Timour passed that part of his life which preceded his great and wonderful actions, that is, from his tenth year till his twenty-fifth, or thereabouts; for at that age, "ambition having got possession of his heart, he began to despise dangers, to gain victories, and acquire the name of a great conqueror and intrepid hero."

Being driven from his inheritance, the principality of Kech, while yet a youth, Tamerlane distinguished himself by his intrepidity in several petty encounters as an adventurer, following his fortunes from place to place. He did his country good service by expelling from it a powerful army of the Getes, who invaded it from the north. With a mere handful of valiant men, aided by the stratagem of numerous camp fires on the mountains, he defeated their vast army in a desperate onset. On another occasion, he struck a panic into his foes, and took a fortified city with a small troop, whom he had ordered to tie long branches to the sides of their horses. The dust thus raised gave his

enemies the idea that his troops were numerous, and he availed himself of the terror thus excited, and made a bold and victorious charge. This fertility of expedients won confidence, and with his other qualities gained him the strong personal affection of his followers.

To secure his inheritance, he was obliged to make alliance with Hussein, a neighbor chief. Both encountered extreme perils in the perpetual wars which harassed the empire through the feuds and ambition of the several chiefs. Timour bravely exposed himself in every engagement, but knew as well how to command as how to fight. He experienced every variety of fortune,—a conqueror, defeated, a prisoner, released, wounded, fleeing almost alone through deserts,* reappearing with a few vagabond troops, augmenting his forces, received in the great cities, or shut out with indignities, now on friendly terms, now at bitter feud with Hussein, his ally. In one of these contests he was wounded severely in the hand, and in another in the foot, which gave him the sobriquet of *Timur Lenk*, that is, *Timour the Lame*, corrupted into *Tamerlane*. At length, he grew to be more powerful than his colleague, whose jealousy, avarice, and bad qualities estranged the affection both of his troops and generals, while Timour's valor, affability and equity captivated every heart.

Hussein, becoming jealous, attempted in every way to put Timour in the wrong, and adopted such unjustifiable measures, that Timour felt obliged to declare war against him. Being taken prisoner in Balkh, and led to Timour, the recollection of their ancient friendship melted his rival to tears, and he could only say, "I renounce my right to his life." At despotie courts there are always those ready to execute the wishes without waiting for the words of a king; some of these followed Hussein out and killed him. Tamerlane was at last confirmed, by the khan of Zagatai, in his hereditary principality of Kech, and intrusted with a battalion of ten thousand horse. Not long after, by an election to the office of khan, he found himself at the head of an empire which he afterward augmented by victories that placed him among the most renowned of conquerors.

Like all semi-barbarians and great conquerors, Tamerlane presented the loftiest virtues in close proximity to the most horrible vices; sublime justice side by side with atrocious oppression; winning and simple-hearted benevolence with cruelty worthy of a fiend; the tenderest natural affection with the most revolting and unfeeling disregard of all domestic and social ties; a deep sense of humility, dependence, and piety, in the same heart with the most self-sufficient arrogance toward his fellow-creatures,—trampling on every thing they held dear, and causing, by his flagitious ambition, the violent deaths, with more or less of misery, of millions of the human race. Such "scourges of God"

* It is told of him, that once, after three times suffering most disastrous defeats, fleeing for bare life, and abandoned by all, he had taken refuge, almost broken-hearted, in a ruined building. Sunk in despondency, he was brooding over his desperate fortunes, when his eye rested on an ant who was laboring to carry a grain to her magazine, up the opposite wall. Ninety-nine times had she essayed the labor in vain, but at the hundredth persevering effort, she accomplished her endeavor. The indomitable patience and perseverance of so trifling an insect for a paltry grain, shamed the discouragement of him who had empires at stake. He rose from the ground, braced to new energy, a new man, hazarded the fortune of another battle, and was victorious.

* Shereffeddin Ali, of Yezd, and a contemporary.

have not orderly, proportionate, and harmonious characters—and their mission is to reduce to chaos, not to evolve order; to destroy, overturn, and unsettle, that the foundations of future progress may be laid broader, deeper, and better. The elements being more diverse, and embracing a greater multitude of particulars, may thus contribute to a wider harmony and a higher order of things.

The philanthropic mind needs some such consoling views to enable it to wade, with less disgust, through the seas of blood and misery with which these fierce and countless nomads of Asia have repeatedly flooded the earth. Tamerlane entertained, and actually expressed, the idea, that it was “neither consistent nor proper that the earth should be shared between two monarchs.” His first object, therefore, was universal dominion. To live in the memory and esteem of future ages was his second wish; and this seems to have been associated in his half-enlightened mind, with the purpose of propagating what he conceived to be the true religion.

Among the early exploits of Tamerlane, it is related that once, after waiting in vain for confederates who failed to join him, he fled from the hills of Samarcand into the desert, with only sixty horsemen. He was overtaken and attacked by a thousand Getes, whom he repulsed with incredible slaughter, and forced from his

enemies the remark, prophetic of the future, “Timour is a wonderful man: fortune and the divine favor are with him.” Reduced to ten, his little band lost three more by desertion: he wandered in the desert, was plunged sixty-two days in a dungeon, swam the Oxus, and led the life of an outlaw; but adversity taught him valuable lessons.

Returning to his native country, certain partisans eagerly sought him, to join him in the desert. He presented himself as a guide to three chiefs, and he thus describes their recognition: “When their eyes fell upon me, they were overwhelmed with joy; and they alighted from their horses; and they came and kneeled; and they kissed my stirrup. I also came down from my horse, and took each of them in my arms. And I put my turban on the head of the first chief; and my girdle, rich in jewels and wrought with gold, I bound on the loins of the second; and the third I clothed in my own coat. And they wept, and I wept also; and the hour of prayer was arrived, and we prayed. And we mounted our horses, and came to my dwelling; and I collected my people and made a feast.” The touching simplicity and natural pathos of this narration is only equalled in Scripture. The scene reminds one of Esau, Jacob, and Abraham, or of David and Jonathan, in its patriarchal and primitive tone.



Bajazet and Tamerlane.

CHAPTER CCXII.

A. D. 1369 to A. D. 1405.

Tamerlane's Conquests—His Government and Death.

TAMERLANE placed twenty-seven crowns upon his head successively, and made thirty-five campaigns. On the death of his khan, he was elected, as before remarked, to the empire, by the couroultai or diet. He soon united to the patrimony of Zagatai, previously described, the dependent countries of Kharasm and Kandahar, and then turned to Persia. Since Abusaid's death, that unhappy land had been without a lawful sovereign; indeed, for forty years, peace and justice had been banished from its borders. Its petty tyrants were conquered in detail. One of them brought his peace-

offering of silks, horses, and jewels, composed, after the Tartar custom, each of nine pieces; there were but eight slaves in the present. “I myself am the ninth,” said the servile prince; and Tamerlane rewarded the orientalism with a smile.

The valiant prince of Fars, in a battle under the walls of Shiraz, broke the main body of the emperor's horse, thirty thousand strong, with three or four thousand soldiers. Tamerlane remained near the standard with but fourteen or fifteen guards, where he received on his helmet two weighty strokes of a cimeter; but he was not beaten down. His Mongols rallied, and after a severe struggle were victorious. The head of the brave prince of Fars was thrown at Tamerlane's feet, who afterwards took care to extirpate the prince's family—every male of so formidable a race! Advancing to the Persian Gulf, the conqueror compelled Ormuz, the island

queen of commerce, to pay annually six hundred thousand dinars of gold. The plains and valleys of Tigris and Euphrates were subdued, and the rest of the country as far north as Caucasus, and west to Lebanon and the Othmans.

On the side of Tartary, Tamerlane passed the Jaxartes, adding a broad strip of territory, north of it, to his domains, by conquering a large part of Kipzak. On the side of Cashgar, he subdued that kingdom, marching seven times into the heart of the country, and once nearly fifteen hundred miles to the north-east of Samarcand. On this side lay the Ouigoor kingdom, which, with that of Thibet, south of it, separated his empire from the Ming empire of China, and the remnant of that of the Mongols to the north of China.

The contest with the Kipzak empire is interesting. Tamerlane had protected its fugitive prince, and restored him to his throne; but the prince, after ten years, forgot these benefits, and marched against the "usurper of the rights of the house of Zingis," as he called his benefactor. On the west of the Caspian, he entered Persia through the gates of Derbend, with ninety thousand horse. On the east of that sea and the Aral, gathering together the innumerable forces of Kipzak, Bulgaria, Circassia, and Russia, he passed the Jaxartes, burned the palaces of Tamerlane, and compelled him, amid the snows of winter, to contend for Samarcand and his life. After a mild expostulation, continues a historian, and a glorious victory, Tamerlane resolved on revenge; and by the east and the west of the Caspian and the Volga, he twice invaded Kipzak with such a mighty army, that thirteen miles were measured from his right to his left wing. In a march of five months, they rarely beheld the footsteps of man; and their daily subsistence was often trusted to the fortune of the chase.

At length, the armies met: the standard-bearer of Kipzak treacherously reversed the imperial standard, thus discouraging his troops, and Tamerlane was victorious. Thus, in the words of the conqueror, did the Kipzak prince give the tribe of the son of Zingis "to the winds of desolation." After burning several capitals, taking prisoner a duke of Russia, terrifying Moscow and Novgorod, and reducing Azof to ashes, the Mongols returned loaded with an immense spoil of precious furs, linens, and ingots of gold and silver. (A. D. 1383.)

In 1398, Tamerlane proposed to invade India. His soldiers murmured against the dangers and hardships of such a campaign; and talked with fear of the "rivers, mountains, deserts, soldiers in armor, elephants, destroyers of men." But the frown of their emperor was more terrible than all these, and he knew the real weakness and anarchy of Hindostan. The invading army had ninety-two squadrons of horse, and moved in three divisions. In crossing the Hindoo Mountains, at their terrible pass, multitudes of men and horses perished in the snow. At five several places, the emperor was let down a precipice on a portable scaffold, by ropes one hundred and fifty cubits long.

Crossing the Indus at Attok, he advanced by a circuitous route to Delhi, a great city, which had flourished for three centuries under Mahometan kings. The weak sultan was inveigled from his strong castle and city, and came out into the plain with ten thousand cuirassiers, forty thousand foot guards, and one hundred and twenty elephants, whose tusks were armed with sharp and pointed daggers. Against these, Tamerlane

employed fire, a ditch of iron spikes, and a rampart of bucklers, to allay the uneasiness of the troops; but the Mongols soon learned to smile at their own fears, and as soon as these unwieldy animals were routed, the men disappeared from the field. Delhi was given to pillage and massacre; Tamerlane advanced one hundred miles to the north-east, and passed the Ganges; his return route was along the northern hills.

Among the incidents of this wanton inroad, in which millions perished, it is related that a city of the Ghebers, or fire-worshippers, was bargaining for its ransom; but during the delay, a breach in the walls was effected, through which the ruthless troops entered. The dispersed Ghebers themselves set fire to their houses, threw their wives, their children, and all their wealth into the flames, and perished to the last man, bravely defending themselves on the smoking ruins. Such was the fanatical butchery practised upon these ancient sectaries, the Ghebers, that it seemed a hunt, rather than a war. Those who fled to the mountains and caverns, where they thought themselves inaccessible, were dismayed to see wooden trunks suspended to iron chains at the entrance of their retreats, pouring forth fierce soldiers, who pursued them into the darkness of their caves with relentless carnage.

Previous to the battle at Delhi, Tamerlane was told that his camp was filled with prisoners, chiefly Ghebers and idolaters,—the garrisons of the cities he had taken,—who, during the engagement, might escape to the enemy. "Let them be put to death," said this devout butcher of his race; and in less than an hour, upwards of one hundred thousand wretched victims were massacred. It is scarcely possible to conceive of the prodigious booty amassed by this uninterrupted plunder and devastation of the richest country in the world. Every soldier was loaded with diamonds and jewels, and dragged in his train a multitude of slaves, of which the meanest in the ranks claimed some scores.

Insurrections in Persia called Tamerlane away from the further prosecution of this *ghazi*, or "holy war," as he termed it, his antagonists being chiefly non-Mahometans. After quelling the disturbances in Persia, he marched to other religious massacres in Georgia. Here his conscience did not oblige him to make nice distinctions, as all were Christians, and therefore proper victims. His soldiery scoured the rocks and caverns of Georgia, in chase of the Christians, as they had already hunted down the Ghebers, and with the same success. Tired with murderous brutality, the devastators at last accepted tribute, instead of exterminating their opponents. The whole territory of Georgia would have bowed to the yoke, had not a quarrel, rather of pique than interest, made Tamerlane turn his banners against *Bajazet*, emperor of the Turks.

He first, however, entered Syria, and, with the slaughter of hundreds of thousands of human beings, destroyed Damascus, and made himself master of Bagdad. These transactions we have elsewhere alluded to. The soldiers were commanded to bring each of them a head: towers of human heads were then constructed here, as had been the barbarian's custom elsewhere. At one time, he precipitated four thousand soldiers, together with their horses, into the moat of a city he had taken, who were all buried alive. In an expedition against the Getes, he once took two thousand prisoners, and had them piled upon one another alive, with bricks and mortar between, to construct

towers. This horrible species of cruelty was not infrequent with him.

Isfahan, in which were reckoned a million of inhabitants, having rebelled, he issued a mandate, ordering the massacre of all the population, except those who had saved the lives of some of his soldiers. To insure the execution of this sanguinary edict, each company was obliged to furnish a stated number of heads. The troops bought them of each other to complete their contingent. So many were slaughtered, that at last, heads were sold for a trifling sum.

According to the register of the divan, seventy thousand heads were thus procured, and were employed with stones and mortar, as building materials for towers in various parts of the city. At the taking of Aleppo, the tale of heads for building towers was required; the streets streamed with blood, and reëchoed to the shrieks of violated maidens, and the cries of mothers and children. All but one family, and a colony of artificers sent to Samarcand, were massacred at the taking of Damascus, through shameless perfidy; ten millions of gold were exacted, and the city reduced to ashes. On the ruins of Bagdad a pyramid of ninety thousand heads was erected.

Yet Tamerlane was not all savage. An historian remarks of him, that he took great delight in seeing his army recreating themselves in games and festivals, for whole days together, after victory. He then would reward his generals with vests of honor and jewels, warmly interest himself in their happiness, be present at their weddings, and in any prosperity attendant on himself, receive their felicitations with marks of sensibility. On his sister's congratulating him at the birth of a grandson, he gave a splendid feast at his capital, Samarcand. The tents occupied a space of six miles; his pavilion, placed beneath a canopy supported by forty columns, was as spacious as a palace. When all was prepared, the emperor advanced, with the crown encircling his brow, and the sceptre in his hand, and seated himself, on a throne raised in the middle of his tent, and ornamented with precious stones.

A great number of the most beautiful females of Asia, shaded with veils of gold brocade studded with jewels, filled the two sides of the throne. The musicians occupied two rows: nine stewards holding golden maces, preceded the courses, and were followed by cup-bearers, holding decanters containing red wine, white wine, wine of Shiraz, Mazanderan, and Kozroan, and brandy as clear as rock water. The multitude of lovely women, whose braided hair reached the ground, gave additional lustre to the assembly. The festival ended with shows and dances.

During the diversion of the Mongol arms — after the destruction of Bajazet's city of Siwas — toward Syria and Arabia, the Turkish emperor, who had been besieging Constantinople, had two years to collect his forces for the final encounter. In Tamerlane's first expedition, he and Bajazet had addressed to each other a great deal of imperial billingsgate and bravado, in which the Mongol calls the Ottoman "nothing but a Turkman," and himself, a Turk; bids him "be wise in time, reflect, repent, and avert the thunder of our vengeance. Thou art," he exclaims, "why wilt thou seek to provoke elephants? They will trample thee under their feet." Bajazet replies still more indecorously, and makes domestic allusions, which are considered the most degrading insult and unpardonable offence.

Both these victorious barbarians were but too much alike in arrogance and ruthless ambition.

The forces of Bajazet consisted of four hundred thousand horse and foot, among whom were forty thousand Janizaries, a large body of national cavalry, twenty thousand cuirassiers of Europe, clad in black and impenetrable armor; the troops of Anatolia, and a colony of Tartars driven from Kipzak by Tamerlane. The army was posted in the plain near Siwas. Tamerlane moved from the Araxes through Armenia: his boldness was secured by the wisest precautions; his speed was guided by order and discipline; and the woods, the mountains, and the rivers were diligently explored by the flying squadrons, who marked his road, and preceded his standard. He avoided Siwas, and, marching to the heart of the Ottoman empire, invested Angora. Bajazet hastened to meet him, and the impatient rivals joined battle in the plains around the city.

The result of this mighty contest we have already stated, in another place. Tamerlane triumphed, and for this signal victory he was indebted to himself, to the genius of the moment, and the discipline of thirty years. He had improved the tactics, without violating the manners of his nation, whose force still consisted in the missile weapons and rapid evolutions of a numerous cavalry. From a single troop to a great army, the mode of attack was the same: a foremost line first advanced to the charge, and was supported, in a just order, by the squadrons of the great vanguard. The general's eye watched over the field, and at his command, the front and rear of the right and left wings successively moved forward in their several divisions, and in a direct or oblique line; the enemy was pressed by eighteen or twenty attacks, and each attack afforded a chance of victory. If they all proved fruitless or unsuccessful, the occasion was worthy of the emperor himself, who gave the signal of advancing to the standard and main body, which he led in person. But in the battle of Angora, the main body itself was supported, on the flanks and in the rear, by the bravest squadrons of the reserve, commanded by the sons and grandsons of Tamerlane.

"In that day, Bajazet displayed the qualities of a soldier and a chief; but his genius sunk under a stronger ascendant;" and from various motives the greater part of his troops failed him at the decisive moment. In his right wing the cuirassiers of Europe charged, with faithful hearts and irresistible arms; but these men of iron were soon broken by an artful flight and headlong pursuit, and the Janizaries alone, without cavalry or missile weapons, were encompassed as by a circle of Mongol hunters. Their valor was at length oppressed by heat, thirst, and the weight of numbers; and the unfortunate Bajazet, afflicted with the gout in his hands and feet, was transported from the field on the fleetest of his horses. He was pursued and taken, as we have elsewhere related in the history of the Turks.

The kingdom of Anatolia submitted; the usual scenes of rapine and destruction were enacted on all sides. The spoil of the palace and city of Brusa was immense; the royal treasure was carried into Europe by Bajazet's son: the inhabitants had fled. The buildings, mostly of wood, were burnt. Smyrna, obstinately defended by the knights of Rhodes, was taken by storm, by Tamerlane himself. All that breathed were put to the sword, and the heads of the

Christian heroes were launched from the engines on board two great ships in the harbor. Turks and Christians combined to hold the Straits of the Dardanelles and Bosphorus against the passage of Tamerlane; but from the Irtysh and Volga to the Persian Gulf, and from the Ganges to Damascus and the Archipelago, Asia was in his power.

Some assert that Bajazet was put into an iron cage, and thus carried round in triumph, wherever his conqueror marched. This opinion has been already alluded to. Others profess to record the high respect, kind treatment, and soothing words of Tamerlane to him, with a promise to reinstate him in yet ampler dominions—a purpose frustrated, it is said, by Bajazet's untimely death. The conqueror seems at first, in the complacency of victory, to have uttered noble sentiments and made magnanimous promises; but the unreasonable arrogance of Bajazet appears to have alienated him—united, as we have elsewhere related, with the complaints of the princes whom he had oppressed, and whom Tamerlane restored to their lawful sovereignties. The captive's attempt to escape by mining under the tent, might, in their constant march, have seemed to require even an iron cage, or a wagon, for security.

Solyman, son of Bajazet, — at this time king of Romania, in Europe, — and the Greek emperor, both paid tribute, took investiture from, and swore allegiance to Tamerlane. The sultan of Egypt submitted, and coin was struck and prayers were said for the conqueror, at Cairo. This indefatigable man now meditated, in his camp at Smyrna, the conquest of China, at the other end of Asia! By filling that empire with mosques, and drenching it with heathen blood, the fanatical hero hoped to atone for the Moslem blood he had shed, and smooth his path to heavenly bliss. While he was still in Asia Minor, he sent forward pioneers beyond the Jaxartes, to subdue the pagan Kalmucks and Mongols, found cities and magazines in the desert, and prepare his road through Central Asia.

After the war with Bajazet, Tamerlane returned once more to his capital, Samarcand. Here he displayed, in a short repose, his magnificence and power; listened to the complaints of the people; distributed a just measure of rewards and punishments; employed his riches in building palaces and temples; and gave audience to the ambassadors of Egypt, Arabia, India, Tartary, Russia, and Spain, A. D. 1404, 1405. The emperor now occupied himself with the marriage of six of his grandsons; and this being esteemed an act of religion, as well as of paternal tenderness, the pomp of the ancient khalifs was revived in their nuptials. On this occasion, the nobility and people of Asia crowded to its centre — the city of Samarcand.

The nuptials were celebrated in the gardens of Carighul, decorated with innumerable tents and pavilions, which displayed the luxury of a great city, and the spoils of a victorious camp. Whole forests were cut down to supply fuel for the kitchens; the plain was spread with pyramids of meat, and vases of every liquor, to which thousands of guests were courteously invited; the orders of the state and the nations of the earth, including the ambassadors of Europe, were marshalled at the royal banquet. The public joy was testified by illuminations and masquerades; the trades of Samarcand passed in review; and every trade was emulous to execute some quaint device, some mar-

vellous pageant, with the materials of its peculiar art.*

After the marriage contracts had been ratified by the cadis, the bridegrooms and their brides retired to their nuptial chambers: nine times, according to the Asiatic fashion, they were dressed and undressed; and at each change of apparel, pearls and rubies were showered on their heads,† and abandoned, with magnificent indifference, to their attendants. A general indulgence was proclaimed; every law was relaxed, every pleasure was allowed. The proclamation of the emperor went forth — "This is the season of feasts, of pleasure, and of rejoicing. No one is allowed to dispute or reprimand. Let not the rich exult over the poor, nor the powerful over the weak. Let no one ask his neighbor, Why hast thou acted thus?" The festival continued two months; the people were free; the sovereign was idle; and after devoting fifty years to the attainment of empire, the only happy period of his life was, probably, these two months, in which he suspended the exercise of his power.

But he was soon awakened to the cares of government and war. The standard was unfurled for the invasion of China; the emirs made their report of two hundred thousand troops in arms, the select and veteran soldiers of Persia and Turkestan. Their baggage and provisions were transported by five hundred great wagons, and an immense train of horses and camels. The troops were prepared for a long absence, for it was a six months' journey of a caravan from Samarcand to Pekin; and it is said that an army of one million two hundred thousand men was gathered for the mighty enterprise.

Neither age nor the severity of winter could retard the impatience of Tamerlane; he mounted on horseback, passed the Jaxartes on the ice, marching three hundred miles from his capital, and pitched his last camp in the vicinity of Otrar, "where he was expected by the angel of death." Fatigue and the indiscreet use of iced water, accelerated the progress of a fever, with which he was seized, and the conqueror of Asia expired, in the seventieth year of his age — thirty-five years after he had ascended the throne of Zagatai, A. D. 1405. His designs were lost, his armies were disbanded, China was saved.

As to his personal habits, Tamerlane was fond of chess, and invented a new game. He was also fond of reading, especially history. His custom was to converse for a while, every evening, with men of literature and information, whose company he prized. He saw to all details, and left nothing to others that he could attend to himself. His memory was so retentive, that his minute questionings, as to different

* Shops were erected, furnished with whatever was most rare; and amphitheatres, covered with brocades and Persian carpets, were filled with dancers and musicians. Every trader appeared with the attributes of his profession, and in suitable disguise. Butchers were dressed in the skins of beasts; and under a farcical accoutrement — furriers as leopards, lions, tigers, foxes, &c., each aiming to excel in his peculiar way. The upholsterers appeared as painted calicoes; the cotton-workers as a minaret extremely lofty, which might have been taken for a building of bricks; saddlers as litters; the fruit-sellers as portable gardens, abounding with pistachio nuts, almonds, pomegranates. There was not any animal, not even the elephant, which was not imitated by machinery.

† This sprinkling of jewels over the person was an act of respect usual on the return of a prince, to give him welcome. It was also practised as an act of homage, on visiting a superior, and at the coronation of sovereigns.

circumstances and persons,—on revisiting the great variety of places that he passed through,—astonished those who knew the vastness of his affairs. He omitted no opportunity of doing honor to the tomb of a saint, or a relic, either from policy to secure to himself the veneration of the masses, or—which is quite as probable—from a strong native tinge of superstition in his own mind.

In person, Tamerlane was corpulent and robust, of an advantageous height, and well made. He had a high forehead, large head, and an engaging air; a ruddy, fair complexion, a long beard, broad shoulders, "thick fingers," and long legs. He was lame, both in his right hand and foot, from wounds. His eyes, though not brilliant, were full of fire. His voice was loud and piercing. "Never a prince," says his biographer, "carried a more majestic and terrible air in his wrath, nor yet a more sweet and agreeable one when he was pleased to bestow his favors."

Even in old age, he retained a sound mind, a strong body, a great share of firmness, and an unshaken constancy. The judicial formula he adopted was, "By virtue of the laws of Zingis Khan:" for him he had the greatest veneration. He loved the truth without disguise, even though it were to his disadvantage. The motto of his seal was, "I am simple and sincere." "His equality of soul was undisturbed either in prosperity or misfortune." But it requires a larger compass than this succinct history, to do justice to this extraordinary man, painted in such contrasted colors by friendly or hostile hands, and whose career involved the violent death, it is believed, of ten or twelve millions of his fellow-beings. Of one thing, it is asserted, he might boast—that, at his accession to the throne, Asia was the prey of anarchy and rapine; while, under his prosperous monarchy, a child, fearless and unhurt, might carry a purse of gold from the east to the west.

Whatever were the blessings of Tamerlane's administration, they ceased with his life. Among his thirty-six sons and seventeen daughters and their children, not one was found equal to the task of governing the empire. His son *Charoc* alone upheld its glory for a time; but on his death, scenes of darkness and blood were renewed, such as from time immemorial have involved the destinies of Tartary. Before the end of a century, Transoxiana and Persia (Touran and Iran) were ravaged by the Usbecks from the north, and the Turcomans of the Black and White Sheep. Tamerlane's race would have been extinct, if a hero—his descendant in the fifth degree—had not fled before the Usbeck arms to the conquest of Hindostan. The successors of this individual, "the Grand Moguls," ruled from Cashmere to Cape Comorin, and from Persia to Farther India. Their annals form the subject of succeeding chapters.

CHAPTER CCXIII.

General Views of Tartary.

ON a retrospective view of Tartary and the Tartars, a broad distinction strikes the mind at once. South of a line drawn from the Yellow Sea, along the Chinese wall, and extended to the Caspian, we find the nomadic mingled with the agricultural and city life; north of

this line, all are nomads; there is little or no culture, and but two towns appear. After a few general remarks upon these two modes of Tartar life, the settled and the pastoral, noticing some peculiarities of each, we shall glance at the government, religion, and commerce of Tartary. A tabular view of the migrations, empires, and position of the various tribes who have figured on this broad theatre will then be presented; and our history of Tartary will be concluded with some general reflections on the past and future of that important, though neglected, portion of our globe.

The settled Tartars are found chiefly south of the Jaxartes and of the Celestial Mountains, beside those south of the great wall, who, having become Chinese, are sufficiently described elsewhere. We have seen that towns and settled agriculturists have characterized these regions from the earliest ages. Submerged for a time, by each successive wave of barbarism, these communities have raised their heads again after the flood has passed. But so many have been these conquests, that the inhabitants have become a mingled race, who, as a conquered people, have been named, in general, *tajiks*, that is "tributaries,"—a name which has become equivalent to *burgesses* or *citizens*. As a race, all these nations have some common characteristics, and there seems to have been as the basis of all the communities a peculiar and almost aboriginal people.

This peculiar people—sometimes called *Bukhars*, and who, unlike the rest of the Tartars, are not divided into tribes—are characterized as of good stature, and rather fair for the climate. The generality have large, sparkling, black eyes; an aquiline nose; a well-formed countenance; very fine, black hair; a bushy beard; in fine, they are quite exempt from the deformity of the Tartars, amongst whom they live. The women, for the most part, are tall, and have beautiful features and complexions. The difference between the dress of the two sexes is inconsiderable: they both wear long robes; but those of the females are always the most ornamented. Their religion is the Mahometan. They chiefly subsist by commerce and trade. They never embarrass themselves either with war or politics, but leave those points to the Usbecks and Kalmucks, contenting themselves with paying their taxes; on which account the Tartars despise them, and treat them as a simple, pusillanimous people. Their origin is unknown: they report themselves to have emigrated from a very distant country. Hence they might be thought to be the descendants of captives transplanted to these regions by primeval conquerors, beyond the reach of tradition. The superior intelligence of the race is indicated by the fact that their cities, from time immemorial, have been the resorts of Turks and Tartars for instruction, and the foci of Asiatic learning.

The eastern *Tajiks*, or *Bukhars*, are no less interesting. Something has been said of their manners and dress; and of their cities of Cashgar, Yarkand, Khotan, &c. The roving conquerors, become peaceful governors and magistrates of these towns, learned that other arts were of value besides those of war, and turned their energies into new channels. Thus have the Bukhar, the Chinese, the Hindoo, the Arab, the Syrian and the Greek, elevated and civilized the Turk, Scythian, or Tartar, of whatever name; while the latter have inoculated the antiquated and worn-out or effeminate framework of southern society—stiff-

ened by age or corrupted by luxury—with the free-born pulses of the wilderness.

The true Tartar countenance—Mongol, Kalka, Eleut, or Kalmuck—has a national character distinguishing it from every other. A middle stature, but thickest and robust; a long head; flat visage; an olive or copper colored complexion; animated black eyes, extremely sunk, and by much too far asunder; a well-formed mouth; small teeth, of an ivory whiteness; a crushed nose, almost on a level with the rest of the face, showing only two immensely wide nostrils; large flat ears; black hair, coarse as a horse's mane, which is kept close shaved, except one lock on the top of the head that is suffered to grow;—these features, softened in the female, constitute what is considered a handsome Tartar couple.

The pastoral life is the one most characteristic of Tartary. Of the purely nomadic tribes, the Turcomans and Kirghis, on the west, have been sufficiently noticed, (pp. 378, 379,) as also the Usbecks—the latter chiefly settled as rulers over the southern countries of Independent Tartary. Some few Usbecks, we believe, must still be classed among the nomads. Whether stationary or roving, the Usbecks are esteemed the most civilized of the Mahometan races of Tartary, though still addicted to their ancestral practices of robbery and slave trading.

For the true picture of nomadic life, however, we must pass into Mongolia, where it is seen in all its unsophisticated freedom. The Kalmucks, who, in the time of their empire, ruled in the cities of Peloo and Nanloo, as they still do under the Chinese, have already been sufficiently noticed, at pp. 384, 385. They seem to have been undergoing, for some ages, the civilizing process, through the influence of the conquered nations, and intercourse with the two great empires of Russia and China. Their two chief cities are Ooroomtsi and Goulja; the latter is the Chinese capital of the whole of this western country, called *New Frontier*, by Kien-long, emperor of China, after he had conquered it in 1758.

Among the Kalka and Shara Mongols, travellers show us pleasing pastoral scenes, which rival the descriptions of the poets. The tents of the patriarchs are seen upon the broad plain, or the sunny slope, which is enlivened by herds of camels, horses, oxen, sheep, and goats. The camp of the chief, intersected like the different quarters of a town, and formed of tents, over-spread with a strong, close kind of cloth, variegated with the most lively tints, presents a very agreeable spectacle. The women are sometimes lodged in small wooden houses, which, in a few minutes, may be taken to pieces and packed in a cart, whenever they wish to decamp. The Tartar of the desert has many pleasing traits of manners. The mode of salutation among the wild horsemen of the steppes is singular and striking. As he approaches, he alights, bends his left knee, sets his right arm akimbo, and touching the elbow with the left hand, exclaims, *Amour*, that is, "peace," "tranquillity." The appearance of a chief of two thousand families, travelling from the banks of the Selinga, is a fine picture, as described by a traveller. He was surrounded by the Mongols of his chieftaincy—armed with bows and arrows—and was accompanied by his mother, wife, and younger brother, his sisters, and a numerous suite, all mounted on fine horses. This troop was distinguished by its splendid appearance; the women, in particular, were remarkable for their

rosy countenances, and the richness of their dresses. Their robes were of beautiful blue satin, their caps of sable, and their silken zones were interwoven with silver, and adorned with large cornelians, with which even their saddles were decorated.

The chief and only city of a vast extent of country is Ourga, which has already been described. Like the ancient capital, Karakorum, it is a village of tents, with a few wooden buildings. In literature, the Tartar has little or nothing but songs, and the theological books of Thibet. As to government, the best idea of the political constitution of the Mongols, Kalmucks, and Kirghis is given to the reader, when he is told that it resembles that of the kingdoms of Europe in the middle ages.

Like most barbarous tribes, the Tartars had—and some of the ruder hordes have still—a religion, which, like the Fetishism of Africa, worships remarkable objects in nature, such as kindly affection or excite fear. Sometimes horrible rites form part of the worship. The priests, who are conjurers and jugglers, are called *Shamans*, and pretend to magic. The Tartar religion, called *Shamanism*, is said to be a modification of Buddhism. Lamaism is, however, the chief religion of the Mongols: this is described in our history of Thibet. The faith of Independent Tartary is chiefly Mahometanism, and its professors are quite bigoted.

In most parts of Tartary, plundering forays have been exchanged for the peaceful march of caravans. Russia and China are putting the restless nomads to their best use, by making them carriers of merchandise. The caravan trade of Tartary is very active. Its great routes are from Orenburg, through Bokhara, to Persia and India; from Bokhara, through Yarkand, to China; from Goulja to the north and west; and also south, through Aksou to Khotan, and thence to Thibet and India. In short, caravan routes cross Tartary in every direction. Chinese custom-houses, provided with revenue officers, collect the duties on the Chinese frontier. Beside the moneys of Russia and China, Tartary has a currency of its own. This consists of brick-shaped bundles of tea, made by mixing the sweepings of the tea factories of China with a glutinous substance pressing them into shape, and drying them in ovens. Pounded to powder, and mingled in boiling water with salt, flour, and milk, it is a universal beverage of Tartary. Hence its use as currency.

To conclude our history of the Tartars, it only remains to give a rapid sketch of the conquests lately made and still held by the Chinese. In 1410, Young-lo, emperor of China, marched, at the head of five hundred thousand men, against Oloutai, who had assassinated the khan of the Mongols, taken his place, and defeated a Chinese general commanding one hundred thousand horsemen. These Mongols were the same nation that had lately been expelled from the government of China. This prince, Oloutai, gave name to the Eleuts, and, on becoming khan, took the name of *Bouniackiri*. The Chinese emperor defeated his enemies, and drove them far west; but, attempting to cross the desert in pursuit of a division of them, he lost many troops, and was unable to find the foe.

In 1449, Esen, a Mongol, defeated five hundred thousand Chinese, led by the emperor, whose ministers and generals all perished in the battle. Invasions, with various success, make up the Mongol annals of this period. The several tribes successively

submitted to Veu-ti, emperor of the Manchooks, about the year 1634. In 1677, Galdan, prince of the Eleuts, pillaged and laid waste the north-west countries. Khanghai, emperor of China, under pretence of reconciling the tribes, interfered in their disputes, and in 1691, the Kalkas submitted, and every tribe paid the tribute of the *nine whites*, as they called it, namely, eight white horses and a white camel, which has been paid ever since. This commences a new epoch for the Mongols, who gave in their adherence to the empire, one tribe after another, and were located with fixed boundaries by the court of Pekin. The Mongols are thus divided into one hundred and forty-one banners, which are now supposed to number two million souls.

After Eastern Turkestan had been conquered by Kien-long, in 1757, the Soongarians were exterminated; no less than a million being put to death during the war. Their province was now called *ili*, and, being inhabited partly by agriculturists, removed from China and Eastern Turkestan, it serves as cantonments for the Manchoo soldiers. These, united to the Solons and Mongols, under the command of a general-in-chief, form the Chinese army of observation against Russia and the Kirghis hordes.

In order to give the reader, at a glance, a key to the foregoing history of Tartary, we have prepared the following table of its various tribes, empires, and nations, at several different epochs.

Historical and Ethnographical Table of Tartary.

Districts, Present Names.	Peop's Present Names.	A. D. 1725.	A. D. 1479.	A. D. 1401.	A. D. 1369.	A. D. 1290.	A. D. 1226.	A. D. 1115.	A. D. 1000.	A. D.	A. D. 636.	A. D. 565.	Anciently.
KIRGHIS	Kirghis, Cosacks	Kirghis	Usacks.....	.....	Kipak empire	Kipak empire.	.....	{ Polowars and Kara-kulai	Independent tribes, and Hoosho	Chinese in 365.	{ Finnoh tribes in Chinese empire	.....	{ Huns, Avars, and Massagetae.
KHYA	Usacks and Turcomans	{ Zagatai Mongols, Mowarannah, Kalmucks	Kingdom of Mowarannah	.....	{ Kipak and Zagatai	Mongols of Persia	.....	{ Kingdom of Kharlam	Kharlam	.....	.....	.....	{ White Huns and Yetchi.
BALKH	Persians	Persians	Khorasan	.....	.....	Two kingdoms	.....	{ Kingdom of Ghime	Kingdom of Ghime	.....	{ Saman-ids empire	.....	{ Bactrians and Sogdians, Sogdians and Parthians.
RHOTAN	Sogdians and Kirghis	{ Mongols, Turks, Kalmucks	Fergana	.....	.....	Empire of Zagatai empire, Tamerlane	.....	{ Karakulai empire	Hoosho empire	.....	.....	.....	{ Yeta empire, and Yetchi, or Indo-Sogdians, Bactrian empire, and Parthian empire.
GREAT EUCHARIA	Bakhars, Usacks, and Turcomans	{ Khans of Bokhara, Badkshan and Balot	Kingdom of Mowarannah or Transoxiana	.....	.....	Zagatai empire	.....	{ Empires Karakulai and Ghime	{ Empire of Hoosho	.....	.....	.....	{ Ancient Turks
BOONHARIA or PELOO	Kirghis, Kalmucks, Chinese, and Mixed tribes	.....	{ The Oirat tribes, Kingdom of Gashgar	.....	.....	.....	.....	{ Kara-kulai empire	Kirghis and other tribes	.....	.....	.....	{ Chinese empire of the Tartars
LITTLE EUCHARIA, or Eastern Turkestan, or Chinese Tartary, at Nankoo	Ancient Persians or Bakhars, Turks, Kalmucks, Chinese, Mongols	.....	{ Elcut Empire. Kingdoms of Gashgar, of Bokhara, of Khulan, of Hami	.....	.....	Zagatai empire and Elcut tribes	.....	{ Kara-kulai empire	Kirghis tribes	.....	.....	.....	{ Chinese empire of the Tartars
MONGOLIA	{ Kalkas, Shazas, Kalmucks	.....	{ Mongol tribes	.....	.....	Northern Yuen empire; Esp. from China	.....	{ Empire of Kien, or Altoun Khan	Khalan or Lao empire	.....	.....	.....	{ Yuen empire, in 860
MANCHOORIA	Manchoos	{ Tungouss, Manchoo tribes	{ Tungouss, and Manchoo tribes	{ Tungouss, Northern Yuen, and Aquatic Tartars	.....	.....	.....	.....	.....	.....	.....	.....	{ Chy Gou, and Mukhy tribes

We have thus given the history of Tartary with some minuteness of detail, because this wide region has been at all times the great nursery of nations—the armory of divine Providence, whence were drawn the weapons for the destruction of corrupt, worn-out, or imbecile nations—the great store house of materials for the reconstruction of new empires, nations, or communities, who should carry forward the progress of the human race to higher and still higher standards of character, activity, and usefulness. Here originated the destroyers of the African, Assyrian, Indian, Grecian, Roman, and Chinese civilizations, and the regenerators of China, Hindostan, Persia, and Europe. Here we perceive, at one view, nations in all stages of progress, from the savage to the Christian. It is particularly interesting to behold here the prototypes of the Indians of the United States, whose manners bear so strong a resemblance to those of the ancient and present ruder tribes of Tartary. Looking forward into the

future, we may anticipate the time when, through Russian power, European civilization shall be extended to Eastern and Northern Tartary, and, through the channels of trade, pervade all the countries lying between the empire of the czar and the vast Oriental possessions of the English. Our own frontier, too, has been removed two thousand miles nearer to Asia, and the power of steam has shortened the distance one half to Siberia, Tartary, Japan, and China. With the coming age, then, what a glorious field for American enterprise may we not anticipate will be opened upon the western shores of the Pacific, to our brethren of that part of our empire which lies on the eastern shores of that boundless sea! Placed as we are, the central nation between the two populous and wealthy extremes of the old world, the relations of our country, we may readily perceive, are attaining a breadth and grandeur capable of tasking the mightiest intellect and the widest philanthropy.

The Mogul Empire.



CHAPTER CCXIV.

A. D. 1413 to 1555.

The Mogul Empire — Baber — Humaïoon — Shere — Selim — Death of Humaïoon.

DURING the fifteenth century, a brilliant offshoot from the widely-scattered fragments of the Tartar empires transplanted itself upon the genial soil of Hindostan, occupying very nearly the whole peninsula. Here it long attracted the admiring gaze of the Western world for its grandeur, magnificence, and power; at a time, too, when all eyes were turned to India and the "gorgeous East," by the maritime discoveries and nautical enterprises of Portugal and Spain.

This empire, the best consolidated, best regulated, and most politically perfect of all those the Tartars ever founded, was called the *Empire of the Grand Moguls*, because its rulers were descended from a Mongol,* ancestry, and appointed Moguls to office. In a similar manner, the Turks now have power over Syria, Egypt, and Asia Minor, as the ruling caste. The empire was, in fact, so isolated — in position, date, and character — from the empires already described, that it forms a history by itself, of which we shall treat in the following chapters.

Tamerlane's influence in India did not immediately disappear after his conquest of it; but the kingdom he founded there soon became thoroughly disorganized. Chizu, in 1413, held the throne in Tamerlane's name, but really exercised the sovereign power himself. He brought the kingdom into a degree of order and dignity. But, after him, it gradually declined, under five or six kings, till the time of Ibrahim II. During his reign appeared one of the most extraordinary men the history of India exhibits — Baber, who contested the throne with him.

* As *Moguls* was, and has continued to be, the name by which the rulers of India were first called in Europe, we use it hereafter instead of *Mongols*.

Baber was the son of the sovereign of two kingdoms in Western Tartary, called *Fergana* and *Indija*. This sovereign was great-great-grandson of Tamerlane. He called Baber to the throne at the age of twelve, and the history of this prince's youth is extremely romantic. At his father's death, which happened soon after, Baber's uncles besieged the capital, to take it from him; but a pestilence broke up their army. Having subdued several rebellious governors, the boy king took Samarcand; but as he would not allow his army to pillage it, half of them deserted him and went over to his brother, who usurped the throne, while Samarcand itself revolted. Only forty horsemen remained with Baber. He was now fourteen. With unconquerable buoyancy he set himself to making friends, and in two years was again a king.

His retaking of Samarcand, at the age of sixteen, is a singular instance of audacity and good fortune. From desertion and other causes, he found, on approaching the city, that he had but two hundred and forty men. Yet he boldly entered the place at dusk, and went to the house of a friendly chief; but, finding little encouragement, he fled from the city amidst the uproar the news of his arrival had caused. Encouraged by a dream, he came back at midnight, with a few followers, and sent them to scale a low part of the wall, by the aid of a hook rope. They did so unperceived, and, passing round, opened the gates, after killing the guard.

The party now ran through the streets, shouting, "Baber! Baber!" His friends, little dreaming that his force was so small, flocked to his standard; and, though there were thousands of soldiers in the city, under the orders of an able and enterprising Usbeck governor, Baber became master of Samarcand a second time. Here he was besieged for four months, and sent to his kinsman for help in vain: at last, he fled from the city at midnight, with a hundred followers, throneless and homeless.

When twenty years old, finding himself at the court of a certain prince, he said to him, "I have long been the football of fortune, and like a piece on a chess-board, moved from place to place, vagrant as the moon in the sky, restless as a stone on the beach. Give me now your friendly advice; my own resolves have been unsuccessful." He was advised to push his fortune in Cabul, then in a state of anarchy. Baber sat out immediately, and in two years was firmly seated on the throne of that kingdom, where he made himself much beloved by his unwearied care and extensive benevolence to his people on the occasion of a destructive earthquake.

But it was not long before he was shut out of his capital by a revolt, and deserted by most of his army. He, however, boldly advanced, with five hundred men, against the usurper, who was at the head of twelve thousand troops, and challenged him to single combat. This was declined. He then challenged five of his chiefs, one by one, and slew them. The soldiers of the enemy then declared they would not fight against such a hero, but joined him, and carried the usurper back in chains to the capital, where he was forgiven. Baber took Samarcand again, and Bokhara, but did not keep them long.

With the example of Tamerlane and the wealth of Hindostan before his eyes, the distracted state of that country invited Baber, now in his thirty-sixth year, to its invasion; and he had acquired the only quality his youth lacked—generalship. Ibrahim II., emperor of India, was able and energetic, but unpopular with his people for his cruelty, and hated by his nobles for his arrogance. In several partial invasions, and victories, (1514 to 1523,) Baber showed himself magnanimous, even to traitorous foes; but in one instance, conforming to the sanguinary custom of the Tartars, he was guilty of putting his prisoners to death. At last, fifty miles from Delhi, Ibrahim met him with one hundred thousand horsemen and one thousand elephants. Baber had only thirteen thousand horse; but he marshalled them so well, that the unwieldy mass of the enemy was put to flight, with great slaughter, and Baber found himself emperor of Hindostan.

The allegiance of the princes was easily assured to the victor; indeed, there was no public spirit left. According to an Oriental author, it was then "no shame to fly, no infamy to betray, no breach of honor to murder, and no scandal to change parties." As to the mass of the people themselves, a change of governors was generally but a change of oppressors, and there was a chance that a new tyrant might be of a better disposition than the old one; so that they generally looked forward to a conquest of their country with about as much hope as fear: indeed, the idea of patriotism is said not to exist in the Hindoo mind.

Baber distributed the immense riches of the treasury of Delhi wholly among his nobles and troops, his subjects in Cabul, and his other territories, and in charities, "reserving not a single dinar to himself." But his difficulties were not ended. The native princes combined together, and assembled a large army: one of his own Afghan chiefs deserted to them, with the forces under his command. Provisions were scarce in Baber's army; the heat of the climate was daily killing the men; and, more than all, his chiefs begged him to return to Cabul.

Acting somewhat as the English king Henry V. did in France, under similar circumstances, Baber issued a proclamation, announcing his own determination to

remain in India, but giving leave to return, to whoever preferred "safety to glory, ignoble ease to the manly toils and dangers of war." He added, that after these had left his ranks, he should then have about him only those "whose valor would reflect honor on themselves, and glory on their king and country." The chiefs, ashamed, smote their breasts, and swore never to forsake him. Many of the influential natives, too, who had hitherto kept aloof, or opposed him, thinking he would but pillage the country and quit it, like Tamerlane, — now joined him.

After some reverses, however, his chiefs in council still advised a partial retreat. Baber fixed his eyes discontentedly on the ground, then sternly asked, "What would the world say of a king, who, from fear of death, abandoned such a kingdom? The voice of glory," continued he, "is loud in my ear, and forbids me to disgrace my name by giving up what my arms have with so much difficulty acquired. But as Death is at last unavoidable, let us rather meet him with honor, face to face, than shrink back to gain a few years of a miserable and ignominious existence; for what can we inherit, but fame, beyond the limits of the grave?" The whole assembly, as if inspired with one soul, cried out at once, "War! war!"

The force of his opponents, led by a claimant to the throne, amounted to more than one hundred thousand: the number of his own army was small. The battle that followed, was well contested. The Indians' left brigade drove back the right brigade of the Moguls, but were themselves driven back by the next brigade. The Indians then surrounded the Moguls, who, forming into a solid circle, resisted, without yielding an inch, till the enemy were weary. Baber, seeing the decisive moment had come, now placed himself at the head of the central brigade, and rushing "like a lion from the forest," as the native historian expresses it, drove all before him, and, in spite of a most obstinate and bloody resistance, put the whole Indian army to flight.

Baber died in 1530, at the age of forty-nine. His brilliant character forcibly reminds us of the knights paladins of chivalry. Judged by the standard of that age, we see much about him that is admirable and pleasing. He was brave to imprudence, and merciful to a fault, and thus endangered, not unfrequently, his own safety. "He so often pardoned ingratitude and treason, that he seemed to make a principle of returning good for evil."

Though stained with a massacre, in one instance, yet this was the common practice with Mahometan conquerors, and he does not appear to have been blood-thirsty or cruel, like them. Those who were about him were ever eager for plunder, but he often retarded his own success by checking their ruthless appetites; yet he ever shared with them freely what wealth he had. Once, when a certain fort was taken, the soldiers entered at the gate, and began an indiscriminate pillage: he rode amongst them, and restrained them by his voice, and by actual force; thus saving the honor of the commandant's family and his noble library.

Though nurtured and living amid scenes of violence, he still had time and taste to cultivate his mind, and heart to honor literature in others. During a sickness of eight months, not long before his death, he whiled away the tedium of confinement by composing a poem in honor of one of the saints. He was master also of the art of music, and wrote annals of his wars, in a style of great elegance and spirit.

The following anecdote is told of his sense of justice, and it also shows his policy in encouraging commerce. When he was prince of Fergana, in West Tartary, a rich caravan of Chitta and China, which was crossing the mountains, was buried in the snow. He had all the goods well taken care of, and sent messengers to China for the owners. On the arrival of the owners, or their representatives, at the end of two years, he entertained them hospitably, and gave them all their goods, not even accepting a present, or payment of expenses.

In person, Baber was a little above the middle height, well made, and vigorous. His habits were luxurious; though once, on the occasion of his last great battle, he vowed never more to drink wine, should he gain the victory. He improved the public roads, built resting-places for travellers, had the country measured in order to tax it equitably, and planted extensive gardens.

Humaioon, the son of Baber, succeeded to a precarious sovereignty. He was of quiet tastes, an astronomer and astrologer, preferring to be an observer rather than an actor. He fitted up seven reception halls, dedicated to as many different celestial bodies: he received his military officers in the hall of Mars, his judicial in that of Mercury, whilst ambassadors, poets, and travellers were accommodated in the hall of the Moon. Rather than quarrel with his brother, *Camiran*, he gave him up the Punjaub, the country on the five rivers which form the Indus. But his most formidable enemy was an Afghan regent called *Shere*, "the lion," who received this name from his having killed an enormous tiger in presence of his king. *Shere* entertained the idea of driving the Moguls from India by uniting the Patans, or Afghans, with the natives. Dining one day with *Humaioon*, his plate was unprovided with a knife; whereupon he drew out his dagger and carved his meat. *Humaioon* observed, "That Afghan is not to be disconcerted with trifles; he is likely to be a great man." *Shere*, thinking he had been betrayed, withdrew, and opposed the emperor in arms.

Humaioon was unable to drive him from his fortress, being occupied with the king of Guzerat, who had commenced hostilities. To complete his perplexities, a conspiracy was formed to place another of Tamerlane's family on the throne. His vigor and skill soon overcame the king of Guzerat, and he displayed, in several instances, all his father's nobleness of character and brilliant courage. At one time, he would not attack the king at advantage, because the latter was engaged in holy warfare—that is, besieging infidels. A romantic exploit, in taking the king's treasure fort, is related of *Humaioon*, which would have made the chivalrous heart of his father leap for joy. The emperor, having discovered that the fortress was supplied with daily provision through a wood, which covered a part of it, visited the place in disguise. He then came to the wood at midnight, with three hundred men, all provided with iron spikes: these they fixed in the wall, and ascended by them. Before sunrise, the whole were within the walls; and on their displaying a signal to the army outside, a general assault was commenced. Meanwhile, *Humaioon* and his three hundred fought their way, step by step, to one of the gates, which they opened, and thus immediately gained the fort.

Recalled to Agra by the treason of his brothers, whom he had in vain warned against disunion, which would inevitably deprive the Tamerlane family of the

throne, *Humaioon* was returning to his capital. On his way he was met by *Shere*, with a numerous army, who cunningly detained him with negotiations, till the armies had been allowed to mingle together, and then, basely attacking the unprepared emperor, gained a complete victory, and compelled him to fly. His brothers now gathered round the emperor, who might have retained his throne but for the desertion of one of them, *Camiran*, which occasioned a second defeat from *Shere*. He now fled, without a throne or home. *Hindal*, another brother, deserted him; frequent plots were laid to betray him and deliver him up to *Shere*, and he was reduced to great straits. During this time, his son, the famous *Acbar*, was born. *Camiran* took this son from him, and drove *Humaioon* to *Khorasan*; thence he went to the Persian court, where he was received in the noblest manner.

Shere was now sovereign of India. He took the title of shah, and busied himself in improving his dominions—but his character is stained with treachery. He reduced the power of the governors, and regulated the finances and the military. He built caravanserais at every stage from the Indus to Bengal, and dug a well at every two miles. He reared magnificent mosques, planted rows of trees along the high roads, and established horse posts for the quicker conveyance of intelligence. He devoted one fourth part of his time to administering justice, a fourth to the care of his army, a fourth to worship, and a fourth to rest and recreation. Such was the public security, that, says the native historian, "travellers and merchants, throwing down their goods, composed themselves to sleep, without fear, upon the highway." *Shere* was killed by accident, in 1545, after a reign of five years.

Selim, his son, succeeded to the throne, and reigned quietly, after subduing with difficulty the usual rebellion. He appears to have been, on the whole, an able and moderate prince. He displayed a taste for magnificence in building, and erected an intermediate caravanserai between those his father built. He died in 1553. The kingdom was now again plunged into disorder, and *Humaioon* was entreated by some parties to resume his authority. *Humaioon*, having excited the sympathy of the sister of the Persian shah, and some of his nobles, was allowed a troop of ten thousand horse to recover Cabul from his brothers. His chief obstacle to success was *Camiran*, whom no treaty could bind, and no kindness or generosity improve.

On one occasion, this wretch exposed *Acbar*, his own nephew, *Humaioon's* son, upon the wall, to deter the father from an assault; but being told that if harm happened to *Acbar* every soul in Cabul should die, he gave up the miserable design. *Camiran* soon after fell into his brother's power, who, in spite of all the mischief endured from him, received him with kindness and respect, only to be repaid, however, at the first opportunity, with perfidy of the blackest kind. *Hindal* supported *Humaioon* nobly, and died in his service.

At length, *Camiran* having fallen again into *Humaioon's* power, all the Mogul chiefs demanded his death for his repeated crimes: this demand was denied them by the king, and a revolt had nearly resulted from the refusal. *Humaioon* at length agreed, reluctantly, that, to prevent further mischief, *Camiran* should be blinded by means of antimony. A few days after, the king went to see his blinded brother. *Camiran* rose to meet him, exclaiming, "The glory of the king will not be diminished by visiting the unfortunate." Hu-

maison burst into tears, and wept bitterly, although Camiran endeavored to console him by acknowledging the justice of his punishment. Requesting leave to proceed to Mecca, to expiate his crimes, this restless man there spent his last days.

When Humaioon was invited back to India, having no army fit for the undertaking, he fell into a profound melancholy. But his chiefs, making out some favorable omens to act on his mind through his superstition, he consented to cross the Indus with a small force, and took Lahore. His vizier defeated one army sent to oppose him; his son Acbar overcame another, of eighty thousand horse, many elephants, and a large train of artillery. The Moguls were so animated by the behavior of the young hero, says the Oriental historian, that they seemed even to forget that they were mortal men.

The victorious Humaioon reëntered Delhi, as emperor, in 1554, but died, the next year, from a fall.

The circumstances were these: one evening, he walked out upon the terrace of the library, and sat down there for some time, to enjoy the fresh air. When he began to descend the steps of the stair from the terrace, the crier of the mosque, according to custom, proclaimed the time of prayers. The emperor, conformably to the practice of those of his religion, stood still, and repeated the creed,—he then sat down till the proclamation was ended. When he was going to rise, he supported himself upon a staff, which unfortunately slipped upon the marble step, and the king fell headlong from the top to the bottom of the stairs. About sunset, on the fourth day after, “his soul took her flight to paradise,” says the Persian historian, who gives us the above narration. He afterwards sums up the character of Humaioon, in one phrase—“Had he been a worse man, he would have been a greater monarch.”



The Emperor, Acbar.

CHAPTER CCXV.

A. D. 1555 to 1559.

Acbar — Byram — The Ayeen Acberry — Jehanghire — Noor Mahl — Shah Jehan — Aurungzebe.

ACBAR, the Louis XIV. of the Mogul empire, was only in his fourteenth year when he succeeded his father, who had appointed his vizier, *Byram*, regent. Several highly popular measures favorably introduced the new reign; such as prohibiting the usual exaction of presents from the farmers, allowing all goods to pass toll free, and the abolition of the practice of pressing laborers to the wars.

Himu, vizier of one who held power during Humaioon's absence, on hearing of his death, marched to Delhi, and through the imprudence and cowardice of its governor, captured it. Acbar, seeing such a portion of empire rent from him, called Byram, addressed him by the name of *father*, and placed the entire management of affairs in his hands. As Himu's force was five times greater than Acbar's, the council of war of the latter advised a retreat to Cabul. This Byram opposed, and was so heartily seconded by the boy, Acbar, that the chiefs, delighted with the

gallant alacrity of the young king, unanimously cried out that their lives and fortunes were at his disposal.

The armies met near Delhi, and the Moguls received the troops of elephants so resolutely and skilfully—galling them with arrows, lances, and javelins—that they became unmanageable, and did as much harm to friends as foes. Himu, on a huge elephant, pushed four thousand horse into the very heart of the Mogul army. Being wounded in the eye, he pulled out the arrow, and with it the eye, and, though thus horribly wounded, continued the battle. Through the treacherous cowardice of his driver, who, to save himself, pointed out his master, Himu was taken prisoner, and conducted to Acbar's presence. Byram told the king it would be a good action to kill “that infidel” with his own hand. Acbar drew his sword, but, bursting into tears, only laid it on Himu's shoulder. The minister, sternly reproving this untimely clemency,—a weakness or generosity which had been the ruin of the emperor's family,—beheaded the prisoner at a blow.

This imperious disposition of the prime minister, and his severity, soon created dissensions between Byram and his emperor, and resulted in the banishment of the faithful vizier, who then turned all his thoughts to

rebellion. But he now exhibited the most pitiable weakness and irresolution; for he had swerved from duty. He was soon defeated by Acbar's generals, and sent a slave to represent his wretched condition to the emperor, and implore mercy. It was now that the greatness of soul of Acbar manifested itself. He received him with marked kindness and distinction. This met the nobler part of his repentant vizier's nature: he burst into tears, and threw himself at the foot of the throne.

Acbar, stretching his hand to him, commanded him to rise, and replacing him at the head of the princes, thus addressed him: "If the lord Byram loves a military life, he shall have the government of Calpi and Chinderi, in which he may exercise his martial genius; if he chooses rather to remain at court, our favor shall not be wanting to the great benefactor of our family; but should devotion engage the soul of Byram to perform a pilgrimage to Mecca, he shall be escorted in a manner suitable to his dignity." Byram chose the last offer, but on his way to the holy city, was basely assassinated by the son of an Afghan chief whom he had slain in battle. Thus died a brave warrior and enlightened statesman, whose inhumanity, partially the result of natural severity of disposition, was doubtless confirmed to a principle by repeated experience of the unfortunate effects of the clemency of the sovereigns he served.

In pursuance of his purpose to recover the ancient limits of the empire, Acbar conquered the Deccan. He was also repeatedly engaged in wars with rebels. Two things are noticeable in his military character—rapidity and decision of attack, before the enemy could collect or concentrate his strength; also personal courage and audacity, even to imprudence. For instance, the governor of Guzerat was besieged; the speedy march of a large army was impracticable, on account of the season. Acbar hurried to the beleaguered city, with but three thousand horse and three hundred camels, travelling eighty miles per day.

Crossing the river, so as to put retreat out of the question, he was attacked by an army of seven thousand horse. His little band, feeling that their emperor was sharing their danger, and had risked his life and empire on their valor, fought with superhuman bravery, and repulsed the enemy. In the eagerness of pursuit, Acbar was left with but two hundred horsemen, on a rising ground. A large body of fresh soldiers of the enemy suddenly marched upon the little party. It was one of those moments when men win or lose all by their conduct.

Acbar charged at once upon the enemy, who retreated in the greatest haste, thinking that the whole of the emperor's troops must, of course, be coming up on the other side of the hill to support the attack. Other instances are noted, when he would risk his life in the thickest of the fight, like a common trooper. His good fortune and valor, which brought him triumphantly out of every danger, added to the unequalled vigor and skill of his government during a long reign of fifty-one years, impressed his subjects with an idea that his powers of mind and body were supernatural.

Acbar's reign indeed has, not inappropriately, been called the *Golden Age* of India. He was one of the best and wisest sovereigns that ever adorned or dignified a throne. In a work—the *Ayeen Acberry*, the "Mirror of Acbar,"—written under the immediate

direction of the emperor, by his distinguished literary vizier and friend, Abul Fazil, is detailed the comprehensive and excellent system of administration which he put in practice. These "Institutes" show him to have been, preëminently, a statesman. Besides a great amount of financial and statistical matter, and sagacious observations upon men, politics, and government, the "Mirror" furnishes the regulations of the different departments, and the domestic economy of the empire,—from the collecting of the revenues and the care of the army, down to the stipends of the ladies of the harem, the daily food of the king's camels, and the mode of serving up his dinner.

With respect to Acbar's personal habits—he spent the greatest part of the night in business, and in listening to the discourses of philosophers and historians, whom he delighted to collect around him. About three hours before day, musicians were introduced, who performed vocal and instrumental music. After that an hour was spent by his majesty in silent prayer. Just before daybreak, people of all ranks, were in attendance, waiting the emperor's appearance. Beside the opportunities of audience regularly afforded to all, the emperor occasionally appeared at a window, when petitions might be offered to him without any intervention whatever. He abolished the immemorial custom of prostration. He took but one meal daily, and that so simple, that for months he did not taste animal food. He slept but little, and that chiefly in the forenoon and evening.

His principles of government were, to gain and secure the hearts of all; to prevent not only all injustice, but all delay of justice; to be tolerant in religion—and it is said he never even laughed at or ridiculed any sect; and to be sparing of the lives of offenders. The whole country was divided into provinces, the governors of which were changed every three years. Taxes must be demanded in an "affable" manner, and the collector is to consider himself "the immediate friend of the husbandman," and to lend him money when he needs it, to be repaid at a favorable time. His remarks on the administration of justice are peculiarly admirable, for their clear, searching, and impartial character.

Acbar removed a great number of vexatious and injurious taxes, substituting one broad, equitable levy upon the land of the country, which he procured to be carefully measured, and the tax fixed. He remitted the navigation duties, and reduced those on manufactories. The coin was enhanced in value by improving its fineness. Literature and the arts were never better encouraged, and the education of the people was made more universal, and its quality incalculably improved. He was not only the first man of the empire in station, but in accomplishments, intellect, and virtue. He possessed that rare and fortunate combination of qualities for rule, remarks an author, by which he was enabled not only to project, or to appreciate when others had projected, some of the loftiest principles of government, but to carry them himself into practice by his practical skill, and by an unwearied and personally laborious attention to the details.

Jehanghire, that is, "lord of the world," was the title chosen by Selim, the son of Acbar. This prince ascended the throne at his father's death, in A. D. 1606. The assumption of so arrogant a title betrays the weakness of the man—a character sufficiently dis-

played in the sequel. The nobles attempted to place Jehanghire's son on the throne; but the result was the execution of many of them, and the confinement of the king's son. One of the first acts of the king involved his whole life in remorse. The romantic story is thus told:—

A poor Tartar, named *Chaja Aiass*, whose imagination had been kindled by the reports of Indian magnificence, left his native country, in the hope of bettering his fortunes in that land of promise. His whole property consisted of a sorry horse, and a very small sum of money, which had proceeded from the sale of his other effects. Placing his wife upon the horse, he walked by her side. Their scanty pittance of money was soon exhausted; they had even subsisted for some days upon charity—when they arrived on the skirts of the great solitudes which separate Tartary from the Mogul dominions. No house was there to cover them from the inclemency of the weather, no hand to relieve their wants: to return, was certain misery; to proceed, apparent destruction. They had fasted three days.

In this distressing situation, the wife of *Chaja Aiass* gave birth to a daughter. They tarried for some hours, in the vain hope that travellers might pass that way; but they were disappointed: human feet seldom tread these deserts. The sun declined apace; they feared the approach of night; the place was the haunt of wild beasts; and should they escape these, they must die of hunger. In this extremity, *Aiass*, having placed his wife on the horse, found himself so much exhausted that he could scarcely move. To carry the child was impossible; the mother could not even maintain herself upon the horse. A long contest began between humanity and necessity; the latter prevailed, and they agreed to expose the child on the highway. The infant, covered with leaves, was placed under a tree, and the disconsolate parents proceeded in tears. As long as the tree, at the foot of which the child was lying, remained in sight, they persevered in their resolution; but when that disappeared, the heart of the mother failed her, and she refused to proceed without her babe. The father returned, and beheld, with horror, an enormous black snake coiled above and around the infant. His cry of anguish alarmed the reptile, which slowly uncoiled itself, and glided away, leaving the destined victim unhurt.

This almost miraculous preservation instilled fresh hope and energy into the hearts of the parents: they struggled on, and at last were relieved by some other travellers. They reached the court of the Grand Mogul, and *Aiass* was admitted into the service of an omrah, or prince. Here he soon attracted attention by his abilities, and was at last noticed by the emperor, *Acbar*, who gradually raised him to high favor and distinction. The daughter, who had been born in the desert, received the name of *Mher-ul-Nissa*, or the "sun of women." She had some right to the appellation, for in beauty she excelled all the ladies of the East. She was educated with the utmost care; in music, dancing, poetry, and painting, she had no equal among her sex. Her disposition was volatile; her wit lively and satirical; her spirit lofty and uncontrolled.

Selim, the prince royal, afterwards called *Jehanghire*, paid a visit one day to her father. When the public entertainment was over, when all except the principal guests were withdrawn, and wine was brought on the table, the ladies, according to custom,

were introduced in their veils. The ambition of *Mher-ul-Nissa* aspired to a conquest of the prince. She sang—he was in raptures; she danced—he could hardly be restrained in his place. Her stature, her shape, her gait, had raised his ideas of her beauty to the highest pitch. When his eyes seemed to devour her, she, as by accident, dropped her veil, and shone upon him at once with all her charms. The confusion, which she could well feign on the occasion, heightened the beauty of her face. Her timid eye fell, by stealth, upon the prince, and kindled his soul into love. He was silent for the remaining part of the evening; she endeavored to confirm, by her wit, the conquest which the charms of her person had made.

Selim, bewildered with his passion, knew not what course to pursue. *Mher-ul-Nissa* had been betrothed by her father to *Shere Afkun*, a Turcomanian nobleman of great renown. Selim applied to his father, *Acbar*, who sternly refused to commit a piece of injustice, though in favor of the heir to the throne. The prince retired abashed, and *Mher-ul-Nissa* became the wife of *Shere Afkun*.

But *Acbar* died; *Jehanghire* was raised to the throne, and, giving way to the dictates of his passion, the husband of the woman whom he coveted was murdered by his order.* No obstacle now interposed; but, apparently smitten with remorse at the baseness of his crime, the emperor refused even to see the object of it, and she lived for four years neglected in his harem. Here she was so scantily provided for, that she was compelled to exert the accomplishments she possessed in needlework and painting, for a livelihood, and her productions became objects of general desire and admiration.

The emperor's curiosity was at length aroused;

* Before resolving to murder *Shere* outright, the emperor had taken several disgraceful methods of accomplishing his purpose, all of which failed. At one time, he ordered the haunt of an enormous tiger to be explored, and appointed a day for hunting. *Shere* was invited to the hunt. He was quite unsuspicious of the sinister designs of the king, especially as *Jehanghire* had received him with favor at court, and conferred upon him new honors. Having, according to the Tartar custom, surrounded the place which the monster frequented, for many miles, the hunters began to move towards the centre from all sides. The tiger was roused; his roaring was heard, and the emperor hastened to the scene of action.

The nobles being assembled, *Jehanghire* called aloud, "Who among you will advance singly and attack this tiger?" They looked on one another in silence; then all eyes turned upon *Shere Afkun*. He seemed not to understand their meaning. At length, three omrahs started from the circle, and, sacrificing fear to shame, fell at the emperor's feet, and begged permission to try their strength, singly, against the formidable animal.

The pride of *Shere Afkun* arose. He had imagined that none durst attempt a deed so dangerous. He hoped that, after the refusal of the nobles, the honor of the enterprise would devolve on him. Afraid of losing his former renown, he offered to attack the tiger unarmed. The monarch made a show of dissuading him from the rash enterprise; but, secretly delighted, yielded, at last, with a well-feigned reluctance. Astonishment was painted in every face; every tongue was silent. After a long and obstinate struggle with the tiger, the intrepid warrior prevailed; and, though mangled with wounds himself, the monster was at last laid dead at his feet. Thus the emperor was foiled in his base attempt, and the fame of *Shere* increased.

After several other covert attempts on his life, the king at last sent assassins, who, attacking *Shere* on the highway, succeeded in despatching him with many bullets and arrows, though not till after he had killed six omrahs and several of their soldiers.

he visited her, and from that moment *Noor Mahl*—that is, “light of the harem,” for such was the name she assumed—exercised the most unbounded sway over his mind. Chaja Aïass was raised to the distinguished position of vizier, and his two sons, brothers of the sultana, Noor Mahl, were made omrahs; and what is equally extraordinary and gratifying, they all filled with honor the posts they occupied. The affairs of the empire were never better conducted than under Chaja Aïass: his administration is still looked upon as one of the few luminous spots in the dark history of Indian domestic government.

Several European embassies, having commercial objects, arrived at the court during Jehanghire's reign. But, although these were received with great favor, the vacillating disposition of the sovereign—now granting their requests, and now withholding them again, or changing the condition of his grants, at the wish of his nobles—caused them all to eventuate in disappointment.

After the death of her father, who had held her haughty and imperious disposition under some control, Noor Mahl plotted to place on the throne the emperor's youngest son, who had married her daughter by her first husband, the omrah. Her brother, *Asiph Jan*, was vizier; with qualities scarce inferior to his father. *Shah Jehan*, the emperor's third son, and eventually his successor, was Noor Mahl's most determined opponent. This man had murdered his brother Chusero, and, to escape the emperor's resentment, took up arms against his father; but he was unsuccessful, principally through the abilities of *Mohâbet*, a noble-minded, heroic spirit, general to the emperor. The empress hated this general, of course, and endeavored to ruin him with the emperor, who seems himself to have properly appreciated his character and services.

Through Noor Mahl's influence, *Mohâbet* was now summoned to court; but he took the precaution to bring as an escort five thousand devoted rajpoots. He was ignominiously refused an audience till certain alleged peculations were accounted for. His son-in-law, sent to the emperor to protest *Mohâbet's* devotedness to his sovereign, and to explain matters, was sent back stripped and cruelly bastinadoed. Seeing that decisive measures were called for, *Mohâbet* planned a bold scheme. The imperial army had to cross the Jhylum: when the greater part had passed to the other side, *Mohâbet* galloped with two thousand horse to the bridge, destroyed it, left a body of his determined friends to prevent the return of the troops across the river, and, appearing in the emperor's tent with a countenance pale but determined, secured the person of Jehanghire.

Every attempt, on the part of the army under *Asiph Jan*, to recross the river to the assistance of the sovereign, was resisted, and with great slaughter, by *Mohâbet's* few but resolute troops. Noor Mahl herself, the author of all the mischief, who had already crossed the river, was half frenzied at the success of the general's manœuvre: she rushed into the water, emptied with her own hand three quivers of arrows, had three successive drivers killed on the back of her elephant, and thus inflamed to a high pitch the courage of the soldiers.

But *Mohâbet* crossed the river, and drove all before him. He ultimately obtained possession of Noor Mahl's person, who was accused by him of high treason and other crimes, and an order obtained for her execution. She begged to see Jehanghire once more, and, on being

admitted to his presence, stood before him in silence. Jehanghire burst into tears. “Will you not spare this woman, *Mohâbet*?” he said, at length. “See how she weeps.” “It is not for the emperor of the Moguls to ask in vain,” was the reply, and Noor Mahl was instantly set at liberty.

The loyal *Mohâbet* now restored to the emperor all authority, and dismissed his guards. But the sultana was base enough to demand his death, and, on the refusal of her request, sought to assassinate him. Warned of her intentions by the emperor, *Mohâbet* fled, and was proclaimed a traitor, and a price set on his head. Of a lofty and fearless character, he now decided on a most extraordinary step. Disguising himself, he went to the camp of *Asiph Jan*, the brother of his mortal enemy, and succeeded in obtaining an interview.

Appreciating his mercy to his sister, and his present generous confidence, *Asiph* received him in his arms, and took him to a secret apartment. “*Purvez*, the elder of the princes, is virtuous and my friend,” said *Mohâbet*; “but we must not exchange one feeble sovereign for another. I have fought *Shah Jehan*, and know his merit: though his ambition acknowledges no restraint of nature or justice, his vigor will prevent intestine disorder, and give power to the laws.” *Asiph* concurred cordially in these views; but their schemes were rendered unnecessary by the death of *Purvez* and Jehanghire, which occurred shortly after, A. D. 1628.

A measure of unequalled atrocity secured *Shah Jehan* from competitors to the throne. This was the murder, by him, of every other male descendant of the house of Baber, except his own four sons, Dara, Sujah, Aurungzebe, and Morad. *Asiph* was made vizier, and *Mohâbet* commander-in-chief. Lodi, a descendant of the Patan emperors, and who had formerly fought against *Shah Jehan*, was now his chief enemy, but surrendered himself on condition of receiving a province. Being sent for to court, shortly after, he was received with such studied insult, that he shed tears and fainted away—strange effect on so brave a man! He again rebelled unsuccessfully, and perished in despair, having attacked, with but thirty followers, a considerable body of the enemy, in order to procure “an honorable death.” The emperor exhibited the most indecent joy at his decease—a compliment to his formidable abilities and courage. Some troubles occurred at this time in the Deccan, but were soon quieted.

During *Shah Jehan's* reign, his numerous subjects enjoyed tranquillity and happiness such as had rarely been enjoyed in that part of the globe. His governors were closely watched, and brought to strict account, and his reign is celebrated for the strict execution of the laws. The collection of the revenue, with which the comfort of the subject is so much connected, was even better managed than in *Acar's* time. To *Shah Jehan* India is indebted for some of its noblest architectural structures. He built, for his own residence, *Jehanpoor*, a city near Delhi, and erected a palace, said to be one of the finest in the world. The mausoleum of his favorite queen, *Noor Jehan*, is one hundred and ninety yards square, on an elevated terrace, in the midst of a beautiful garden. It is built of white marble, inlaid with precious stones.

The illness of *Shah Jehan* encouraged his sons to strike for the empire. The most dangerous among them was *Aurungzebe*, a man of craft, courage, and energy. He professed to be deeply religious, and

anxious to restore the purity of the Moslem worship, which, to conciliate the Hindoos, had become wisely tolerant. He cajoled his brother Morad, inducing him to place money and forces at his disposal. He succeeded also in attaching to his fortunes the immensely wealthy emir of the prince of Golconda. *Dara*, the eldest son of Shah Jehan, being called to administer the government for his father, whose illness incapacitated him for its functions, commenced his administration by forbidding his brothers to approach the palace, on pain of death. The brothers broke out into open rebellion; the hostile armies met, and a stoutly contested battle ensued. During the engagement, one of *Dara's* captains deserted his sovereign, and went over to Aurungzebe with thirty thousand men, thus securing the victory to that prince.

Aurungzebe now got possession of his father's person, and kept him in captivity the rest of his life. The father had previously endeavored to inveigle his son into the harem of the citadel of Agra, where he had stationed some powerful Tartar women, ready to fall upon and crush him. Morad, too, found himself a hopeless and helpless captive. Sujah was driven from the country, and basely killed by the king of Arakan, with whom he had taken refuge. *Dara*, after enduring every hardship, was treacherously betrayed to Aurungzebe, who had him paraded about the streets of Delhi on a miserable, filthy-looking elephant, habited in a dirty cloth. At this lamentable sight, piercing shrieks, and cries of distress, as if some great calamity had befallen themselves, were heard from men, women, and children, on every hand. This popular commiseration sealed the fate of the wretched *Dara*, who was murdered by his brother. Morad, not long after, shared the same fate.

These family dissensions, arising from the want of a fixed rule of succession, indicate a declining empire. Shah Jehan, by murdering his relatives, struck the first blow at Mogul sovereignty. Aurungzebe, by similar atrocity, shook it to its very centre. The principle became established, that on the death of an emperor, "there was no place of safety but the throne, the steps to which must be the dead bodies of unsuccessful competitors;" and these victims were generally the nearest relatives of the aspirant to sovereignty.

CHAPTER CCXVI.

A. D. 1659 to 1803.

Aurungzebe — Acbar II. — Aulum — The Sikhs — Jehander — Nadir — Aulum II. — The Mahrattas — Gholam Khadur — Scindia.

AURUNGZEBE's character seems to have undergone a remarkable change for the better, when he found himself undisputed master of the empire. He treated his father with all attention and respect, consistent with his captivity. Wishing to adorn the throne with some of Shah Jehan's jewels, the emperor sent to ask them of his father, who told him that hammers were ready to pound the jewels into dust, if there were any more importunity for them. "Let him keep his jewels," replied the emperor; "nay, let him command those of Aurungzebe." This remark being repeated to Shah Jehan, he sent a number of the gems he had refused, saying, "Take these, which I am destined

to wear no more; wear them with dignity, and, by your own renown, make some amends to your family for their misfortunes." When this was repeated to the emperor, he burst into tears.



Aurungzebe.

Another event gave occasion for the display of the ready sagacity of Aurungzebe. A wealthy old woman, by her liberalities, had collected around her a vast crowd of religious mendicants, — fakirs, — who, having been successful in several enterprises beyond their expectations, were easily persuaded by their female chief that she had charmed their lives against death by powerful enchantments. Some twenty thousand of the fakirs, having been collected, and thus fortified by fanaticism, entertained the wild scheme of usurping the throne.

Instead of despising this enemy, Aurungzebe, a religious knave himself, pretended to get up, by his incantations, a counter charm of greater potency, which he wrote with his own hands upon little slips of paper, and had his soldiers fasten them on the tops of spears, borne before the several divisions of the army. The mystic power was confided in by the soldiers, who fought the enemy with heroism, and the fakirs were cut to pieces. This story is more fully given in our history of Hindostan.

Aurungzebe died in 1707, at the age of ninety-four, after reigning forty-eight years, over about eighty millions of people. His revenue is said to have equalled four or five hundred millions of dollars. The poisoned chalice of filial ingratitude and rebellion he had made his father drink of, was proffered to his own lips by his son, *Acbar II.*, who caused him much and deserved anguish. His personal habits were regular, pure, and simple. "Of his domestic administration it is impossible to speak too highly: it was liberal, enlightened, and just." Under his rule, the Mogul empire is said to have reached its highest grandeur and dignity; though, at his death, the symptoms of inherent weakness became but too apparent.

Aurungzebe's latter hours were embittered by remorse: may we not hope they were elevated by repentance? A passage in one of his letters to his son, written in the prospect of death, is exceedingly impressive. "Old age has arrived," he says, "weakness subdues me, and strength has forsaken all my limbs. I came a stranger into this world, and a stranger I depart. I

know nothing of myself, what I am, or for what I am destined. The instant which passed in power hath left only sorrow behind it. I have not been sufficiently the guardian and protector of the empire. My valuable time has been passed vainly. I had a patron in my own dwelling, [conscience,] but his glorious light was not seen by my dim vision."

In the third year of this reign, a dreadful famine desolated India, producing most appalling scenes of suffering. The emperor immediately remitted the rents of the land and other taxes. He bought corn where it was most plentiful, and sold it at reduced prices where it was the least so. The means for doing this were furnished from his own treasury, which had grown rich under his economical and able management, and which he opened for the benefit of the people without limit. An historian of the Grand Moguls well remarks, that it is a most extraordinary, but at the same time consoling and gratifying fact, that men like Shere, Shah Jehan, and Aurungzebe, all of them stained with execrable crimes, committed in the pursuit of power, should, when their objects were attained, be so justly famous for the vigor, skill, and impartiality of their administrations.

The remaining history of the Mogul empire is but the melancholy record of one miserable struggle after another for the imperial sway, among the descendants of its noble founders, while the empire itself was continually becoming less and less worth the contest. After the usual quarrel of the sons of the emperor, at his death, for the throne, *Shah Aulum*—his two brothers being severally defeated and slain—succeeded his father, Aurungzebe. He had to contend with a new power, the *Sikhs*, whose descendants, after a space of more than one hundred and thirty years, are now (1849) struggling vigorously for independence against the British power in India.*

Shah Aulum reigned but five years, and died in A. D. 1712, leaving behind him the reputation of an accomplished, liberal, and humane prince.

Of the four sons of Shah Aulum, the eldest gained the throne for a few months, through a distinguished general of his grandfather, and called himself *Jehander Shah*. His chief adviser was a concubine, one of the impure class of public dancers, and he was frequently seen near Delhi, walking with such abandoned females. His nephew, *Ferokhere*, seized the throne, after defeating and killing his uncle. He slaughtered, without compunction, every person in his power from whom he could apprehend any possible danger. He was dethroned, after six years, by one

who had helped to elevate him, and died. Two other emperors reigned, one five, the other three, months. *Mahomed* then came to the throne. He was weak and devoted to luxury: instead, therefore, of opposing a bold front to the Mahrattas, now rapidly rising to a considerable power, he bought peace with these marauders, by paying them a fourth of his resources; and with a weakness still more fatal, finding it troublesome to collect this fourth, he gave the ruthless Mahrattas leave to collect it in their own rough fashion; thus abandoning his people to the spoiler. The disorganized state of the country, under its weak and worthless rulers, had before opened India to Tamerlane's plundering inroad, preparing the way for Mogul power. So Nadir Shah's similar invasion opened the way for British rule in India.

This *Nadir Shah*, who has been noticed in another place, was, according to some, a common laborer; according to others, he was the son of a shepherd in Khorasan, and by selling his father's sheep, obtained money and hired a band of robbers. He now took service under the son of the sophi of Persia, who desired to recover his throne from an Afghan usurper, whom Nadir overthrew. He then put out his employer's eyes, and caused himself to be proclaimed king of Persia, in 1736. He marched upon the Afghans; and afterwards into Hindostan, where he gained possession of Delhi, through the treachery of Mahomed's officers, who were rewarded by the following speech of Nadir, exhibiting a singular medley of the monarch, the ruffian, and the fanatic. "Are not you both most ungrateful villains to your king and country, who, after possessing such wealth and dignities, call me from my own dominion to ruin them and yourselves? But I will scourge you with all my wrath, which is the vengeance of God."

A Persian seized a pigeon-seller's basket, who cried out that Nadir had ordered a general pillage. The streets of Delhi were soon filled with an excited populace; the Persian was set upon; a report spread that Nadir was dead; before nightfall, two thousand Persians had been slain. Nadir was shot at himself. This incident unchained the tiger, and the consequence was, a general massacre, in which, before two o'clock, one hundred thousand of the Delhi people were killed—men, women, and children upon the same bloody heaps.

During this dreadful scene, the king of Persia sat in the mosque. None but his slaves dared to come near him, for his countenance was dark and terrible. At length, the unfortunate emperor, Mahomed, attended by a number of his chief omrahs, ventured to approach him with downcast eyes. The omrahs who preceded Mahomed bowed down their foreheads to the ground. Nadir asked them, sternly, what they wanted. They cried out with one voice, "Spare the city." Mahomed said not a word, but the tears flowed fast from his eyes. The tyrant, for once touched with pity, sheathed his sword, and said, "For the sake of the prince Mahomed, I forgive." In a few minutes, so instantaneous was the effect of his orders, every thing was calm in the city.

But the pillaging was now to begin; and its amount is variously estimated at from one hundred and fifty to three hundred and fifty millions of dollars. During its continuance, the gates were shut, and the populace reduced to famine. *Tucki*, an actor, was playing before Nadir, and so delighted him that the shah promised him whatever reward he should ask. Falling on his knees, the noble *Tucki* cried out, "O king, com-

* The origin of the Sikhs is thus stated: In Baber's time, Nanek, the beautiful son of a merchant, having attracted the attention of a dervis, was taken home by him and educated in Islamism. The youth selected for himself, from time to time, in the course of his studies, such doctrines, expressions, and sentiments as suited him, and the result was a book, written in a very elegant style, called *Korint*. This, by degrees, became the text-book of a sect, which, under a military organization, rose to empire, under the name of Sikhs; but they seem lately to have given up their religious pretensions. Rejecting, as he did, much of the absurdities of the two great religions of India, Mahometanism and Hindooism, and preserving some of the good of both, Nanek had many followers. After his death, nine chiefs successively governed the body of the Sikhs, who lived very peaceably and inoffensively. But in Aurungzebe's reign, one of the chiefs was put to death, and another banished. The Sikhs now carried rapine and slaughter among the Moguls, but were checked by Shah Aulum, though not destroyed. Their history is given in a subsequent chapter.

mand the gates to be opened, that the poor may not perish." The request was granted, and the blessings of his fellow-creatures were the priceless reward of the actor's benevolence.

Nadir quitted Delhi, having taken the provinces between Persia and Hindostan from Mahomed, and given him some good advice. The emperor died in 1747, after reigning thirty years. *Ahmed*, his eldest son, succeeded; and during his reign he lost, to the rising Afghan power, the north-western provinces, Moulton and Lahore. The Mahrattas and Rohillas, too, were very troublesome. At last, a rebel seized Delhi, and put out Ahmed's eyes, setting up another emperor, *Aulumgeer II.* The Sikhs now rose into importance; and the Afghans marched to the very gates of Delhi, which were opened to them, and the city was again at the mercy of an enemy. The emperor had sunk so low, that he begged the Afghan chief, *Abdallah*, not to leave him to the mercy of his own vizier, the rebel who had put out Ahmed's eyes. *Aulumgeer* fell into the wretch's hands, however, and was assassinated, in A. D. 1759.

The Mahrattas now attempted, by one bold stroke, to seize the empire; but *Abdallah*, the Afghan, being again on Indian territory, met their army of one hundred and forty thousand horse, commanded by their best generals, and after a contest of almost unexampled severity, at Paniput, (A. D. 1760,) obtained the victory—only a few of the army and three of the generals escaping. *Abdallah* gave the sovereignty to *Aulum II.*, who was never really master of his dominions, and experienced a great variety of the most cruel disasters.

The next half century offers to the historian of India a perplexed chronicle of violent revolutions, occasioned by the various chiefs who successively rose to more or less power, and their contests with Great Britain. The story, however, of the last revolution that occurred to the Moguls of India, previous to their becoming pensioners of Great Britain, is both interesting and instructive—interesting as a picture of Orientalism, instructive as an example of the instability of human grandeur, and the precarious state of despotic governments. The author of this revolution was *Gholam Khadur*, disinherited by his father, and driven from his presence, for vice and crime. *Shah Aulum II.*, or *Allum*, the king of Delhi, and last of the Moguls, took him under his protection, treated him as his own son, and conferred on him the second title in the kingdom—emir of emirs.

He lived with the king, and raised a body of about eight thousand troops of his own countrymen, the Moguls, which he commanded. *Gholam Khadur* was of a passionate temper, haughty, cruel, ungrateful, and debauched. In the latter part of the year 1788, the king had formed suspicions that some of the neighboring rajahs would attempt the conquest of his territories. This was confirmed by the approach of a large army toward his capital, commanded by a chief named *Ismael*, and assisted by the warlike Mahratta sovereign, Scindia.

Gholam reassured his king, who was discouraged at the array of his formidable enemies; he urged him to march out, give his troops a supply of money, and he would lay his head on the enemy's being repulsed. On the king's reply that he had no money, *Gholam* offered to advance enough. "Only head the army," said he: "the presence of the monarch is half the battle." The king seemed to consent, and requested

Gholam to assemble the army, pay their arrears, and inform them of his purpose to lead them in person. Great, therefore, was *Gholam's* astonishment, when, the next day, he intercepted a letter from the king to Scindia, the hostile chief, desiring him to make all haste and destroy *Gholam*; "for," said the letter, "he urges me to act against my wishes, and oppose you." On this discovery, *Gholam* marched out with his troops, crossed the Jumna, and encamped on the other side, opposite the fort of Delhi, the residence of the king. He then sent the king the intercepted letter, asking him if such conduct did not merit the loss of his throne. After a few days' siege, *Gholam* carried the fort: entering the palace in arms, he flew to the king's chamber, insulted the old man in the most barbarous manner, knocked him down, and kneeling on his breast, dug out one of his eyes with his knife, ordering a servant of the king to thrust out the other!

He then gave up the palace to pillage, and, going to the zenana, where the king's women resided, insulted the ladies, and tore their jewels from their noses, ears, and limbs. As he had lived with the king, he was well acquainted with the different places where his treasures were hid; he dug up the floor of the king's own bedroom, and found there two chests containing in specie one hundred and twenty thousand gold mohurs, — nearly a million of dollars,—which he took, and vast sums besides. To get at the hidden jewels of the women, he practised a nefarious trick, of the meanest kind. He ordered that the king's ladies and daughters should come and pay their respects to him, promising to free those who could best please him by their dress and appearance. The innocent, unthinking women brought out their jewels, and adorned themselves in their richest attire, to please this savage. *Gholam* ordered them to be conveyed into a hall, where he had provided ordinary dresses for them: these dresses he made them put on, by the assistance of eunuchs, and, taking possession of their rich dresses and jewels, sent the women home to lament their own credulous vanity, and curse his treachery. He did not stop here, but insulted the princes by making them dance and sing. The most beautiful of the king's daughters, *Mobaruck ul Moolk*, was brought to the tyrant, but she stabbed herself, rather than submit her person to him.

Scindia, the Mahratta chief, soon after this, came to the king's assistance, ostensibly, but his real purpose was to make the remnant of the Mogul empire his prey. *Gholam* fled, and took refuge in the fort of Agra, a large city, one hundred and fifty miles south of Delhi. Here Scindia's troops besieged him, and he, perceiving that he must be taken if he tarried, took advantage of a dark night, stuffed his saddle with a large stock of precious stones, and with a few followers fled toward Persia. Unluckily for him, the wretch fell from his horse on the second night of his flight: by this means a party of horsemen, which had been sent in pursuit, came up with him, and took him prisoner. He was brought to Scindia, who, after exposing him some time in irons, and some time in a cage, ordered his ears, his nose, his hands, and his feet to be cut off, and his eyes taken out, in which state he was allowed to expire!

Scindia seized on the kingdom he came to protect; and all that was left to *Shah Allum*, the nominal emperor, was the city of Delhi, with a small district around it, where, deprived even of sight, he remained an empty shadow of royalty. In the early part of

the present century, (A. D. 1803,) the British nation took under their immediate sovereignty Agra and Delhi, pensioning off the king of Delhi, the last representative of a mighty race. Thus terminated the empire of the Grand Moguls in India; though the name *King of Delhi* is still given to the lineal descendant of the Grand Mogul—a pensioner of the British government—who resides at Delhi.

CHAPTER CCXVII.

General Views—Military Affairs—Divisions—Cities—Education—The Household and Domestic Habits of the Grand Mogul—The Seraglio—The Painting Gallery—Public Fights of Animals—Machines—Pensions—Festivals—Marriages—Hunting and Hawking—Fairs—Weighing the King.

THE Mogul empire, in 1725, included all of India from Afghanistan, or Candahar, Beloochistan, and Sindh, to Assam and Arakan, and from Badakshan, Siapouch, Thibet, and Nepaul, to the ocean, except the Malabar coast, and the triangular territory south of the Gavery. From Cabul, the chief town in the extreme north-west, to Pondicherry, in the south-east, the distance is nearly eighteen hundred miles, or as far as from Bangor, in Maine, to the capital of Texas. Its width from north-east to south-west varied from seven hundred to fourteen hundred miles; in all about one million square miles, with from eighty to ninety millions of inhabitants. Aurungzebe's treasury was supposed to equal four or five hundred millions of dollars. The regular annual revenue of Acbar, from twelve fifteenths of the empire, was about ninety millions of Sicca rupees, or forty-five to fifty millions of dollars.

The military establishment was under fixed and regular pay, and the nicest discipline and regulations. It was a maxim of Acbar, which he carried into every department of his concerns, that "true greatness gives attention to the *minutia* of business, as well as to capital affairs." In this, and some other things, Napoleon seems to have imitated him. The militia, or Zemindary troops, numbered, says the "Mirror of Acbar," four millions four hundred thousand.

Some of the cavalry had their horses marked, and a description taken in writing of the persons of the men, and these troopers took rank of the others. Their pay was from seven to eleven dollars a month. Every thing that regarded the horses, their feeding, classification, menage, &c., was minutely regulated. The Moguls had a body of fifty thousand of these horsemen, near the seat of government. The elephants, of which there were seventeen or eighteen hundred, were divided also into seven kinds, and the details of their feeding, care, the pay of their keepers, &c., were regulated with the utmost exactness. The yearly allowance to each elephant was from three and a half dollars to more than sixteen and a half dollars.

The officers were commanders of ten, and so up to ten thousand; their commands increasing by hundreds from four hundred to five thousand, below that by fifties and twenty-fives, and below ninety, by tens. Many of the commanders of above five thousand men were the

king's sons. There were sixty-six of these bodies of five thousand. The captains of one hundred were of eleven ranks, and paid accordingly, from five hundred to seven hundred rupees, or about two hundred and fifty to three hundred and fifty dollars per month. Every commander had, also, half as many infantry as cavalry: of the infantry one fourth were *bundookchean*, that is, "matchlock-men," the rest archers, except a few who were carpenters, blacksmiths, water-carriers, and pioneers. The trooper supplied his own horse on entering the service; afterward, in case of accident, the government supplied it, and took half its value out of the pay by quarterly stoppages. This may suffice as a specimen of these curious and minute regulations recorded in the "Mirror of Acbar," already mentioned. The whole army was divided into twelve divisions: each division did a year's duty in rotation.

A body of twelve thousand *bundookchean*, was always employed about the royal person. A thousand porters guarded the palace, who were paid from two dollars and three quarters to seven dollars and a half per month. Another thousand guarded its environs. Several thousand bearers, some of whom could carry enormous weights, did service at the palace. Another thousand men were employed as spies, couriers, and errand men, and also in nice and difficult undertakings. Besides all these, were the gladiators, performers of feats, wrestlers, and the slaves. As Acbar "did not approve of giving these unfortunate men the opprobrious name of slaves," they were called "dependants." They were of five kinds—infidels taken in battle, and bought and sold as common slaves; those who of themselves submitted to bondage; children born of slaves; thieves, become the slaves of the owners of the goods they had stolen; and fifthly, persons sold for the price of blood—that is, for homicide.

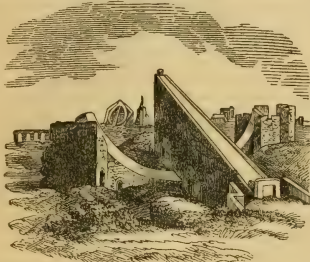
The daily pay of these was from one and a quarter cents to fifty cents. They were formed into divisions, and committed to the care of skilful persons, to be instructed in various arts and occupations. "His majesty," adds the "Mirror," "out of his humanity and discernment, promotes these and other inferior classes of people, according to their merits; so that it is not uncommon to see a foot soldier raised to the dignity of an omrah of the empire."

It is said that the emperor had a body-guard of Arab women, who were extremely well disciplined, and never quitted the seraglio: amongst them were established all the different degrees of rank which obtained among the men. Besides the army at Delhi, there was always a very considerable one at Agra, the other capital. Exclusive of these, the smallest village had two horse and six foot soldiers, who acted as the police, or spies of government, and sent an account of whatever was transacted. Every town had a garrison. In a word, each of the rajahs, who were so many petty chiefs, or feudatories of the empire, always, in later times, supported a numerous body of troops ready to march.* One of them kept on foot, in the early part

* The military force was thus distributed: Bengal, 23,000 cavalry and 800,000 infantry; Bahar, 11,000 and 450,000; Allahabad, 11,000 and 238,000; Oude, 7,600 and 168,000; Agra, 50,000 and 577,000; Malwah, 281,000 and 68,000; Guzerat, 67,000 and 9,000; Ajmeer, 86,000 and 347,000; Lahore, 54,000 and 426,000; Moulton, 14,000 and 166,000; Cashmere, 5,000 and 93,000. These are not all the troops. — *Ayreen Acherry*.

of the last century, an army of fifty thousand cavalry and two hundred thousand infantry. The emperor maintained five hundred elephants: his arsenals contained an immense quantity of ammunition.

Acbar's empire was divided into fifteen *soobahs*, or viceroalties, with each its *soobahdar*, or viceroy, viz.: Allahabad, Agra, Oude, Ajmeer, Ahmedabad, Bahar, Bengal, Delhi, Cabul, Lahore, Moulton, Malwa, Berar, Khandees, and Ahmednagar. The first twelve of these were subdivided into one hundred and five *sircars*, or provinces, and two thousand seven hundred and thirty-seven *kushahs*, townships, or counties.



Remains of an Observatory at Delhi.

It is said there are more than a score of cities, in Hindostan, which bear, in their decay, the evidence that they were once royal capitals. Delhi, one of the capitals of the Grand Moguls, was formed of the old city with its walls, the new city at a short distance, and the space between, enclosed by two walls. Here, in Tamerlane's time, was the splendid "Palace of the thousand columns," built by a famous Indian king. But the present Delhi is at another place, and was founded by Acbar, whose structures are noticed in our history of Hindostan. It once extended twenty miles, and a French writer, in the last century, estimated its inhabitants at one million seven hundred thousand. The imperial palace is of red granite, of tasteful architecture, one thousand yards long by six hundred broad, and cost more than five millions of dollars. The stables will hold ten thousand horses. There are besides many relics of ancient grandeur.

Agra was made the seat of the empire by Acbar, and a most magnificent city. He here built his palace, a "fort of red stone, the like of which no traveller has ever beheld." "It contains above five hundred stone buildings, of surprising construction, in the Bengal, Guzerat, and other styles; and the artificers have decorated them with beautiful paintings. At the eastern gate are carved, in stone, two elephants, with their riders, of exquisite workmanship." This fortified palace is still to be seen, extending in a crescent shape along the river side. On the opposite bank were the four gardens—a monument of Humaioo's magnificence. At Agra also is the mosque of Acbar, said to be more splendid than that of Solymán at Constantinople; also the mosque of Aurungzebe, with its hundred columns; besides other monuments of former greatness.

The following were Acbar's "regulations for teaching in the public schools. The boys are first taught to read the letters of the Persian alphabet separately,

with the different accents, or marks of pronunciation; and his majesty has ordered that as soon as they have a perfect knowledge of the alphabet, which is generally acquired in two days, they shall be exercised in combinations of two letters; and after they have learnt those for a week, there is given to them a short line of prose or verse, containing a religious or moral sentiment, wherein those combinations continually occur. They must strive to read this themselves, with a little occasional assistance from the teacher.

"For some days the master proceeds with teaching a new hemistich or distich; and in a very short time the boys learn to read with fluency. The teacher gives the young scholar four exercises daily, viz.: the alphabet, the combinations, a new hemistich or distich, and a repetition of what he had read before. By this method, what used to take up years is now accomplished in a few months, to the astonishment of every one.

"The sciences are taught in the following order: morality, arithmetic, accounts, agriculture, geometry, longimetry, astronomy, geomancy, economics, the art of government, physic, logic, natural philosophy, abstract mathematics, divinity, and history. Every individual is educated according to his circumstances or particular views of life. From these regulations, the schools, adds Abul Fazil, have obtained a new form, and the colleges are become the lights and ornaments of the empire."

A great number of religions prevailed in the empire of the Grand Moguls, the chief of which were the Brahminic and Buddhist, described in the history of Hindostan and Thibet; the Mahometan, described under Arabia; and the Parsee, or Gheber, described under the history of Persia. Supernatural powers were claimed for the emperor Acbar, who was in reality a man of profound intelligence, and liberal in his religious views, as may be seen in our history of Hindostan.

The most compendious method of conveying an idea of the complicated domestic machinery of the vast establishment of the Mogul court, is to enumerate the *heads* under which the "Mirror of Acbar" records the various regulations he adopted. Here minute directions are found written for the household, royal treasuries, jewel office, mint, coins, seraglio, equipages for journeys, encampments of the army, illuminations, ensigns of royalty, royal seals, water coolers, kitchen, lent days, prices of provisions, printing, perfume office, flowers, wardrobe, shawls; prices of manufactures; library and calligraphic rooms, painting gallery; armory, weapons and armor—of which some eighty different kinds are enumerated—artillery, firearms and their manufacture; elephant stables and their attendance, one hundred and one elephants for his majesty's riding, horse stables, horse bazaars, camel stables, ox stables, mules; manner in which his majesty spends his time, times of admission to the royal presence, forms of salutation; spiritual guidance, including miracles—such as breathing on persons, to cure them, and into cups of water, to endow them with virtue, &c.; religious discipline; musters, that of elephants on Saturday, when they were most minutely examined; that of horses, on Sunday; of camels, mules, and oxen, on Monday; of soldiers, on Tuesday; the meeting of the council, on Wednesday; public administration of justice, on Thursday; relaxation in the harem, on Friday; damage to animals, regulations for the public fights of animals, regulations for buildings.

Among other things are also the regulations of festivals, alms, weighing the royal person, holidays, marriages, hunting, hawking, games, tribute and taxes, division of lands, revenues, collections, settlements; also instructions to the viceroy, to the commissioners for pronouncing sentence, to the judges, the chief of police, the collectors of revenues, the registrars and the treasurers. The scope of this History affords room for a particular notice of but a few of these matters.

The seraglio was an enclosure of such immense extent as to contain a separate room for every one of the women, whose number exceeded five thousand. They were divided into companies, and a proper employment assigned to each individual. Over each of these companies a woman was appointed as diuenna, and one was selected for the command of the whole, that the affairs of the harem might be conducted with the same regularity and good government as the other departments of the state.

Every lady received a salary equal to her merit—from one thousand six hundred and ten to one thousand and twenty-eight rupees per month. At the grand gate was an officer to take account of the receipts and expenditures of the harem, in money and goods. When any lady wanted any thing, she applied to the treasurer of the harem; and he, regulating the requisition according to the stipend of the lady, sent a memorandum to the officer at the gate, who transmitted it to the treasurer of the king's palace, who paid the money.

The inside of the harem was guarded by women, and about the gate of the royal apartments were placed the most confidential. Immediately on the outside of the gate, watched the eunuchs of the harem, and at a proper distance were stationed the rajpoots, beyond whom were the porters of the gates, and, on the outside of the enclosure, the omrahs; the "detached" and other troops mounted guard according to their rank. If the beguins, or wives of the omrahs, or other women of fashion, wished to pay their compliments, they notified it outside, and their request was sent in, in writing, to the officers of the palace, after which they were permitted to enter the harem: some had leave to make a visit of a month.

The monarch collected, in a kind of painting gallery, a number of artists, who might vie with each other in their productions. Every week the superintendents brought to his majesty the performance of each artist; and, in proportion to their merits, they were honored with premiums, and their salaries increased. A list of eighteen eminent artists is given in the "Mirror." Much attention was paid to the illumination of manuscripts—which was brought to a high degree of perfection—and also to the edges and binding. By command of the emperor, portraits were made of all the principal officers of the court, which, being bound up together, formed a thick volume, "wherein the past are kept in lively remembrance, and the present are insured immortality."

Public spectacles were encouraged "as a means of bringing together people of all ranks, who, by partaking in the general diversion, may become acquainted, and enter into friendship and good fellowship with each other." In the public fights of animals, deer were pitted against each other; they were classified, registered, and their qualities betted on. Buffaloes, bulls, rams, goats, and cocks were also pitted. The fights came off at night, on the fourteenth day of the

moon, in the front of the palace. The deer were regularly trained, and wild ones constantly added to the herds.

The emperor was the inventor of several useful machines; of one for polishing muskets; of a cart containing a corn-mill, which was worked by the motion of the carriage; of a carriage with several apartments and a hot bath, all drawn by a single elephant, extremely useful and refreshing on a journey; also several hydraulic machines, some of which were so adjusted that a single ox would at once draw water out of two wells, and at the same time turn a millstone.

Pensions were given, in money and land, for subsistence, to the learned and their scholars; to those who had retired from the world; to the needy who were not able to help themselves; also to the descendants of great families fallen into decay, who, from false shame, did not follow any occupation for support.

The ancient festivals were rejected, or continued, as the king directed. After establishing a festival, he endeavored to make it of the greatest possible use, embracing every occasion of distributing largesses. With this view, he adopted the ancient Persian festivals of Giamschid and others, which were used as the means of bestowing donations. There was the new year festival, on the first of March, for nineteen days, during which immense sums of money and valuable articles were distributed; the kettle-drum was beat every three hours, accompanied by musical instruments. For three successive nights there were illuminations and fireworks. There was also a festival for each month.

The merchants' wives held fairs on the ninth day after the festivals, and here the women of quality purchased. The monarch attended these fairs in disguise. Afterwards, there were fairs for the men. These the king attended, and any one might then have free access to him, and the wronged receive justice.

There was a curious custom of weighing the king twice a year—once on his birthday, against various articles, twelve times; and these were then given away. The princes were also weighed on their birthdays, and the things in the opposite balance distributed. Birds were let fly on these occasions, and animals were given away, the number corresponding to the years of the prince.

In marriages, the emperor made the consent of the bride and bridegroom equally necessary with that of their parents. He disapproved of the marriage of parties of different sects in religion, or of ill-assorted dispositions; he held it sinful that mere children should marry,—as is sometimes the custom in the East,—because it would make discord; that persons of near affinity should intermarry, and that excessive marriage gifts or settlements should be made. He also disapproved of polygamy. The customs in the celebration of marriage varied in different parts of the empire.

The Hindoos had several games of ball, at which the emperor was very expert, especially in those which were played on horseback. Other games, and among them cards, are enumerated, as in use.

In the hunting expeditions, the "detached" soldiery surrounded the spot that contained the game; at the distance of eight or ten miles from this was the station of the kour, or king's suite, and beyond that were the omrah, or commander-in-chief, and others of rank; the whole being enclosed by the guards. In the enclosure that contained the game some principal omrahs and servants moved about gently in quest of

sport, and when they discovered any, pointed it out to his majesty. Sometimes the lion was caught in a trap baited with a kid, for which he entered it, and the door was made to shut upon him. Sometimes straw was made sticky with some glutinous substance, and a sheep fastened near, in coming to get which the lion's claws became entangled, and he was rendered harmless, and taken. Sometimes a man was mounted on a large buffalo, and caused him to toss the lion till he was killed.

Several instances are enumerated of Acbar's killing lions, in hunting, with his own hand. The mode of hunting elephants was very curious. Leopards were taken in a pitfall, with a spring-door. They were tamed and trained to hunt. Acbar had one which used to follow him about, without collar or chain, like a dog. A thousand hunting leopards accompanied the emperor to the chase, each with its attendant. Some were carried to the field on horses or mules, others on carriages or in palanquins. Sometimes they showed the leopard the game, and he crept along from his con-

cealment, and caught it. Sometimes he was put in a covert, or behind a screen, and the deer frightened toward him, when he sprang out, and seized it. Dogs were also used, and deer taught to hunt deer, by putting a slip-noose on the horns of a tame animal, by which the wild one was entangled.

Sometimes four hundred people hunted together; oxen were taught to act as stalking-horses, and moved so as to conceal the hunters, till the deer were come up with. In hunting the wild buffalo, the tame female was used as a decoy; sometimes the buffaloes were driven from the water into snares, on the bank. Six kinds of hawks were used in hunting. The falconers were generally from Cashmere.

Upon the whole, it may be remarked, in closing this notice of the empire of the Grand Moguls, that Hindostan seems never to have been happier than under the vigorous but well-meaning, orderly, and generally benign, administrations of Acbar and Aurungzebe.

Thibet.

CHAPTER CCXVIII.

Geographical Survey — Divisions — Character — Country, &c.

THE secluded country of Thibet is the Switzerland of Asia — on a scale commensurate with the comparative size of Asia and Europe. Her Alps are the mighty Himmaleh on the south, the Belur and Mustang on the north-west, and the Kuenlun on the north.

The passes of the Himmaleh are guarded by the Chinese and the obstacles of nature. It is difficult to breathe the rarefied air of these terrific heights. No army could penetrate into the country, without exposure to destruction, even before meeting an enemy. The only beast of burden in these regions is the sheep, which clammers where no other animal than the goat can find a footing. The adventurous traveller must stop, every few steps, to take breath; blood often starts from his mouth, eyes, and nose, and the pain sometimes amounts to agony.

"On reaching the highest point," says a traveller over one of these passes, "the country looked like Lanarkshire, in Scotland, and had there been heather instead of stone and brown grass, it would have resembled a Highland moor. The view, more extensive than beautiful, was cloudless. Right in front stretched a dreary plain, shrubless, treeless, and houseless, terminated, along its whole northern side, at about twenty miles off, by a low range of rounded brown hills, utterly without tree or jutting rock, but very much broken into ravines and perpendicular faces. Travellers were passing over the plain, to and from the pass, with loaded sheep; but no cattle were visible at pasture." Such is the scene presented in looking over this mountain wall from the Niti pass, leading to Bootan, and inaccessible, by reason of cold and snow, during eight months of the year. Of the north-eastern extremity, European travellers have caught some faint glimpses; but, on the whole, these regions are almost unknown to Europeans.

The Chinese government divides Thibet into five provinces, viz., *Kam*, on the east, which contains the sources of the Irawaddy and Cambodiaa, and lies south of the Koko-nor Mongols; *Ouei*, containing Lassa, the residence of the grand lama, and the spiritual capital of Tartary, bounded south by the Sanpoo, or Burrampooter; *Thsang*, having Nepaul and part of Assam on the south, and the Khor Katchi Mongols on the north; *Ngari*, with the commercial emporium of Ladak for its capital, and the Punjaub, west; and *Balti*, a triangular province, with Cashmere and Cabul, south-west, Nanloo north-east, and Ngari south-east.

Thibet has many lakes, some of considerable size, to several of which Hindoo pilgrims resort, as to the holiest spots of earth. Lake Palti is a kind of ditch, five miles broad, surrounding an island two miles in diameter. The largest lake, Terkiri, is seventy by twenty-five miles; it is in the north-east corner of Ouei. Some sixteen kinds of quadrupeds are found wild, among which are the musk-deer, three kinds of jerboas, two species of fox, the hare, yak, ox, and the argali sheep. The beautiful fur, beneath the long hair of the Thibet goat, the smallest and most beautiful of the goat species, furnishes the material for the famous Cashmere shawls. The tail of the yak, a flowing mass of glossy, waving hair, is a considerable article of trade, of very ancient use as a brush for dispersing insects, and is often represented as a royal emblem on Persian and Egyptian monuments. Gold is found nearly pure, in the form of dust, and sometimes in pieces of large size. Copper, lead, cinnabar, and borax, are also part of the resources of this primitive country, which, notwithstanding serious obstacles, carries on considerable commerce with Hindostan, China, and Russia. Crude borax, gold, shawl-wool, and sheep-skins, are exchanged for woollens, cottons, silks, tobacco, spices, toys, tea, and porcelain.

According to official Chinese geography, the whole of Thibet contains sixteen towns. Lassa, the capital,

the Rome of Central Asia, is in a large plain, in Ouei : it is a small city, but its houses are of stone, and are very spacious and lofty. It is inhabited chiefly by merchants and artisans. In the surrounding plain are twenty-two temples, all richly adorned ; and seven miles east of the capital is the "holy mountain," or Pootala, the "Vatican" of the Grand Lama. His temple-palace is said to be three hundred and sixty-seven feet high, to contain ten thousand apartments, filled with images in gold and silver, and to have its roof richly gilded. Its exterior is decorated with numberless pyramids of gold and silver. The state apartments are at the top of the edifice, which is seven stories high.

Numerous priests and monks are maintained at the expense of government, and by presents which they receive. The Chinese have their military commander and civil governor at Lassa. The villages and monasteries, it may here be remarked, are generally situated about half way up the insulated rocks which diversify the table plain of Thibet. The rock above shelters from the cold blasts ; that below offers channels to carry off the melted snow, while in the heart of the rock are excavated granaries and magazines.

Gertope is the chief market of the shawl-wool ; it is rather a camp than a town, consisting merely of black tents made of blankets fastened to stakes by ropes of hair, and adorned at the tops with flags formed of shreds of colored silk and cloth. It is in the midst of a vast plain, scattered about upon which may be continually seen some forty thousand sheep, goats, and yaks. Ladak is the seat of a considerable trade, being the place of transit for the caravans which traverse both sides of the valley of the Indus, from Thibet, Hindostan, and Cabul. The people of this region held themselves independent of China, till she assigned it to the Grand Lama, out of respect to whom they abstain from the marauding habits which they previously practised, but require that all the shawl-wool exported to Cashmere shall pass by the Ladak route.

The Thibetans are of a mild temper and frank manners : the men are stout, and have something of the Mongol aspect : the complexion of the women is brown, enlivened by a mixture of fresh red. Their amusements are chiefly chess, which they thoroughly understand, and the pageantries of a splendid worship. Polygamy of a singular kind exists ; all the brothers of a family having the same wife, chosen by the eldest. Marriages are not solemnized by the priests, nor are they attended with much ceremony : if the lover's proposals are approved by the parents of the female, they proceed with their daughter to the house of their intended son-in-law — the friends and acquaintances of the parties forming the marriage train. Three days are passed in the amusements of dancing and music, and when these have elapsed, the marriage is considered as concluded.

The Thibetans are temperate, and even abstemious : their chief beverage is the tea-porridge of Tartary, a kind of pap of flour, salt, butter, and tea leaves. An old traveller says that they have substituted the drinking out of the skulls of their masters for their ancient and abominable custom of eating their relatives who died of old age ; but this needs confirmation. The national dress is of thick woollen cloth, and prepared sheep-skins, with the fleece turned inwards : the religious orders wear a vest of woollen with red sleeves, a large mantle resembling a plaid, with a kilt and a

pair of huge boots : silks and furs are worn by the rich. A fine white silken scarf is an invariable present on occasions of ceremony, accompanied by a complimentary letter. The ordinary buildings are very rude, and quite unornamented, consisting of rough stones without cement ; but the religious edifices, uniting palace temple, and monastery, display extraordinary splendor.

CHAPTER CCXIX.

3000 B. C. to A. D. 1849.

History of Thibet — Early Thibetans — Wars — Empire — Conquest by China.

THIRTY centuries before the Christian era, when the first Chinese colonies descended from the Kuenlun Mountains, which separate Thibet from Tartary, they found the *Sanmtiao*, a Thibetan people, inhabiting the banks of the Liang River, which runs through the province of Hoo kooang into Lake Toong ting, in Central China. Even in times of a still higher antiquity, Thibetan communities seem to have occupied the western part of China as far south as the Nan ling Mountains and as far east as the province of Honan. The *Sanmtiao* were driven by the above-mentioned Chinese colonies into the mountains around Lake Kokonor, west of the provinces of Chensi and Szutchooan. Indeed, they long occupied the west part of the former province, which was not brought under the Chinese dominion till the second century B. C.

The descendants of the *Sanmtiao* received the name of *Kiang* from the Chinese — a name they afterwards applied to the whole Thibetan race. They led a nomadic life, and had numerous flocks ; they also cultivated portions of land, but the produce was not considerable. Their manners and customs were the same as those of the barbarians of the north : they lived in complete anarchy, and knew no other law or right than that of the strongest. Hence their country bore the name, among the Chinese, of *Land of Demons*, or *Western Barbarians*.

Like all the rest of the Thibetans, the *Kiang* pretended to be descended from a large species of ape, and the people of the country still glory in this origin, and boast of being the most ancient of the human race. Middle Thibet is still called *Ape Land*, and a writer who lived long among the Mongols declares that the features of the Thibetans much resemble those of the ape, especially the countenances of the old men, sent as religious missionaries, who traverse Mongolia in every direction. These vaunt their apish parentage, and are quite pleased with what might seem the ugliness of their faces.

The *Kiang* were often at war with China during the first two dynasties ; but when, in 1125 B. C., Wouwang overthrew the Chang dynasty, their chief furnished him auxiliaries. Yet for more than a century they sent no embassy to China, although vassals. Hence, about the middle of the tenth century, the emperor attacked and defeated them ; since which time they ceased not to disquiet the frontier, till effectually checked or driven off, about 250 B. C.

In the third century B. C., a Thibetan tribe, called the *Yuetchi*, mingled with a blond race called the *Oosun*, both leading a nomad life, and rich in cattle, inhabited the country between the snowy ridge of

Nan chan, the upper tributaries of the Hoang-ho, and the little river Boolangér, in about latitude 40°. These people the Hioong noo attacked and subjugated in 201 B. C., and again in 165, when the prince of the Yuetchi was slain, and his antagonist took his skull and had it made into a drinking-cup, which he used on grand occasions.

A part of the dispersed Yuetchi returned to the south of the Nan chan, which separated their primeval abode from Thibet, driving out the Kiang : here they received the name of *Little Yuetchi*. The other portion of the nation, much more numerous, and called the *Great Yuetchi*, escaped toward the north-west, and encamped on the banks of the Ili, which runs into Lake Balkash. It expelled from their country the Szu, who retired into Transoxiana, where they attacked the Greek Bactrians, and destroyed their empire.

After having sojourned in their new country some years, the Yuetchi were joined by their old neighbors, the Oosun, who had escaped into the Ili country, to avoid the vexations of the Hioong noo. The Oosun then pushed the Yuetchi to the westward, and forced them to cross the Jaxartes, where they took possession of Transoxiana, and founded a powerful empire, which lasted several centuries. To the west it was coterminous with that of the Asi or Parthians. In the course of time, the Yuetchi conquered Cabul, Candahar, and all the countries on both banks of the Indus. The ancients knew them under the name of *Indo-Scythians*.

In the year 126 B. C., the Chinese sent to induce them to attack, on the west, the Hioong noo — irreconcilable enemies of the Yuetchi ; but these latter preferred the conquest of the fertile provinces of Parthia and Sinde. A chief of one of the five hordes of the nation, having put to death the chiefs of the other hordes, in 80 B. C., declared himself king of the nation, and obliged it to adopt the name of his own horde. He invaded Parthia, took Cabul, and his son ravaged Sinde. This power now went on increasing. At the end of the second century A. D., its capital was situated near where Khiva now is. Six hundred miles eastward was its other capital. Some time after, one of their kings again invaded Sinde with a large army, and also took five principalities north of Candahar.*

In the fifth century, the Yuetchi declined through the aggrandizement of the Sassanides of Persia on one side, and of the Jeoo jan of Tartary on the other. A portion of them had spread east as far as the Altai and Khotan, and bore the name of *Ye-ta*. These became powerful about A. D. 400, extended themselves west, and had their principal camp south of the Oxus. In their capital, (probably Bamian,) which was square, and three miles in circumference, was the royal palace, and many Buddhist temples, richly gilded.

Their manners were the same as those of the an-

cient Turks : they were nomads, and followed, with their cattle, the course of rivers and meadows, lived under felt tents, and had different encampments for summer and for winter. The nation was fierce, brave, and warlike. It subjugated all its neighboring communities east of the Caspian, and in Transoxiana, and even ruled at Khotan. Between the fifth and sixth centuries, the nation sent an embassy to China. Its language differed from that of all the other barbarians. In the seventh century, the Ye-ta became tributary to the Turks, and were confined to Sogdiana.

The Thibetans of the east founded several obscure kingdoms, generally wresting them from the power of China ; all of these, however, fell at last under Chinese rule. About A. D. 556, during serious troubles in China, one of these kings became quite powerful, and took the title of *Dzan-phoo*, that is, "born of the spirit of heaven," or "hero chief." The ordinary residence of this ruler was on the stream which runs near Lassa. Though they had small towns, the people mostly preferred to encamp near the towns, under felt tents. The subject tribes on their frontier were nomads.

Their ordinary nourishment was milk, beef, mutton, and roasted grains : they never ate horses or asses. Their garments were made of felt and woollen cloths, which they manufactured themselves. When an individual died, horses and oxen were killed upon his tomb, and interred with him. They had no writing, but used notched sticks and knotted strings to register what they wished to recollect. Every year they renewed the oath of allegiance to their king, called the *little oath*, on which occasion they sacrificed dogs and asses. Every three years, also, the *little oath* was taken, and men, horses, oxen, and asses were sacrificed. They began the year at the period of the maturity of grain.

In 590, the Dzan-phoo extended his kingdom, which reached on the south-west to the frontier of the Brahmins, or India. The capital was at Lassa. Having obtained some idea of the religion of Buddha, he sent his prime minister into India, in 632, to study there the doctrine in all its purity. Under him the power of the Thibetans increased greatly : this caused them to be much feared, and gave them a great preponderance in Central Asia. They could easily set on foot an army of some hundred thousands of well-disciplined troops. Nothing, then, could be more flattering to the Chinese emperor than the proposition of their chief, by an embassy, in 634, to acknowledge himself the vassal of China.

Four years after, the emperor sent an ambassador to the chief to keep up the good understanding. But on the chief's asking his daughter in marriage, the emperor refused her to him. This incensed the chief, for Turkish kings had already been thus honored. Much enraged, therefore, he led his army to the frontiers, and sent to the Chinese court rich presents, under pretext of his future marriage with the princess ; but the emperor's only answer was, the appointment of an opposing force along his frontier. The armies met, the Thibetan chief was defeated, but obtained peace and the hand of the emperor's daughter, A. D. 641.

In 649, he defeated the king of Middle Hindostan, or Bahar. We next find the Chinese emperor interposing between the Dzan-phoo and another king, whom that chief had defeated ; but, on the submission of the former, recalling his troops. The Dzan-phoo then

* The Yuetchi had at this time chariots drawn by two or four oxen. About 430 A. D., a Yuetchi merchant came to the court of the emperor of China, and proposed to manufacture glass of different colors — an article hitherto obtained from the west, and at a very high price. Under his direction, the proper mineral to make it of was found in the mountains, and the merchant succeeded in making very beautiful colored glass. The emperor employed him to construct of this substance a spacious hall, which would contain a hundred persons. When done, it was so magnificent and resplendent, that it might have been deemed the work of genii. From this time glass ware became cheaper in China.

turned his arms in another direction, and his kingdom became quite extensive, so that the emperor thought it necessary to send an army and governor-general to assert his power over the four military districts of the Dzan-phoo, namely, Koutche, Khotan, Karachar, and Cashgar. But the Chinese generals quarrelling, two bodies of their troops were cut off in detail, near the Lake Kokonor.

Thus the Thibetan power went on increasing. The Turks endeavored to embroil them with the Chinese, but did not succeed, though at last the emperor, in consequence of their ceaseless incursions, sent, in 678, an army of one hundred and eighty thousand men, and gave them battle near the lake. The Chinese were defeated, but their opponents gained nothing. On the death of the Dzan-phoo, during a regency, the emperor sent a general ostensibly to pay his respects to the regent, but with secret orders to fall upon the Thibetans at unawares. The general, however, wrote back that all were on their guard, and nothing was done.

Several cantons of Western China had fallen into the hands of the Thibetans, who possessed as far as the Celestial Mountains north, to the Himmaleh south, and to the Belur Mountains west. Suddenly the Chinese combined with the eastern Turks, and drove the Thibetans from their four northern districts, above named. The regent, afflicted at these reverses, thought the best mode of recovering his lost provinces was, to ask a Chinese princess for his young prince in marriage. The empress Woo-heo, who then governed China, without returning a definite promise, endeavored to ascertain the condition of the Thibetans, and the terms they offered: the regent proposed that the imperial troops should evacuate the four chief provinces above named, and that a country should be fixed upon for each one of the ten Thibetan hordes, and that each horde should have its independent chief. The empress decided to yield the terms asked for; but, in return, demanded the cession of the Kokonor province, which would round off the Chinese territory. The parties, however, could not come to terms, and hostilities continued.

In 702, the Dzan-phoo, having come of age, distrusted the good regent Khinling, and put to death many of his adherents and relations; upon which Khinling was so much grieved that he committed suicide. Several officers devoted to him passed over to China, and offered their services to the empress, who accepted them. Notwithstanding this desertion, the Dzan-phoo sent an army, which pillaged the Chinese frontier, but was beaten back. He then sent an embassy; but his proposals of peace were rejected, and the plundering incursions continued, to the great damage of the frontier; so that the Chinese were obliged to keep up a large standing army to defend it.

The next year, the Dzan-phoo sent an embassy to ask again of the empress a princess of the blood royal. He carried a thousand horses and two thousand ounces of gold, as presents. While this was going on, the southern provinces of the Thibetans revolted, and the Dzan-phoo led an army against them. He defeated them, but lost his life in the action. His son, seven years old, succeeded him, to whom a Chinese princess was promised; but, as he demanded a considerable province for her dowry, the alliance did not take place. Consequently, in 714, a Thibetan army of a hundred thousand men ravaged the Chinese frontier; and sim-

ilar depredations were renewed every year. The land of Fergana, too, on the extreme west of the empire, was taken from the Chinese, and its king was obliged to seek safety in China.

The Thibetans were at this time in alliance with the Arabs on their southern border, who were then warring in Mawarannahr. They had even Arab troops in their armies. The following year, the Turks, who were at war with China, induced the khalif of the Arabs and the Dzan-phoo of the Thibetans to aid them with their troops in attacking the countries in Central Asia, subject to China. The allies besieged two cities in the country of Cashgar; but the Chinese, aided by other Turkish hordes, were enabled to raise the siege. In 722, the Thibetans attacked the kingdom of the Little Bolor, whose king asked help of a Chinese governor, and the Thibetans were ultimately defeated. After this check, they did not venture, for some years, to annoy the frontiers of the empire; but in 727, they began again to be troublesome.

Similar events succeeded each other, with various success on both sides. The Chinese were not able to subdue this brave and restless people, and the result of the enterprises against them was, to render them only the more proud and insolent. In 729, the Chinese took one of their cities, which was deemed impregnable, and, carrying war into the enemy's country, laid it waste for more than three hundred miles. The Dzan-phoo asked for peace and a princess: both were granted, and the frontier troops were withdrawn. But war was renewed because the Dzan-phoo kept up a war which the Chinese had desired him to desist from. The success was various. A rebellion prevented the emperor from punishing his invaders. China was ruled by a eunuch, who did nothing. The Thibetans took the Chinese capital, a city of West China, afterwards called *Singan*. The emperor fled: the enemy pillaged the city, burned the palace, and proclaimed another emperor. Nevertheless, at the approach of a Chinese army, they abandoned the city, and returned into their own country, loaded with an immense booty. A. D. 763.

A prince of Turkish origin excited a new revolt in China the next year, and, leaguely with the Thibetans and Turks, raised a formidable army, and invaded the north-western provinces. His death caused disunion among the allies, of which the Chinese took advantage, detached the Turks from the league, and employed them to combat the Thibetan army, which was entirely defeated. The Turks (Hoei he) took vast numbers of prisoners, and carried off all the booty the Thibetans had taken from the Chinese the year before.

It is not necessary to recount the trains of similar events which followed: it is sufficient to state that, in 821, a peace was concluded between the Thibetans and Chinese on a solid basis, and a stone monument, commemorating it, was erected in the middle of Lassa, on which the treaty was engraven. This monument is still to be seen in the enclosure of the great temple. But this did not hinder a renewal of wars, the result of which was, that, in 866, the power of the Thibetans, which had dominated in Central Asia for more than four hundred years, was almost entirely destroyed. Their northern territories were taken by the Ougours, their south-eastern by the kings of Yunnan. But the fatal blow was the establishment of the kingdom of Hia in the north-west of China. In 1015, the nation

appears again on the page of history, sending an embassy to China against the Hia. After various external disasters and internal troubles, the Thibetans, wearied with dissensions, recognized the sovereignty of China in 1125.

Zingis, the Mongol conqueror, seems to have established the spiritual power of the grand lama, as we have elsewhere stated; and his present title, it is supposed, originated at that time. Zingis does not appear to have interfered at all with the domestic administration of the temporal affairs of this kingdom. But, though in a manner independent of Zingis, Thibet became tributary to Kublai Khan. During the Ming dynasty, in the fourteenth century, it was an independent kingdom again, and so continued down to the conquest of China by the Manchoes, who also subjugated Thibet, except the western part, previous to A. D. 1725.

In the latter part of the last century, the king of Nepal, tempted by the report of the wealth of its temples, and especially that of Pootala, marched an army into Thibet from the south, and, after an obstinate war, compelled the lama to purchase peace by an ample tribute.

The Chinese emperor, looking upon the lama as his spiritual father, sent an army of seventy thousand men into Thibet, in 1791, who, notwithstanding a vigorous resistance, drove the Nepaulese troops back across the mountains. The emperor now assumed the civil sway of the country, leaving the lama his spiritual jurisdiction. The Chinese still rule Thibet with a mild sway, leaving all the ecclesiastical institutions undisturbed, and in full possession of their ample endowments; the tribute, conveyed by an annual embassy to Peking, is extremely moderate.



Temple-palace of Teshoo Lomboo, near Jikadze, in Eastern Thibet.

CHAPTER CCXX.

Religion — Buddhism, Lamaism, Shamanism, or the Religion of Fo — Its History and Doctrines.

THE religion of Thibet is that generally known under the title of *Buddhism*, or *Boodhism*, from *Buddha*, or *Boodh*, its founder. It is called *Lamaism*, from the Grand Lama, its sovereign head in Thibet; in Tartary, mixed with fetishism, it is called *Shamanism*; in China, philosophized, it becomes the religion of *Fo*. It prevails over more minds than any other religious system in the world; and is remarkable for combining external rites and manifestations with metaphysical dogmas. Thus it maintains, on the one hand, that man, by self-contemplation, can become so exalted as to be absorbed into the Deity — and this is the highest end of a religious life: on the other, it teaches that God, or Buddha, becomes incarnate in the Grand Lama, and that divine emanations fill the priesthood; while the grossest and coarsest idolatry is practised by the great mass of the people. It is, doubtless, this adaptation to opposite classes of minds — the dreamy mystic and the formal materialist — that has largely contributed to its extension.

The word *lama* signifies *one who shows the way*, applied to spiritual concerns. All the priests, who are exceedingly numerous, are lamas, but they are of various degrees. The Grand Lama is at the head. He resides in a magnificent temple at Pootala, near Lassa, the capital of Thibet. He is deemed the Buddha, the Fo, the Deity himself, residing, however, in the form of a man. When the human body of the lama dies, the priests, guided by certain signs, and proceeding according to established forms, point out the child into whose body Buddha shall go, and there Buddha becomes accordingly installed. Thus the perpetual miracle of a god on earth is sustained. Such is the institution of the grand lama. This dignitary has no direct temporal power; but he is the head of the Buddhist church over all Asia, as the pope of Rome is the head of the Catholic church throughout the world. So exalted is he, in the eyes of his more ignorant worshippers, that, it is said, a divine odor is exhaled from his body, flowers spring up from his footsteps, and, at his bidding, parched deserts are refreshed with flowing rivulets. Even his excrements are used as amulets, it being believed that they have the power to cure diseases!

Out of this being, so full of divinity, flows an

emanation to ten superior lamas, called *kootooktoos*. These are also divine, and constitute subordinate spiritual heads of the nations of Tartary, &c. They are perpetuated in the same way as the grand lama. When a *kootooktoo* dies, the supreme pontiff indicates the infant body into which the spirit shall go. When the grand lama has thus decided, the oldest lamas—that is, priests—in the country are sent to examine the infant, and verify the fact of its selection.

In 1729, an installation of the Mongolian *kootooktoo* took place at Ourga, his capital. Just after sunrise, the principal temple was decorated, and the idol of the saint *Aloucha*, to whom lamas address prayers for long life, was placed opposite the entrance. On the left was erected a throne, adorned with precious stones and rich stuffs. There were present the sister of the deceased *kootooktoo*, the three chief khans of Mongolia, and the deputies or proxies of the Chinese emperor, and of the grand lama; the new *kootooktoo*'s father, the three khans of the Kalkas, and several other Mongols of distinction. The number of lamas assembled was twenty-six thousand, and that of the people, above one hundred thousand.

First, two hundred lances with gilt points, and adorned with bronze figures of wild beasts, were brought out and placed in two rows before the door; and a line was formed of two hundred Mongols, with drums and large brass trumpets. Six lamas then came forth, bearing the sister of the deceased *kootooktoo*, and followed by the khans, the principal governors, and all the other persons of distinction, arrayed in splendid costumes. The procession moved in silence to the tent of the new *kootooktoo*, which was the residence of his father, a Mongol prince.

An hour afterward, the new *kootooktoo* appeared, conducted by the principal grantees and senior lamas, who held him by the hand and under the arms. They placed him upon a horse, magnificently caparisoned, whose bridle was held by a priest of high rank on one side, and the senior lama on the other. When the *kootooktoo* came out of the tent, the lamas chanted hymns to his honor, accompanied by the instruments, while the nobles and the people bowed profoundly, and raised their hands toward heaven.

The procession halted in front of six richly adorned tents, in an enclosure before the temple. The lamas took the *kootooktoo* from his horse with the greatest respect, and led him into the enclosure. The elder lamas then took him into the temple, into which the sister of the former *kootooktoo*—now received as his own sister—and all the grantees likewise entered. The envoy or proxy of the grand lama then seated him on the throne; and the proxy of the emperor announced to the people the order of his master to pay the *kootooktoo* the honors due to his rank. Hereupon, the whole assembly prostrated themselves three times. The bells used by the priests were now placed before the little lama, omitting the one the former *kootooktoo* used. "Why have you not brought my usual bell?" said the child. On hearing these words, the khans, governors, lamas, and all the people shouted, "It is our real high priest; it is our *kootooktoo*!"

He then blessed his sister, the grantees and lamas, and afterwards the people during the evening. Early the next day, the emperor's deputy brought rich presents, and presenting them with the greatest respect, solicited, in the name of the emperor, the *kootook-*

too's protection over his reign and the empire. The child laid his hands on the deputy's head, and gave the blessing asked for, and then blessed the lamas and people. Presents were brought him, also, from the grantees and others, on the two following days. For seventeen days the fête was kept up, with prize wrestling, by several hundred wrestlers on a side; horse-racing, by nearly four thousand horses,—a thousand and more at once; and archery, in which more than three hundred archers contended. Prizes were then distributed, and names of honor, such as "Lion," "Strong Elephant," &c., were given to the victors.

Beside the *kootooktoos*, there are multitudes of ordinary priests spread over all countries where the Buddhist religion prevails, thronging around the temples, occupied in religious services, begging, or performing fanatical or monkish feats and fasts; they abound especially in China and Farther India. In Thibet, eighty-four thousand priests are supported by the government. The temple of the grand lama, at Lassa, is three hundred and sixty-seven feet high, and has ten thousand rooms. On the plains around are twenty-two other temples, some of enormous extent. These edifices are thronged with priests: twenty thousand are in attendance upon the grand lama. Vast numbers of pilgrims come to him from distant countries every year. He is never seen, except in a remote and secret part of his temple; here, surrounded by lamps, he seems absorbed in religious reverie. He never speaks, or gives a sign of respect, even to princes. With an air of sublime indifference, he lays his hand on their heads, and this is regarded as an inestimable privilege.

In 1783, an English embassy went to Thibet, where they saw the lama of Teshoo Lomboo, who seems to have been a *kootooktoo*. He was a child eighteen months old, and officiating as lama, performed his part with "surprising propriety." The temple at this place is described, as of vast extent and magnificence. It appears that, in Thibet, the priests are the aristocracy, holding the wealth of the country in their possession. The leading people adopt the clerical profession, as being the road to honor and riches; the laity constitute the lower classes. The priests are enjoined to celibacy, and marriage is therefore esteemed not only irregular, but vulgar.

There seem to be rich revenues connected with the temples, many of which are filled with gold, silver, and jewels; beside all this, the lamas of every degree receive numerous presents, some of them sent by kings and princes to the grand lama and the *kootooktoos*, and of great cost and value. The monks of Thibet, who live on the borders of India, are said to be a dirty, good-humored class, who do not scruple to engage in trade. In the great central establishments, there is more dignity; the deportment of the superiors is humane, obliging, and unassuming; that of the inferiors, respectful and proper. The religious services consist of loud music, in which the priests are trained to raise their voices to a stentorian pitch, accompanied by drums, trumpets, cymbals, hautboys, and every sonorous instrument capable of making a noise. A favorite devotional practice is gazing on a wheel with painted letters, made to revolve rapidly by the hand. It is singular, that while the Hindoos pay religious veneration to certain lakes and snowy peaks of Thibet, particularly Manasarouara Lake, and Mount Chumularee, the Thibetans have many Hindoo idols in their temples, and make devout pilgrim-

ages to Indian shrines, particularly at Benares, Juggernaut, and Laput.

Tibetan literature, which contains learning of great antiquity, is exciting some interest in Europe at present, and perhaps may, upon further investigation, help to solve some of the problems of the early history of our race. Buddhism, especially, from the fact that it is the most extended religion in the world, has attracted the special attention of the learned. It is believed that the whole system, after laborious research, is now brought within our reach. Its external characteristics, were long since made known, by the Catholic missionaries, who, in penetrating into Central Asia, were astonished to find a religion in many respects like their own. Beside the Grand Lama, who greatly resembles the pope, they found patriarchs charged with the spiritual government of provinces, a council of superior lamas, who unite in conclave to elect the supreme pontiff, and whose insignia even resembled those of cardinals; convents of monks and nuns; prayers for the dead, auricular confession, the intercession of saints, fasting, kissing the feet, litanies, processions, holy water, bells, candles, &c. Some of the priests were scandalized to see that the divinities presiding over the rites and ceremonies, were the coarse and disgusting idols of the heathen they came to convert.

One of the religious books of Buddha lays down the following moral propositions:—

Sins are the ten black, five mortal, five near, and four heavy sins, and the three vices. The black sins are divided into sins by actions, words, and thoughts; by actions, as murder, robbery with violence and impure actions; by words, as lying, threatening, calumny, and idle discourse; by thoughts, as envy, hatred, and evil imaginations.

The ten following virtues are to be practised: to pardon the condemned, or save any one's life; to observe cleanliness; to speak politely; to speak the truth; to preach and preserve peace; to follow the precepts contained in the sacred books; to be contented with one's station; to assist one's neighbors; and, tenth, to believe in remuneration, that is, in the punishment of evil and the reward of virtue.

The mortal sins are assassination of one's parents, superiors, conquerors, khoubilgans, or regenerated persons; and exciting discord among priests. The five near sins are, throwing down the subourgans—chapels in the shape of pyramidal columns—causing the death of a hermit, attacking his reputation, seizing on the presents made to the priests, wickedly shedding the blood of regenerated persons, or saints devoted to the service of the temple.

The four heavy sins are each subdivided into four degrees, which are, 1. Sins that tend to total perdition, such as plots against the saints; 2. Sins arising from contempt, such as depreciating the merit of others, refusing to listen to the truth, contempt of the lamas; 3. Sins arising from blasphemy, such as criticizing the true religion, taking the defence of the ten black sins, being guilty of the five mortal sins, &c.

Such are some of the practical forms and doctrines of this system; its origin and theory deserve more particular notice. "Buddhism," says Professor Salisbury, "is an offshoot of the Indian mind, not in the fresh days of its prime, but when the stock had apparently become too massive to be thoroughly animated—to burst forth with young

life. Thus it germinated, and grew with widening shade, like its emblem, the banian-tree, planting nurseries of its own branches, till it has been firmly rooted in the minds of not less than four hundred millions of the human race."* Its history, as it may be gathered from books of the Buddhists themselves, not only of India, but also of China, Thibet, and Mongolia, refers to Central India as the first seat of the system; and its doctrines, so far as they are understood, have evidently grown out of brahminism. Its mythology, too, is that of the Hindoos, in its principal features.

A quickening of moral feeling against the Pantheism of the brahmins, may be said to lie at the foundation of Buddhism. The tendency of brahmin philosophy was to confound the Deity with the works of his creation; though it taught the existence of a divine principle pervading all nature, yet in practice it made the creation itself, as God, the highest object of worship, rather than a life-giving being, essentially separate from visible realities and ideas of the mind; moral distinctions were consequently obliterated.

But that sense of responsibility which clings to man could not be entirely destroyed; and, in proportion as it reasserted its authority, the notion of the identity of God and nature was necessarily dissipated, opening the way to a new idea of the Deity. Such was the force of long-established opinion, however, identifying the Deity with objects cognizable by the senses,—thus making him a mere aggregate of ideal forms,—that there was a sort of necessity, in opposing Pantheism, to deny all attributes to God—to conceive of simple, abstract existence as the highest Being. In Buddhist language, God was *Soobhava*, that is, *self-immanent substance*, while all inferior existences are mere illusions, except so far as ideal forms are endowed with reality by the presence of the Deity. All action, purpose, feeling, thought, having been thus abstracted from the idea of Deity, the highest human attainment is, of course, an imitation of this state—a similar sublimation of existence above all qualities. This is the *Nirvana* of the Buddhists—the religious exaltation to which the devout aspire.

Their religious history of the world is curious. A fatality, it is said, having occasioned the development of self-immanent substance, the first emanation was *Intelligence*, or *Buddha*, together with water, which elements combined have given origin to all existing things. A *Buddha state* is the last state at which man arrives in the progress of perfection, before reaching the goal of *Nirvana*. But the idea of *Buddha*, as a teacher of mankind, is founded upon a supposed perpetual and invariable rotation of great *kalpas*, or series of ages. In each of these,—the series of which begins at an indefinite point of past time,—after an age of corruption, degradation, and decay, one of restoration has succeeded. This restoration has occurred more or less frequently; and in each case the first Emanation or *Intelligence* has become embodied among men, in order to promote the disentanglement of human spirits from the vortex of illusion, by the effulgence of its original light.

The round of ages making a *great kalpa* had been already completed, according to the Buddhists, eleven times at the commencement of the present kalpa, and

* See Professor Salisbury's Memoir on the History of Buddhism, in the Journal of the American Oriental Society, vol. i.

Buddha had as often been incarnate. Since the present series of ages began its revolution, Buddha has appeared, it is said, four times, and last in the person of *Sakya-muni*, or the *Sakya Saint*, called, also, *Chakiamouni*, *Shigemooni*, and *Godama*—and who has given the law to the existing age. This Buddha, according to Chinese and Japanese authorities, was born in 1029 B. C., and died in 950. Other calculations fix his death at 1522 B. C. The Ceylonese, Birman, and Assamese date it at 543 B. C.

Sakya was of the Kshattriya, or warrior caste, being the son of a prince who ruled over a small, independent kingdom, in the north-west corner of Oude, on the edge of the Himmaleh range, at a place called the *Yellow Duelling*. Hence, probably, Buddhism obtains its title of the *yellow religion*. Sakya's personal apostleship appears to have extended over all Central India, and his religion was espoused by many of the kings. At Shravasti, in Oude, a rich householder is said to have erected several large buildings in a grove, inviting Buddha and his disciples to reside there. Here, it seems, he spent twenty-three years, and composed the *Aphorisms*, one of the three parts of the Buddhist Bible. In 543 B. C., the chief successor of Buddha convened a council, at the capital of Maghada, of a certain number of the clerical order supposed to be most advanced in the doctrines, and they added the other two parts of the Buddhist Bible—the *Prescription concerning Moral Conduct*, and the *Appended Law*.

There have lately been discovered in Nepal, and sent to Europe, the Sanscrit originals of these three books of their Bible, viz., the *Sutra*, the *Vinaya*, and the *Abhidharma*; or "Fundamental Texts," "Discipline," and "Metaphysics." It is said to be demonstrated that the greater part of the books held sacred by the Buddhists of Thibet, Tartary, and China, are but translations from these.

Asoka, king of Magadha, was the great patron of Buddhism, and is said to have erected eighty-four thousand *stupas*, or *topes*. These are a sort of shrines or relic-depositories, built in the shape of a bubble, with a bead at the top—because it is said Buddha was wont to compare life to a water-bubble. Soon after—241 B. C., the seventeenth year of Asoka's reign, at the end of the third grand ecclesiastical council—began the great age of Buddhist missions. Propagandists were now sent, by the head of the mendicant fraternity, into Cashmere and its dependencies; into the Western Himmalehs; to the Mahratta country, in the south-west part of Hindostan, where were erected those vast monumental structures of Buddhism—the cave-temples in Salsette, Ellora, &c. Missionaries of this religion also made proselytes in Ceylon, in the western nations, particularly the empire of Antiochus, and probably in Egypt; also in the cold plains north of the Himmaleh, inhabited by "monsters," as the brahmins called foreigners. From Ceylon, Buddhism spread to Farther India, and even beyond. In A. D. 418, five priests brought it to Japan, from Candahar; and, in the sixth century, "idols, idol carvers, and priests, again came" to Japan, "from several countries beyond sea."

In A. D. 495, the patriarch of the Indian Buddhists transferred his seat to China, and the succession was no longer continued in India. From the middle of the fifth century, indeed, Buddhism began to be overpowered in India and in the Indus country; and its profes-

sion was not tolerated in Hindostan after the seventh century, when brahminism succeeded in expelling this, its formidable antagonist, from the country.

The king or dzanphoo of Thibet, having had some notions of the religion of Buddha, sent his prime minister Sambouoda, to India, in A. D. 632, there to study the doctrine of Sakya-muni, in all its purity. Returning to Thibet, this minister composed two kinds of characters proper to write the language of the country. His master, *Srongdsan*, the king, then caused to be built at his capital, Lassa, the chief temple of the religion he had just adopted.

Another authority adds that the establishment of Buddhism on a firm footing in Thibet, seems to date from about the middle of the seventh century, (A. D. 639—641,) when the above Srongdsan married two princesses, the one of China, and the other of Nepal, who each brought with them, to the Thibetan court, large collections of Buddhist books, as well as images of Buddha. A commission was appointed of an Indian pundit, two Nepalese teachers, one Chinese, and one Thibetan, to translate the books of doctrine and the ritual, and thus the "sun of the religion was made to rise upon the dark land of Thibet." The whole collection of the Thibetan Buddhist books consists of the Kahgyur, or Gandjour, a "Translation of Commandments," embracing one hundred volumes—some say one hundred and eight—and the Stahgyur, in two hundred and twenty-five volumes.

Yet that development of Buddhism, which seems to have been peculiar to Thibet, called Lamaism, was reserved for a later age. Under the Mongol, Zingis Khan, in the thirteenth century, temporal and spiritual power were first united in the person of the recognized head of the clerical order of the Buddhists, on his elevation to the rank of a sub-king in Thibet, then included in the nominal empire of the Mongols.

A Mongol author says, that "Zingis sent an ambassador to the head lama with the following order: Be thou the lama to adore me now and in future. I will become master and provider of the alms-gifts, and make the rites of the religion a part of the state establishment: to this end have I exempted the clergy of Thibet from taxation." Thus the religious reverence of the nation was shrewdly availed of as best adapted to sway the popular will, and the spiritual authority was made to subserve the interests of the empire, by union with a temporal power based upon it.

After the middle of the thirteenth century, when Buddhism had extensively spread among the Mongols themselves, a grandson of Zingis made the grand lama of Thibet "king of the doctrine in the three lands," that is, grand lama or patriarch of the religion of Buddha for the whole empire: and at the same time this spiritual chief of the Buddhist religion was treated as having the prerogative of dispensing temporal power by consecration; just as the sovereigns of Europe, before the reformation, were accustomed to receive their crowns and the unction of royalty at the hands of the Roman pontiff. Under the dynasties which succeeded the brief period of the Mongol empire, there seems to have been an increased parade of veneration for the Buddhist patriarchs, while at the same time less power was in their hands. Under these circumstances, the ecclesiastical system reached that acme of absurdity, the lama worship, which first became known to Europeans through the Jesuit missionaries.

It would therefore seem that Buddhism, originating

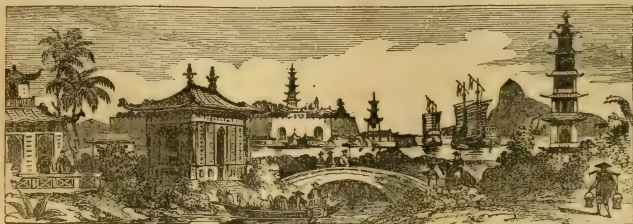
in Hindostan, spread thence to other countries; that the patriarch of the religion dwelt in India, whence he transferred his seat to China. At a later date, it became established in Thibet, where it continues to the present day; though, in the course of ages, through the juggles of priestcraft and the policy of princes, it has assumed its present form. Its rites and ceremonies differ in different countries, and, blended with other superstitions, its spirit is often modified. For these varieties of Buddhism we must refer the reader to the notices of China, Tartary, Farther India, &c.

In general, Buddhism inculcates good moral precepts; but its whole history and present condition afford melancholy evidence of the duplicity of priests and princes, and the ignorance and gullibility of the masses. At the present day, this mighty institution is a machine by which kings and chiefs sustain their thrones, and by which, through the aid and coöperation of the priests, they are able to perpetuate their despotisms. The connection between church and state is clear, for the emperor of China has at his court a kootooktoo, or nuncio of the grand lama, and in 1820, claimed the privilege of naming the child into whom a new kootooktoo was to pass. The shameless trick of passing off a man as God, in the case of the grand lama, and teaching the people to worship him as such, is explained by the fact that the priests, who perform the juggle, thereby secure to themselves wealth, power, and homage; that such a system is upheld by monarchs, is accounted for by considering that in this way they maintain their dynasties, which give them the place and privileges of divinity. However the mind is shocked by this view, we must not indulge contempt toward these Asiatic nations, for it is to be remembered that during the middle ages, and down to the reformation—nay, even in some degree at a later day—similar practices have prevailed in Christendom.

And further—it is believed that Buddhism, in spite of its abuses and corruptions, has benefited the ruder nations of Asia, among whom it has prevailed, inasmuch as it has taken the place of a mischievous system. Brahminism is fatalism; it virtually takes away man's individuality and responsibility; Buddhism gives him both. This, with other causes, has contributed to extend this faith. In India, the brahmins were a priestly aristocracy, who held the king entirely in the power of their caste. Buddhism broke down the caste system—always fatal to progress and improvement. It originated with a man of the soldier caste, and would naturally be embraced by kings who wished to free themselves from priestcraft. By its greater sympathy with individual man, and by teaching him his personal responsibility and capacity for improvement and progress, and giving every one a motive and an opportunity to rise—even to the priesthood—it elevated the masses. These would become the natural allies of the king in reducing the power of the priestly aristocracy—as in Europe the masses joined the kings in putting down the military aristocracy.

Beside political reasons, there are also moral ones, which may assist in accounting for the progress of Buddhism. The sympathy for individual man, induced the Buddhist missionaries to interest themselves for foreigners, who were called "barbarians" and "monsters" by the Brahmins. The rude tribes of Asia felt this fellowship, and it conciliated affection to Buddhism, contrasted as it was with the "haughty, unsympathizing, and despiteful spirit" of Brahminism, and other creeds. A maxim of Buddhism was, "whatever misery is in the world is caused by selfishness; whatever happiness there is, has arisen from a wish for the welfare of others"—a truly Christian principle, which could not fail to commend itself to the hearts of millions, especially in the lower walks of life.

China.



Scene in China.

House.

Boat.

Fort.

Bridge.

Ships.

Pagoda.

CHAPTER CCXXI.

Introduction—Geographical Sketch.

The Chinese Empire is the most populous in the world, its inhabitants being estimated at two hundred and fifty to three hundred and fifty millions—forming about one third part of the population of the globe. Its extent is five million four hundred thousand square

miles, or twice that of the United States. It consists of China Proper, with several dependent countries—Chinese Tartary, Thibet, Corea, and a number of islands lying along the coast.

We have already given the history of Tartary, which is occupied by numerous nations and tribes, most of which belong to the Mongolian race, and therefore have a general resemblance to the Chinese, who

are also of the Mongol stock; but they are altogether more rude and uncivilized than the Chinese. We have also given a distinct account of Thibet, and though the people there are Mongolians, they are as little polished as the inhabitants of Tartary. Corea has only a nominal dependence upon China, and we have given it a separate notice: its people, however, are physically assimilated to the Chinese, though less polished, and less advanced in arts, knowledge, and refinement.

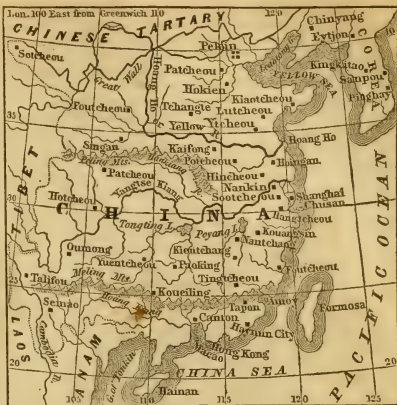
China Proper contains about one fourth part of the territory of the empire, and three fourths of the population. It is the portion which embraces that peculiar nation, so different from all others, called *Chinese*. It presents topics of great interest, and merits a particular and distinct notice.

China Proper is bounded on the north by Tartary, and the Yellow Sea; east by the Pacific Ocean; south by the China Sea, Laos, and Anam; and west by Thibet. It is generally an uneven plain, though crossed by two ranges of mountains, the *Peling* range in the north, and the *Meling* range in the south. The two chief rivers are the Hoang-ho,—also called the *Yellow River*, its waters being discolored by the yellow earth, along its banks,—and the Yang-tse-Kiang. Both take their rise in Thibet. The first is one thousand eight hundred and fifty miles long, and the last, two thousand miles.

The Island of *Hainan* lies upon the southern coast, about eight miles from the main land. It is one hundred and fifty miles long and seventy-five broad, and is quite populous. A part of the people are subject to China, and a part remain independent. It produces gold, lapis lazuli, and various valuable and curious woods. *Formosa*,* or *Tai-wan*, lies in the China Sea, sixty miles from the coast. It is two hundred and forty miles long and sixty wide. It is traversed by a range of mountains twelve thousand feet high, the tops of which are covered with snow the greater part of the year. Several peaks are volcanic. The climate of this island is temperate, but the seas around are among the most tempestuous in the world, being visited by typhoons, whirlwinds, and waterspouts. Earthquakes are frequent and violent. The soil is fertile, and parts are highly cultivated, yielding grain and various fruits. The Chinese, who occupy only the western part, first settled here in 1662, reducing the natives to a tributary state. They are about six hundred thousand in number; the aborigines occupy the eastern part of the island: they are of a slender make, and resemble both the Malays and Chinese.

The *Loo Choo* Islands, lying to the north-west of *Formosa*, are thirty-six in number, about four hundred miles from the main land. The soil and climate are fine, and the people are remarkable for their kind,

* The Island of *Formosa* is associated in most minds with the imposture of George Psalmanaser. He was born about 1679, and being well educated, probably by the Jesuits, he became a wandering pilgrim, sometimes pretending to be a Japanese, and sometimes a Formosan. After various adventures, he went to London, and being patronized by Bishop Compton, passed himself off as a native of *Formosa*. He played his part admirably; and such was his ingenuity, that he wrote a grammar of the Formosan language, and actually translated the Church Catechism into this fabricated tongue! He was well received by literary men, and was regarded as a



gentle, and hospitable manners. The language is a dialect of the Japanese.

The climate of China is cold at the north, the winters at Peking being attended with deep snows and severe frosts. To the south, it is hot. Lying in the same latitude as the United States, and embracing nearly the same extent upon the Pacific as our country does upon the Atlantic, the seasons and temperature are remarkably similar. The soil of China is various, though generally fertile: the whole is under industrious and skilful cultivation, and yields abundant crops. It produces all the fruits common to tropical and temperate latitudes. Camphor and cinnamon-trees grow in the fields and gardens.



Tea Garden.

The tea shrub,† or tree, grows wild in fields and hedges, but is improved by cultivation. It rises to the

model of piety and learning. The cheat was finally detected and Psalmanaser sank into obscurity. He, however, was an able writer, and found employment as such. He seemed deeply to repent his imposition, and enjoyed, to a certain extent, the sympathy and respect of several distinguished men.

† The origin of this plant is given by the Japanese in the following legend. A missionary, named Darma, visited China about 516 B. C. As he was one day doing penance, he fell asleep. As a punishment for his weakness, he cut off his eyebrows, and threw them upon the ground. From these the tea plant immediately sprung up!

height of four and six feet. It is generally grown in gardens of no great extent. The leaves are gathered by families, and sold to merchants who trade in the article. This is a peculiar product of China, and is the great staple of the country. Sixty millions of pounds are annually sent to Europe and America, beside what is used in Asia. Rice is more generally grown in China than any other part of the world: it constitutes the chief bread stuff of the people.

The silkworm is cultivated in China, and here silk is said to have been first manufactured. The insects of China are exceedingly various and brilliant; among



Butterflies.

them are numerous beetles and butterflies, some of great size, and others of extraordinary brilliancy. The wild animals of China are little known; the cattle are the humped species of India; one kind is not larger than a hog. Camels and elephants do not appear to be in use, and there are few horses. The pigs are proverbially small.

The political divisions of the Chinese empire are as follows: *China Proper*, *Manchooria*, *Mongolia*, *Thibet*, *Bootan*, *Little Bucharia*, *Soongaria*, and the *islands* already mentioned. *China Proper* is divided into nineteen provinces.*

- * 1. Pe-tche-li is the most northern province. The country consists of an extensive plain. The climate is severe in winter. Grain is produced in large quantities. In this province is Peking, the capital of the empire.
- 2. Chang-tung has for its capital Tai-nan-foo.
- 3. Kiang-su contains many large towns, of which Nankin is the principal.
- 4. Ngan-hoei has Ngan-king, on the Yang-tse-Kiang, for its capital.
- 5. Ho-nan is rich in grain. Its capital is Khai-fong-foo, near the Hoang-ho.
- 6. Ho-po is in the centre of China, and is exceedingly populous and fertile. Wu-tchang-foo, on the Yangtse Kiang, is one of the largest inland towns of the country.
- 7. Che-kiang, produces abundance of silk, rice, and grain. Its capital is Hang-tcheou-foo, on the River Tsien-tong-kiang.
- 8. Kiang-si is well cultivated, producing cotton, sugar, indigo, silk, with extensive manufactures of china ware. Nan-tchang-foo is the capital.

The history of China represents the early inhabitants of this country as divided into numberless savage tribes: they were gradually civilized by their emperors, and for ages have been in advance of other Eastern nations in the arts of life. They had numerous struggles with the Tartars, Thibetans, and Coreans, but their dominion over them has now been established for centuries. In the year A. D. 1644, China was conquered by the Manchoes, and the reigning family have since been of this stock. A large number of Manchoes are settled in China, and many of the leading officers of the government are of this Tartar blood.



Head of a Chinese.

Though the Tartars and Chinese are different nations, still, being both of the Mongol race, they bear a general resemblance in their features, and the two nations have readily assimilated under the same government.

- 9. Hoo-nan is rich in minerals. Its capital, Tchang-cha-foo, is a large city on the Heng Kiang.
- 10. Fokian, on the coast opposite Formosa, has extensive plantations of tea. The capital is Fu-tcheou-foo.
- 11. Quang-tun contains the city of Canton.
- 12. Quang-si is a mountainous district, with Kuei-ling-foo for its capital.
- 13. Kuei-tcheou is the most mountainous province of China, being crossed by the Nan-ling range.
- 14. Yun-nan is the south-western province, bordering on Cochin China.
- 15. Se-tchu-an, the largest of the provinces, is fertile, populous, and encircled by mountains. Its capital is on an island formed by the River Min-kiang.
- 16. Chen-si is mountainous, with fertile valleys. Its capital, Si-ngan-foo, the ancient capital of China, is nearly as large as Peking.
- 17. Shan-si is mountainous, yet studded with villages and towns. Tai-tong-foo, one of the principal cities, is near the great wall, and is strongly fortified.
- 18. Kan-si, the north-western province, is mountainous, many of the peaks being covered with snow. The capital, Lan-tcheou, is on the Hoang-ho.
- 19. The province of Leao-long, or Moukden, extends along the shores of the Yellow Sea. It formerly belonged to Manchooria. The capital is Moukden, or Fung-thian-foo, where are the tombs of the kings of the present Manchoo dynasty of the empire.

CHAPTER CCXXII.

Preliminary Remarks on China — The Fabulous Period of Chinese History — The Three Emperors — The Five Emperors.

CHINA, in its history, its institutions, and its people, presents very peculiar and interesting features. It has many claims upon the attention of the world, both in view of the past and the present. Its situation at this day is full of import, and the prospect as to the future is not without hope. So far as the merchant and the missionary may obtain access to its people, and the opportunity of intercourse with other nations shall by this means be enjoyed, changes of an important character may be expected to take place in institutions of an immemorial date.

The Chinese empire is the oldest now existing on the earth. It has survived those changes which have affected and at last destroyed every other nation distinguished in ancient history — Assyria, Babylonia, Egypt, Greece, and Rome. Those have had their decline and fall, while this people appear to have existed apart as a distinct family almost from the era of the dispersion at Babel. The present European nations are but a people of yesterday, compared with the Chinese, in respect to duration.

At a period as early as the date of Thebes in Egypt, this nation had reached a settled form of government and a high state of civilization, from which if they have not materially advanced, they have at least not receded. We do not, of course, admit the extravagant claims, which have been set up for them, of an antiquity exceeding by many thousand years the period of the Mosaic date of the creation. The Chinese, like other old nations, have a fabulous period. They do not themselves believe in such an antiquity. Their more authentic records come within the period embraced in sacred chronology, at least if we allow the Samaritan computation.

The Chinese is also the most populous nation now dwelling on the globe. Surprising as is the long line of their historic records, the extent of their population is a subject of still greater wonder. That a third part of the human race should be found within the limits of one empire, and that not by any means the largest in territorial extent, is an anomaly in history. The most populous of the European nations dwindle into insignificance by the side of the three hundred or three hundred and fifty millions of China. They are truly a world by themselves. The account of their numbers is taken from government records, and, though we should be obliged to allow something to national pride, their substantial accuracy must still be admitted.

The Chinese, also, are the most civilized nation of the East. For thousands of years, learning and the arts have flourished there, and though in general they fall short of the nations professing Christianity, yet their attainments are respectable, and, considering their secluded situation, even surprising. In a few particulars they probably excel all the rest of mankind. The degree of perfection by which they are distinguished in some of their arts, appears to have been reached in an early period of their history.

These obvious peculiarities respecting the Chinese people entitle them to notice, especially as they have been placed, of late years, in an interesting situation before the moral and political world, as the antagonists

of British power, and as having yielded to it so far as to submit to a degree of intercourse — before interdicted — with other nations. Such a people, so ancient, so numerous, and so advanced in civilization and knowledge, even from antiquity, may be excused, if not justified, in their assumption of superiority in many respects over all nations of the west, — especially as, during so many ages of their history, they have had contact only with nations of barbarians and inferiors.

The origin of the Chinese, like that of other Asiatic nations, is lost in the depths of the most remote antiquity. They have a fabulous chronology, similar to that of the Hindoos, and equally extravagant. It includes dynasties of monarchs each of which held the sceptre during eighteen thousand years; but after this, their lives dwindled to so narrow a span, that the reigns of nine monarchs are comprehended in forty-five thousand six hundred years. The ten ages which elapsed from Tan-kou, or Pan-kwo, the first man, to Confucius, are computed by some of their writers to comprise ninety-six millions of years. It is proper, however, to state, that the Chinese treat their own fabulous records with contempt. The first dawn of authentic history commences with Fo-hi, in the year 2989 before Christ — a period which accords sufficiently with the best established chronologies. Even after this date, the Chinese annals are tinged by fable, and it is not till the accession of Yu, of the Hea dynasty, that reigns of the ordinary duration indicate that their narrative is at length placed on a solid basis.

Choo-foo-tsze, or Confucius, the greatest historian of China, gives an account of the Chinese monarchs during a period of two thousand five hundred and sixty-two years, which is new to the English reader. It includes their history from the time of Fo-hi, the founder of the empire, to the close of the Hea dynasty. Due allowance must be made for that portion of it which is obviously founded on tradition. The early Chinese, to whom these annals refer, were not, however, the first people of China, but they displaced the tribes they found here. The empire indubitably had its origin in the north part of China, not long after the deluge of Noah. Bands of colonists came down from the Kuenlun Mountains, and subjugated or exterminated the barbarous races, one after another. Some relics of these indigenous tribes are preserved in the mountains of Western China, where they bear the name of *Miao*, and are probably of the same race as the aboriginal Thibetans.* We do not deem it necessary here to go into these obscure and confused details, but proceed to follow the history after it assumes a methodical shape.

When the Chinese first settled in the province of Chen-si, they are said to have been almost complete savages. They were strangers to all the arts, to every form of social union, and to every idea which could raise the man above the brute. But the means by which they were initiated in the useful arts, and gradually rose to that measure of improvement which gave them so distinguished a place among the Oriental nations, form the chief theme of their early history. In this retrospect, the most remarkable circumstance is, that the prince is commemorated as the sole inventor and teacher of every science and craft — from

* *Klaproth*. — See further, at the beginning of the second chapter of the history of Thibet.

astronomy to agriculture, from preparing the machinery of war to manufacturing musical instruments. Although it is impossible, in these representations, not to suspect some disposition to flatter the throne, yet it really appears, by recent observations among the chiefs, both of Africa and the South Sea Islands, that sovereigns, in this early stage of society, take the lead in many concerns which are afterwards advantageously left to the zeal or ingenuity of private individuals. As the narrative becomes more modern, we find the monarch employing such of his subjects as he considers best qualified, to preside over the different branches of national economy.

In remote times, however, it is obvious that China was not governed upon those despotic principles which afterward acquired so complete an ascendancy. There is nowhere, indeed, any trace of republican institutions in that country; but in all the early successions, the crown is represented as purely elective. On the death of the reigning prince, the people assembled and chose the person whom they judged best fitted to succeed him, and who was usually a minister, not a son, of the deceased monarch.

The three first emperors of China were Fo-hi, Shin-nung, and Hwang. *Fo-hi* is spoken of as teaching the people how to catch fish, and to cultivate the soil. He also made the first step towards the invention of writing, called the *Pa-hwa*; yet this consisted merely in the formation of the *koua*, which comprised eight lines varying in length, and imitated from those which appear on the back of a dragon. These lines, being arranged into clusters of two and two, in connection with knotted cords, formed sixty-four combinations, capable of expressing that number of ideas. This work has been an object of the deepest veneration among the Chinese, who believe it to possess such a spiritual and mysterious virtue as to contain the germ of all things. Even the great Confucius made it the subject of an elaborate commentary; and yet its whole merit seems to consist in being the first approach to an art of such vast importance as literary composition.

It is stated by Chinese historians that Fo-hi reigned one hundred and fifteen years. *Shin-nung*, or the divine Nung, we are told, made himself acquainted with the five kinds of grain, and all kinds of shrubs and vegetables, especially those of a medicinal nature. He fitted a tree so as to make a plough, and taught the people agriculture, as well as the healing art. He reigned, as is stated, one hundred and forty years. *Shin-nung* is said to have been succeeded by seven sovereigns, whose united reigns make three hundred and eighty years. This period Confucius considers doubtful. If these years be deducted from the reign of Fo-hi, the Chinese history may be said to commence no earlier than 2989 B. C. It is, doubtless, not so remote even as that era.

Hwang was remarkable as a child, and grew up distinguished for his wisdom. He improved the method of recording events adopted by Fo-hi, by the invention of written characters. One Chinese writer observes, that all modern written characters may be traced to those invented by this emperor. During his reign it was that the phenomena of the heavenly bodies were recorded; their revolutions calculated; the principles of arithmetic explained; a standard for weights and measures fixed, which, with slight alterations, exist to the present day; the popular music corrected, and the people instructed by the empress in rearing the

silkworm, and in weaving cloth for garments. *Hwang* reigned, according to historians, one hundred years. He was illustrious by his greatness and virtues.

We now come to the period of the Five Emperors. Of the first four of these little is recorded. They were represented as exceedingly virtuous, except *Cheshe*, the last, who was deposed on account of crime and incapacity. *Tang-yaou*, (2330 B. C.) brother of the preceding emperor, was only sixteen years old when he took his place. According to the ancient record, he possessed great talents and benevolence. Every twelfth year he visited his several states; and, during these visits, if the widow or destitute came and complained of cold and hunger, he relieved them, saying, "I too have been hungry and cold." Through such acts of kindness, he secured the unbounded affections of his people. *Yu-shun*, his son, was called to assist in the government before his father's death. It was under his superintendence that the people were addressed on popular subjects, and several of the principles of Chinese morality were established and developed, viz., that the conduct of the father should be just and correct, of the mother, kind and merciful; that friendship should exist between elder brothers, — even though by different mothers; — that younger brothers should be respectful and courteous to their elder brothers, and that children should be dutiful.

"Here was laid the foundation of that permanent order of things which has continued to this day, and has distinguished the Chinese from all other people. Filial piety and reverence for superiors have been from that time the key-stone of the Chinese constitution, and its essential conservative principle." *Tang-yaou* died in the seventy-third year of his reign. His character is summed up thus: "Though rich, he was not proud; dignified, yet not self-important. Though attired in royal robes and his carriages drawn with white horses, and though his mansion was adorned with carved work, his table was spread with plain dishes, and he would not listen to lewd songs. His son died in the forty-eighth year of his reign. As a prince, he is recorded to have loved the lives of his people, and disliked the putting of any one to death."

CHAPTER CCXXIII.

2169 to 1110 B. C.

The Hea and Tang Dynasties.

How-yu was now called to ascend the throne. This was near the period when the Egyptian monarchy is supposed to have been founded by Menes, or Misraim, 2188 B. C. According to some accounts, the Hea dynasty is, in fact, the first in Chinese history.* Dur-

* Chinese history records an inundation of the rivers, which, in 2293 B. C., devastated chiefly the northern provinces: this deluge is almost of the same date as that of Typhon, or Xisuthrus, which was 2297 B. C. At this epoch, the history seems to put off the marvellous, and merit more confidence in respect to facts, without being more exact as to dates. Yu, whose merit, and especially the signal service he performed in drawing off the waters of the inundation, had called him to the throne, became the founder of the Hea dynasty, which commenced twenty-two centuries B. C., and continued for four hundred and forty years, finishing in 1767. The Chang succeeded, reigning six hundred and forty-four years, till 1123 B. C. The absence of facts, in the history of these two dynasties, confirms the truth of the annals, for the imagination was not resorted to, as in many early histories: it is another mark, also, of that dry spirit of exactness which characterizes the Chinese. — *Klaproth*.

ing the reign of How-yu, the Le-ko wine was invented. The emperor foresaw in its agreeable flow the demoralization of his people, if permitted to indulge in it. He therefore prohibited its importation. We are told that it was in reference chiefly to the example of this monarch, that the present emperor of China was led to observe, with tears in his eyes, that he could not meet his august father after death, unless the vice of opium smoking were eradicated. If Yu, at this early period, would not allow the importation of an intoxicating liquor, with what propriety could he, the present emperor, permit the importation of twenty-seven thousand chests of opium, by which his subjects were stupefied and degraded, and his laws rendered nugatory? How-yu was a great proficient in astronomy, astrology, and agriculture. On the latter subject he wrote a work, in which he taught his subjects how to improve their lands, by manuring, levelling, and draining. How-yu died before he had completed the eighteenth year of his reign.

Three emperors followed, whose reigns were short, amounting together to only fifty-one years, during which two or three wars were waged with rebellious officers. *How-seung* succeeded, in 2091 B. C. This prince was raised to the throne by the Se-ang family and the nobles. He warred in two instances with foreigners. He was put to death, in the twenty-eighth year of his reign, by a chieftain named Han-tshu. His son *Shaou-kang* was then proclaimed emperor. This prince established the government upon the best models of his predecessors. He died in the sixty-first year of his reign, greatly venerated, and was succeeded by his son *How-choo*, 2042 B. C. This prince distinguished himself in war, and, as a general, was a worthy descendant of the immortal How-yu, the founder of the dynasty. He was followed by ten emperors, till the establishment of another dynasty in 1767 B. C.

Little is said of these sovereigns in history. Their reigns in general were not long. The last, *How-kwei*, fell into great excesses. The power of the Hea dynasty, it is said, declined through neglect of the goddess Ceres. The ancient worthies were much more wise in an attention to agriculture, by means of which they caused the country to prosper, and obtained the love of their people. How-kwei died in the fifty-second year of his reign, execrated by his subjects. In this dynasty happened an eclipse, in regard to which the Chinese records affirm that Hi and Ho, who presided over the department of the mathematics, were put to death, because they had not foretold and inserted it in the ephemeris of that year—a neglect which was then a capital offence.

Chin Tang, that is, *Duke Tang*, was the founder of the Tang, or Shang, dynasty. He became displeased with the conduct of his sovereign, withdrew to his own capital, and, at length, declared himself independent. In view of his virtues, the people elevated him to the sovereignty. He is said to have had the most excellent qualities. His modesty was almost unparalleled: he was the only person in the empire who thought he was unfit for so important a trust. He was often on the point of resigning his crown, but his nobles would not consent. *Tay-we* was one of his successors. This prince, being once terrified by a prodigy, which made him apprehensive of a revolution, received the following impressive lesson from his minister: "Virtue has the power of triumphing over pre-

sages. If you govern your subjects with equity, you will be beyond the reach of misfortune."

Vuthing, another prince of the second dynasty, passed the whole of his three years of mourning for his father in a house near the tomb, imploring Heaven to bless him with such virtues as were suitable to his station. When the term was expired, he returned to his palace, where he saw, in a dream, a man represented to him by Heaven as his future prime minister, whose features were so strongly impressed upon his mind, that he drew an exact portrait of them, and caused the man to be sought for. Such a person was found in the condition of an obscure mason, working in a village, whence, by the emperor's command, he was brought to court. Being questioned on a variety of points concerning government, the virtues of a sovereign, and the reciprocal duties of princes and subjects, he returned answers marked with so much wisdom as excited the admiration of the hearers. The emperor constituted him his prime minister. The new favorite, in his administration of government, astonished the empire by his knowledge and prudence.

This dynasty continued through six hundred and fifty-six years, under thirty emperors. Like the Hea dynasty, it was terminated by the vices of the last of them. It was under the dominion of this line of sovereigns, that the eastern foreigners are spoken of as exceedingly troublesome, and as compelling the imperial court to retire to the centre of the empire.

The period which has been described above, is deemed the classical portion of Chinese history, and a familiar acquaintance with it has long been considered an essential proof of Chinese scholarship. Continually, therefore, referred to by their poets and orators, the records of these early reigns stamped, no doubt, to a considerable extent, the character of subsequent events. It is by a reference to this period, when both prince and people felt bound to practise virtue, and enforce the laws, that the *angos* of Heaven might be averted, that the Chinese explain the origin of the term *Celestial Empire*. The mild, paternal government of the ancient sovereigns of China was called *celestial*, because the principles upon which they governed were received from Heaven, or were, at least, believed to be in accordance with the will of Heaven. In this view, the Chinese are less arrogant and absurd, perhaps, than we are apt to suppose them. It is only parallel with our practice in calling ourselves a *Christian* nation. That the Chinese should exult in their annals, and such annals, is at least a pardonable weakness. The successful warrior is not a favorite in their history. To this day, the Chinese rank the civil much higher than the military service.

CHAPTER CCXXIV.

1110 B. C. to A. D. 479.

The Dynasties of Tcheou, Tsin, Han, Heou Han, Tein-ou-ti, and Song — Confucius.

AFTER the Tang dynasty succeeded that of Tcheou, commencing 1110 years B. C., and ending 246 B. C.*

* Tcheou, or Wen-wang, by his virtues had united all the parties opposed to the tyrannical emperor, Chew-sin, who was led into numerous debaucheries and cruelties by his favorite mistress, Ta-ki. But Wen-wang died, leaving the deliverance

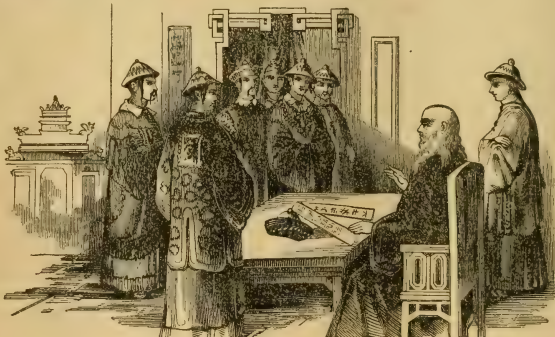
It constitutes the third, and includes thirty-five emperors. *Chau*, the fourth emperor of this dynasty, is said to have been excessively fond of hunting. In pursuit of that sport, he did incalculable damage to the crops of his subjects. Their remonstrances being unheeded, they determined to destroy him. For this purpose, as he was wont to pass a large river, on his return from the chase, in a boat which waited for him, they caused one to be built of such construction as to break in pieces before it could reach the opposite shore. Entering this boat, he and his attendants soon went to the bottom.

Liang, the tenth prince of this dynasty, acted in such a tyrannical manner, that he stood in awe of the remarks of his subjects, and actually prohibited them from conversing together in public; nothing being seen but men, formerly friendly, endeavoring to shun each other, and walking in mournful solitude, with their eyes fixed on the ground. One of his ministers had the boldness to tell him that he was not placed upon the throne to make his subjects miserable; that it was not easy to stop the tongues of men; and that the silence which he had imposed upon them was

more dreadful and dangerous than the liberty which they had exercised of complaining.

This tyrannical edict was not long endured; the people, driven to despair, rushed upon the palace, and murdered the whole of the reigning family, except the king himself and his youngest son. In a short time, the enraged multitude insisted upon the young prince being delivered up to them, and the minister, to spare the royal infant, gave them his own son, to be brutally murdered in his stead.

It is related of another emperor of this dynasty, that he was in the habit of giving orders, whenever his army perceived lighted fires, that they should take up arms and hasten to him. In one of these alarms, observing that his favorite mistress was greatly entertained by the proceeding, he frequently repeated the signal for her amusement, as also to witness the vexation of the soldiery at having taken such unnecessary trouble. The consequences may be foreseen. On a subsequent occasion of real importance, the soldiers, having been so often deceived, neglected a signal of alarm, while the enemy penetrated to the monarch's tent and slew him.



Confucius instructing his Disciples.

It was in the reign of *Ling-te*, during this dynasty, (549 B. C.) that Confucius, the celebrated moralist, philosopher, and lawgiver, was born. He was evidently a man of great knowledge, and of extensive wisdom, and was beloved on account of his virtues. He rendered signal service to his country by his moral

of his country to be completed by his noble son, *Wou-wang*, who gained one great battle, — the battle of liberty, — causing the tyrant to flee to his palace, to which he set fire, and perished in the flames. *Wou-wang*, however, though he restored happiness to his country, committed a mistake, long fatal to the peace of China. He destroyed the ancient form of pure monarchy, and substituted for it a species of feudal system. The first founders of the Chinese empire consisted of but about a hundred equal families; and while the Indo-Germanic race, spread over Europe, divided itself, as it still does every where, into hereditary castes, superior one to the other, and even preserving this superiority hereditarily, and without the possession of any domain whatever — the Chinese race is composed of families perfectly equal among themselves, and recognizing no other dominion than that of the reigning dynasty, to which they are submitted in the most absolute manner. Whilst Europeans accord legitimacy to

maxims, and possessed much influence even with kings, as well as with his countrymen in general. He died in the seventy-third year of his age.

The fourth dynasty, called *Tsin*, was a short one of forty-three years, terminating 203 B. C., and including four sovereigns. It was, however, signalized

sovereigns, even after the loss of their thrones, power in China is regarded only as a possession *de facto*, and each new power which elevates itself is legal at the instant when the occupation of the empire is achieved. Legitimacy ceases, too, when tyranny becomes insupportable. Confucius, Mencius, and all the ancient Chinese philosophers, affirm and establish the right of subjects to deliver themselves from oppression by regicide. But *Wou-wang* shared the country among his generals, and kept for his own family but a comparatively small proportion; hence came the division of the empire into so many petty principalities and independent kingdoms, which, large and small, were, in the time of *Cyrus*, (530 B. C.), very numerous. These petty princes were engaged in perpetual wars, like the dukes and counts of France, before the king gained complete ascendancy over his nominal vassals. — *Klaproth*.

by several important events. The celebrated great wall of China, which still astonishes those that behold it, was finished by one of the emperors, named *Tsin-che-hwang-te*, about the year 214 B. C. Extending fifteen hundred miles in length, it separates China from its northern neighbors, and was erected to protect the country from their incursions. It was about this period when the Chinese first adopted their famous law of non-intercourse, by which all foreigners are prohibited passing the frontier, or even landing on the coast. This law is erroneously supposed by some to have been directed wholly against the English, or against other modern European nations generally; whereas it has been in force upwards of two thousand years; and instead of taking offence at the Chinese, for not abandoning at once one of the fundamental rules of their ancient policy, we ought rather to commend them, while retaining the rule in modern times, for permitting foreigners to use the port of Canton.

Tsin-che-hwang-te suppressed the tributary kingdoms, and reduced them to their former state of provinces. Elated with success, he became ambitious of being thought the first sovereign of China. With this view—according to some authorities—he ordered all the historical writings and public records to be burnt, and many of the learned men to be burnt alive, that past events might not be transmitted to posterity. It would seem, however, that he was not able to obliterate all the monuments of by-gone ages.*

* The events of this dynasty are thus represented by other authorities: At the end of the third century before the Christian era, China, divided into petty kingdoms, was a prey to wars and disorders which were ever on the increase. Its southern part, south of the Nan-ling Mountains, was occupied by another race—barbarians. Seven sovereignties had been formed in the bosom of China; among these, that of *Tsin* was the most powerful, having a fifth of the surface and a tenth of the population of China.

Its king managed to subdue all his rivals; and, dying in 251, his son succeeded him, but died a few days after, leaving his own son to reign; his son, *Tsin-che-hwang-te*, may be regarded as the true founder of the *Tsin* dynasty, a dynasty which has given to China the name it bears among the natives of the West.

He ascended the throne at the age of thirteen, and became one of the greatest of the Chinese emperors, reigning over an extent of territory almost equal to that of China Proper at the present day. This he divided into thirty-six provinces, besides four tributaries, which he conquered, south of the Southern Mountains. The imperial capital was at *Hiang-yang*, near *Si-ngan*, on the opposite side of the *Ouei* River.

The emperor embellished this capital with magnificence, and caused to be built here places exactly resembling all the royal residences of the sovereigns he had conquered—a truly Chinese idea! He ordered that the precious furniture, which decorated each of these places, should be removed to its counterpart, and that the persons who dwelt in and about each particular palace, to minister to the wants or pleasures of its master, should also be transported to the new palace, there to occupy similar offices. These buildings, in such varied styles and taste, occupied an immense extent of country along the banks of the *Ouei*. They communicated together by a magnificent colonnade, which extended around them, and formed a vast and superb gallery, where one could be protected from the weather at all seasons.

His progresses through the empire exhibited a pomp hitherto unknown. He every where constructed edifices of grandeur or public utility; broad and convenient roads, and well-tended canals facilitated intercourse and commerce, which now revived under the auspices of peace, after such long wars. For ages northern China had been exposed to the ravages of the nomads, now called the *Hioong-noo*: these he chastised with an army of three hundred thousand men, and exterminated them, or drove them far beyond the distant mountains of their country, with no wish to return. After

The fifth dynasty, which commenced about two hundred years before the Christian era, terminated in the year A. D. 221. It is called the dynasty of *Han*, and lasted four hundred and twenty-four years, under twenty emperors. The head of this dynasty was *Lieu-pang*, a soldier, magnanimous, humane, and generous, a citizen of one of the three kingdoms of China. After seventeen pitched battles with a rival rebel, and overcoming the last emperor, he ascended the throne, united the whole empire, and took the name of *Kao-Tsou*, or *Kao-hwang-te*. This monarch reigned with clemency and moderation. He was one of the few who governed for themselves. Under the rest, the eunuchs enjoyed a great degree of authority, which they always abused. In his reign, paper, ink, and hair pencils—the last still used in China instead of pens—were invented, according to some; or others, as we have seen, assign them a date a little earlier.

Vuti, or *Wouti*, one of the princes of this family, was an eminent encourager of learning, and ordered the morality of Confucius to be taught in the public schools.† He, however, fell under the power of a strong delusion, in endeavoring to discover a liquor which would make him immortal. His reign was somewhat prolonged, and was signalized by many heroic exploits in wars with the Tartars. Besides subjugating many tribes of the *Hioong-noo*, he established colonies north-west of China, built cities, and gave military governors to his newly acquired prov-

subduing the southern barbarians to the sea-shore, he put all the lazy, idle vagabonds of his empire, to the number of five hundred thousand, into fortresses, and obliged them to occupy themselves in useful labors.

Previous to this time, the princes of the three northern kingdoms of *Tsin*, *Tchao*, and *Yen*, had constructed walls against the *Hioong-noo*: *Tsin-che-hwang-te* undertook to unite these several walls into a single one, which should stretch from the westernmost province of *Chensi*, as far as to the eastern ocean. He assembled for this vast purpose an immense number of laborers, and placed them under the supervision of several bodies of troops. He was then in the thirty-third year of his reign, (214 B. C.;) but he had not the satisfaction of seeing this work completed, which lasted ten years, and was not finished till after the extinction of his dynasty.

After so many public undertakings, he might have looked for gratitude; but he was constantly annoyed with the revolts of the grantees, who aimed to bring back the feudal system, with all its evils. Out of patience with the quotations and representations importunately urged on him as to their rights and wrongs, their privileges and prerogatives, he commanded all the ancient historical books to be burnt, and especially those by Confucius, who had lived three hundred years before. These orders were rigorously executed. This destruction the literati have never pardoned, and consequently the character of the reformer has been maliciously blackened in the Chinese annals. His general, *Moung-thian*, however, made some little amends for this irreparable loss, by the discovery of paper and the pencil. Before this the characters had been engraved, with a style, on tablets of bamboo, or were traced upon it with varnish of a deep color. An easier mode of forming the letters was also introduced. This emperor's whole family perished by the hand of a factious assassin—a sad example of the ingratitude of the people toward great men, who have served them and rendered their country illustrious. — *Klap-roth*.

† The lapse of time had buried in oblivion the ancient feudal system of the *Tcheou*; so that the emperors of the *Han* dynasty could, without risk to the centralization of the sovereignty, order a search for the books which had appeared so dangerous to the *Tsin*. The most careful perquisitions were then made throughout the empire, and considerable fragments of the ancient works were recovered, and even entire books. It was with these materials, and with the help of an old man who knew the *Chou*-king by heart,

inces of Central Asia. In 108, the Ouigoor Turks and Little Bucharía were subjugated, and his armies pushed into the Kirghis country. He gained four signal victories over the Tartars, and drove them far beyond the wall, or reduced them to submission; thence he carried his successful arms into the kingdoms of Pegu, Siam, Cambodia, and Bengal, and then divided them among his generals and officers, who had assisted in the war. His sagacious policy of confederating the nations of Western Tartary against the Hioung-noo has been detailed in our history of the ancient Turks. It was in A. D. 102, that Panchao extended the Chinese sway as far west as the Caspian, and sent to China the heirs presumptive to the crowns of more than fifty kingdoms he had subdued for his emperor. In the reign of Houou-te, an embassy came from Rome, in A. D. 166, from An-tun — as the Chinese called the emperor Marcus Aurelius Antoninus — king of Ta-thsin, or Great China, as they denominated the Roman empire. The embassy came by way of Tonquin: others followed during this dynasty.

Ling-te, a sovereign of this dynasty, is said to have caused all the wise maxims of the ancient emperors, contained in five classical books, to be engraved on tables of marble, and publicly exposed at the entrance of the academy. Under his reign, several factions arose, one of which was denominated the *Yellow Caps*, and made itself master of the empire, which in the end led to its dismemberment.

The *sixth* dynasty was a short one of fifty-four years, ending A. D. 265. It is called the dynasty of *Heou-Han*. It began with a prince descended from Lieu-pang, and ended with his grandson. This young prince was endowed with great ardor and courage. He sustained for some time his father's tottering throne, during attacks from every quarter. At length, as affairs were verging to a fatal crisis, and the feeble emperor was still hesitating what measures to pursue, he felt impelled to expostulate with him, saying, "There is no time for deliberation; this is the decisive moment; resolve either to conquer, or die with arms in your hand and the crown on your head." The emperor still refusing to fight, the son, in his mortification and grief, retired to the hall of his ancestors, slew his wife, and then himself, while the emperor tamely surrendered to *Song-chou*, his rival.

China at this time was divided into three empires, under the three branches of the dynasty of Han. The various parts terminated at different periods. Under the *seventh* dynasty, which was that of *Tein-ou-ti*, these parts became reunited, and constituted one empire. It continued one hundred and fifty-five years, under fifteen emperors. The founder of this dynasty was *Shi-tsu-ruti*, the son of the rebel *Song-chou*. Many petty princes, who aspired to the imperial dignity, gave him not a little disturbance. But the southern competitors were often defeated by those of the north, who obtained considerable assistance from the Tartars.

As soon as this prince found his dominions at peace, he sunk into indolence and inaction. He left a son incapable of governing, who, being dethroned, was succeeded by a prince of the same family. The son

of this last was attacked by one of his relatives; his children were slain, and he himself was taken prisoner, and obliged to wait at table upon the usurper, in the habit of a slave. He was afterwards put to death. Nankin became the capital of the empire at this period. The dynasty terminated in *Ngan-ti*, an indolent, inefficient prince, unworthy of holding the sceptre.

The *eighth* dynasty was that of *Song*. It began under a revolted general, A. D. 420, and lasted fifty-nine years, under eight emperors. The name of the general, afterwards emperor, was *Lyew-Hu*. His employment at first was that of selling shoes from place to place. He enlisted as a soldier, became general, and at last usurped the throne. His person and deportment were inexpressibly noble and majestic. His virtues were more particularly frugality and valor. His son and successor, *Veuti*, was the contrast of himself. *Veuti* was killed by his own son, and the parricide fell by the hands of his brother. The latter incurred not a little enmity by the freedom of his speech, of which the consequence, in the end, was fatal to him. One of his wives stifled him in his bed, as she had been mortally offended by his calling her *old*.

Veuti was very much attached to the bonzes, who were the priests of the Buddhist religion in China; but as in his time the empire was divided into two parts, the sovereign of one part ordered all the bonzes to be massacred.

CHAPTER CCXXV.

A. D. 479 to 907.

The Ninth, Tenth, Eleventh, Twelfth, and Thirteenth Dynasties.

THE name of the founder of the *ninth* dynasty was *Kanti*. This wretch made his way to the throne by the murder of two princes; but his career was a short one. He was less distinguished by his military exploits than by his learning. He used to say, that if he could reign ten years, he would make gold as cheap as dirt. His son was the author of the famous law which prohibited the mandarins from remaining more than three years in the same place. In the reign of the latter appeared Fan-Chin, a patron of literature, but professing the most detestable principles. His doctrines were, that all things proceed from chance; that the soul perishes when the body dies; and that after this life, the fate of men is the same with that of brutes. This dynasty consisted of only five emperors.

The *tenth* dynasty (A. D. 502) comprehends four princes, beginning with *Lyau-yuen*, the prime minister and assassin of the last prince. He was active, industrious, and very vigilant; not only devoted to the study of the sciences, but also very skillful in military affairs. He forbade his subjects to sacrifice animals, and commanded them to substitute figures of them made of flour. Towards the end of his life, he neglected the business of government, to devote himself to the absurd doctrines of the bonzes; it is even supposed that he became one of that order. His reign was marked with wars, famine, and pestilence. His prime minister, disgusted at being obliged to serve a tyrant and usurper, starved himself to death. The circumstance coming to the ears of the emperor, as also the mini-

that this sacred work was restored, and thus, later, was formed a body of ancient history, which although destitute of any great interest, bears, nevertheless, all the marks of authenticity. — *Klaproth*.

ter's reasons for suicide, he cried out, "Do not I hold my crown of Heaven? Am I beholden for it to my grantees? What occasion, then, had that unfortunate man to destroy himself?"

In the latter part of his reign, *Hewta-king*, monarch of Honan, but his vassal, revolted from him. Having succeeded in making himself master of Nankin, and seizing upon the emperor's person, the captive prince appeared before his conqueror with such majestic intrepidity, that the latter shrank from his gaze, exclaiming, "I could not believe it so difficult to resist a power which Heaven has established." With a refined species of cruelty, not daring to stain his hands with the emperor's blood, he condemned him to a lingering death, by retrenching part of his sustenance every day. The unfortunate monarch called for a little honey just before his death; but this request, simple as it was, was denied. He died a few hours afterward.

The second in succession after this emperor attached himself to the religion of Fo; and while his attention was absorbed in the mysteries taught by his disciples, his prime minister attacked him in his capital. The sovereign, roused at last from his religious reveries, took up arms, marched round the ramparts, examined the position of the enemy, and exclaimed, "All is lost; it is over with the sciences." He then set fire to his library, consisting of a hundred and forty thousand volumes, and surrendered to the conqueror, who put to death both him and his son.

The founder of the *eleventh* dynasty (A. D. 557) was extremely attached to the bonzes. His brother, who succeeded him, had, before his accession, concealed himself in private life; but on the throne he displayed the qualities of a great prince. This monarch ordered the night watches to be distinguished by beating a drum—a practice which has ever since been observed. There were five emperors of this dynasty, the last of whom was dethroned by the prime minister of the western empire.

The *twelfth* dynasty (A. D. 596) consisted of three emperors, all renowned men. The first, without pretensions to learning, had, nevertheless, a solid, penetrating mind, and was devoted to the welfare of his people. He built public granaries, which were annually filled with rice and corn by the rich, to be distributed to the poor in times of scarcity. He improved music and eloquence, was inexorable against corrupt judges, and excluded from all public employments those whose rank in life did not render them respectable. His son prohibited his people from wearing arms, and ordered all books, treating of war, politics, agriculture, and medicine, to be revised by the most learned men of his empire, and to be distributed among his subjects.

In the *thirteenth* dynasty (A. D. 618) *Kong-ti*, one of the emperors of this dynasty, was dethroned by *Siguen*, in the same year in which he was crowned. The son of the latter, at the head of his father's army, entered the palace, and having viewed its magnificence, exclaimed with a deep sigh, "No; such a stately edifice must not be suffered to stand any longer, being good for nothing but to enervate the spirit of a prince, and cherish his vicious inclinations. Thus saying, he ordered the whole building to be set on fire, and it was reduced to ashes. He, however, soon resigned the throne, in order to live in tranquillity. This prince was very desirous of increasing the population

of the empire, and ordered one hundred thousand of the bonzes to take wives.

Tai-tsung, son of the last sovereign, was one of the greatest of the Chinese princes. He was wise, frugal, and affable. His reply to his ministers, who attempted to excite in his mind apprehensions from his too great familiarity with his subjects, might serve as a model, perhaps, to sovereigns of more enlightened nations—"I consider myself in the empire as a father in his family. I carry all my people in my bosom, as if they were my children. What then have I to fear?"

In the tenth year of his reign, this prince lost his empress, for whom he indulged a most immoderate grief. He raised a monument to her memory more superb than any thing of the kind before known in his dominions; but being reproved for this ostentation, he ordered it to be demolished. His minister dying soon after, the emperor caused a noble eulogium to be inscribed on his tomb, and turning to his courtiers, remarked, "We have three kinds of mirrors: the first serve the ladies to dress by; the second are the ancient volumes, in which we read the rise, progress, and decline of empires; the third are mankind, in whose actions, if we will study them, we may see both what we ought to practise and what to avoid. I possessed this last mirror in the person of my minister. Alas! he is now no more, and I shall never find his equal."

Tai-tsung left his son excellent instructions, which, however, proved useless to him; for he attached himself to a wicked and artful woman, who by her crimes filled the court and kingdom with mourning. The wife of the succeeding emperor was neither less cruel nor less criminal. Of his son it is said, that he divorced his wife, put three of his children to death without cause, and finally married his daughter-in-law. He was particularly opposed to every appearance of luxury, and endeavored to extirpate it by destroying the precious metals and ornaments belonging to his palace.

Under the ninth successor, the power of the eunuchs occasioned a rebellion. The eleventh caused every part of his empire to be explored in search of the waters of immortality, of which the disciples of *Lao-eyun* pretended to have the secret. This liquor being presented to him by the eunuchs, he instantly died. The fifteenth emperor of this dynasty instituted a law which is still observed. It is this: once in seven years the provincial mandarins are obliged to send a written and circumstantial confession of the faults they have committed, and to ask the emperor's pardon. If they endeavor to palliate these, they have no favor to expect, and are invariably deprived of their employments. As in the case of the emperor before mentioned, his son,—though in many respects an amiable sovereign,—in search of the waters of immortality, took a fatal draught which closed his career.

CHAPTER CCXXVI.

A. D. 907 to 1641.

Incursions of the Tartars, and other Incidents.

It would be neither interesting nor profitable to enter into full details of the different reigns which now followed in the long course of history. Any further connected enumeration and account of the several dynasties and emperors may therefore be dispensed with.

A few only of the principal events will be referred to, and occasional mention made of the leading characters who figured in history.

The most important events from this period (A. D. 900) pertain to the struggles of the Chinese to repel the attacks of the various half-civilized but warlike tribes—chiefly Tartars—bordering on the frontiers of China.

Notwithstanding every precaution on the part of the Chinese, about the fifth century of the Christian era, the Tartars took possession of the north and west of China, and the country became divided into two kingdoms: the capital of the north was Peking, and that of the south Nankin. Four hundred years later, that is to say, in the tenth century, the period at which we are now arrived, these two kingdoms were united. Previously, however, to this event, in the reign of Yuang-te, many canals were cut through the empire, by which several rivers were united, and great facilities given to commerce.

Tai-tsu, who established the *fourteenth* dynasty, (A. D. 907,) by murdering his predecessor, lived but a short time to enjoy the reward of his crime. His eldest brother slew him, and was himself killed by another brother, *Moti* by name. Anarchy was now at its height in the empire. *Moti* was attacked by an able general supported by a powerful party, and being vanquished, killed himself in despair, and his family became extinct.

Chuang-tsung, of the *fifteenth* dynasty, from the office of general, stepped to the throne. As emperor, he preserved his martial habits, lived very frugally, and slept on the bare ground, with a bell around his neck to prevent his sleeping too long. In his earlier years, he was a criminal lover of pleasure; and he is accused of being sordidly avaricious, and destitute of commiseration for the poor. *Ming-tsung*, the son of this emperor, was a great encourager of learning. During his reign, block-printing was invented among the Chinese. He was given to devotion, and all his prayers were offered for the good of his subjects.

Tai-tsu, the founder of the *eighteenth* dynasty, (A. D. 951,) had a high veneration for Confucius, and paid a visit to the tomb of that renowned philosopher. This emperor was blessed with a son who imitated his virtues. When at the very summit of human grandeur, that son, whose name was *Chi-tsung*, still retained a modest deportment. A plough and a loom were found among other insignia of his palace. In a time of dearth, he ordered the granaries to be opened, and the rice to be sold at a very low price. "These are my children," he said, speaking of his people. "It would be improper that their father should abandon them and leave them to famish with hunger while he has enough to satisfy his own wants." In this extremity, the rich idols were, by his order, melted down and coined into money.

Of *Tai-tsu*, the founder of the *nineteenth* dynasty, (A. D. 960,) the following story is told, illustrating his parental affection. At the siege of Nankin, reflecting on the slaughter which would be made in it, he feigned sickness when it was on the point of surrendering. This caused an alarm among his officers, who came around his bed, every one proposing some remedy. "The only remedy," cried he, "that can effectually cure me, is in your power. Swear to me that you will not shed the blood of your countrymen." Upon their taking the oaths, he appeared sufficiently well. Though

the utmost care was taken to restrain the soldiers, so that there was no great slaughter made, yet the fate of the few who fell drew a flood of tears from the emperor; and as the city had suffered from famine, as well as by the long siege, the emperor immediately sent a hundred thousand measures of rice, to be distributed among the inhabitants. It is needless to say that with such a disposition he proved himself worthy of his exaltation.

Tay-tsung, of this dynasty, was the *Mæcenas* of his times. He patronized learning, and collected a library which consisted of eighty thousand volumes. He was a prince of generous and magnanimous feelings, as was evinced by his lenient treatment of a brother who had manifested a mutinous disposition. A gentle reproof of that brother induced the latter to destroy himself, which so affected the emperor that he shed tears over his corpse, and caused it to be interred with the greatest funeral honors.

Ching-tsung, also of this dynasty, was a prince worthy of being commemorated. He caused the ancient books to be reprinted and spread through the empire. The appearance of a comet during his reign was supposed to portend some calamity. The emperor, on this occasion, agreeably to the custom of the times, directed that all his faults should be laid before him, that he might, if possible, avert the omen. At the same time, he remitted taxes to the amount of several millions, and set at liberty thirteen thousand prisoners. It happening that a son was born to him at this period, he attributed the blessing to the favor of Heaven, and as an attestation that his own religious and charitable deeds were accepted. Under his reign it was computed that twenty-two millions of people were employed in cultivating the land.

This emperor was, perhaps, even excelled by his son *Chi-tsung*, in moral character. The latter banished from his palace all the worshippers of images, and paid his adorations to the invisible God of heaven. By a timely supply of corn and rice, he saved half a million of his people from destruction, in a time of famine. The virtuous principles instilled into his mind by his father's prime-minister had the effect, it is believed, of producing so good a character. That officer constantly pressed upon the prince the ten following maxims: "Fear God: Love your subjects: Endeavor to attain perfection: Apply yourself to the sciences: Raise persons of merit to the dignities of the state: Give attention to the advice that is offered you: Reduce the taxes: Moderate the rigor of punishments: Avoid prodigality: Hold debauchery in horror."

It was in the tenth century that the Khitan Tartars obtained a footing in China. They were expelled, however, by means of the Eastern Tartars, whose aid was solicited, but who, like other stipendiaries in some cases, refused to depart when their services were no longer required. The Jutchin Khitans, in the twelfth century A. D., pursued their conquests again, crossed the Hoangho or Yellow River, and marching directly toward the imperial city, captured and plundered it. They also seized the emperor, *Kin-tsung*, and his consort, and carried them away captives. The crown devolved on *Kao-tsou*, who fixed his court at Nankin. He made several fruitless efforts to recover some provinces from the Khitans.

The monarch of that barbarous people, however, aimed at gaining the esteem of his Chinese subjects, by bestowing much attention on their learning and on

their learned men. He advanced to Nankin, and took it; but being informed that Yo-si, the general of the Song or Southern Chinese, was approaching to the relief of the city, he burned the palace, and retired northward. The rear guard, which he was unable to rescue from the attack of Yo-si, suffered so much, that from this time the Khitan Tartars never dared to cross the River Kiang; though afterwards, in the year 1163, their king approached the mouth of that river, and commanded his troops on the pain of death to cross it; but they refused, and, killing their sovereign, retired.

In the year A. D. 1210, the chief of the Western Tartars, or Mongols, quarrelled with Yong-tsi, emperor of the Khitans, and in two years after, the Mongol generals forced the great wall to the north of Chensi, made incursions as far as Pekin, the capital of the Khitan empire, and defeated an army of three hundred thousand of that people. In this century, (A. D. 1225,) an emperor named *Li-tsong*, carried on a vigorous war against the Tartars. He took the city of Honan from them, and reduced the capital, Shang-tong, after a long and sanguinary siege, in which the Tartars were driven to such extremities as to feed on human flesh. In a fit of despair, their king, Nagaiti, hanged himself, just before the surrender. In him ended the empire of the Eastern Tartars, after it had continued one hundred and seventeen years, under nine princes.

A small remnant of that nation, however, continued, and gave rise to the family that afterwards conquered the Chinese, and governs it at the present time. It was during the nineteenth dynasty that the celebrated *Zingis Khan* and his successors established their dominion in China. Heading the Western Tartars or Mongols, who inhabited a desert and inhospitable region, whence most of the conquerors of Asia have proceeded, *Zingis Khan*, in 1209, entered China, poured his irresistible armies over the northern provinces, and compelled them to submit to his authority. *Kublai*, his grandson, called by the Chinese *Houpilai*, entered on his grandfather's conquests in this country, and reigned for a time over the northern provinces. It is said that *Kublai*—but more probably a descendant of his—brought the whole country into subjection in 1280, and that with the nineteenth dynasty ended, in fact, the Chinese dominion, until the year 1357. *Kublai* had the wisdom and prudence to govern the Chinese according to their ancient laws and customs, as related in a previous chapter. This procedure, together with the general excellence of his character, entirely reconciled the people to the Tartar sway, so far as they were brought under it. It was in the reign of a king of the Tartar race, under the twentieth dynasty, that the famous canal was dug, which is nine hundred miles long. During the same dynasty, the religion of *Lo* was firmly established in the empire.

In 1364–8, the Tartars were again driven out by a Chinese general named *Choo*, or *Chu*, as previously detailed, who founded the Ming dynasty—the last before the dynasty now existing. Heading a numerous company of insurgents, he reduced many considerable cities and provinces, and defeated the imperial army in a battle. His successes were so great that he assumed the title of emperor, and fixed his court at Nankin. In a few months, however, he made himself master of Pekin, and erected that country into a sovereignty, which he gave to one of his sons. He proved to be a king of great wisdom and penetration.

Ching-tsu, of the twenty-first dynasty, was a prince

of a magnanimous turn of mind, though very much dreaded on account of the cruelties with which he commenced his reign. He was rigid in his treatment of the bonzes; and he ordered all the books of chemistry which treated of the *water of immortality* to be committed to the flames. He patronized learned men, and promoted the knowledge of philosophy.

The catastrophe of this race, which ended with the thirteenth emperor, was preceded by continual commotions during several reigns. Two rebels arose, who divided the empire, but soon turned their arms against each other. One only survived, whose name was *Li*. He marched into the provinces of Shensi and Honan, where he despatched all the mandarins, and showed favor to none except the common people, whom he freed from the payment of taxes. By these means he was able to increase his army to such an extent that he conceived himself sufficiently powerful to assume the title of emperor.

Li next advanced towards the metropolis, into which he found means to convey a number of his men in disguise, who were to open the gates to him at his appearance there. After a short time, he entered the city in triumph, at the head of three hundred thousand men, while the emperor, devoted to superstitious ceremonies, shut himself up in his palace. When the latter found himself betrayed and deserted, and unable to escape, he resolved to lay violent hands on himself, rather than incur the disgrace of falling alive into the power of the invader.

For this purpose, he conducted his beloved empress into a private and distant part of the gardens, without uttering a syllable. She at once understood his silent emotions of agony, and having tenderly embraced him, she retired into the wood, and there suspended herself by a silken string. The emperor hastened to join her in death. First cutting off the head of the young princess with his cimeter, he hanged himself on another tree. His example was soon followed by his prime minister, queens, and faithful eunuchs.

When the body of the self-immolated emperor was laid before the rebel *Li*, as he sat upon the throne, the inhuman wretch treated it in a most shameful manner. He moreover beheaded two of the deceased emperor's sons, and his ministers; but the eldest son was so fortunate as to escape by flight. While the princes and nobles of the empire submitted to the usurper, one prince, whose name was *U-san-ghey*, who commanded the provinces of *Leao-tong*, alone refused to acknowledge his authority; but *Li* marched against him, at the head of a powerful army. Having invested the seat of that prince's government, the tyrant resorted to a most cruel expedient to induce him to surrender. He showed him his father loaded with chains, declaring that he should instantly be sacrificed, if the son refused to submit. The brave prince was nearly overcome at so sad a spectacle, but remained firm to his sovereign. The good father, understanding the intentions of his son by the signs which he made, applauded his resolution, and quietly submitted to his fate.

U-san-ghey, in the purpose of avenging his sovereign, as also his father, immediately concluded a peace with the Manchoo or Eastern Tartars, and invited them to his assistance against *Li*. *Tsong-ti*, their king, joined the prince immediately, which obliged the rebel to raise the siege, and march directly to Pekin. But he did not think himself safe in that place, and, after

plundering and burning the palace, he fled, with his immense treasure, into the province of Shensi, or Chensi.

Tsong-ti died almost immediately after he entered China, but previously declared his son *Shun-chi* his successor. The young prince was shortly after conducted to Peking, and was joyfully welcomed, on all

sides, as a deliverer. Thus ended the twenty-first dynasty, by this memorable revolution, as also the Chinese race of sovereigns. A second time, therefore, the race of the Eastern Tartars was called to the sovereignty of the Chinese empire, the dynasty commencing in 1641-4.



Taou-kgwang, Emperor of China.

CHAPTER CCXXVII.

A. D. 1644 to 1821.

The Tartar Sway and Present Dynasty.

THE revolution effected by the Eastern Tartars, as already described, was far from being complete at first. Resistance was kept up against them in different parts of the country. The nobility imagined that they should find the Tartars merely auxiliaries, who would assist them in placing a native Chinese on the throne; but these allies considered that the empire was justly the reward of their trouble. Submission to them, under these circumstances, was difficult. Competitors arose in the different provinces against Shun-chi, the Manchoo emperor, and hostilities were obstinately carried on both by sea and land; but the vigor of the Tartars, stimulated as it was by the incalculable value of the prize within their grasp, was crowned with complete success.

Shun-chi acquitted himself with great address in his new station. He showed a marked deference

to the ancient laws and customs of the Chinese. The civil offices of the state were given to such of the natives as were found qualified for them, and this principle he adhered to in the disposal of the highest dignities. He evidently sought the public good, rather than the extension of his power. He favored the cause of learning, and became himself somewhat of a proficient in several sciences. A few years after he had assumed the government, a general whose name was Coxinga, from attachment to the ancient Chinese, opposed the measures of the new emperor. He laid siege to the city of Nankin; but his troops, having given themselves up to dissipation on the occasion of the general's birthday, were in this condition attacked by the besieged, and a prodigious slaughter of them ensued. The emperor, in consequence of misconduct and affliction in his domestic relations, became melancholy, and died, leaving a very young child, *Kang-hi*, as his successor.

It was under Kang-hi that the whole empire was brought into subjection about the year 1662. Consid-

erod as the emperor of the whole country, he was the founder of the existing or Ta-ting dynasty, represented by the emperor *Tau-kwang*, now on the throne, the fifth of his race. Kang-hi proved to be a very capable and meritorious prince. He had doubtless profited by the wise counsels of the four noble guardians whom his father had appointed for him in his minority. He, however, issued a severe order against the Catholic converts at one time. All their churches were demolished, and the whole city of Ma-kau was in danger of sharing the same fate, had not one of the Jesuits, who still retained some influence at court, prevented it. The Jesuit was, however, himself, and others with him, imprisoned and loaded with irons, some time after.

Kang-hi was unhappy in his domestic relations, on account of the conduct of his two sons, who rebelled against him, and were successively banished the kingdom. In 1720, he received the congratulations of the whole empire, on the signal victory which his forces had gained over the Eleuts, who possessed the country of the lamas, and had been guilty of ravages for several years in succession. This victory gave him the sole command of the kingdom of Thibet. In November of the same year, the czar of Muscovy made his public entry into Peking, with a numerous and splendid train, habited after the European manner. The Muscovite was received at court with all due respect, though he could not gain the object of his visit—the adoption of measures for the establishment of a free commerce between the dominions of the two sovereigns.

The emperor died suddenly on the 20th of December, 1722, in the sixty-ninth year of his age, having first declared, in the presence of his assembled grandees, his fourth son, *Yong-ching*, his successor.

It was in the reign of Yong-ching that the Jesuits were banished from China, and the Christians were persecuted, not excepting those of the imperial family. They had been introduced into the empire many years before, headed by Father Xavier, the great apostle of that country. As will be seen elsewhere, they were at first well received, for the sake of the scientific information they brought with them; but, alarm being taken at the efforts at proselytism, which, it was supposed, would lead to a spiritual supremacy dangerous to the state, they were driven from the country. Anterior to the entrance of the Jesuits, viz., in 1518, the Portuguese, after having obtained various situations on islands along the coast, for purposes of commerce, sent their first embassy to China.

In other respects than in regard to his treatment of the Catholics, Yong-ching showed himself a wise prince, assiduous and indefatigable in the discharge of the duties of the government, steady and resolute in his disposition, endowed with a degree of eloquence and address, and attentive in answering the memorials which were presented to him. He governed wholly by himself, and no monarch was ever more absolute or more dreaded by his subjects. This unlimited authority enabled him to enforce a great many wholesome laws and regulations, in framing which he spent whole days and nights with the most persevering industry. The surest way of gaining his favor was by presenting him with some scheme tending to the public good, or to the relief of his subjects in times of calamity—in the execution of which, if it appeared practicable, he spared no pains.

It was during the reign of this emperor, on the 13th of November, 1731, that the city of Peking was nearly overturned by an earthquake. So severe a one had never before been felt in China. The suddenness and violence of the first shocks were so great, as to bury a hundred thousand inhabitants in the ruins of their houses. A still greater number perished in the surrounding country, where whole villages and towns were laid prostrate. The emperor, deeply affected by the calamity, ordered an account to be taken of the families that had suffered by it, with an estimate of the damage it had occasioned, and advanced considerable sums for their relief.

Kien-long succeeded Yong-ching in 1736. In the estimation of Europe, Kien-long stood at the head of the sovereigns of half-civilized nations, during the last half of the eighteenth century. His long reign of more than sixty years is said to have been peaceful and happy. In the latter part of it, viz., in 1793, the celebrated British embassy, under Lord Macartney, arrived in China, with a view to the establishment of a commercial intercourse between the two countries. A full account of this embassy was presented to the public by Sir George Staunton, the secretary of the delegation. A like splendid embassy also appeared in China, in 1795, under Mr. Titsing. Mr. Van Braam, the secretary, wrote an account of that embassy. Kien-long died on the 11th of February, 1799. His successor, *Kia-khing*, reigned over twenty years, dying in August, 1821. Just at the time of his death, the famous Russian mission, under Timkowski, was approaching the Celestial Empire.

Kia-khing, like his predecessors, pursued the peculiar policy of the Chinese in guarding against the admission of foreigners, of any description whatever. It was doubtless apprehended that the obtaining of a footing in China would lead to its disturbance or overthrow, as it had done in other Eastern nations. The Chinese permitted foreigners, the English in particular, to carry on a restricted intercourse with them, at the single port of Canton; but they steadily opposed every attempt to obtain exclusive privileges, to build forts, or to establish permanent factories.

As the present dynasty is that of the Tartars, it is to be remarked, that the occasional struggles of the Chinese with the Tartars may be considered, after all, more in the nature of a civil war, than of a war with a foreign nation. The physiognomy of the Tartars and Chinese shows, as already stated, that they both belong to the same race—though the one inhabited a colder climate, and became, therefore, a people of less effeminate habits than the other. Hence the ease with which the Tartar monarchs identified themselves with their predecessors, and adopted the laws and customs of the country they had subdued.

CHAPTER CCXXVIII.

A. D. 1821 to 1841.

The Present Dynasty continued—Recent History.

TAU-KWANG, the present emperor, ascended the throne on the death of his father, in the year 1821. He was the second son, and chosen in consequence of having saved the life of his father, in an insurrection which occurred in 1813. He is the first Chinese

sovereign whose name is connected with English and American history. Soon after his accession, the distant Tartar tribes, who have always been found to be troublesome dependants, made an insurrection in Little Bucharia, in the suppression of which dreadful barbarities were committed.

Not long after, a second rebellion, of a more formida-

ble character, took place among the mountain tribes of the *Miao*, or *Meaou-tse*, before noticed. It cost the government the labor of nearly six years to suppress it; and it is supposed that the object was finally accomplished more by the bribery of the chiefs, than by the power of the Chinese arms. In 1826, there was, also, an insurrection of the Tartars of Mongolia.



Taou-kwang saving the Life of his Father.

But a war was now ready to break out, of a very different nature from any which the Celestial Empire had known. It was with a civilized and Christian race that a contest was to be waged, and not with barbarous hordes, whose mode of warfare is familiar to the Chinese. Little, most probably, did they know of the real power and superiority of their enemy, or of their own utter incompetency, by any force of numbers, to meet the military tactics of Europe. The result of the collision must have been a matter of astonishment, as well as of mortification, to the whole Chinese nation.

The commercial intercourse between England and China was entirely in the hands of the East India Company till 1833, when the term of their charter expired, and all British subjects were equally at liberty to send out ships to China, for tea and other products of the country. This change afforded ample opportunities for carrying on a contraband trade in opium, the importation of which was prohibited by the imperial government; but the drug was eagerly purchased whenever it could be obtained, and it was therefore supplied by smuggling. The evils of the trade and of the use of the drug by all classes of the Chinese,—more particularly described in a subsequent chapter,*—induced the public authorities, with the emperor at their head, to concert measures for the effectual eradication of these evils. After various consultations, Taou-kwang appointed a mandarin of high rank, *Lin-*

tsih-seu, to the office of high commissioner, with full powers to adopt any measures he might find necessary for the accomplishment of the desired object, and punish, with the utmost severity, buyers, sellers, and smokers of the drug. The new commissioner arrived at Canton in March, 1839, with a view to execute his trust.

At this time, the British trade was under the control of a superintendent; but he had never been allowed to become a permanent resident at the British factory. The British, as well as several other nations, were permitted to have their factories, consisting of brick or stone edifices, just outside of the walls of Canton, on a very limited space of ground. Here the foreign merchants were permitted to remain at their several establishments only just long enough to transact their business, the very longest term being four months; and if their affairs were not settled by that time, they must leave them in the hands of the Hong merchants, that is, the Chinese individuals who were authorized to trade with these factories, called in their tongue *Hong*. When the commissioner arrived, it happened that there were several British ships in the river, having somewhat more than twenty thousand chests of opium on board. These he demanded should be given up to be destroyed; and he also required that the owners should bind themselves by a written engagement never to bring any more of the article to China, with the understanding that if they broke their engagement, they would be liable to be punished by the Chinese laws.

This demand of Lin was not complied with; upon

* See the General Views, which close this article.

which all the native servants were withdrawn from the factories, and the factories themselves were surrounded by a body of Chinese and Tartar troops, who guarded the merchants as prisoners, while the Hong merchants were instructed to ascertain the ownership of the chests of opium. In the mean time, Lin, by means of manifestoes, made several efforts to persuade the English to comply with his requirements, seeming, on the whole, to decline measures of severity, provided that his purpose could be effected without them. But, finding his exhortations disregarded, he threatened to put to death the occupants of the factories.

In view of this alternative, the British superintendent, Captain Elliott, in order to save the lives of his

countrymen, deemed it advisable to surrender the opium. After the landing of the article, which occupied several weeks, the English merchants at the factories were left at liberty to depart. Lin, upon receiving instructions from the emperor, proceeded to destroy the immense mass of opium, "thus manifesting," in the words of the emperor, "to the natives dwelling on the sea-coast and the foreigners of the outside nations, an awful warning." The opium was cast into trenches dug near the sea, where it was quickly decomposed by means of quicklime, salt, and water mixed with it—the mixture running into the sea. This act was consummated in the month of June, 1839.



British Fleet at Hong Kong.

The British merchants had now removed to Macao, a Portuguese settlement, where most of their families were residing. While they were in that place, it happened that, in some quarrel between the English and Chinese sailors, one of the latter was killed by an accidental blow. The governor of Canton, as soon as he was apprised of the occurrence, demanded that the assailant should be given up to justice. But this was refused, as the English are not amenable to Chinese law. In retaliation, the governor gave orders that provisions should no longer be supplied to the English at Macao, on which Captain Elliott removed the whole fleet to Hong Kong, a rocky island, about thirty-five miles distant, inhabited at that time chiefly by fishermen, but which has since become an English settlement. In the mean time, arms and men were sent for from India, to protect the lives and property of her majesty's subjects in China. Suspension of trade between the two nations was then ordered by Lin, while the Chinese fleet was preparing to make an attack on the English ships at Hong Kong.

The attempt was not made until some time in Novem-

ber of the same year; but the Chinese were soon driven back, though their fleet was commanded by their most celebrated admiral, named Quan. The Chinese suffered a great loss—several of their vessels being destroyed in the action. This defeat was astounding to the authorities at Canton, who had placed great dependence on Quan, nor did they dare to send a true account to the emperor. Edicts were now published almost daily, threatening to close the ports forever against the English, if they continued to act in defiance of the imperial demands. Efforts were also made by Lin and his assistants to strengthen their fleet; but nothing of much importance occurred till the month of June, 1840, when an armament arrived from India, under the command of Admiral Elliott, which was added to the British ships already assembled in the bay of Hong Kong.

Upon this reinforcement having been effected, the Chinese boldly attempted to destroy the whole fleet, by sending fireships into the midst of it; but the attempt was abortive, as most of them exploded before they came near enough to do any mischief. As this

scheme proved to be fruitless, great rewards were offered to those who should either kill or capture any of the English, or take one of their ships. Numbers of the English were accordingly kidnapped by the Chinese of the lower orders, who were constantly on the watch for any soldier or sailor who was found separated from his companions. It was by these treacherous methods that British soldiers and seamen became prisoners in China, and not by the chances of war. They were confined at Ningpo for some months. It is probable, however, that the Chinese may not have considered themselves as acting a dishonorable part, being unacquainted with the rules of European warfare.

The active operations of the British commenced with the capture of Chusan, on the 5th of July, 1840. Chusan is a fine island, about fifty miles in circumference, containing a dense population, and situated near the eastern coast of China, about half way between Canton and Peking. Tinghaë, the capital, is a large city, in a plain not far from the sea. There were some artificial defences to the place, but, without artillery and soldiers, with which Tinghaë was ill supplied, they were of little use. The Chinese were speedily dislodged from them by the invaders. The mandarins, seeing how affairs were likely to terminate, determined to abandon the city, as they were so deficient in the means of defence. In the course of the night, they evacuated it, followed by all the soldiers and the greater part of the inhabitants, who carried away with them much of their property. When the English entered the town the next day, they found it nearly deserted.

Towards the close of the year 1840, an attempt was made, on the part of the Chinese, to recover Chusan by means of negotiation. Kishen, who was appointed imperial high commissioner, was a wily politician, and, promising Hong Kong in the room of Chusan, as also the indemnification of the merchants for their opium, and the release of the prisoners at Ningpo, induced Admiral Elliott to give up Chusan. This affair was transacted upon the Pecho River, where the admiral met Kishen on his way to Canton. The British fleet, a portion of which left Chusan, arrived at Toong-koo Island about the time Kishen reached Canton. This island is not far distant from the Canton River. Nearly at this season, Admiral Elliott, on account of ill health, resigned his command, and it rested with Captain Elliott to negotiate with the Chinese commissioner, who, though not wanting in professions, did not appear very ready to fulfil the engagements which had been entered into with the admiral. The object of Kishen, it is supposed, was only to gain time for hostile purposes, under pretence of making an amicable arrangement. This state of things was put an end to—after a suitable offer of adjustment, within a given time, on the part of the English commander—by an attack on the Bogue forts, which, on the 7th of January, 1841, were taken by storm, the Chinese experiencing a terrible loss of life.

The Bogue, or Bocca Tigris, is a narrow pass, about forty-five miles from the mouth of the Canton River, having the strong forts of Amunghoy and Chuenpee on one side, and that of Tycocktow on the other. The forts first taken were those of Chuenpee and Tycocktow. These were bravely defended by the Chinese and Tartar troops, hundreds of whom fell in the action, while many were destroyed by the burning, or blowing up, of seventeen war junks. On the following

day, a message was sent to Admiral Quan, demanding the surrender of the remaining fort. As the latter wanted three days' time for consulting with Kishen, it was granted. Kishen, in the alarm which he now felt, renewed the negotiation with Captain Elliott, promising to fulfil all the terms of the treaty, provided the Bogue forts were given up. This was accordingly done by the English: the captives were restored to their friends, and the British troops left Chusan, and took up their quarters at Hong Kong, which they now considered their own. They left Chusan the more readily, as, from its unhealthiness to foreigners, it had proved the grave of many of the English while resident there. In the mean time, the emperor, hearing that the English had met with still further success, sent to Ningpo, ordering the massacre of all the prisoners there; but this command, fortunately, was not received until two days after they had been sent away at the solicitation of Kishen.

The emperor's indignation was aroused against his ministers for not beating and expelling the English, or, in other terms, for not performing impossibilities. They were degraded, or otherwise punished. Kishen was particularly obnoxious to his master, because he had held communications with Captain Elliott. "Such proceedings," as the emperor told him in a letter, "pass the bounds of reason. Worthless that you are, what sort of heart is contained in your breast?" The unfortunate offender was speedily arrested, and conducted to Peking in chains; all the members of his family, according to the laws of China, shared in his disgrace. He was a man of immense possessions, having several palaces, extensive lands, besides many banking houses in several cities. His property in gold, silver, and jewels was also enormous. Among the valuables found in his palaces, were some score of gold watches, two images of horses, and two of lions, made of precious stones, a bedstead composed wholly of tortoise shell, several crystal wash-bowls and basins, and a quantity of rich silks, broadcloths, and furs.

As Captain Elliott at length came to the conclusion that the Chinese did not intend to make any compensation for the opium, although this was the principal article of the treaty, he proceeded again to the Bogue, where the Chinese had been busy in strengthening the fortifications. The second attack upon the Bogue forts was on the 26th of February, 1841; all of them were taken, and many lives lost: we pass over the dreadful details of the carnage. Among the Chinese slain was the brave old Admiral Quan, who fell as he was leading his men to repulse the foe. The emperor was exceedingly grieved at the loss of the veteran, and showed his high estimation of him in the rewards and honors bestowed on his family.

CHAPTER CCXXIX.

A. D. 1841 to 1845.

The War continued — Peace.

Great efforts were now made for the extermination of the English, by calling out the militia, and by promises of rewards to all who would assist in accomplishing their destruction. The militia marched down to Canton by thousands, but they were wholly incompetent to contend with men accustomed to regular service. The emperor appointed his nephew, Yi-shan,

to the command of the armies, and restored Lin to some of his former dignities. He also issued a mandate to the tea-growers to destroy their crops, promising to compensate them for the loss—but this mandate was not fully complied with. Threatenings of degradation and punishment were plentifully given out against the high officers, if they failed to inflict due chastisement upon the barbarians. This impolitic course kept his Celestial Majesty in ignorance of the real character of the war, as every disaster was studiously concealed from him. It was not until circumstances rendered it impossible to conceal the true condition of things, that the emperor awoke to a sense of the danger in which a portion of his vast empire was involved.

The Chinese, as early as the first of May, 1841, broke the truce that was made after the second capture of the Bogue forts, by several hostile acts against the shipping on the river. At the same time, the British and Dutch factories were plundered, and partly destroyed, by a large body of troops. It was now resolved to make a direct attack on Canton, which was approached by two different branches of the river, Captain Elliott sailing up the one, and General Sir Hugh Gough the other. The latter attacked and carried four fortresses about two miles from the walls of the city, though gallantly defended by the Tartar troops, with a great loss on the part of the latter. The people of Canton saw with dismay the English flag waving on the forts to which they had trusted for safety. During the day, the firing from the walls of the city was continued; but, at night, all the principal inhabitants departed with their families, taking with them their plate and jewels, and other valuable effects.

Canton, without doubt, might have been easily occupied by the British; but Captain Elliott preferred making terms with the authorities of the city, and stayed further proceedings on certain conditions. One of these was the payment of six million dollars for the use of the British government, besides an indemnity on account of the loss at the factories. Scarcely had the Tartar troops marched out of the city, when several thousand men appeared on the heights in hostile array—a circumstance which appeared suspicious to the English; but upon inquiry it was ascertained that a volunteer force of rustics from the surrounding villages had assembled, to the number of twenty-five thousand, to deliver their country from the barbarians. The magistrates of the city, however, prevented their patriotic interference.

The despatches to Peking by Yi-shan, gave an utterly false account of these transactions. Not a word was said about the ransom money, and thus the emperor was kept in profound ignorance of the real state of affairs. When the greater part of the money had been paid, and security given for the remaining amount, the British troops returned to Hong Kong. Captain Elliott, whose arrangements were not generally approved of, was superseded by Sir Henry Pottinger, who arrived at Macao in August, 1841. In the mean time, the mandarins of Canton, paying no regard to the treaty, erected new fortifications in many places along the river, and repaired those that had been injured. Trade proceeded as usual, and opium was again selling along the whole line of the coast.

The new British commandant was more decided and peremptory than his predecessor, requiring, in addition to all the other stipulations, that other ports besides

that of Canton should be open to British trade, and presenting no other alternative than force, if compliance was not granted. An expedition was immediately undertaken against Amoy, a strongly fortified city and port in an island of the same name, situated about midway between Canton and Chusan. It was surrendered without resistance; but several of the mandarins, in the despair which they felt, committed suicide—a very common practice in China, in times of difficulty and danger. Leaving a garrison at Kolongsoo, a small rocky island forming a part of the fortifications of Amoy, the expedition made its way to Chusan, which was speedily retaken, but not without the sacrifice of many lives on the part of the Chinese, who vainly attempted to defend Tinghaë, the capital.

The conquest next achieved by the British was that of Chinghaë, a large and opulent city at the mouth of the Ningpo River, the occupation of which was preparatory to the attack upon Ningpo itself. "The taking of Chinghaë was accompanied by some of the most frightful scenes of misery that were witnessed during the whole course of the war. The Chinese having prepared to make a vigorous resistance, the city and citadel were bombarded at once; and as the former was very densely peopled, numbers of the inhabitants were killed, even in their houses. Among the melancholy incidents of that dreadful day was the bereavement of a poor man, whose four children were struck at the same moment by a cannon ball. The distracted father was seen embracing their lifeless bodies in turn, and attempting to throw himself into the river, while his friends were holding him back. 'These,' remarked an officer, who was an eye-witness of this sad spectacle, 'are the unavoidable miseries of war;' nor was it, on this occasion, a solitary instance of such calamities."

Chinghaë was taken on the 10th of October, 1841, and on the next day the fleet proceeded up the river to Ningpo, having left a guard of three hundred men in the captured city. The city of Ningpo, now a place of so much interest and importance to Great Britain, was taken without the least opposition on the part of the inhabitants. Many of these assisted the English to scale the walls, and open the gates, so that the horrors experienced at Chinghaë were avoided. An incident highly illustrative of the Chinese character may be mentioned in connection with the British occupation of this place. One day a paper was thrown over the wall addressed to the English, embracing, among other arguments, the following singular appeal to their feelings, on the impropriety of remaining any longer in China: "You have been away from your country long enough; your mothers and sisters must be longing for your return. Go back to your families, for we do not want you here."

The Chinese, chagrined at the loss of their important cities, made a desperate effort, in the month of March, 1842, to recover Chinghaë and Ningpo, both of which they entered on the same day, by scaling the walls; but in each case they were repulsed with considerable loss. At the same time, a fleet of junks was sent out against Chusan, but with the same ill success. These measures proceeded from a plan formed by the chiefs of the army, and some of the governors. The next attempt to stop the progress of the invaders was at Tsekee, a town about eleven miles from Ningpo, where the Chinese forces were assembled, forming an extensive encampment. Here, as they attempted to

cut off the supplies for the enemy, brought by the country people, it became necessary to attack them at once, and the imperial troops were again put to flight, leaving above six hundred dead on the field.

Hostilities were now suspended for two months: the emperor, still ignorant of the true state of affairs, continued to issue orders for the total annihilation of the enemy. The British army, on the 7th of May, left Ningpo, in its progress towards the north, with the intention of reaching Nankin, and eventually Peking, provided the emperor should persist in his opposition to the terms demanded by the government of Great Britain. On their route between the Ningpo and Nankin Rivers, they came to the town of Chao, the chief port of communication between China and Japan. The Tartar troops, which covered a chain of hills in the vicinity, fled without making any attempt to prevent the English from entering the city. But it happened that three hundred took refuge in a temple, to which they were pursued, who, under the mistaken idea that, if they surrendered, no quarter would be given, fired on the enemy, killing and wounding several British officers. This act of useless resistance cost the lives of all, with the exception of about forty, who were made prisoners, but were subsequently released. Most of the wives of those who were killed—for the soldiers lived with their families in a part of the city—not knowing where to look for protection, and apprehensive that slavery would be their lot, should they fall into the hands of the foe, threw their helpless infants into the tanks and wells, and killed themselves or each other. The British, however, rescued a number of these poor women from death.

Soon after the taking of Chao, the fleet entered the noble river Yang-tse-kiang, or Child of the Ocean, and on the 2d of July anchored at Chin-keang-foo, a strongly fortified city, and, in this part of the country, an important barrier for the defence of the interior. No sooner had the English set foot on shore, than the Chinese troops fled down the hills, and dispersed in all directions; but the Tartars bravely defended the city, firing incessantly from the ramparts. These were at length ascended by scaling ladders, and after some desperate fighting, in which many Englishmen were killed, the British flag was raised in triumph on the walls. The contention lasted till night, when the inhabitants began to make their escape from the city. The next morning a sad spectacle was presented—the usual effects of cruel war. The streets were strewn with the dead, the houses were mostly left desolate or in flames, the shops were pillaged, and evidences of female suicide were visible in every quarter.

The taking of Chin-keang-foo is memorable for one of those extraordinary acts of individual resolution to which some would give the name of heroism; others, that of folly or madness. This was the self-sought fate of the Tartar general, who had made the greatest exertions to save the city, but who, when he found that the contest was decided in favor of the enemy, went into his house, and taking his accustomed seat in an arm-chair, ordered his servants to set fire to the dwelling. His body was found the next day much burned, but retaining the sitting posture in which he had placed himself to meet the approach of death. Probably he had swallowed opium, to deaden his senses ere the flames approached him.

It was near the middle of August, when the British fleet arrived within sight of Nankin, about forty

miles higher up the river. It was strongly garrisoned, and another sanguinary conflict was expected; but just about the time that an attack was to be commenced, a flag of truce was displayed, and the British general was informed that certain high commissioners were on the way for the purpose of negotiating a peace. The result was, that a treaty of peace was concluded on the 29th of August, 1842, highly favorable to the British nation.

The following were the articles of the treaty: "Lasting peace and friendship to be preserved between the two empires. China to pay twenty-one millions of dollars, as an indemnification for the expenses of the war. The five ports of *Canton, Amoy, Foo-choo-foo, Ningpo, and Changhaï*, to be open to the British, who shall have the liberty of appointing consuls to reside in those towns; and regular tariffs of import and export duties to be established, so that the merchants may not be subjected, as they have been, to the impositions of the Chinese authorities. The island of Hong Kong to be ceded forever to the crown of England." The above were the principal articles. A few disturbances subsequently occurred, which somewhat endangered the continuance of this peace; but they were happily suppressed or adjusted without recurring to the "last resort" of nations.

Soon after these events—in the year 1845—the United States despatched a minister to China, who succeeded in establishing a treaty of peace and commerce with the government.

CHAPTER CCXXX.

General Views—Introduction of Christianity into China.

To some part of China, Christianity was doubtless made known at an early period. We are, however, unable to establish the date. The apostolic age has sometimes been assigned as the epoch, under the labors and preaching of the apostle Thomas. From tradition, and even written accounts, we learn that Thomas was the apostle of the East, acknowledged to be such by all the Eastern or Chaldean Christians. "He was the first preacher of Christianity among the Hindoos, and founded the churches of Malabar, where, to this day, the ancient monuments, writings, and traditions afford the most indubitable proof of his apostolic labors among them. More than two hundred thousand Syrian Christians, on the coast of Malabar and Coromandel, hold, with one uniform tradition, that Thomas, the apostle, was the founder of their churches. It appears from the learned Asseman and other subsequent writers, that Thomas, having passed through the country from Malabar to Coromandel, and made great conversions to the faith in those parts, proceeded over to some coast in the East, called China, which may have been that country now called Cochinchina."*

Other authorities are adduced in the article from which we have taken the above, to show that Thomas was the introducer of Christianity into the East, and with great probability into China. The Chinese histories, however, give no date to the introduction of the

* Chinese Repository, vol. i. No. 2.

Christian faith into the empire, and are silent as to the results of missionary labors. All that appears from them is, that about that time—the beginning of the second century—an extraordinary person arrived in China, who taught a doctrine purely spiritual, and drew general admiration upon him by the fame of his virtues, by the holiness of his life, and by the number of his miracles.

From this time till A. D. 636, we have no record of Christianity in China. From a monument which was discovered in 1625, and is still preserved by being built into the wall of Si-ngan-foo, we learn the progress of the gospel from 636 till the date of its erection in 780. According to this record, the Syrian Christian mission entered China the year above named, in the reign of the emperor Tae-tsung, was favorably received, and before the end of the century, Christianity was promulgated, and churches built in the provinces which then composed the empire. A persecution among the Christians rose in 699, and a fiercer one in 713. During that time, a great many churches were destroyed, and doubtless many of the teachers suffered martyrdom. Hence we find that a second mission arrived in China soon after, the names of whose leaders are enumerated. Then follows the state of Christianity during the reign of three or four emperors who favored it, most of whom honored the commemoration of Christ's nativity with profound respect.

Timotheus, the patriarch of the Nestorians, who lived till 820, appointed David metropolitan of China; and this sect seems to have been numerous in Tartary and the adjacent regions. In the time of Zingis Khan and his successors, though the Christians resident in those countries were much distressed, yet it would seem that numerous bodies of Nestorians were still scattered over all the northern parts of Asia and China. In 1202, Zingis Khan conquered Un-khan, the fourth and last of the Christian kings in Central Asia, who is supposed by some to be the *Prester John* of early travellers. Zingis married his daughter, and several of his descendants had Christian wives. Till near the close of this century, most of the Mongol princes, though tolerant to all religions, rather favored the Christian. This circumstance afforded a good opportunity for the Nestorians to propagate their religion all over the East, and particularly in China.

The Roman pontiffs, also, sent ambassadors to the emperors, and missionaries, chiefly Franciscan and Dominican monks, quite to Pekin. There they gathered some churches, and at length established an archbishop with several suffragans. In 1307, Clement V. constituted John de Monte Corvino archbishop of Cambalu, that is, Pekin. He translated the books of the New Testament and the Psalms of David into the language of the Tartars. Benedict XII., in 1338, sent new nuncios into China and Tartary; and so long as the Tartar empire in China continued, the Latins and Nestorians had liberty to profess and propagate their religion. Much greater success would doubtless have attended these efforts in China and elsewhere, had the Christians been united; but the Catholics and Nestorians strove to undermine each other, and were each in turn protected at the expense of the other. But near the close of this century—the thirteenth—the Mahometan religion gained the ascendancy, especially in the west, and the khans, in some instances, allowed the Christians to be persecuted.

In the fourteenth century, the Turks and Tartars wholly extirpated the Christian religion in many cities and provinces, and caused the religion of "the Prophet" to be taught in its stead. The nations of the Tartars, among whom such numbers had professed or tolerated Christianity, universally submitted to the Koran. To this course they were compelled by the terror of death, or the fear of slavery; for Tamerlane, their leader, spared no manner of violence or cruelty to effect such an object. By these means, and the exclusion of new teachers, the Christian faith was overthrown in Tartary and China. Toward the close of the fourteenth century, the Latin Christians ceased to be mentioned. The influence of the Nestorians continued a century or two longer.

The more modern Catholic missions* to China were connected with commercial views on the part of the governments that favored them. The Portuguese were the first to open maritime intercourse with that country. The Spaniards followed the Portuguese, and introduced Jesuit missionaries into the empire. These visited most of the chief cities of the empire, and fixed their abode at Nankin, then the greatest and most enlightened city of China. Their scientific knowledge procured for them great fame and influence. They renounced the costume of *bonzes*, or holy men, which they had first assumed,—as such persons were not only despised by the *grandees*, but even considered as the ministers of vulgar superstition,—and assumed the habit of the learned, from whom the great officers are chosen. Their attainments in physical science, which in Europe would have been deemed altogether secondary, appeared almost miraculous in the eyes even of the most accomplished Chinese. The mandarins, at the same time, seem to have possessed a degree of good sense which enabled them to appreciate the philosophical principles of the missionaries, especially when they were confirmed by experiments. They themselves, indeed, had an observatory with very fine instruments, in which an astronomer was constantly stationed to report every change which took place in the heavens, and the events which it portended. But the popular belief was that the earth was a level plain, with the heaven rising in an arch above it; that night was caused by the sun's retiring behind a mountain; and that eclipses took place in consequence of the god Holochan's covering the sun with his right hand, and the moon with his left. Some of the learned were surprised when they were told that the earth was globular; that its opposite side was

* The only missionaries in modern times, who were at all successful in China, were Jesuits. In 1541, the next year after their order arose, Xavier went to the East. In 1552, he left Goa, touched Malacca, and before the close of the year, died at San-shan. Dominicans, Augustines, and Capuchins followed, and attempted to enter the country, but were repulsed. In 1579, Miguel Ruggiero, an Italian Jesuit, arrived in China, and commenced the study of the language. Two years subsequently, he went, in the capacity of a chaplain, with the Macao ships, to Canton, and there acted in his real character, as a missionary. He was joined by Matthew Ricci, in 1632. After a good deal of deception on their part, and much opposition among the people, they effected some conversions to their faith, and secured several protectors and friends. Ricci spent his time in various journeyings and labors, and succeeded in establishing churches in the empire, as at Nankin and Pekin, and other places. His lectures on the exact sciences, and his presents, won his way among the people, and he was so fortunate as to enjoy the favors of the emperor himself. He died in 1610.

inhabited, and that its shadow, intercepting the sun's rays, caused the moon to be eclipsed. Great was their wonder on being informed that the first of these luminaries was larger than the earth; but on learning that the stars were larger also, their amazement knew no bounds. One great doctor at length exclaimed, "You may consider us Tartars and barbarians, for you begin where we end."

The Spanish Jesuits enjoyed a long period of favor at court, and even converted several persons of the imperial family to Christianity; yet, with this exception, they do not boast of any great success in diffusing their religion. Although, with an overheated zeal, they dashed the idols of the Chinese in pieces—without giving any deadly offence—yet, when they attempted to substitute a purer faith in the place of idolatry, they were met by the coolest indifference. While all the other Oriental nations had some strong religious impressions, the learned in China made it their boast not to worship any god, either false or true, and to take no concern in what might happen after this life. Their veneration was exclusively bestowed on their ancient sages, in whose honor alone they conceived that temples ought to be erected. To this was added the greatest alarm and displeasure at every innovation. The result was, that the whole body of the Chinese literati assumed a hostile attitude to the European missionaries, and opposed their attempts to introduce a new belief. Among the charges brought against them, was that of being great talkers and mountebanks, which is admitted by the Jesuits themselves to be true to a considerable extent. It was added, that they sought to gain converts rather by the display of European curiosities than by arguments; and here, too, the missionaries seem unable wholly to deny that watches, harpsichords, looking-glasses, and tweezers had involved them in this reproach.

These hostile feelings increased, till, on a particular occasion, they burst forth unrestrained. One of the chief functions of the Chinese tribunal of astronomy, was to fix an auspicious day for the performance of any great public duty—a choice which its members were supposed to be fully qualified to make, by viewing the aspect of the heavens. The missionaries, in undertaking such an office, somewhat merited the catastrophe in which it involved them. One of the princes having died, it was their part to name the most proper day and hour for his interment. They undertook the task; but some time after, the empress mother, and next the emperor himself, died. The charge was then immediately urged that the Christians, instead of the favorable day which they were bound to fix, had named one that lay under the most malignant influence, and had thus involved the realm in these dreadful calamities. This ruined the Jesuits: four of the chief among them were thrown into dungeons, where one of them perished, and the remainder were expelled from China; and, although the surviving prisoners were released afterwards, and restored to a degree of favor, the success of their mission was at an end.

We shall pass over the attempts of the Dutch to obtain a footing in the empire, and give a sketch of the more successful undertakings of the French. Louis XIV., ambitious of every sort of greatness, viewed with emulation the extraordinary influence which England and Holland had obtained by trade and manufactures; and he spared no exertion to raise his kingdom

also to eminence in these pursuits. The expeditions undertaken, with this view, into distant regions, were guided by that mixed spirit of religion and science which prevailed at his court, and particularly distinguished the order of the Jesuits. A remarkable mission of this nature was sent, in 1685, to Siam, accompanied by Tachard, Le Comte, Gerbillon, and Bouvet. These distinguished persons were instructed, when their primary object should be attained, to make an effort to penetrate into China, with a view both of opening a mercantile intercourse, and of diffusing the light of Christianity. After meeting with a variety of adventures, they made their way to Peking, where they were graciously received at court, and performed the *ko-tou*, or act of reverence to the emperor, by beating their foreheads nine times against the ground. He requested to know whether there was any favor which they were desirous to obtain, bidding them freely ask it. The missionaries, who seem to have been no strangers to the arts of a court, answered, with French cleverness, that their only wish was to lift up their hands daily to the true God in prayers for his majesty's prosperity. This discreet reply pleased the emperor, and the Frenchmen were kindly and hospitably treated.

From this time the missionaries, who were able men, and well acquainted with the sciences, acquired a great ascendancy at the court of China. The enlightened mind of Kang-hi appreciated their superiority to his own people in various branches of knowledge; he became their pupil, and took regular lessons from them. He assigned them a spot, within the precincts of his palace, for building a church and convent—furnishing materials, and even money, to assist in its construction. It is true that the importunity of the Li-pou tribunal, and of some leading mandarins, once extorted from him a decree, prohibiting the exercise of Christianity; but, on the urgent representations of the foreigners and their friends, it was soon rescinded. The strangers were also employed in various important offices, for which their superior knowledge fitted them. They were formed into detachments, which proceeded through the several provinces of the empire, and even its subject territories in Thibet and Tartary, to make a complete survey of those regions, and draw a map of them upon scientific principles. The Frenchmen proved also extremely serviceable in conducting negotiations with Russia; and Father Gerbillon accompanied the commission which was sent to the frontier to fix the boundaries of the two empires. Numerous individuals of the imperial household became converts, and made an open profession of Christianity.

The intelligence of these circumstances excited an extraordinary interest in France, where a sort of *Chinomania* sprang up and continued for some time. During its prevalence, the most extravagant stories respecting the Chinese empire were implicitly believed. Numerous additional missionaries followed in the train of those who had so successfully made their way in that country. This state of the public mind gave rise to a singular imposition. When Le Comte returned home, he was surprised to hear of the existence of a Chinese princess in Paris, who was making a distinguished figure in that gay capital. This princess, who claimed the highest rank in her own country, called herself *Couromné*, a name which no real Chinese could pronounce. Her story was as follows;

She had embarked for Japan, with a view to a matrimonial connection, and had been captured, first by a Dutch and then by a French vessel; by the latter she was brought to Europe; and, after much cruel treatment, had been left in a state of total destitution. Being able, however, to pronounce the word *Pekin*, she attracted notice, and soon managed to learn sufficient broken French to tell her story. Such a novelty brought her at once into notice; she was the "lionesse" of Paris, and nobody thought of questioning her veracity. Ladies of rank took her under their protection, and not only relieved her wants, but introduced her into the first circles of society, where she was received with all the respect due to her illustrious birth! Even poems were composed in celebration of her adventures.

Le Comte, who had never heard of such a name as Couronné, in the East, readily suspected the fraud. The whole story was contradictory to Chinese manners. Princesses of that country, so far from taking voyages by sea, scarcely leave their apartments. For a Chinese princess to go to Japan in search of a husband, was as little likely as that the duchess of Orleans should set out on an expedition to wed the chief of Oonalaska. Le Comte did not hesitate to announce his suspicions. The marquis de Croissi insisted on arranging an interview, by which the lady's pretensions might be brought to the test. She could not refuse, though she deemed it necessary to impeach the honesty of Le Comte. When the day had arrived, she was not to be found; but, after a diligent search, her place of retreat was discovered. Finding it impossible to evade the scrutiny, she proceeded to face the traveller with the utmost coolness and intrepidity. The first look removed every shadow of doubt from the mind of Le Comte; her features, her air, her gait, had in them nothing Chinese. She immediately began conversing with fluency in broken French, but without the least mixture of any thing akin to the Chinese idiom, and pronouncing with perfect ease, sounds which no native of China can utter. She talked of having travelled, in less than three days, from Nankin to Peking, a distance of more than six hundred miles; and she described gold coins which were never used in the empire. Le Comte wrote some Chinese characters on a paper, and placed it in her hand; she held the writing upside down, and pretended to read it, uttering with rapidity words entirely without meaning. He then spoke to her in Chinese, to which she replied in her own gibberish. Having thus gone through her part, she boldly insisted that she had stood the trial triumphantly, and that the insinuations of Le Comte against her arose from pure malignity. So reluctant are mankind to be awaked from an agreeable illusion, that she continued, for a time, to have adherents, even after the fullest exposure of the fraud.

The prosperity of the missionaries ceased with the reign of their protector, Kang-hi. His successor was superstitiously attached to the laws and institutions of China, and open to those complaints against innovation which the mandarins were ever ready to prefer. The missionaries were all banished from the country except those at Peking, who were necessary for the construction of the calendar, and these were not allowed to teach their religion. Three hundred churches and three hundred thousand Christians were deprived of their priests and rulers. The Chinese

converts of the imperial blood were exiled to a desolate region in Tartary; yet, continuing constant to the Christian faith amid all their sufferings, they were brought back and confined in dungeons. Under the enlightened emperor, Kien-long, who ascended the throne in 1736, Christianity again flourished: a college was established at Peking for its propagation, and four young princes became converts. But persecutions were soon renewed, and the better judgment and feelings of Kien-long were overpowered by the united voice of the tribunals and great mandarins. A new decree was issued, and Christianity was suppressed.

This proved, however, to be only a suspension of the efforts of the missionaries, for many of the priests found means to return to their fields of labor. Things continued in this state till, in 1785, a decree was passed which afforded the Christians some mitigation of their evils, particularly in Peking.

During the present century, the mission has been in a low and declining state; yet, on two or three occasions at least, it has drawn forth the severe animadversions of the government; once in 1805, again in 1811, and a third time in 1815. The number belonging to the Roman missions in China is not easily ascertained. But, on a map of missions presented in 1810 to the governing bishop of Macao, the number of European bishops, assistant bishops, and missionaries is put down at more than thirty; that of native preachers at eighty; and of Chinese Christians at over two hundred thousand. Thus Christianity has a partial toleration in China—the Catholic priests frequently adopting the Buddhist rites and ceremonies, and mingling them with their own.

The Chinese, like many other heathen nations, in recent times, have been permitted to share in the labors of Protestant missionaries. Since the war with Great Britain, the country has been more particularly open to these efforts. In Canton, the American Board of Commissioners for Foreign Missions have one station, three missionaries, and five others as helpers. In Amoy, they have one station, three missionaries, and two others as assistants. In Fuh-chan, the same society has one station, five missionaries, and three others to aid them.

Laudable efforts have been made in modern times to translate the Bible into the Chinese language. This has been done chiefly by Protestants. The efforts of the Romanists have been limited, it is believed, to parts of the New Testament. Among the principal persons engaged in this enterprise, the names of Morrison, Milne, and Marshman, are well known. But owing to the great peculiarity of the language, imperfect acquaintance with it, and other causes, these versions are not by any means correct and satisfactory. Efforts are making at the present time to supply the previous deficiency, if possible, in this interesting department of evangelization, by a combination of the learning and talents of the various missionaries from Protestant Christendom, now in China.

CHAPTER CCXXXI.

General Views, continued—Opium Trade.

THE character and extent of the opium trade in China, together with the consequences which have

grown out of it in recent times, give to its history a peculiar interest; of this we shall therefore present a brief outline.

By the laws of China for nearly fifty years, the importation of opium had been prohibited; yet it had been extensively cultivated, under the direction and monopoly of the East India Company, and *systematically smuggled into China*. While it was a violation of all laws, it also produced the most baleful effects. It corrupted the morals and destroyed the lives of the inhabitants. But the emperor at length made a vigorous effort to put an end to the nefarious traffic; and in March, 1839, the English merchants at Canton were compelled by the Chinese authorities to surrender their smuggled opium to the amount of twenty thousand two hundred and eighty-three chests, valued, at cost prices, at about ten million of dollars; and it was destroyed by the order of Lin, the Chinese commissioner.

In consequence of this event, a series of hostile transactions took place at Canton; several warlike expeditions sailed from England; and a war was commenced and carried on, which resulted in the submission of the government of China to the conditions imposed by the British power, as we have related. The object of these hostilities, as stated by Lord John Russell, was, "first, to obtain reparation for the insults and injuries offered to her majesty's superintendent and her majesty's subjects by the Chinese government; second, to obtain for the merchants trading with China an indemnification for the loss of their property, incurred by threats of violence offered by persons under the direction of the Chinese government; and third, to obtain a security that persons and property, in future, trading with China shall be protected from insult or injury, and that their trade and commerce shall be maintained on a proper footing." Whatever disguises may be thrown over it, however, the war against China was the direct consequence of the smuggling of opium by the British. Had the Chinese set the laws of England at defiance, in a similar manner, it is quite certain that confiscation of property alone would not have been the extent of the punishment.

As opium is the most powerful of narcotics, and at the same time one of the most valuable of all medicines, it is employed in a great variety of cases. Its use, however, otherwise than as a medicine, is attended with effects similar to those of the intemperate use of ardent spirits. Its habitual or excessive use is said to be more deleterious than the latter. It is a remark dictated most probably by an intimate knowledge of the subject, that "There is no slavery on earth to be named with the bondage which opium casts upon its victim. There is scarcely one known instance of escape from its toils, when once they have fairly enveloped a man."

The countries in which opium is most used are Turkey, Persia, Arabia, and China. But its greatest consumption is in China and the surrounding countries, where the habit of smoking it is very common, and attended with the most deplorable consequences. In Mahometan countries, it is used as a substitute for intoxicating liquors, the use of which is prohibited by the Koran. No market on the globe is equal to that of Canton for this drug, which has been introduced since the year 1796, in violation of the laws of China, wholly by smuggling. The quantity consumed yearly is immense. It is computed that, in the year 1837, it amounted to four million and eighty thousand pounds.

The far greater part of this article is grown and pre-

pared in India, and, as before intimated, is a monopoly of the wealthy and powerful East India Company. The revenue derived by this company from the trade amounted, in the year 1837, to two million five hundred and thirty-nine thousand five hundred and thirty pounds. When the sales have been effected at Bombay and Calcutta, the opium is shipped on board vessels expressly fitted out for the trade, which proceed immediately for China. They are called *clippers*, and are remarkable for their beauty and sailing qualities. "Arrived on the coast, they deliver their cargo into a class of vessels called *receiving ships*, which are always anchored at the station of Lintin, or the adjacent anchorages of Capsingmoon, or Cumsingmoon, situated within the Bocca Tigris, at the mouth of the Canton River.

"As the importation is expressly forbidden by the Chinese government, it has now to be smuggled clandestinely into the country. For this purpose, native smuggling boats are employed, which are well manned and armed. Orders from Canton are given to them, with which they proceed to the receiving ships, and the opium is delivered to their charge. It is taken out of the chests, examined and, after being packed in convenient parcels, arranged in readiness to be easily carried off in case of pursuit. This is the usual way in which the importation is effected; but some portion is also taken up to Whampoa occasionally, and a certain number of chests is disposed of along the coast to the northward. Collision with the authorities rarely takes place, as fees are regularly paid, for connivance, to the officers of the imperial preventive squadron. Indeed, it is not unfrequent for the custom-house officers themselves to be engaged in the smuggling trade, and government boats have been observed taking in a cargo of opium in the open face of day.

"When arrived at the city of Canton, the opium passes into the hands of the native brokers or melters, who subject it to a process by which the crude article is reduced to a watery extract. The Chinese designate the varieties of Indian opium by the names of *black earth*, *white skin*, and *red skin*, which severally fetch about eight hundred, six hundred, and four hundred dollars a chest."

It is not known at what period the use of opium commenced in China, but there is reason to believe that its growth and preparation have been known to the Chinese themselves for ages. Up to the year 1780, the Portuguese supplied the Chinese with foreign opium; after that period, the English trade in the article commenced, by the establishment of a dépôt for the sale of the drug to the southward of Macao. But towards the end of the last century, as we have seen, the importation was entirely prohibited, and in 1796, persons found guilty of smoking opium were punished with the pillory and bamboo. But notwithstanding the strong denunciations on paper, the illicit trade went on; the East India Company took the preparation of the opium into their own hands, farmed the whole of the produce, and sold it annually at Calcutta by auction to the highest bidder. A large quantity of opium is made in China itself, where the cultivation of the poppy, though nominally prohibited, has not been prevented. In various provinces of India, the article is grown under a system of compulsory labor, for the exclusive benefit of the "*Honorable East India Company*."

Various decrees were passed, of great severity, enacting even the penalty of death against those caught trading in the drug. These decrees were, however,

but little, if at all, attended to by the Chinese themselves, and were negligently enforced by the authorities. The Rev. Mr. Medhurst, an exemplary missionary, who has most justly and ably protested against the iniquitous trade in opium, quite confirms the opinion that the chief blame, as to the confirmed use of the poison, rests with the Chinese themselves. Mr. Medhurst says that, in fact, opium is not only regularly introduced, but openly sold, in all parts of China. Notwithstanding the prohibition, opium shops are as plentiful, in some towns of China, as gin shops are in England. The sign of these receptacles is a bamboo screen, hanging before the door, which is a certain intimation that the slave of intemperance may be there gratified.

Into these shops all classes of persons continually flock, from the pampered official to the abject menial. No one makes a secret of the business or the practice; and, though the officers of the government are loud in denouncing the indulgence in public, they privately wink at what is patronized by their own example, or subservient to their own interests. It is a well-known circumstance, that the government officers come regularly on board the receiving ships at Lintin, and demand so many dollars per chest for conniving at smuggling; while it is currently reported that even the viceroy of Canton receives a very respectable consideration for winking at these illicit transactions. The military and naval officers sometimes get up a sham fight, in order that they may have to report their vigilance and strictness at Pekin; and when the smugglers are remiss in paying the accustomed bribes, they now and then seize a boat or two, to keep them regular and submissive.

CHAPTER CCXXXII.

Extent of the Empire — Divisions and Chief Cities — Government.

CHINA PROPER, as we have stated, is a large, compact country, lying on the eastern side of Asia, extending from about 21° to 41° of north latitude, and measuring, in extreme length, from north to south, about twelve hundred geographical miles, with an average breadth somewhat less than the length.

The capital of the whole empire of China is Pekin,

situated in a very fertile plain, twenty leagues distant from the great wall. It is, for the most part, the residence of the emperor, and his palace is in the portion of it called the *Tartar City*. Pekin is surrounded by a wall fifty feet high, and so broad, that mounted sentinels are placed upon it. The gates, which are nine in number, make an imposing appearance, by reason of their vast height. Most of the streets are constructed in a direct line, the breadth of the largest being one hundred and twenty feet broad, and their length above two miles.

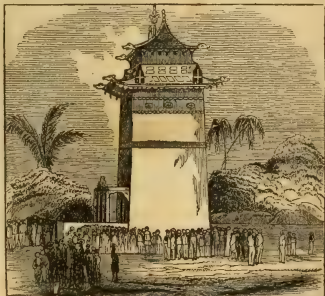
In front, the houses make an insignificant appearance, being mostly low, and with only a ground floor. Few have two stories; still they are often a good deal ornamented with gilded sculptures, and the doors of the rich are often of aromatic wood, richly carved. The imperial palace is the most remarkable of the buildings in this great city, more, however, on account of the number of its regularly disposed structures, courts, and gardens, than the beauty of its architecture. Pekin is estimated to contain one million five hundred thousand inhabitants.

Nankin is a large city, containing some half million of inhabitants, but, for some period past, has not been in a flourishing condition. It was the royal residence until the fifteenth century; now a large portion of the area within the ancient walls is depopulated. Much of this desolation may, no doubt, be ascribed to the ravages of the Tartar conquests; but a large part of it arises from another cause, and that is, the slender construction of the public edifices. The columns are, in most cases, of wood, and necessarily subject to decay. The nine-storied buildings, called *pagodas*, being of good solid beech wood, are almost the only permanent edifices. That which is built of porcelain, is famous for its cost and beauty.

Canton is a large city, containing, with its suburbs, nearly a million of inhabitants. It is the largest port in China, and the only one that has been much frequented by Europeans. The city wall is more than five miles in extent, with delightful walks around it. There are many handsome buildings in Canton, as also great numbers of triumphal arches, and temples, well stocked with images. There are often five thousand trading vessels lying before the city. A number of other large towns exist in China, containing severally an immense population.

The original plan of the Chinese government was patriarchal. Obedience to the father of each family was enforced in the most rigorous manner, and the emperor was considered as the father of the whole. Every father was absolute in his own family, and might inflict any punishment short of death; and every mandarin of a district had the power of life and death over all its members, though the emperor's approbation was requisite to the infliction of a capital sentence. Since the invasion of the Tartars, the government is called an absolute monarchy, though its great fundamental principles have been preserved from the beginning.

The system of government, as now pursued, is, on the whole, favorable to the industry of the people, and the idea that population in China presses upon the means of subsistence to the extent once supposed, is an entire delusion. The working classes are contented, and the rights of property are respected; and there exists in China, as in some Christian countries, a large and wealthy middle class. Chinese servants are



Gate of Pekin.

found as faithful and trustworthy as those of other well-regulated countries; and, among merchants, instances are on record of some who have risked their lives to fulfil their engagements. In seaport towns, however, like Macao and Canton, as in similar large towns of Christian nations, some portion of the population will, of course, as human nature is at present, exist in a more or less disorderly and demoralized state. Their police appear not to be wanting in vigilance, and the administration of justice is prompt and efficient.

The despotic character of the government is tempered somewhat by the influence of public opinion. There are some curious practical anomalies, which seem hardly suitable to a despotism. The people, in some instances, hold public meetings, by advertisement, for the express purpose of addressing the magistrate, and this without being punished. But they proceed sometimes farther—placarding and lampooning—though, of course, anonymously—obnoxious public officers. It may be added, that the censorship of the press—that usual concomitant of despotism—is unknown in China. It has no other limitations than those which the interests of social peace and order seem to render necessary. If these are endangered, the process of the government, as might be expected, is very summary.

Under their form of government, connected with education, the Chinese have become a most good-humored as well as peaceable people. Of the sixteen lectures periodically delivered to the people—lectures found in the book of Sacred Institutions—the second is “on union and concord among kindred;” the third “on concord and agreement among neighbors;” the ninth “on mutual forbearance;” the sixteenth “on reconciling animosities.” From the influence of these instructions has arisen, perhaps, their characteristic timidity, which is accompanied by its natural associates—the devices of cunning and fraud.

The Chinese have acquired a more than common horror of political disorder. From having lived so much in peace, they become, in some sort, a nation of conservatives. They have among them maxims which strongly show their turn of mind on this subject; as, for instance, “Better be a dog in peace, than a man in anarchy,” “The worst of men are fondest of change and commotion.” It has been remarked that no instance has ever occurred among the Chinese of an attempt to change the form of that pure monarchy which is founded on patriarchal authority, or derived from it. In most instances of commotions or revolutions among them, the sole object has been the destruction of a tyrant; or, when the country was divided into several states, the acquisition of universal power by the chief of one of them.

Distinction and rank arise almost entirely from educated talent, and the choice of official persons, with a very few exceptions, is determined by this. The country, therefore, is as ably governed as it could be, under the circumstances. “The official aristocracy,” who are the real aristocracy of the country, “content with their solid rank and power, aim at no external display: on the contrary, a certain affectation, on their part, of patriarchal simplicity operates as a sumptuary law, and gives a corresponding tone to the habits of the people.”

In respect to the actual machinery of the government, it may be remarked that the emperor is wor-

shipped with divine honors, and with the attribute of omnipresence, throughout the empire. He is styled the “Son of Heaven,” the “Ten Thousand Years.” As the people worship the emperor, so the emperor worships Heaven. He himself uses occasionally a term of affected humility, as the “Imperfect Man;” but every device of state is used to keep up, by habit, the impression of awe. As an instance of these devices, it is stated that no person whatever can pass before the outer gate of the palace, in any vehicle or on horseback, and also that an imperial despatch is received in the provinces with offerings and prostration, the performers looking toward Peking.

The sovereign of China has the absolute disposal of the succession, and he may go out of his own family if he pleases, for an heir. This right has descended from time immemorial. The imperial authority or sanction to all public acts is conveyed by the impression of a very large seal; and any particular directions or remarks by the emperor himself are added in red, commonly called “the vermilion pencil.” As high-priest of the empire, he alone, with his immediate representatives, sacrifices in the government temples, with victims and incense.

The sovereign’s principal ministers form the *nuy-ko* or “interior council chamber,” and the chief councilors are four in number—two Tartars and two Chinese. The two former always take the precedence. Below these are a number of assessors, who, together with them, constitute the great council of state. The Loo-poo, or six boards for the direction of government business in detail, are—1. The board of official appointments, which takes cognizance of the conduct of all civil officers; 2. The board of revenue, which regulates all fiscal matters; 3. The board of rites and ceremonies; 4. The military board; 5. The supreme court of criminal jurisdiction; 6. The board of public works. These have under them all subordinate offices.

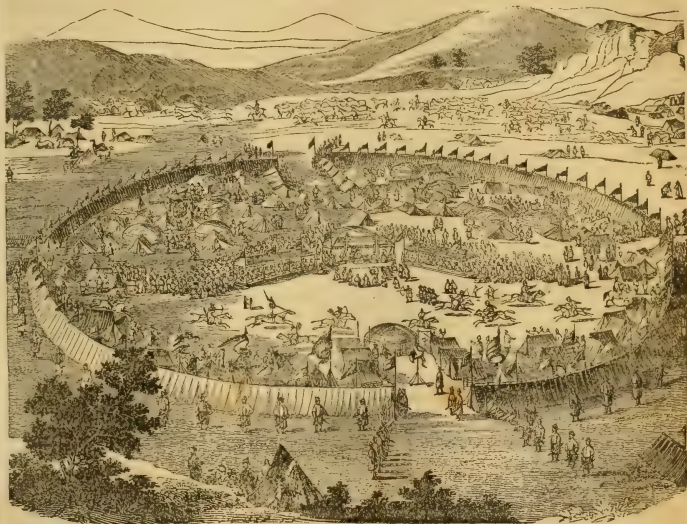
The provinces are placed under the principal charge of a governor, or, where two provinces are united, of a general governor. The separate cities and districts of each province are under the charge of their respective magistrates, who take their rank from the cities they govern. The total number of civil magistrates throughout China has been estimated at fourteen thousand.

The criminal code of China is a very efficient engine for the control of its vast and densely thronged population. It has its obvious defects in compelling the performance of certain relative duties, its minute attention to trifles, and especially the relentless cruelty and injustice which mark all its provisions against the crime of treason. These and a few similar features show its inferiority to the codes of most civilized Christian countries; but, in other respects, it is well adapted to the character and circumstances of the people for whose use it is framed. In China, cases of high treason are excepted from all the provisions of indulgence or safety to the criminal, which are allowed in other capital offences. This absence of protection is to be paralleled only by the barbarity of the punishment—the innocent family of the culprit being consigned to destruction. In 1803, an attempt was made to take the life of the emperor, by a single assassin. He was condemned to death by a lingering process, and his sons, being of tender age, were strangled! Except in the crime of treason, there is not

much to be complained of as to the caprice or cruelty which is exercised toward criminals.

The most general instrument of punishment is the bamboo, whose dimensions are exactly defined by law, as also the number of the blows. The next punishment is the *cangue*, which has been called the wooden collar, being a species of walking pillory, in which the prisoner is paraded, with his offence inscribed upon

it. After this comes exile, either temporary or for life, either to a limited distance into the country or beyond the Chinese frontier. The three capital punishments are, 1. Strangulation; 2. For greater crimes, decollation; 3. For the greatest crimes, as treason, parricide, sacrilege, &c., that mode of execution called *tyng-chy*—"a disgraceful and lingering death."



Chinese Encampment.

All the military of the empire are under the management of their proper tribunal, or board, at Peking. But the power of this board is jealously checked by a dependence on some of the others, as the funds must be supplied by the board of revenue, and the *matériel* of the army by the board of public works. The faithful Tartar troops are ranged under the eight standards, viz., the yellow, white, red, and blue, together with each of these colors bordered by one of the others. The Chinese troops are distinguished by the green flag. Each of the Tartar standards is said to consist of ten thousand men, constituting a standing army of eighty thousand men. There is, in addition, the local militia scattered through the provinces; but this, as we gather from accounts, is such a ragged and undisciplined rout, as to be wholly insignificant in regular warfare. Including this militia, the whole number of soldiers on pay, throughout the empire, has been estimated at seven hundred thousand, of which the largest portion are fixed to their native districts—following their ordinary private pursuits.

The clothing and defensive armor of the military

are, in part, a jacket of blue, turned up with red, or red bordered with white. The cap is either of ratan or strips of bamboo painted, having a conical shape, and well suited to ward off a blow. Some few are defended by an uncouth quilted armor of cloth, studded with metal buttons, which descends in a long petticoat. The helmet is of iron, in the shape of an inverted funnel, having a point at the top, to which a bunch of silk or horsehair is attached.

The principal arms of the cavalry are bows and arrows, the bow being of elastic wood and horn combined, with a string of strongly twisted silk. Their swords are generally ill made, and their matchlocks they consider as a weapon inferior to the bow and arrow. Some are furnished with shields constructed of ratan, turned spirally round a centre.

The use of artillery in China is of modern date, although the knowledge of gunpowder is very ancient. The highest military rank is that of a *Tseang-keun*, Tartar general, one of whom is charged with the care of the regular troops in the province of Canton. This post can never be filled by a Chinese, but secondary com-

hands may. Below these are subordinate officers of every grade.

CHAPTER CCXXXIII.

Chinese Language.

THE Chinese language is a medium for the communication of thought unlike all others, and yet very interesting to the philologist, general scholar, and Christian. It has long been a conceded fact, that its study is beset with peculiar difficulties. The complete mastery of the *spoken* language has been regarded by many as an impossibility. It is, however, gratifying to know that many persons are at present diligently and earnestly engaged in the study, and time will show how far the opinion above expressed is founded in truth.

The peculiar difficulty of the spoken language of China, it is said, is not in the sounds, or in the arbitrary combinations of the language; neither is it in the want of help; for dictionaries, vocabularies, and easy lessons abound, and, what is more important than all books, the living voices of thousands of pure Chinese are at the service of the learner. "The chief cause of failure, says Mr. Pohlman,* is to be found in the want of proper attention to the aspirates and tones of the language."

A notation of the various forms which the same word may assume, illustrates the importance of the aspirates and tones, as well as the great peculiarity of this language. The monosyllable *pang*, for example, may be uttered at Amoy in ten different ways, and a distinct meaning is conveyed by each mode of enunciation. We need not put down the various marks to denote the aspirates and tones, but may observe that, according as this word is marked and pronounced, it means to *help*, a *bee*, to *bind*, to *spin*, to *let go*, *corpulent*, a *room*, a *sail*, a *club*, or a *seam*. Such and so different are its meanings. And this is not an extreme case. In the Canton dialect, the number of modifications employed in pronouncing a single word, is twelve. This arises from its having more tones than any other yet known to foreigners and strangers.

It is very important to pay due attention to the use of the aspirate, inasmuch as ignorance or mistake on this point will expose one to ridiculous or even worse blunders. "On a certain occasion, Mr. Pohlman wished to ask a person whether he drank *wine*, the Chinese word for which is *t'sên*; but instead of employing the proper term, he used *t'sên*, which means a *hand*. By inserting the aspirate, he had inquired of his friend whether he ate his hands or not. In another instance, when visiting a Chinese family, he found the females in mourning, and, upon inquiry, ascertained that their grandmother was dead. Desirous of obtaining information in regard to the custom of preserving the dead, so common in China, he attempted to ask them whether the corpse had been buried; but he received no answer, save a stare of astonishment. On repeating the question, looks of displeasure succeeded those of wonder and surprise. And it was only by mutual signs and explanation, that he discovered a most unfortunate mistake. Instead of using *t'ai*, which means to

bury, he had employed *t'ai*, signifying to kill. He had repeatedly asked these mourners, therefore, if they had *killed* their grandmother!"

But serious as the difficulty is in regard to the aspirates, it is as nothing when compared with the obstacles which grow out of the system of intonation. The difficulty is not capable of full illustration by writing. The living voice is needed to present a complete idea of it. Still an approximation towards it can be made by written communication, sufficient for all ordinary purposes.

Though little attention, it seems, has been bestowed on the subject, the fact of the existence of the "tones" was early known. They were distinctly stated and brought to view in Chinese books. The highest authority on this point is the great Imperial Dictionary, made by order of *Kang-hi*, second emperor of the present dynasty, which was published at the beginning of the last century. The following stanza is used to explain the powers of the four tones of the court dialect:—

"The even tone travels on a level road, neither elevated nor depressed.

The high tone exclaims aloud, being fierce, violent, and strong.

The departing tone is distinct and clear, gruffly travelling to a distance.

The entering tone is short and contracted, being hastily gathered up."

Some, desiring to avoid the perplexity of the tones, have tried, in their career of study, to get along without them, but have met with no success. A gentleman now in China began in this way: he acquired a good stock of words, and on a certain occasion, made special preparation to deliver a sermon. Upon the close of the exercises, one of the audience—a Chinese—remarked to him, "I know very well what you meant to say; but you did not say it." His attention was awakened by this remark, and he commenced a diligent search for the defect. He ascertained it to be his neglect of the intonations, and from that time, putting forth every effort to master the difficulty, he is now one of the most successful preachers in the language.

An instance or two may be mentioned by way of illustration, in the experience of Mr. Meadows, interpreter to the British consulate at Canton. "In making out a report to the superintendent of customs, of the export cargo of a ship about to leave, he took the English manifest, and read aloud the various articles, in Chinese, to a clerk sitting by him with his writing implements. The last species of goods, of a very large cargo, happened to be *vitrified ware*. But he gave the wrong intonation; whereupon the Chinese instantly lifted up his hands from the paper, and looked at him with surprise, and only stared the more as the words were repeated; and with good reason, for he was, in fact, deliberately and distinctly announcing that the large and very valuable cargo just enumerated had been all burnt up, such being the only meaning of the words he uttered!

"On another occasion, he said something to a Chinese about *earnest money*, as he supposed. As the man did not seem to understand him, he repeated the words; upon which he thrust forward his head, and listened attentively; and the louder he spoke, the nearer the Chinese came, anxiously turning one side of the head to him, to catch the sound. In fact, instead of saying *ting ch'ien*, 'bargain money,' he was

* "Obstacles to the Acquisition of the Chinese Language," condensed from an Essay written on the subject by Mr. Pohlman, and published in the Missionary Herald.

shouting *t'ing chiên, t'ing chiên*, 'do you hear? do you hear?'"

Mr. Pohlman once fell into an amusing error in consequence of supposing that the intonation was not universal among the different dialects. It occurred when he had occasion to use a dialect of the interior of Canton province, spoken by the emigrants in the Island of Borneo. In the late war with China, news of the preliminaries of a treaty of peace had arrived. This gentleman had a Chinese school, and being desirous of telling them the good news, he assembled the scholars, to whom he made known the chief articles of the proposed treaty. It was his intention to be peculiarly explicit in one part, the main article of the compact, and that was the opening of the five ports for trade and unrestricted intercourse. It was not long before a deputation from the school came to him to inquire what was the meaning of the Chinese emperor in giving *five hatchets* to the English, and what the queen of England was going to do with them. By the use of the Malay language, he was made to see, for the first time, that instead of saying *páo thán*, "trading ports," he had said *páo thán*, "hatchets."

The truth is, the system of intonation forms an inseparable part of the Chinese language. No native of any province or district ever speaks without using the tones; and there is no dialect in existence which has not some, if not all, of the eight tones. What puzzles many is, that while the Chinese all speak with the tones peculiar to their native dialects, a vast majority do not know that such a thing as a tone exists. This is owing to the fact that the tones are acquired in infancy, as soon as the child begins to utter sounds; and nice distinctions of words and intonations are never analyzed, or thought of. The tone is part and parcel of the word itself. Hence no word or phrase can be considered as acquired, unless we can speak it in its proper tone. Little children utter the tones with a clearness and distinctness which are remarkable. The poorest people, equally with the rich and learned, invariably pay the minutest regard to them; so that a real native never makes the slightest mistake, even in the hurried conversation of common life.

The small number of different syllables, as compared with other languages used by mankind, is a striking feature of the Chinese. In Morrison's Syllabic Dictionary, the whole number is only four hundred and eleven. Should the aspirated syllables be considered as distinct, there are still but five hundred and thirty-three.

The possibility that such a tongue can answer the same purpose as the most copious polysyllabic languages of the West, may well constitute a subject of inquiry. It has been insisted on by some that the Chinese vocabulary is utterly insufficient for the purposes of communication. It has even been asserted that, in order to convey ideas in conversation, — such is the imperfection of the language, — the Chinese are obliged to mark out with their fingers, or with a stick in the air, the figure of their written characters. This, if we recollect aright, was the representation in the Edinburgh Review some years since. It is put forth by another, that every thing beyond the range of sight is difficult to be described by them, and is not readily understood.

All such opinions, however, and all like them, the better informed know to be incorrect. According to the author so frequently referred to — in actual life, the people do fully understand one another. No difficulty

exists in holding converse on any common topic of life. The Chinese monosyllable awakens ideas and perceptions, as well as the grammatical forms of our own idioms. Moreover, the spoken language is more copious than the written; the oral sounds in the Canton dialect numbering about six hundred and ninety, and in the Amoy dialect eight hundred and sixty-six. Still foreigners have no adequate medium as yet for the communication of thought. The simple Chinese syllables can be multiplied only by the tones. These the native Chinese are brought up to understand and speak; but, with a foreign learner, it is a very different affair.

As it is not the intention, in this article, to give lessons in respect to this language, but merely to mention some of its curiosities, or peculiarities, any attempt to make these tones intelligible would be out of place. It needs only to be remarked that the Chinese tones are modifications of sound in the same word, and that there is nothing like them in the Western world. They do not consist in any alteration of the vowel sounds; for *a* in the word *pang*, "to help," retains the sound of *a* in *father* through all the tones. Neither is the consonant modified; for, in words which contain only vowel sounds, the tones are as distinct as in those beginning and terminating with a consonant. Nor is the quick or the slow enunciation of a word intended, or loudness, or lowness. But the tones are produced by the rising, falling, or non-alteration of the sound, as is done with us in learning the octave.

So nice a matter are these tones, that the smallest mistake may destroy the gravity of hearers, in a most seriously intended discourse. Mr. Pohlman says, "After studying the language at Amoy several months, I attempted to preach. In a solemn exhortation to the audience, at the close of my discourse, I intended to hold up the example of Christ, and urge all to be followers of him. After the service, one of the hearers pointed out a ridiculous mistake. By a slight variation in the tone of a certain word, a person is made to say 'goat,' instead of 'example.' In my closing remarks, the audience were solemnly urged to come and follow a 'goat,' when the design was to invite them to follow the 'example' of Jesus."

It may be added to what has above been said on this subject, that the difficulty of acquiring the language by foreigners has done vastly more than "the great wall" to preserve the Chinese in their exclusiveness, hostile to international intercourse, and for many centuries almost entirely sealed up from the influences of Christianity, and the knowledge of the West. It may be affirmed, with confidence, that no foreigner, at present, can venture to set himself up as a "master of Chinese." Though some are fluent in the colloquial language, yet few are able to write Chinese with any tolerable degree of facility. Versions of the Bible have been made by Morrison, Milne, Marshman, and others, and great praise is due to these translators. They did well, because they did what they could; but they were only pioneers in the study of this wonderful tongue. Their versions are all exceedingly imperfect, and necessarily so, by reason of the limited extent of their knowledge.

A plan is now in operation to produce a new version of the Scriptures, by the united labors of all the Protestant missionaries in that country: somewhat after the manner, we should think, adopted by the English translators of the Bible under King James.

CHAPTER CCXXXIV.

Chinese Literature.

As in many other arts, so in that of printing, the Chinese preceded the Europeans. Their first material for writing consisted of thin slices of bamboo; but about the first century of the Christian era, they made paper of a pulp of silk, or cotton, immersed in water, according to the present method. Their modern paper is fine and delicate, but so spongy as to be used only on one side. In writing, they employ the hair pencil and the well-known Indian ink.

In the tenth century, the art of printing was invented, though not by movable types, which have never been used by the Chinese. Their process is as follows: the sentence or page is written distinctly on paper, and then pasted upon a thin block of wood. The engraver, following the direction of the letters, cuts through them into the wood, which is thus so indented that a sheet laid over and pressed upon it, receives the impression of the characters. Thus every word and page of a book is engraved, as in the case of copperplate engraving with us. Though the process is less expeditious than ours, with movable types, still, as labor is extremely cheap in China, printing is by no means dear, and books are abundant. The great extent to which they are read, may be inferred from a few facts in regard to the Chinese language.

The roots, or original characters, of this, are two hundred and fourteen in number. These were at first pictures of the objects they represented; but in the course of time, they have ceased to have any great resemblance to their original form, and may, therefore, be considered as arbitrary signs of thought. The language of the Chinese is made up by the combinations of these two hundred and fourteen characters, just as various numbers are expressed by the different combinations of the Arabic figures, 1, 2, 3, 4, 5, &c. It appears, also, that this language, when printed, is understood by the inhabitants of Japan, Corea, Cochín China, and Loo Choo, who could by no means hold oral converse with a Chinese. This fact may be understood by considering that if an Italian wishes to convey to you the idea of twenty-two, you will readily understand him if he will write 22; though you will by no means comprehend his words for the same—*venti-due*. We thus see that, so far as Europe is concerned, in respect to numerals, the figures, 1, 2, 3, 4, &c., are a universal language; for though they have different names among different nations, they convey to all precisely the same ideas. It is in the same way that the written language of China is common to a vast population, who yet speak as differently as the Italians, French, and English.

From the earliest ages, literature has held a high place in China. "The literati," says Dr. Morrison, "are the gentry, the magistrates, the governors, the negotiators, the ministers, of China." The absence of hereditary rank, and even of any class possessing great riches, leaves the field entirely open to this species of distinction. When the parent exhorts his child to attend to his lessons, he can tell him with truth that he may thus become a powerful mandarin, and one of the first personages in the state. From these causes, a degree of veneration is attached even to the humblest objects connected with the art of writing. Paper, pencil, ink, and the marble on which this last is dissolved,

are called the four precious things; and the manufacture of them is considered a liberal occupation. A passage in a recently translated drama strikingly expresses the brilliant career supposed to be opened to a village schoolmaster, as compared even with that of a prosperous merchant. "If you are successful in trade, from a little money you make much; but if you study letters, your plebeian garments are changed for a soldier's gown. If you compare the two, how much superior is the literary life to that of the merchant or tradesman! When you shall have acquired celebrity, men will vie with each other in their admiration of you; over your head will be carried the round umbrella; before your horse will be marshalled the two files of attendants. Think of the toil of those who traffic, and you will see the difference."

Despite the honor thus paid to men of letters, Chinese literature does not hold a high rank when compared with our own. It, however, may well claim our attention. It appears that the great works of the empire are usually composed by associated members of the Han-lin Board, under the authority, and printed at the expense, of government. These consist chiefly of histories, dictionaries of the language, and compendiums of arts and sciences, or encyclopedias. The authors thus employed are, of course, possessed of suitable materials and abundant leisure, and are not obliged to gratify the impatience, or court the taste, of the public. Perhaps, however, the very circumstance of writing under command, and the dread of censure from the emperor and his agents, though they may guard against palpable errors, will paralyze the powers of invention and the flights of genius. The career of authorship, however, is open to every individual; works are not even subjected to any previous censorship; but a prompt and severe punishment awaits the authors of those which contain any thing offensive to the government.

The principal subjects of Chinese literature are, 1. Philosophy, including whatever is taught of theology and general physics; 2. History; 3. The Drama; and, 4. Novels.

In the first and most important of these departments, the Chinese refer always to one work,—the *Y-King*, also called *Ye-King*, *Yih-King*, and *U-king*,—as the most ancient and valuable treasure. Language seems to sink under the panegyrics which they lavish upon it, representing it as the fountain and centre of all their knowledge. According to Kang-hi, who studiously adopted Chinese ideas on these subjects, the *Y-King* contains all things. Fo-hi, Chin-nong, Hoang-ti, Yao, and Chun are ruled by it. The occult virtue, and the operations, of Heaven and man, are all comprised in the *Y-king*. Our respect for this mighty production is, however, not a little lessened, when we learn that it was comprised in eight half-legible lines, discovered by two sages on the backs of a dragon and a tortoise! Taking advantage of the national superstition, Confucius wrote an elaborate commentary upon the *Y-King*, which was received by the nation with the deepest respect, and was incorporated with the original work, of which it has ever since been considered as an essential part. It was said to "form the wings on which the *Y-king* would fly down to posterity." It is probably the only part of real value; for though it bears, to a great extent, the general character of incomprehensibility which belongs to the original, it is interspersed with some useful and beautiful maxims.

The following quotations are derived from this commentary:—

"To improve from day to day is a great virtue. He who in study advances a step every day, has not lost his time and his years.

"The path of heaven is simple and clear; but the path of the sage is made only with effort and perseverance.

"It is the sage alone who knows how to advance or to recede; to preserve or to see destroyed, without losing his tranquillity: it is only the sage who can do so.

"A virtuous man, in the midst of difficulties, will adhere to his virtuous purpose, even to loss of life."

Beside the Y-King, the Chinese reckon three other ancient books, or *king*, which rank with it, and are held in almost equal veneration. These are the Shoo-King, or Chou-King, a collection of historical documents edited by Confucius; the Shi-King, or Chi-King, a compilation of ancient poems, formed also by Confucius; and the Li-ki, or Ly-ki, which treats of propriety in dress, demeanor, conversation, and the ordinary conduct of life. In the Li-ki are concentrated the ideas and maxims of the ancient Chinese regarding morals and behavior; and it has probably contributed more towards forming their character, during the last two thousand years, than all the other classics united.

Confucius* was born in the year 549 B. C., and is justly considered the greatest of Chinese philosophers. His works are to this day held in the highest reverence, and constitute the most cherished portion of Chinese literature. Their practical portion consists chiefly in maxims which inculcate the virtues of justice, patience, mercy, prudence, and fortitude, and, above all, obedience to superiors. Filial piety, and the duty of submission to magistracy, were his favorite themes of commendation. On the whole, his works furnish a pure code of morals, founded in the good of mankind, without reference to a future state.

We have not space to notice the numerous works of philosophers which have appeared since the age of Confucius, nor can we enter into details respecting several other topics of interest. In regard to medi-

cine, though the Chinese were familiar with the circulation of the blood about sixteen centuries before it was known in Europe, and though inoculation for the small-pox was practised by them some hundred years before it was adopted in Christendom—it would seem that they are ignorant of anatomy, and that their medical practice is mingled with the most absurd jugglery.

History has been cultivated by the Chinese with great assiduity, and they possess several works of high repute among themselves. That which is entitled Shoo-King, edited by Confucius, contains the early annals of the empire, and is held in a degree of esteem almost amounting to reverence. To this we may add, that there are several works on government, including the codes of laws established by the empire.

Poetry is pursued with ardor, and is held in high esteem by the Chinese; yet their works, having different objects for comparison and illustration from ours, and different trains of association, can hardly be highly relished by us. Instead of the Alps or the Apennines, the grandeur of mountain scenery is suggested to the Chinese by the Kuen-lun and the Tan-yu chains, which, though probably more elevated, do not convey to the ear the same lofty ideas. For the rose and the violet, we have the flower *lan*, and the herb *yu-lu*. Instead of the dove, the wild goose portrays to Chinese fancy the image of a tender and faithful lover.

It would appear that Chinese verse is not destitute of harmony, and that rhyme is often used, sometimes even to an extent of sixteen consecutive lines. The following extracts from the Shi-king afford a good specimen of the more ancient poetry:—

"The bland south wind breathes upon and cherishes the sap of these plants; hence the grove flourishes, and appears to rise anew. But our mother is distressed with labor and care.

"The bland south wind cherishes, by breathing on them, the woods of this grove. Our mother excels in prudence and understanding, but we are men of no estimation.

"The cool fountain, bursting forth, waters the lower part

thousand; a select portion of whom attached themselves to his person, lived with him, and followed him wherever he went, and to them he intrusted the promulgation of his doctrines.

The prince of Lú dying, Confucius was invited to court by his son. The entire management of the state was soon committed to his hands. Under his direction, the prosperity of the kingdom was such, that the neighboring states took the alarm; and the prince of Tsi, by intrigues and plots, to which the young prince of Lú was induced to become privy, forced Confucius to leave his native land, and retire into another state. For sixteen years he continued to write and discourse, and at the expiration of this period, returned to his own country, where he devoted himself to polishing and completing his works. Toward the end of his life, when he had finished the revision of the "Five Classics," he, with great solemnity, dedicated them to Heaven. Chinese pictures, representing this scene, portray the sage in an attitude of supplication, and a rainbow descending from the sky upon the book, while his scholars stand around in admiring wonder. In his seventy-third year, a few days before his death, Confucius, leaning upon his staff, tottered about the house, exclaiming,—

"The great mountain is broken!
The strong beam is thrown down!
The wise man is decayed!"

Seven days after, he died. His favorite pupil, Tszkung, mourned for him six years in a shed, erected by the side of his grave, and then returned home. In every district in the empire, there is a temple dedicated to his memory, and incense is burnt every morning and evening before his name, which is suspended in every school-house.

* This greatest of Chinese philosophers was born in the petty kingdom of Lú. The Chinese, in their embellishment of his history, tell us that his birth was attended with heavenly music, filling the air; that two dragons were seen winding over the roof, and that five characters were observed on his breast, declaring him to be "the maker of a rule for settling the world." He was left an orphan at an early age, and though poor and unknown, attracted attention from the gravity of his manners and his attention to study. At the age of twenty-four, he lost his mother, and, wishing to mourn for her the customary period of three years, resigned an office he held under the government, and devoted himself to study. Becoming convinced that the social virtues were best cultivated by an observance of the ancient usages of the country, he resolved to devote his life to their permanent establishment in China. He established schools wherein to teach his philosophy to such pupils as would go forth and spread his doctrines through the empire. He passed much time in travelling and visiting the courts of the various petty princes, in company with his disciples. Like Aristotle, he used to teach them while walking, deriving instruction from what they saw; and he seldom omitted to improve an occasion for pointing a moral. As he advanced in age and in reputation, his house at Lú became a sort of lyceum, open to every one who wished to receive instruction. His manner of teaching was, to allow his disciples or others to come and go when they pleased, asking his opinion on such points, either in morals, politics, history, or literature, as they wished to have explained. He gave them liberty to choose their subject, and then discoursed upon it. From these conversations, treasured up by his disciples, they afterwards composed the Lun Yü, now one of the Four Books. His disciples numbered some three

of the region Tsun. We are seven sons, whose mother is oppressed by various cares and labors.

"Sweetly, tunelessly, and with unbroken voice, sings the saffron-bird, *hoang-niao*. We seven sons afford no assistance to our parent."

There is some pathos in this complaint of broken friendship:—

"The soft and gentle wind brings rain along with it. I and thou were sharers in labor and in poverty; then you cherished me in your bosom; now, having become happy, you have left me, and are lost to me.

"The wind is soft and gentle; yet when it blows over the tops of the mountains, every plant withers, every tree is dried up. You forget my virtues, and think only of trifling complaints against me."

The epithalamia, celebrating the marriage of princes, are among the gayest pieces in this collection. The picture of a perfect beauty, drawn three thousand years ago, is illustrated by images very different from those which would occur to a European fancy.

"The great lady is of lofty stature, and wears splendid robes beneath others of a dark color. She is the daughter of the king of Tsi; she marries the king of Onei; the king of Hing has married her elder sister; the Prince Tari-Kong has married the younger.

"Her hands are like a budding and tender plant; the skin of her face resembles well-prepared fat. Her neck is like one of the worms Tsion and Tsi. Her teeth are like the kernels of the gourd. Her eyebrows resemble the light filaments of newly-formed silk. She smiles most sweetly, and her laugh is agreeable. The pupil of her eye is black, and how well are the white and black distinguished!"

The following invitation to decent gaiety is given at the entrance of the new year—a grand period of Chinese festival:—

"Now the crickets have crept into the house; now the end of the year approaches; let us indulge in gaiety, lest the sun and moon should seem to have finished their course in vain; but amid our joy let there be no offence against the rules of moderation. Nothing should transgress the proper bound. Duty must still be remembered. Sweet is pleasure, but it must be conjoined with virtue. The good man, in the midst of his joy, keeps a strict watch over himself."

The disorders of a drunken party are not ill portrayed in the following passage:—

"The guests sit down at first with great politeness, treating each other with mutual respect: thus they continue till overcome with wine. They then forget all modesty and propriety,—run dancing backward and forward. They raise wild and senseless shouts, overturn the most precious cups, dance in sport, and, as they dance, their feet slide from beneath them; their cap, inverted, becomes loosely attached to the head, and seems about to fall off; while their body bends this way and that, and they can scarcely stand: still they madly dance. Some run wildly away, amid tumultuous good wishes from the rest; others remain, and infringe the laws of virtue. It is well to indulge in wine; but moderation must be carefully observed."

The modern compositions, though not held in the same veneration, appear to display a considerable improvement. They are still, indeed, only short effusions, composed of mingled reflection and imagery; but these two elements are more naturally and intimately blended, and exhibited in a more poetical form. Mr. Davis has furnished us with some specimens of this school. The following is marked by peculiarly bold and lofty imagery:—

"See the fine variegated peaks of yon mountain, connected like the fingers of the hand,
And rising up from the south, as a wall, midway to heaven.
At night, it would pluck, from the inverted concave, the stars of the milky way;
During the day, it explores the zenith, and plays with the clouds.

The rain has ceased, and the shining summits are apparent in the void expanse.

The moon is up, and looks like a bright pearl over the expanded palm.

One might imagine that the Great Spirit had stretched forth an arm

From afar, from beyond the sea, and was numbering the nations."

The picture of a clever but reckless profligate is drawn with some force in the following lines:—

"The paths of trouble heedlessly he braves,
Now shines a wit, and now a madman raves.
His outward form by nature's bounty dressed,
Foul weeds usurped the wilderness, his breast;
And bred in tumult, ignorant of rule,
He hated letters—an accomplished fool.
In act depraved, contaminate in mind,
Strange had he feared the censures of mankind.
Titles and wealth to him no joys impart;
By penury pinched, he sank beneath the smart.
O wretch! to flee the good thy fate intends!
O, hopeless to thy country and thy friends!
In uselessness the first beneath the sky,
And cursed, in sinning, with supremacy.
Minions of pride and luxury, lend an ear,
And shun his follies, if his fate ye fear."

The following poem was written by a Chinese who paid a visit to London about the year 1813. It was written in his native tongue, and addressed to his countrymen. The translation is furnished by Mr. Davis.

LONDON.

"Afar in the ocean, towards the extremities of the north-west,

There is a nation, or country, called England.

The clime is frigid, and you are compelled to approach fire.

The houses are so lofty that you may pluck the stars.
The pious inhabitants respect the ceremonies of worship,
And the virtuous among them ever read the sacred books.
They bear a peculiar enmity towards the French nation;
The weapons of war rest not for a moment between them.

"Their fertile hills, adorned with the richest luxuriance,
Resemble, in the outline of their summits, the arched eyebrow of a fair woman.

The inhabitants are inspired with a respect for the female sex,

Who, in this land, correspond with the perfect features of nature.

Their young maidens have cheeks resembling red blossoms,
And the complexion of their beauties is like the white gem.
Of old has connubial affection been highly esteemed among them,

Husband and wife delighting in mutual harmony.

"In the summer evenings, through the hamlets and gardens beyond the town,

Crowds of walkers ramble without number.

The grass is allowed to grow as a provision for horses,
And enclosures of wooden rails form pastures for cattle.

The harvest is gathered in with the singing of songs
The loiterers roam in search of flowers without end,
And call to each other to return in good time,
Lest the foggy clouds bewilder and detain them.

"The two banks of the river lie to the north and south;
Three bridges interrupt the stream, and form a communication;

Vessels of every kind pass between the arches,
While men and horses pace among the clouds.
A thousand masses of stone rise one above the other,
And the river flows through nine channels:
The bridge of Loyang, which out-tops all in our empire,
Is in shape and size somewhat like these."

In works of fiction Chinese literature abounds. These are, for the most part, short tales, without point or moral, and might seem designed rather for children than adult readers. Among this class of publications,

we may notice the *Tsze Pun Yu*, which is a Chinese collection of tales, romances, fables, &c. It contains no less than seven hundred tales, the titles of some of them being, Ghost of a Fortune-Teller, a Stolen Thunderbolt, the Literary Fox advising Men to become Fairies, Elves begging Fish, the Man with Three Heads, the Devil turned Watchmaker, a Pig acting the Priest of Taou, the Enchanted Town, the Ass of a Mahometan Lady, a Demon bearing Children, Vulcan's Toys, &c. The following is a translation from this work, made by a youth at Canton, who was studying the Chinese language; and will afford a specimen of a Chinese book of "small talk."

The Sagacious Pig.—"In the district of Suhehow, in Keangnan, a man was murdered, and his body thrown into a well. One of the officers, having long sought in vain for the murderer, was riding by the well one day, when a pig came before his horse, and set up a most bitter cry. His attendants not being able to drive the pig away, the officer said to them, 'What does the pig want?' whereupon the pig kneeled before him, and made the *kou-tou*. The officer then bade his attendants to follow the pig, which immediately rose up and led them to a house; and, entering the door, crawled under a bed, and began rooting up the ground, and continued doing so until he had uncovered a bloody knife. The attendants immediately seized the master of the house, who, on examination, proved to be the murderer."

"The villagers, having deliberated on the case, took the pig, and supported him in one of the temples of Buddha. Visitors came frequently to see him, and gave money for his support, saying, 'Such a sagacious pig deserves to be rewarded.' After more than ten years, he died, and the priests of the temple, having procured for him a coffin, buried him with due formality."

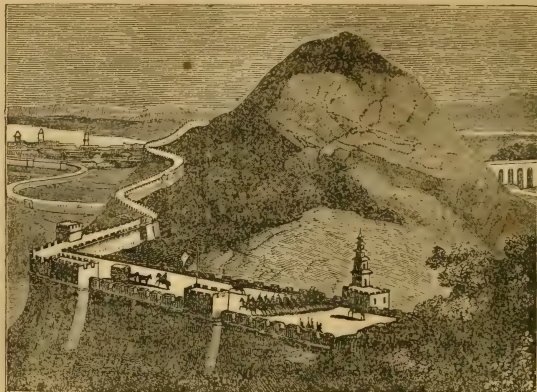
The drama, as might be expected, constitutes a popular form of Chinese literature, though it labors under great imperfections, and is not regularly exhibited on any public theatre. Its professors are merely invited to private houses, and paid for each performance. The sovereign himself does not bestow any patronage on the art, beyond hiring the best actors, when he wishes to enjoy their wit or talents. No entertainment, however, given by the prince, or any great man, is considered complete without a dramatic exhibition; and every spacious dwelling, and even the principal inns, have a large hall set apart for the purpose. Among less opulent individuals, a subscription is occasionally made, to bear in common the expense of a play. It is reckoned that several hundred companies find employment in Pekin; and along the rivers and great canals, numerous strolling parties live in barges. A troop usually consists of eight or ten persons, mostly slaves of the manager, who accordingly occupy a very mean place in public estimation. To purchase a free child for the purpose of educating him as an actor, is punished by a hundred strokes of the bamboo; and no free female is allowed to marry into that class. To this contempt for the performers, as well as to the low standard of the drama among the Chinese, who seem to view it merely as the amusement of an idle hour, may be ascribed the depressed state in which it continues to exist. The dramatic poet has liberty and employment, but he has not honor, which seems quite as necessary for the production of any thing great in the arts. Scenery and stage effect, which indeed the places of performance would render very difficult to produce, are never attempted. A theatre can at any time be erected in two hours: a platform of boards is elevated, six or seven feet from the ground, on posts

of bamboo; three sides are hung with curtains of cotton cloth, while the front is left open to the audience.

Under these humiliating circumstances, there do not seem to have arisen any great names, to which the Chinese people can refer with pride, as national dramatists. Numerous pieces have, however, been produced, particularly under the dynasty of the Tang. A collection has been formed of one hundred and ninety-nine volumes, from which are selected a hundred plays, supposed to comprehend the flower of this class of productions. Of these, only five have been translated—namely, two tragedies, the *Orphan of Tchao*, by Father Premare, and the *Sorrows of Han*, by Mr. Davis; and three comedies, the *Heir in his Old Age*, by the latter gentleman, the *Circle of Chalk*, by M. Stanislas Julien, and the *Intrigues of a Waiting-Maid*, by M. Bazin. This certainly is but a small portion of so great a mass; yet, as it consists of favorite productions chosen by judicious translators, the Chinese drama will not, probably, have cause to complain of being judged according to such specimens.

On perusing even the best of these compositions, we at once discover that the dialogue is nearly as rude and inartificial as the scenery. Instead of allowing characters and events to be developed in the progress of the piece, each performer, on his first entry, addresses the audience, and informs them who and what he is, what remarkable deeds he has performed, and what are his present views and intentions. On these occasions, he speaks completely in the style of a third person, stating, without veil or palliation, the most enormous crimes, either committed or contemplated. The unities, which have been considered so essential to a classic drama, are completely trampled under foot; and even the license, as to time and place, to which Shakspeare has accustomed a British audience, is far exceeded. The *Orphan of Tchao* is born in the first act, and before the end of the drama figures as a grown man. In the *Circle of Chalk*, a young lady, in one scene, receives and accepts proposals of marriage; in the next, she appears with a daughter aged five years. The tragedies labor under a much more serious defect, in the absence of impassioned and poetic dialogue. The performer, in the most critical and trying moments, makes no attempt to express his sorrows in corresponding language. Action alone is employed, which affords a genuine, indeed, though not very dramatic indication of the depth of his feelings. The hero, in the most tragic scenes, strangles himself, or stabs his enemy, with the same coolness as if he had been sitting down to table.

In concluding our view of Chinese literature, we feel constrained to remark, that it is chiefly valuable as throwing light upon the character of the most populous nation on the globe, and not on account of any important materials which it can directly contribute to our stores of thought. There is scarcely a fact in science, a passage in philosophy, an illustration in poetry, or plot in a play, to be found in the whole circle of Chinese books, which, if rendered into English, would serve to benefit our own literature. We cannot but feel, in spite of the great antiquity of the nation, notwithstanding the practical wisdom displayed in government, and the ingenuity evinced in the arts, that, in all the higher qualities of the intellect, the Chinese are an inferior people.



The Great Wall of China.

CHAPTER CCXXXV.

Arts and Inventions — Great Wall — Canal.

THREE of the most important inventions or discoveries of modern times — so considered in Europe — had doubtless their origin in China. These are the art of printing, the composition of gunpowder, and the magnetic compass. It is certain that the art of printing was practised in China during the tenth century of our era. The mode of operation there is different from ours, but the main principle is the same. From various causes, their books are cheaper than those of Europe, three or four volumes of any ordinary work, of the octavo size and shape, being had for a sum equivalent to fifty cents. The paper which they use is of different qualities, being manufactured from various materials — from rice-straw, the inner bark of a species of *morus*, from bamboo, and also from cotton. Their invention of paper dates from A. D. 95. That which is called *Indian ink*, in this country, is what the Chinese use in writing, and is of their own manufacture.

The application of gunpowder to firearms was probably derived from the West, however ancient may have been its discovery among the Chinese. In gunnery, they have always acknowledged their great inferiority to Europeans. As to priority of invention in the case of the magnetic compass, there can be little hesitation in ascribing it to the Chinese, for it is noticed in their annals as early as A. D. 1117. The mariner's compass being in use among the Arabs about the year 1242, it was doubtless communicated to them either directly or indirectly by the Chinese, and by this means became known in Europe during the crusades.

The ingenuity of the Chinese is conspicuously displayed in the simple modes by which they contrive to abridge labor, in their arts and manufactures, and occasionally to avail themselves of a mechanical advantage, without the aid of scientific knowledge. Says Dr Abel, "Chance led me to the shop of a

blacksmith — the manufacturer of various iron instruments, from a sword to a hoe. This man well understood the modifying properties of heat, and took the fullest advantage of them, in all the practical concerns of his business. He was forming a reaping-hook at the time of my visit. A large pair of shears having one blade fixed in a heavy block of wood, and the other furnished with a long handle to serve as a lever, stood beside him. Bringing a piece of metal, of the necessary dimensions, from the forge, at a white heat, he placed it between the blades of this instrument, and cut it into shape with equal ease and despatch."

The Chinese possess considerable skill in various branches of the manufacture of metals. They have the art of casting iron into very thin plates, and of repairing vessels constructed of these, by means of a small furnace and blow-pipe, which are carried about by itinerant workmen. Their wrought-iron work is not so neat as that of the English, but is very efficient.

In the ornamental processes of carving wood, ivory, and other substances, the people of China greatly excel the rest of the world. Their skill and industry are not less shown in cutting the hardest materials, as exemplified in their snuff-bottles of agate and rock crystal. These are hollowed into perfect bottles of about two inches in length, through the openings in the neck, not a quarter of an inch in diameter. What is still more wonderful, the crystal bottles are inscribed on the *inside* with minute characters, so as to be read through the transparent substance!

The two principal manufactures of China — those of silk and porcelain — might alone serve to give the Chinese a high rank among the nations of the world. Their originality in these articles has never been contested. The invention of these is carried by tradition into the mythological periods. Their care of the silk-worm, which furnishes the material of their silk manufactures, is very exact and methodical, but cannot here be detailed. The Chinese particularly excel in the fabrication of damasks and flowered satins. No

perfect imitation of their crape has ever yet been made; and they manufacture a species of *washing* silk, called, at Canton, *pongee*, whose softness increases by use.

In regard to the porcelain of China, it is indisputably the original from which the similar manufactures of Europe were borrowed. The first porcelain furnace of which account is given, was in Keang-sy, the same province where it is now principally made. This was about the commencement of the seventh century of our era. Of the substances of which this manufacture is made, and the process of making it, we cannot speak in this succinct outline. It is a most beautiful invention; the better kinds have not yet been surpassed in respect to *substance*, but as regards the painting and gilding, they must yield precedence to the productions of Europe.

As relates to the fine arts, they doubtless do not greatly excel, in the European sense. In this department of mental effort, some allowances are always to be made for the peculiarities of national taste, which is generally admitted to be a most capricious thing. The arts of drawing and painting do not rank so high among the Chinese as among Europeans. They have, therefore, met with less encouragement and made less progress. In works which do not require a scientific adherence to the laws of perspective, they sometimes succeed admirably. Insects, birds, fruits, and flowers, are very beautifully painted, and the splendor and variety of their colors surpass all that is known in the West. One thing in European art they do not fully enter into, and that is *shading*; they stoutly object to the introduction of shadows in painting. Mr. Barrow states, that "when several portraits, by the best European artists, intended as presents to the emperor, were exposed to view, the mandarins, observing the variety of tints occasioned by the light and shade, asked whether the *originals* had the right and left sides of the figure of different colors!" The wood-cuts in

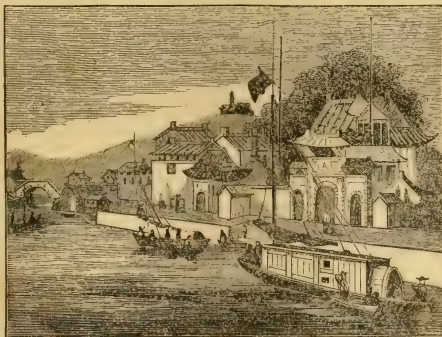
Chinese books are, for the most part, executed almost entirely in outline. These are occasionally very spirited, as well as true to life. The drawings on which they place the chief value among themselves, are in water colors and Indian ink, sketched, in a very slight manner, either upon fine paper or silk.

In sculpture, the Chinese are extremely defective, which could scarcely fail to be the case, in view of their policy of discountenancing luxury, the want of encouragement at home, and their ignorance of the efforts of other nations in this art. Their sculptured figures in stone are altogether uncouth in form and proportion; but this deficiency is in some degree made up by a very considerable share of skill in modelling with soft materials. Their gods are always represented in modelled clay.

The Chinese music, as an art, cannot take rank with that of Europeans. Their gamut is imperfect, and they have no idea of semitones. There is never more than one melody, however great the number of performers. As Confucius frequently speaks of music, its antiquity will not be denied; and the encouragement which he gives to its cultivation might have been expected, in the course of time, to produce something better than the imperfect art existing there at this day. Certain characters are used to express the names of the notes in their extremely limited scale.

The number of their musical instruments is very large. They consist of different species of lutes and guitars; several flutes and other wind instruments; an indifferent fiddle of three strings; a sort of harmonicon with wires, touched with two slender slips of bamboo; systems of bells, and pieces of sonorous metals, and drums covered with the skins of snakes. They string their instruments with silk and wire, in the room of catgut. Many of the people have a ready ear for music, though accompanied by bad national taste.

Chinese architecture is entirely different from that



Chinese Buildings.

of any other country. The general form of the houses is that of a tent; those of the lower classes are slight, small, and of little cost. All are formed on the model of the primitive Tartar dwellings; but even in the

great cities, a traveller might fancy himself—from the low houses, with carved, overhanging roofs, uninterrupted by a single chimney, and from the pillars, poles, streamers, and flags—to be in the midst of a

large encampment. The fronts of the shops are covered with varnish and gilding, and painted in brilliant colors. The streets of Canton, and of most of the cities, are extremely narrow, admitting only three or four foot passengers abreast; but the principal thoroughfares of Peking are fully one hundred feet in width. The rooms, — even those occupied by the emperor — are small

and little ornamented. The Dutch embassy was once received by him in an apartment only ten feet square. There are, however, a number of large halls, like galleries, for feasting and public occasions, which are very splendid.

The maritime operations of the Chinese are confined to the eastern coast of Asia, and the adjacent



The Emperor's Barge.

islands. The ships are clumsy, and the vessels called *junks* are ill fitted for extended voyages upon the ocean. On the rivers, there are numerous barges, some of which are for the conveyance of tribute and the revenue service, while others, for personal accommodation, are fitted up with great expense and display of ornament. There are also a few armed vessels to suppress smuggling and piracy, but nothing which can be called a navy. The emperor's barge is magnificent.

At an early period of the Chinese history, the Tartars became troublesome neighbors, making frequent hostile incursions into the territories of the empire. As they were a much more warlike people than the Chinese, they were greatly to be dreaded. To prevent their invasions, an extensive and impregnable wall was built on the northern frontier. This work has been regarded as one of the wonders of the world, and, except the pyramids of Egypt, may be considered as the most ancient monument of human labor now extant. The era of its erection was about two centuries before the Christian era.

This wall bounds the whole north of China, along the frontiers of three provinces, extending fifteen hundred miles from the sea to the western province of Shensi, and far into Tartary. In order to obtain a sufficient number of workmen for so vast an undertaking, the emperor ordered that every third laboring man throughout the empire should be compelled to enter his service; and they were required to labor like slaves, without receiving any remuneration beyond a bare supply of food. It was carried over the ridges of the highest hills, descended into the deepest valleys, crossed upon arches over rivers, and was doubled in important passes, being, moreover, supplied with strong towers or bastions, at distances of about one hundred yards. One of the most elevated ridges crossed by the wall is five thousand feet above the level of the sea. It far surpasses the sum total of all other works of the kind, and proved a useful barrier against the Tartars, until the power of Zingis Khan overthrew the empire.

The body of the wall consists of an earthen mound, retained on each side by a wall of masonry and brick, of the most solid construction, and terraced by a plat-

form of square bricks. The total average height, including a parapet of five feet, is twenty feet, on a foundation of stone projecting two feet under the brick work, and varying, in elevation, from two feet or more, according to the level of the ground. The wall, at the base, is twenty-five feet thick, narrowing, at the platform, to fifteen. The towers are forty-five feet at the base, diminishing to thirty at the top; they are about thirty-seven feet in the entire height. The emperors of the Ming dynasty built an additional inner wall near to Peking, on the west, enclosing a portion of the province between itself and the great wall. The latter is now in ruins, in various places.

The Imperial Canal is likewise a great work of art, and, for the purposes of internal commerce, renders the Chinese almost independent of coast navigation. The canal was principally the work of Kublai Khan, and his immediate successors of the Yuen race. It forms a direct communication by water between Peking and Canton, the two extreme points of the empire. In A. D. 1306, the canal was described as extending from Peking to Khinsai, or Quinsay, and Zeytoon; as navigated by ships, and forty days' journey in length. It is further mentioned that, when the ships arrive at the sluices, they are raised up, whatever be their size, by means of machines, and are then let down on the other side into the water. This, it is said, is the practice, at the present day.

The canal was formed by turning the waters of some of the lakes into artificial channels, which were made to communicate with the rivers — many branches extending to towns which were not in their course. One hundred and seventy thousand men were employed for years in the construction of this great work. For real utility, it far surpasses the great wall, being, at this moment, of the utmost benefit to the Chinese, whose inland trade would not be extensive without it, as the means of land carriage are scanty, and both tedious and expensive. One principal merit of this great work was, that it answered the purpose of draining large tracts of marshy but fertile land, which, till then, had been quite useless, but were thus rendered fit for cultivation.



T'ien-tan, or the Imperial Joss at Pekin.

CHAPTER CCXXXVI.

Religion—Its Rites and Ceremonies—Joss-houses, Idols, &c.

In the several stages through which the Chinese advanced from barbarism to civilization, they seem to have admitted the existence of a Supreme Being, whose almighty power they recognized, and to whom a national worship was addressed. In early times—besides offerings to Heaven—national sacrifices were presented to the mountains, for their influences, and to the powers or gods supposed to preside over the earth, for luxuriant crops, and even to the deities of woods, rivers, &c. The Supreme Being whom the ancient Chinese adored passed under the name of *Chang-li*, or *Tien*. Their worship was by

prayer and thanksgiving, without any mixture of idolatrous practices.

The Chinese, like other nations, in their religion, were divided into different sects. About the year 560 of the Christian era, one of the Leang dynasty greatly interested himself in introducing Buddhism, and this is now the religion of at least one half of the inhabitants of China; but here it has no connection with the government. No creed is made a matter of state except the recognition of the existence of a Supreme Being, and of the emperor as his sole vicergerent on earth. As to every other opinion and rite, the people adopt any or none, as they may judge expedient. The learned, indeed, generally affect indifference upon the subject, and limit themselves to the above simple belief, joined to a superstitious reverence for ancestry, and for the ancient sages of the empire.

The people, however, require some more sensible objects of worship, and the vacant place has been chiefly occupied by the sect of Fo, — essentially the same with that above mentioned, which rules in Tibet, and has spread thence through all the neighboring regions of Tartary. It appears here, as well as there, with its doctrine of transmigration, its numerous images, its monastic institutions, its bells and beads, its noisy music, and its peculiar dress; all giving it such a resemblance to the Catholic worship, that the missionaries of the church of Rome formerly filled their journals with lamentations on the impossibility of distinguishing between the two. Although jealous, in general, of every foreign system, the Tartar dynasties have been inclined to protect this religion of foreign origin. The same favor has not been extended to Christianity, which has repeatedly made some progress. The precise religious faith of the common Chinese may be gathered from the following conversation, recently held by Dr. Abeel, with a person in that country: —

"When you are very ill, what do you do?"
Ans. "We pray to Buddha for recovery."

"But when you find yourself fast failing, and most likely to die, what do you then?" *Ans.* "We vow to Buddha to burn quantities of gold paper, if he will restore us."

"But when you are *certain* you cannot recover, what then?" *Ans.* "Why, then there is nothing to be done."

"Do you never pray, after the conviction that you must die takes possession of your minds?" *Ans.* "No; there is then nothing to pray for."

"But do you never pray for the future happiness of your souls?" *Ans.* "No; we know nothing of the future state of our souls."

"Do you believe in their immortality?" *Ans.* "Yes; but whither they wander, and what they become, we cannot tell; here all is dark, dark!"

Practically, however, at the bottom of the Buddhist creed, as well as of every other which has influenced extensively the human mind in unevangelized countries, will be found the same dim conviction of some superior being or beings taking cognizance of human actions, and rewarding the good and punishing the bad in a future life. It is said that priests of "no religion" are a class much esteemed in China. They are generally poor, uncleanly in their habits, and lead a mendicant kind of life.

The temples of Buddha, called *joss-houses*, are numerous, and filled with images. These, with the rites and ceremonies, strongly remind one of the Catholic churches in Europe. Processions, badges of dignity, prayers for the dead, fasting, intercession of saints, litanies, bells, beads, burning tapers, incense, are parts of the worship. Some of the images are of gigantic magnitude. The Catholic missionaries often go into the Buddhist temples, and, presenting the crucifix, persuade the people to adopt their god, using the Buddhist rites, at least for a time and in part. Thus many Chinese are supposed to be converted. The common religious buildings are mostly low, but extensive, and crowded with priests and beggars.

The pagodas are lofty religious temples; the name, in China, is *taas*. Some of them are very magnificent. One, at Conan, is a building five hundred and ninety by two hundred and fifty feet, surrounded by cells for *bonzes*, or priests. In the centre, there are

three towers, each thirty-three feet square. At Nankin, there is a very celebrated *taas*, or pagoda, of porcelain; it is of an octagon form, and is two hundred and ten feet high. One, at Tong-Tshang-feu, is of marble, covered with porcelain.

The Imperial Joss, or chief idol of the Celestial Empire, is the most revered idol in China; it is designated *Tien-tan*, or the Eminence of Heaven. The next idol in importance is the *Tee-tan*, or Eminence of the Earth. The former is known as the *imperial*, being the one to which the emperor and chief *grandees* offer their sacrifices: the middle and lower classes worship the latter deity. The temples at Peking are adorned with all the magnificence of architecture; and, when the emperor is about to offer sacrifice, the greatest pomp and solemnity is observed.

Previous to the intended ceremony, the monarch, and all the *grandees* who are entitled to assist, prepare themselves, during three days, by retirement, fasting, and continence. No public audiences are given, and no tribunals are open. Marriages, funerals, and entertainments of every kind are prohibited; and no person is permitted to eat either flesh or fish. On the appointed day, the sovereign appears in the utmost possible splendor, surrounded with princes and officers of state, and attended by every circumstance demonstrative of a triumph. Every thing in the temple corresponds in magnificence with the appearance of the emperor. The utensils are all of gold, and never applied to any other purpose, while even the musical instruments are of uncommon size, and also reserved for such uncommon occasions. But, while the monarch never displays greater external grandeur and state than during these processions, he never exhibits greater personal humility and dejection than during the time of sacrifice, prostrating himself on the earth, rolling himself in the dust, speaking of himself to the Chang-ti in terms of the utmost debasement, and apparently assuming so much magnificence of appearance and attendance only to testify, in a more striking manner, the infinite distance between the highest human dignity and the majesty of the Supreme Being.

It is upon the buildings of their great idols that the Chinese bestow most cost, and in which they are most whimsically extravagant. They reckon about four hundred and eighty of these temples of first rank, adorned with every thing curious, and filled with an incredible number of idols, before which hang lamps continually burning. The whole are supposed to be served by three hundred and fifty thousand *bonzes*, or priests.

The temples, or *joss-houses*, as they are commonly called, are generally one story high, but they are often of immense extent. They are decorated with artificial flowers, embroidered hangings, curtains, and fringes. One of these temples situated on the north-eastern side of the suburbs of the city of Canton, makes a splendid appearance. It is four stories high, has a fine cupola, with many out-houses and galleries. This grand edifice was formerly a palace belonging to the Wangtai, or king of the province of Canton, before the Tartars conquered China, and who was then an independent prince. Before the principal gate of the temple, two large images, one on either side, are placed. Each of them is about twelve feet high; both have spears and lances in their hands. This gate leads through a large paved court into the temple, by a few stone steps. The lower part of the *joss-house* is built

with fine hewn stone, but the upper part is wholly of timber. In the lower hall are images of various sizes, and of different dignities, all finely gilt, and kept exceedingly clean by the priests. The lesser images are placed in corners of the wall, and one of a larger size in the open space of the hall. In the centre is placed the large god, who sits in a lazy posture, with his heels drawn up to his thighs, almost naked—particularly his breast and abdomen—and leaning on a large cushion. He is ten times larger than an ordinary man, very corpulent, of a merry countenance, and all over gilt. Up stairs are a great many images of men and women, deified for brave and virtuous actions.

The idols of the temples are, sometimes, representatives of various genii, or guardian spirits, whose respective attributes are expressed by certain emblems connected with their statues. Thus a sabre announces the god of war; a guitar, the god of music; a globe, the spirit of heaven. Some of these images are frequently thirty, fifty, sixty, and even eighty feet in height, with a multitude of hands and arms.

One of the most stupendous in China is a goddess of the class of Poosa, which signifies *all-helping*, or *plant-preserving*, and is apparently a personification of nature. She is represented sometimes with four heads, and forty or fifty arms, each of the heads being directed toward one of the cardinal points, and each of the arms holding some useful production of the earth; each arm, also, often supports a number of smaller arms, while the head is covered with a group of smaller heads. One of these images is ninety feet high, with four heads and forty-four arms. The divinities in the interior of the temples are of smaller proportions, and in various postures; sometimes alone, and at other times surrounded by a number of inferior idols; some with the heads of animals, others with horns on the forehead; some reclining, as at rest, others seated cross-legged upon flowers or cars; but all of them represented in a state of great corpulency, which the Chinese regard as an honorable quality. The idol Fo is seated upon a nelumbo flower, a species of water-lily. The goddess of lightning stands erect, with two circles of fire in her hand, and a poniard at her girdle. The spirit of fire walks upon burning wheels, and holds a lance and a circle. The goddess of all things, named Teoo-moo, with eight arms, is seated in a chariot, drawn by seven black hogs. The goddess Shing-moo, or holy mother, the most ancient and revered of all the female deities—whose character implies universal understanding, or, more literally, “the faculty of knowing all that ear has heard, or mouth has uttered”—was considered by the Catholic missionaries as a shocking resemblance of their holy Virgin. Her statue is generally represented with a glory round the head, and a child in her hand or on her knee, holding a flower of the lien-hoa, (nelumbo,) or placed upon a leaf of that plant. There are divinities, in short, of all possible shapes, and so numerous, that one pagoda, on the Lake See-hoo, contains five hundred of them within its walls.

In almost every city, there is a temple dedicated to Confucius, as a tutelary spirit, in which either his statue or picture is preserved. Besides these temples, numerous small chapels are to be seen in the country and villages, dedicated to the different spirits presiding over the land, the water, the mountains, &c.; but frequently, instead of a temple, there is merely a stone placed upright at the foot of a tree or bamboo bush,

with the name of the tutelary divinity engraved upon it; a few paper flowers are added by way of ornament.

Idols are held in more or less estimation, according to the favors which they are supposed to bestow upon their votaries; and when, after repeated applications, their suit is not granted, they abandon the spirit of that temple, as a god without power—or, perhaps, pull down the edifice, and leave the statues exposed in the open air. Numbers of joss-houses are thus seen in ruins, their bells resting on the ground, their monstrous idols lying unsheltered, and their bonzes wandering in quest of alms, or a more fortunate asylum.

Sometimes the fallen deity is treated with the utmost indignity and contempt. “Thou dog of a spirit!” the enraged votaries will cry, “we lodge thee in a commodious joss-house; thou art well fed, well gilt, and receivest abundance of incense; and yet, after all the care bestowed upon thee, thou art ungrateful enough to refuse us necessary things!” Then, tying the idol with cords, they drag it through a kennel, and bespatter it with filth. But should they happen, during this scene of vengeance, to obtain, or to fancy they have obtained, their object, then they carry back the insulted divinity to its place with great ceremony, wash it with care, prostrate themselves before it, acknowledge their rashness, supplicate forgiveness, and promise to gild it again upon condition that what is past be forgotten. Sometimes, those who have found all their gifts and worship unavailing, have brought the idol and its bonzes to a solemn trial before the mandarins, and procured the divinity to be dismissed as useless, and its priests to be punished as impostors.

While a large portion of the Chinese are followers of Buddhism, the doctrines of Confucius exert a great and controlling influence, especially through the higher classes. Of him and his system we have given a sufficient account. His doctrines constitute rather a body of philosophy, in the department of morals and politics, than any particular religious persuasion. It was the principal endeavor of this sage to correct the vices which had crept into the state, and to restore the influence of those maxims which had been derived from the ancient kings, as Yao and Chun. Among his moral doctrines are noticed some which have obtained the universal assent of mankind. He taught men “to treat others according to the treatment which they themselves would desire at their hands,” and “to guard their secret thoughts” as the source and origin of action.

But, like other schemes of philosophy, or religion, merely human, there is much to condemn in the principles of the Chinese moral teacher. To so great and mischievous an extent did he carry his inculcation of filial duty, that he enjoined it on a son not to live under the same heaven with the slayer of his father, or, in other words, to enforce the law of retaliation, and put him to death. The absolute authority of the emperor is founded on this principle, as being the father of his people, and possessing all the rights of a father. It would seem, from the history of the Chinese people, that no pagan philosopher or teacher has influenced a larger portion of the great human family, or met with a more unmixed veneration, than Confucius.

Of Tien, or Heaven, the Chinese sometimes speak as of the Supreme Being, who pervades the universe, and awards moral retribution; and it is in the same sense that the emperor is called the “Son of Heaven.” At other times, they apply the word to the visible sky only. The gods appear to hold by no means an

undivided supremacy; the saints, or sages, seem to be of at least equal importance. Confucius admitted that he did not know much respecting the gods, and, on this account, preferred being silent upon the subject. Though the sages of the country did not claim for themselves an equality with the gods, yet they speak of each other in a style that seems, to us, like blasphemy.

A general aspect of materialism pertains to the Chinese philosophy or religion, and yet it is difficult to peruse their sentiments regarding *tien*, or heaven, without the persuasion that they ascribe to it most of the attributes of a supreme governing intelligence.

CHAPTER CCXXXVII.

Character of the Chinese — Their Institutions.

It is believed that the Chinese, in general, have been under-estimated, on the ground of their moral attributes. The people of Canton have been too readily taken as the representatives of the nation at large. Such, doubtless, cannot be a correct criterion; as the peculiar phase of character at a seaport, where the action of whatever is vicious in the national temper is strongest, is not to be supposed applicable to a whole nation, in the immense variety of its circumstances. The current notion that foreigners come exclusively for their own benefit, paying little respect to the Chinese, would naturally inspire the natives of Canton with no remarkable feelings of courtesy, honesty, or good faith.

The ingenuity of the Chinese is doubtless too often exercised for the purposes of fraud. Sometimes a person buys a capon, as he thinks, but finds afterward that he has only the skin of the bird, which has been so ingeniously filled, that the deception is not discovered until it is prepared for being dressed. They also make counterfeit hams. These are made of pieces of wood cut in the form of a ham, and coated over with a certain kind of earth, which is covered with hog's skin, and the whole is so ingeniously arranged, that a knife is necessary to detect the fraud. A gentleman travelling in China, a few years ago, bought some chickens, the feathers of which were curiously curled. In a few days, he observed that the feathers were straight, and that the chickens were of the most common sort. The man who owned them had curled the feathers of the whole brood a little while before he sold them. We are told that it is customary to write upon the sign, "Here no one is cheated"—a pretty good evidence that fraud is common, if not general.

We must not, however, draw unjust inferences from these facts. Innumerable modes of small cheating are found in all countries. In judging of a nation, we must look at the good as well as the bad. Even at Canton, where the influences are debasing, favorable specimens of the Chinese character have appeared. The following is an instance: A considerable merchant had some dealings with an American trader, who attempted to quit the port without discharging his debt, and would have succeeded but for the spirit and activity of a young officer of one of the British vessels. He boarded the American vessel, when upon the point of sailing, and by his remonstrances, or otherwise, prevailed on the American to make a satisfactory arrangement with his creditor.

In acknowledgment for this service, the merchant purchased from the young officer, in his several successive voyages to China, on very favorable terms, the whole of his commercial adventure. He might thus have been considered to fulfil any ordinary claim upon his gratitude; but he went further than this. After some years, he expressed his surprise to the officer, that he had not yet obtained the command of a ship. The other replied, that it was a lucrative post, which could be obtained only by purchase, and at an expense of some thousand pounds—a sum wholly out of his power to raise. The Chinese merchant said he would remove that difficulty, and immediately gave him a draft for the amount, to be repaid at his convenience. The officer died on his passage home, and the draft was never presented; but it was drawn on a house of great respectability, and would have been duly honored.*

Though the Chinese have systematically excluded foreigners from their country, the prying eye of curiosity has discovered most of their peculiarities, and with these the world at large have been made acquainted. Every one is familiar with their dress, personal appearance, and the aspect of their houses, from the drawings on their porcelain. Their complexion is olive, their hair black and straight, and their eyes small, and, like all of the Mongolian family, set obliquely to the nose. The dress consists of short, full trousers, a short shirt, and over all a loose, flowing robe. The materials are silk or cotton, according to the condition of the wearer. The hair of the men is shaven, except behind, where it is braided in two long cues. A fan is a necessary article in the hand of male and female.

The dress of the Chinese dandy is composed of crapes and silks of great price; his feet are covered with high-heeled boots of the most beautiful Nankin satin, and his legs are encased in gaiters, richly embroidered and reaching to the knee. Add to this, an acorn-shaped cap of the latest taste, an elegant pipe, richly ornamented, in which burns the purest tobacco of the Fokien, an English watch, a toothpick suspended to a button by a string of pearls, a Nankin fan, exhaling the perfume of the *scholane*,—a Chinese flower,—and you will have an exact idea of a fashionable Chinese.

This being, like dandies of all times and all countries, is seriously occupied with trifles. He belongs either to the Snail Club or the Cricket Club. Like the ancient Romans, the Chinese train quails, which are quarrelsome birds, to be intrepid duellists; and their combats form a source of great amusement. In imitation of the rich, the poorer Chinese place at the bottom of an earthen basin two field crickets; these insects are excited and provoked until they grow angry, attack each other, and the narrow field of battle is soon strewn with their claws, antennae, and corselets—the spectators seeming to experience the most lively sensations of delight.

The general amusements of the Chinese are greatly diversified; but we have not space for details. The government is despotic, and rules by fear. Parents exercise the most unlimited sway over their children, and a son is a minor during the life of the father. The husband does not see his wife till she is sent to his harem in a palanquin: if she does not please him, he

* The Chinese, by John F. Davis, Esq.

may send her back. Divorces are easily obtained, and loquacity is sufficient to cause a wife to be sent home to her parents. The chief beauty of a woman is small feet, and these are bandaged from childhood, to insure this desirable charm.

The national character of the Chinese is marked with quietness, industry, order, and regularity—qualities which a despotic government seeks always to foster. Filial respect seems to be conspicuous. A general good humor and courtesy reign in their aspect and



Scene in China.

behavior. Even when they accidentally come into collision with each other, the extrication is effected without any of that noise, and exchange of turbulent and abusive language, which are commonly witnessed on such occasions in European cities. Flagrant crimes and open violations of the laws are by no means common. The attachments of kindred are exchanged and cherished with peculiar force, particularly toward parents and ancestry in general. The support of the aged and infirm is inculcated as a sacred duty, which appears to be very strictly fulfilled. It is surely a phenomenon in national economy, that, in a country so eminently populous, and so straitened for food, there should be neither begging nor pauperism. The wants of the most destitute are relieved within the circle of their family and kindred. It is said to be customary that a whole family, for several generations, with all its members, married and unmarried, live under one roof, and with only two apartments, one for sleeping, and the other for eating—a fact which implies a great degree of tranquillity and harmony of temper.

Among the other peculiar traits of the Chinese, their artisans are celebrated for imitation. The following anecdote is illustrative of this. Toward the close of the last century, an officer of an English ship, that lay off Canton, sent ashore, to a native, an order for a dozen pair of trousers, to be made of the nankin which China has been so long famed. The Chinese artisan required a pattern—he could not make any thing without a pattern: so a pair of trousers was sent, at his request, the same having been mended by a patch at the knee. In due time, the twelve pairs are sent on board, of a fabric of great beauty of quality, but every pair bearing, like an heraldic badge, the obnoxious patch on one knee, exactly copied, stitch for stitch, in a style that reflected the highest credit on the mechanical skill of the workman, and for the difficult execution of which, an extra charge was made upon the purse of the exasperated owner—who, however, had no alternative but to pay the bill!

That the Chinese have an inordinate self-love, and a prevalent contempt of other nations, seems to be admitted by every observer, as it is apparent, also, in their governmental acts and manifestoes. These feelings, though they take their rise from the important advantages which they certainly possess—more especially in comparison with the adjoining countries,—are fostered by ignorance, and artfully enhanced, in the minds of the common people, by the influence of the mandarins. A timid, miserable policy has led the latter to consider it their interest to increase the national dislike of foreigners. The most dangerous accusation against a native Chinese is, that of being subject, in any way, to foreign influence.

The distribution of wealth is more equal in China than in most other countries. Where extreme destitution is felt, it arises solely from the unusual degree in which the population is made to press upon the means of subsistence. Poverty is deemed no reproach in China. Station derived from personal merit, and the claims of venerable old age, are the two things which command the most respect. An emperor once rose from his seat to pay respect to an inferior officer of more than a century in age, who came to do homage to his sovereign.

The crime of infanticide has been frequently charged upon the Chinese, but probably with no just ground, at least to the extent supposed. No doubt that in occasional instances of female births, infanticide takes place; but these cases are said to occur only in the chief cities, and amid a crowded population, where the means of subsistence seem to be effectually denied. In general, the Chinese are peculiarly fond of their children; and the attachment seems to be reciprocated.

This people, in their physical characteristics, as in other qualities, are generally superior to the nations which border on them. The freedom of their dress gives a development to their limbs that renders many of them models for a statuary. The healthiness

of the climate also produces its effect. The existence, at any time, of that terrible scourge, the cholera, in China Proper, seems to be doubted—at least, its effects have not been seriously noticed. In France, the idea has obtained, that the Chinese have been exempted from this disease by the consumption of tea, in which, almost of course, they indulge more than all other nations.



Chinese Flower Seller.

The personal appearance of the women is affected by a most unaccountable taste for the mutilation of their feet. The practice is said to have commenced about the end of the ninth century of our era. As it militates against every notion of physical beauty, the idea conveyed, doubtless, is *exemption from labor*; or, in other words, gentility. The female, thus crippled, cannot work; and the appearance of helplessness, and the tottering gait induced by the mutilation, are subjects of admiration with the people. The Chinese custom, so ridiculous to us, is, however, less pernicious than the fashionable practice of compressing the waist, with our modern ladies.

The possessor of hereditary rank, without merit, has little for which to congratulate himself. The descendants of the emperors are among the most unhappy, idle, vicious, and trifling of the community, although their nominal rank is maintained. Occasionally, they become involved in abject poverty. One of the British embassies had a specimen of their conduct and manners, as well as of the little ceremony with which they are occasionally treated. When they crowded, with a childish and rude curiosity, upon the English party, the principal person among the mandarins seized a whip; and, not satisfied with the application of that alone, actually *kicked* out the imperial mob. The impartial distribution—with few exceptions—of state offices and magistracies to all who give evidence of superior learning or talent, without regard to birth or wealth, lies probably at the foundation of the greatness and prosperity of the empire.

The intercourse of social life in China resembles that of most Asiatic countries. Where women are confined to their homes, or to the company of their own sex, domestic life exhibits few of its peculiar charms. It is generally cold, formal, and encumbered

with onerous ceremonies, which have been transmitted from time immemorial. Occasionally, however, these bonds are broken, and there is a correspondent degree of convivial freedom.

Notwithstanding the general disadvantages on the side of the sex in China, in common with other Oriental countries, its respectability is, in some degree, preserved by a certain extent of authority allowed to widows over their sons; and also by the homage which these are required to pay to their mothers. The ladies of the better classes are instructed in embroidering, as well as painting on silk; and music is, of course, a favorite accomplishment. They are not often proficient in letters; but, in some instances, they have become renowned for their poetic compositions.

The opinion that polygamy exists universally, in China, is incorrect. It is not strictly true that their laws sanction polygamy at all, though they permit concubinage. A Chinese can have but one *tsy*, or wife, properly so denominated. She is distinguished by a title, espoused with ceremonies, and chosen from a rank in life totally different from his *tsië*, or hand-maids, of whom he may have what number he pleases. The offspring of the latter, however, possess many of the rights of legitimacy. A woman, on marriage, assumes her husband's surname. Marriage between all persons of the same surname being unlawful, this law must consequently include all descendants of the male branch forever; and, as in so immense a population there are less than two hundred surnames throughout the empire, the embarrassments that arise from such a cause must be considerable.

The grounds of divorce, which are seven, are, some of them, amusing. The first is barrenness: the others are adultery, disobedience to the husband's parents, *talkativeness*, thieving, ill temper, and inveterate infirmities. Any of these, however, may be set aside by three circumstances—the wife having mourned for her husband's parents; the family, since marriage, having acquired wealth; and the wife having no parents to receive her back. It is, in all cases, disreputable for a widow to marry again, and in some cases—especially with those of a particular rank—it is illegal. The marriage ceremonies are too numerous and complex to admit of description here.

The birth of a son is, of course, an occasion of great rejoicing; the family, or surname, is first given, and then the 'milk-name,' which is generally some diminutive of endearment. A month after the event, the relations and friends, between them, send the child a silver plate, on which are engraved the three words, 'Long-life, honors, felicity.' The boy is trained in behavior and ceremonies from his earliest childhood; and, at four or five, he commences reading. The importance of general education was known so long since in China, that a work, written before the Christian era, speaks of the 'ancient system of instruction,' which required that every town and village, down to only a few families, should have a common school. The wealthy Chinese employ private teachers, and others send their sons to day schools, which are so well attended that the fees paid by each boy are extremely small. In large towns, there are evening schools, of which those who are obliged to labor through the day avail themselves.

Of all the subjects of their care, there are none which the Chinese so religiously attend to, as the *tombs of their ancestors*, as they conceive that any

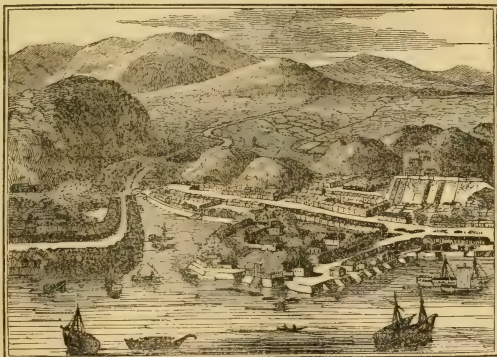
neglect is sure to be followed by worldly misfortune. It is here that they manifest "a religious sense," which is hardly shown towards their gods. Their ceremonies, connected with the treatment of the dead, are of a striking character, but we have not space for details. According to the ritual, the original and strict period of mourning is three years for a parent; but this is commonly reduced, in practice, to twenty-seven months. Full three years must elapse, from the death of a parent, before the children can marry. The colors of mourning are white and dull gray, or ash, with round buttons of crystal or glass, in lieu of gilt ones.

A pleasing anecdote, in relation to filial piety, is related of a youth named *Ouang-Ouei-Yuen*. Having lost his mother, who was all that was dear to him, he passed the three years of mourning in a hut; and employed himself, in his retirement, in composing verses in honor of his parent, which are quoted by the Chinese as models of sentiment and tenderness. The period of his mourning having elapsed, he returned to his

former residence, but did not forget his filial affection. His mother had always expressed great apprehension of thunder, and, when it was stormy, always requested her son not to leave her. Therefore, as soon as he heard a storm coming on, he hastened to his mother's grave, saying softly to her, "I am here, mother!"

The disposal of paternal property, by will, is restricted to the legal heirs. The eldest son has a double portion; or, more correctly speaking, perhaps, the property may be said to descend to the eldest son, *in trust*, for all the younger brothers. Over these he has considerable authority. They commonly live together, and club their shares, by which means, families in this over-peopled country are more easily supported than they otherwise would be. The constant exhortations, in the book of Sacred Edicts, point to this usage and the necessity for it, as they relate to the preservation of union and concord among kindred and their families.

Japan.



View in Japan.

CHAPTER CCXXXVIII.

660 B. C. to A. D. 1616.

Geographical View — Early Annals — Yoritomo — Taiko — Gongin.

JAPAN is an insular empire, occupying four large and five smaller islands, which stretch more than a thousand miles along the eastern coast of Asia—from Corea nearly to Kamtschatka. It derives its name from the Chinese, in whose language Japan means "Country of the Rising Sun." With the Corean and Manchourian coast, the Japanese islands enclose the Sea of Japan, which is six hundred miles across in its widest part. The names of the largest islands are Nippon, Kiusiu, Sikokf, Jesso, and the Kurile Islands.

Besides these, there are a great many small islands clustering along the coasts. The shores are often lashed by stormy seas; on the east, they front the broad expanse of the Pacific Ocean, whose force is unbroken by any island for fifty degrees.

Nippon is the largest of the islands, and contains both the civil and ecclesiastical capitals. The Japanese name for their empire, *Akitsoo-no-sima*, Isle of the Dragon-Fly, is derived from a fancied resemblance to that insect in the shape of this, the main island of their archipelago. Nippon is said to be eight hundred miles long, and fifty to two hundred broad; Kiusiu is one hundred and fifty miles by one hundred and twenty; Sikokf, ninety by fifty.

We are very little acquainted with the geographical

divisions of Japan, and, with one or two exceptions, we know little more of its cities than their names. The physical aspect of the country is bold, varied, abrupt, and striking, presenting an infinite variety of generally pleasing landscapes. The mountains are rugged, and contain active volcanoes. Some of them are said to have their tops crowned with perpetual snow.

This empire lies under the same parallels of latitude as Morocco, Madeira, Spain, and our own United States. It is, therefore, enriched with the plants of both the warm and the temperate climates; some tropical productions, also, flourish on its soil. The climate varies from extreme heat in summer to extreme cold in winter, and this variety stimulates the energies of the people. The high mountains of the interior, however, and the constant neighborhood of the sea, which every where sends up its bays far inland, tend to modify both extremes, producing a healthy atmosphere, generally favorable to bodily and mental activity.

The surface of the country is estimated to equal in area that of Delaware, Maryland, Virginia, and North Carolina. The soil is well cultivated, and supports a population variously reckoned at from thirty to fifty millions. This population is distributed into some sixty-two principalities, ruled by chiefs who are vassals of the civil emperor, called the *djogoon* or *cubo*, whose authority is absolute.

The Japanese are a homogeneous race, of middling stature, well formed, easy in their gestures, hardy, honorable, independent, brave, and energetic. Their complexion is yellowish brown or pale white, but fair as that of Europeans in ladies not exposed to the sun. The head is large, the neck short; the eyebrows are high, and the eyes oblong, small, and sunken; the nose is broad and "snubby;" and the hair black, thick, and glossy. A true Japanese prides himself upon his politeness, courtesy, and strict conformity to the etiquette of polished life.

The primitive origin of the Japanese, like that of all the ancient nations, is lost in the night of fable, or, at least, is recorded in such mythical language that we cannot comprehend it. Japanese traditions say they were ruled for more than a million of years by seven celestial spirits. After that, mortal emperors ruled for fifteen thousand years, till 660 B. C., when the true historical period begins.

At this date, *Sin mou*, that is, the "divine warrior," a Chinese chieftain, passed over to Corea, with numerous followers, and thence to Japan. He was probably an exile, driven from China by the civil wars which we know to have distracted the empire at that time. This adventurer subdued the native Japanese, and established a government of which he was the soldiering and kingly priest; he was called the *da-iri*, that is, "foreign conqueror," and became a spiritual autocrat. This event occurred about one hundred years after the founding of Rome, in Europe.

After this invasion, several other Chinese colonies came over. One of them was composed of three hundred couple of young people, sent across the sea by the Chinese emperor, to search for the "panacea which confers immortality." The colony landed in Japan, in 209 B. C., and settled there, never to return. This ancient mingling of the Chinese with the Japanese, shows itself in the similarities observed between the civilizations of these two nations, and in the multitude

of Chinese words introduced into the Japanese language.

The Japanese count but seventeen dairs down to A. D. 400, a period of one thousand and sixty years; but this is an evident error, as it would give each dai a reign of sixty-two years, which is quite too long. In earlier times, these king-gods were obliged every morning to remain seated on the throne, for some hours, immovable, with the crown on the head,—else, it was supposed, the empire would fall to ruins; but as this task was found fatiguing, the discovery was made that if the crown itself were placed upon the throne, it would answer every purpose, and keep the state together quite as well. The custom of placing the crown upon the throne was therefore substituted for the more ancient practice.

The dairs laid claim, not indeed to divine attributes, but to a descent from the early celestial rulers; and they, as "sons of heaven," and ministers of the deity continued long to exercise over Japan a mingled civil and ecclesiastical sway. It appears probable, however, that their power over the greater part was little more than spiritual, and that its varied districts were held by civil princes in almost independent possession. The dairs, as they sunk into voluptuous indolence, committed to the hands of the *djogoon*, or *cubo*—the general or commander-in-chief—that military power which can with such difficulty be prevented from becoming permanent. This, in the course of time, gave rise to a complete revolution in the political situation of Japan.

A succession of brave and able cubos found means to reduce all the petty princes under subjection to the general government, and at the same time to monopolize the supreme direction of affairs. The profound veneration, however, entertained by the nation for the dai, and the sacred character with which they supposed him to be invested, rendered it impossible that he should be wholly superseded. He still enjoyed ample revenues to maintain his dignity, with an absolute control over all spiritual concerns, leaving the solid and temporal power to the cubo. This dignity has ever since maintained it without interruption on the part of the dai, and by a course of severe and determined measures, has held all the formerly independent princes in a state of complete vassalage.

In the early annals of Japan, we find a civil war recorded in 471 B. C.; and a dreadful volcanic eruption in 285. In A. D. 201, the first empress reigned. She was a woman of masculine energy, and it is told of her that she conquered Corea, leading her armies in person. She also established relays of posts, in Japan, as early as A. D. 250. Her son distinguished himself by his bravery. He stands just upon the confines of true history, in the twilight which separates it from fable. He became the Japanese god of war, *Fatsman*, and is said to have lived one hundred and seventy years, of which he reigned eighty-seven.

Yoritomo, a descendant of the fifty-sixth dai, was elected commander-in-chief of the empire in A. D. 1185, and afterwards cubo, in 1192—the period at which Richard Cœur de Lion sat on the throne of England. The authority of the dai was from this date more and more weakened, under the successors of *Yoritomo*. It received the last blow under *Gongin*, the first cubo of the dynasty still reigning, who came into power in 1598.* The consent of the dai was indeed still

* There have been four dynasties of cubos—that of

requisite in all affairs of importance, and the orders are published in his name; but one single instance, however, is known of his refusing his cooperation in the measures of the cubo. On the other hand, the cubo is too sagacious and politic to treat the dairi with neglect.

Fakaosoi, founder of the second cubo dynasty, committed the fatal mistake of dividing his kingdom between his two sons, giving each of them thirty-three provinces. In the constant wars of his empire, he hoped that they would thus be able to protect each other; but, instead of this, they quarrelled, and so weakened each other by their contests, that both governments were finally destroyed, and *Taiko*, the son of an exiled officer, was able to place himself upon the throne of the whole empire.

This man, at the age of twenty, was slipper-bearer to an officer of the cubo. He then passed into the service of a prince, and gave so many proofs of devotion to the interests of his master, of wisdom and of bravery, that the prince, become cubo, raised him to the highest military dignities. After the death of his master and many victories in the wars which desolated the empire, *Taiko* took the cuboship, in 1585. He was of very small stature, being but four feet six inches and a half high. His personal appearance was peculiar: his eyes were round like those of a monkey, which gave him the nickname of "Monkey-face."

Taiko wished to secure the succession to his son, *Fideyori*, and during his last sickness had him affianced to the granddaughter of *Gongin*, then but an infant of two years. He also named *Gongin* tutor to his son, after having made him swear solemnly, and sign the oath with his blood, that when the prince, *Fideyori*, should attain the age of fifteen, he would himself recognize him, and cause the country to acknowledge him as cubo. Tranquillized by these precautions, he then put the government into the hands of *Gongin* and five others of his favorites.

After the death of *Taiko*, the persons to whom the empire had been confided quarrelled, and *Gongin*, who had long aimed at supreme power, took care to foment these troubles; till, finding himself strong enough, he threw off the mask, and under plausible pretexs, besieged *Fideyori* in his castle of *Osaka*. And though, for this time, peace was made between them through the good offices of the dairi, *Gongin* soon managed to usurp the cuboship, by the defeat of *Fideyori* and his partisans. As there were many persons in the court of the dairi who favored the defeated party, and as it was the best policy of the cubo to keep this court in an absolute dependence, the dairi was persuaded to appoint two of *Gongin's* sons high priests. Thus, if the present incumbent of the dairiship proved refractory, or attempted any enterprise against the cuboship, he could be superseded at once by one of the *Gongins*.

The usurper, at ease on this matter, now turned his attention to the internal administration of his dominions. He made such wise regulations, that, after being so long torn by civil wars, the empire at last enjoyed a profound peace, and the foundations were laid of that prosperity which this flourishing country exhibits at the present day. With him terminate the official annals of the nation; for since the accession of *Gongin*, the printing of any thing concerning the government

has been strictly forbidden. But in spite of this severity, manuscripts describing and commenting on events, with more or less detail, exist, and from such—surprisingly obtained by the Dutch through their friends, at great risk to all parties—several facts of the history have been collected.

CHAPTER CCXXXIX.

A. D. 1616 to 1849.

Tsouna—Conspiracy—Tsounayosi assassinated—Yosimoono—Intercourse with Foreigners—General Views.

Of the twelve children of *Gongin*, the first was a daughter. The second, a youth of many excellences, on a false accusation, was ordered by his father to rip up his own abdomen—the usual barbarous mode of capital punishment. His innocence was ascertained too late, and the stern father was inconsolable for his death. Another son, perverse and cruel, was exiled for putting several of his servants to death, for slight faults. His fourth child, *Fidefada*, succeeded him in 1616, and resigned the empire to his own son, *Yeyemitsoo*, in 1623; whose eldest son, *Tsouna*, inherited the empire from his father, in 1651.

Of the reign of *Tsouna*, the most remarkable event is the conspiracy of the prince of *Tosa*, the faithful friend of the deposed *Fideyori*, who was treated with such treachery by *Gongin*, his tutor. This prince, *Tosa*, after the defeat of *Fideyori*, his master, falling into the power of the usurper, was obliged by him to cut off his own hands—a thing regarded as the greatest infamy. On *Tosa's* reproaching the victor with his cruelty, perfidy, and the violation of his oath, *Gongin* ordered his head to be cut off. *Tchouya*, *Tosa's* son, being appointed commander of the pikemen to *Yorinoboo*, eighth son of *Gongin*, thought himself in a favorable position for avenging the death of his father. With this view, in 1651, he connected himself with the son of a famous cloth dyer, *Jositz*, a man justly esteemed for his extensive knowledge, and who had been preceptor to *Yorinoboo*, who himself is said to have joined the conspiracy; but this was never proved, as *Tchouya* took care not to compromise him. The object of the two conspirators was to destroy the family of *Gongin*, and share the empire between themselves.

Tchouya was very much of a spendthrift, and lavished, in follies, the resources supplied for the enterprise, so that he found himself often in want, and his partner predicted the ruin of their scheme in consequence,—as it actually happened. *Tchouya*, having borrowed on all hands, and being pressed by his creditors, offered them the double of their demands if they would wait a fortnight. Knowing his want of resources, one of them, an armorer, would not listen to his promises. To assure him, *Tchouya* had the imprudence to reveal to him the conspiracy. The armorer immediately disclosed it to the governor of *Jeddo*, who communicated it to the court.

To secure *Tchouya*, the governor had recourse to a stratagem. He caused a cry of fire to be raised in front of the conspirator's house, when *Tchouya*, frightened, ran into the street, armed only with a short sabre. Four men immediately rushed upon him; he prostrated two, but others coming to the help of their

Yoritonoo, commencing in 1185; of *Fakaosoi*; of *Fideyosi*, or *Taiko*, 1585; and of *Yeyeyasoo*, or *Gongin*, beginning in 1598.

comrades, he was at last secured, after a long resistance. His wife, aroused by the noise of the combat, and suspecting the truth, seized all the writings concerning the conspiracy, and burned them at the flame of a lamp. Her presence of mind was thus the means of saving a great number of the princes and the first personages of the empire, who were implicated in the conspiracy. The Japanese, down to the present day, honor the conduct of this noble lady with eulogiums; and when they wish to commend a woman for spirit and resolution, they compare her to the wife of Tchouya. After a fruitless search of the house, the governor sent the husband, wife, and all the family to prison.

Jositz was then at a distance, and an order was sent for his arrest; but on learning that the conspiracy was discovered, he put himself to death by the usual mode, to avoid the ignominy of punishment. His head, nevertheless, was cut off, and exposed in the place of execution, near the river Abikawa. All who had been intimate with Tchouya were then arrested; and among the number, two gentlemen by the name of *Ikiyemon* and *Fatsiyemon*. They possessed souls too generous to attempt to deny their part in the matter, deeming the enterprise an honorable one; but they refused to name their accomplices.

The counsellor of state ordered the executioner to apply a certain kind of torture. The bodies of the victims being covered with a thick coating of clay, they were then extended over a bed of burning coals, till the heat, causing the clay to dry, crack, and harden, opened a thousand gashes and seams, excruciatingly painful, in the living flesh! Neither of the two friends, however, who were subjected to this horrible punishment, deigned to move a muscle or feature of their countenance; they seemed insensible to the pain. "This cautery," said *Fatsiyemon*, in derision, "will be of service to my health, and I have come from a distance to try it: it will give agility to all my limbs."

This torture not triumphing over the heroic constancy of these intrepid friends, it was resolved to try another kind—certainly the invention of demons. An opening, eight or nine inches in length, was now cut in their backs, and melted copper poured into the quivering crevice. After allowing it to harden, it was then torn forth, by the help of a laborer's spade, so that the flesh remained attached around the copper. The spectators shuddered with horror at the sight; the sufferers alone gave no sign of pain, nor uttered even a sigh. *Fatsiyemon*, on the contrary, jestingly remarked, "I felt unwell, and this operation will be of quite as much service as a seton: it must infallibly effect a cure!"

The counsellor, seeing that nothing was gained, now urged Tchouya anew to discover his accomplices, if he would avoid further tortures; but the latter answered firmly, "I had scarce attained the age of nine years, when I formed the design of avenging my father, and rendering myself master of the empire. My courage is as immovable as a wall. You shall know nothing from me. I defy your threats. Invent new tortures. Whatever you do, my constancy is proof against any and every trial." The counsellor, weary with torturing, which only excited the indignation of the spectators, without producing the intended effect, ordered the executioner to desist, and remanded the culprits to prison.

On the third day after, at ten o'clock in the morning, two persons, finding nowhere a safe retreat, presented themselves before the governor, and avowed themselves accomplices of Tchouya; some others, following their example, came likewise and delivered themselves up. They were all bound and conducted to prison. The fourth day after was the time fixed for the execution. In the morning, two of the conspirators were found to have destroyed themselves, in the usual manner, at a village near Jeddo.

At the break of day, the procession of the condemned commenced. Seven sub-officers marched in front, to clear away the crowd. They were followed by a hundred executioners, each one bearing a naked pike; then came a hundred more executioners, with long staves; then a hundred more, armed with sabres; and last, fifty officers. After them marched a single executioner, bearing a writing, upon which the crime of the conspirators was detailed, and which he read with a loud voice in the principal streets and at the crossings. Tchouya followed him, clothed in two robes, of a bright blue, his hands tied behind his back; then *Ikiyemon*, with his two sons; after them *Fatsiyemon*, and thirty-one others. The mother and wife of Tchouya, the wife of *Ikiyemon*, and four other ladies, closed the mournful procession.

They were promenaded throughout the whole city. In passing near a bridge, Tchouya heard a man talking to another, and remarking on the culpability and enormity of conspiracy against the emperor. Giving him a look of indignant contempt, Tchouya cried out, "Miserable swallow, it mightily becomes you to compare yourself with the eagle!" The man, it is related, blushed for shame, and hid himself in the crowd.

At the moment of arrival at the place of execution, a man wearing two sabres with golden hilts, to which his rank entitled him, and clothed with a mantle of rich stuff, pushed his way through the crowd, and approaching the inspector, said to him, "My name is *Sibata-zabrobe*; I am the friend of Tchouya, and of Jositz. Living far from Jeddo, I was ignorant of the discovery of the conspiracy. As soon as I heard it spoken of, I hastened to *Scorooga*, to get news of my unfortunate friends. I learned the death of Jositz, and no longer doubting the fate which awaited Tchouya, I came on to Jeddo. Here I have kept myself concealed, hoping the emperor might pardon him; but, since he is condemned, and now marches to execution, I am come to embrace him and to die with him."

"You are a noble fellow," replied the inspector: "it would be well if every body were like you. I have no need to wait for orders from the governor of Jeddo. I give you permission, on my own responsibility, to speak to your friend."

The two friends conversed for a long time together. *Sibata* manifested the extreme grief he felt at the discovery of the conspiracy, Tchouya's condemnation, and the death of Jositz. He added, that at this fatal news, he had come to Jeddo to share his friend's fate; that he should feel ashamed to survive him. He then drew forth a small vessel of rice-spirit from his sleeve, and the two friends, pledging each other, bade one another farewell.

Tears bathed the cheeks of Tchouya: he thanked *Sibata* for his courageous resolution, and congratulated himself on being able to embrace him once more before his death. *Sibata*, weeping in his turn, replied,

"Our body in this world is like the asagawa flower,* or the kogero: after death, we pass into a better world. There we can converse together at leisure." After having said this, he arose, and thanked the inspector for his polite condescension. When the execution was over, he begged to be denounced to the government, but his request was refused; and that is the last we hear of this magnanimous friend.

All the criminals were affixed upon crosses, and the executioners armed themselves with their pikes. Tchouya was first struck by two executioners, who opened his body in the form of a cross. It is asserted that the public executioners of Japan are so skilful, that there is not one of them but can pierce the criminal sixteen times, without touching a vital part. The sons of Ikiyemon moved all hearts with pity. The eldest said to his brother, who had scarce attained his twelfth year, "We mount to the abode of the gods;" and he occupied himself with prayer, pronouncing several times a Sanscrit formula of invocation—"Amida, pray for us!" There was not a person that such a spectacle did not melt to tears. The wife of Tchouya besought the mother of her husband to invoke the gods, with her, at the moment of going to rejoin them. "I am old," replied the mother, "and you, you are yet young; nevertheless, since you desire it, I will readily join you in praying to the gods, and in turning our thoughts away from every terrestrial object."

Thanks to the precautions the ready-witted wife of Tchouya had taken, in burning the papers, and the firmness, even in the midst of tortures, of those condemned—the chief accomplices remained unknown. Yorinoboo—eighth son of Gongin—was, however, suspected, and his house was searched. But his secretary magnanimously took every thing upon himself, exculpating his master from all participation in the plot, and protesting that he alone was in the secret, which he had strictly kept from his master. He afterwards killed himself, and thus saved Yorinoboo, who was not molested, and remained at Jeddo. When Yasimoon, a descendant of Yorinoboo, became cubo, he recompensed the fidelity of this secretary, in the persons of his descendants, to all of whom he gave honorable places under government.

Tsouna, being childless, was succeeded by his elder brother, *Tsounayosi*, in 1682.† This man, though afterward a debauchee, in his youth had a passion for the sciences, and founded a university at Jeddo, in

* The *asagawa* is a magnificent flower, before the sun rises, but immediately after, fades and falls withered to the ground. The *kogero* is an ephemeral insect, which is born and dies on the same day.

† *Amida* is their name of the Supreme Being, in the period of time which preceded the creation of the present world.

‡ A curious story of Oriental diplomatic etiquette is told of some Corean ambassadors, who came to congratulate this cubo on his accession. When about to depart, the letter of the cubo they were to carry back in reply, lacked one of the usual seals—as it is usual to attach to the cubo's letter another, sealed by the four principal officers of state, and likewise by the counsellors. But one of the principal officers had been disgraced for malversation, and no one had been appointed to supply his place. The Corean ambassadors, however, refused to take the letter, unless all the seals were appended; and, in fact, they carried their punctilio so far, that the cubo was obliged to resort to the expedient of sending for the son of the disgraced minister, and appointing him to the office his father had forfeited. Its seal was appended, in due form, and the Coreans went on their way, content.

1691. Above the second door of this building is engraved, "Entrance to the most precious of treasures." The inauguration of the institution took place with great pomp, in presence of the cubo, and many princes and nobles, and the most distinguished men of the empire. The streets were crowded with spectators, and the offerings were heaped up in the form of pyramids. To the chief professor a salary of a thousand *kobans*—about two thousand two hundred and thirty-two dollars—was assigned; or, if the old *koban* be meant, four thousand four hundred and sixty-four dollars. This institution gave a favorable impulse to science throughout the country.

Exhausted by debaucheries, and having nearly ruined his kingdom by extravagance, which his wise counsellors endeavored in vain to check, the now fallen and degraded Tsounayosi, hopeless of a son to inherit his throne, resolved to adopt a person as his heir who was sure to give offence to all the princes, and convulse the empire. His ministers and his wife endeavored in vain to dissuade him from this fatal measure. Finally, the day for the solemn ceremony of adoption was at hand. The ministers had exhausted all their influence in vain, and, coming to his wife, were assured by her that they might rely upon it she would find a remedy. The evening before the day appointed for the adoption, she invited her besotted lord to take his *zakk*i—rice-drink—with her. The cubo having accepted the invitation, she had a magnificent banquet served up. While the prince was occupied in drinking, she arose, went into her cabinet, wrote a note to the minister, to give him his instructions, and, having provided herself with a poniard,—a common implement in the dress of all Japanese women of rank—she returned to the festive hall.

Approaching the cubo, she desired to speak with him in private, and sent all her women from the apartment. Finding herself alone with him, she thus addressed him: "Long as I have lived with you, you have never refused me any request. I have to-day a new favor to ask: will you grant it me?" He desired to know what was her wish. "You purpose," replied she, "to-morrow, to adopt for a successor the son of Devanokami. This design will cause all the princes to revolt, and will occasion the ruin of the empire. I beseech you to renounce it." At these words, he arose in a fury, and demanded of her who had given her leave to meddle in affairs of state. "The empire is mine," added he, "and I will do what I please; I have no need of the advice of a woman; I will never see you again, nor speak to you." He was about to leave the apartment; but she followed him, and, taking him by the sleeve, "If you execute your design," said she, "to-morrow the whole empire will be in revolution,"—and plunged the dagger twice into his bosom. Seeing him fall, she cast herself on her knees beside him, earnestly besought him to forgive her as the cause of his death, since it was the sole means of preserving the dynasty of Gongin, and saving the empire. She declared she would not survive him; and scarce had the breath left his body, when she stabbed herself with the same poniard, and fell dead at his side. Her women, alarmed, ran to see the cause of the noise, and found them both weltering in blood.

The minister, after having read the note, repaired, in all haste, to the palace. He found the gate locked; but it was presently, by order of the inspector, opened

to him, as well as to all the other servants of the cubo. He hastened towards his master. The sight of the horrible spectacle made him shudder, though the billet must have prepared him for the event. When he had recovered his composure a little, "This lady," said he, "has rendered a great service to the state; but for her, the whole empire would have been in flames." Prince *Yeyenoboo*, nephew to the late cubo, was now elected to the cuboship, in 1708. He died in 1712, and his successor in 1716.

After the cubo's death, in 1716, the three chief ministers of state called together, in the palace, several princes, the councillors of state, and the relatives of the deceased cubo, and proceeded to the choice of a new sovereign. The prince of Kidjo, *Yosimoone*, obtained every vote. He earnestly begged to be excused from accepting the empire, distrusting his talents to govern it well, and proposed the prince of Ovari, who was of superior rank.

But the prince of Mito arose, took him by the hand, and conducted him to the throne. He was then proclaimed cubo, installed, and the name of the year duly changed. This modest and excellent prince contributed much to the prosperity of the empire, which, under his reign, increased day by day. A severe police suppressed banditti, and rendered the roads entirely secure. His renown was in every corner of his dominions, and the Japanese still compare him to Gongin, for his humanity and beneficence, as they compare his reign to that of the Chinese emperor Chun — a sort of golden age. *Yosimoone* resigned his throne to his son *Yeyesige*, in 1745, who was succeeded by *Yeefaroo*, in 1760.

In the next reign, — that of *Yeyenari*, the eleventh cubo, who came to the throne in 1786, — on the 6th of March, 1788, at three o'clock in the morning, a destructive fire broke out in the city of Meaco, which raged till the 8th. A servant had got asleep near a brazier, and his sleeve taking fire, he pulled off the garment, and threw it against the movable partition, which, being covered with varnish, was instantly in flames. A violent wind was blowing at the time, so that, in less than an hour, the fire took, from the flying matter, in more than sixty places in the city. Soon, therefore, the whole city was in flames, and the inhabitants thought only of saving their lives. The dairi was forced to quit his palace, and fly, and the streets were so blocked up with people, that his guard was obliged to kill more than a thousand persons to clear a passage! Of all the palaces, and public and private buildings, only a part of the wall of the dairi's palace was left; every thing else — castles, temples, and magazines — were consumed; the wind continually changing, so as to sweep all away. After several flights, not deeming himself and court safe, the dairi at last took refuge on a high hill, three miles off. The famine and misery caused by this wide-spread disaster are not easily imagined or described. Of this great capital, the centre of commerce, with its four thousand streets, and thousands of wealthy merchants, and its splendid court, there was left but a few houses outside the wall, and two temples.

At Meaco every one was forbidden to build or work for himself, or to work in wood, or even in gilding, till the dairi's palace was completed. His holiness himself was obliged to quit his ox-cart, and, with his suite and concubines, to save himself on foot. In the midst of such awful misery, the history gravely

relates, as a most shocking circumstance, that, in the general consternation caused by so frightful an event, the dairi was obliged to nourish his holy carcass on common rice for two days, and to employ for that length of time the same utensils! — whereas the regulation was, that the dairi should have his rice selected for him by the proper officer, grain by grain, and every plate, mat, or dish, used by him must be broken to pieces as soon as it passed from his table, and even the cooking utensils must be new for every meal, being laid aside when used once.

It will not be interesting to pursue these annals further, except to give a sketch of the intercourse of Europeans with this country, so long secluded from the action of that public opinion which moulds the nations of the West to a civilization in many respects identical. But no efforts, of late, have succeeded in enticing Japan back into communion with the great family of nations.

In 1542, several Portuguese were wrecked on the coast of Japan. Their first reception was favorable. In 1549, Xavier landed at Kagosima, with two companions, and a shipwrecked Japanese, whom he had converted. The prince of Satsuma permitted him to preach and teach the gospel in his dominions, expecting that this course would increase the trade. Xavier's journeys and disputations — not to speak of his pretended miracles — gained him many converts. He left the island in 1551, and died the next year.

In 1559, many among the higher circles of the court were converted by another able Jesuit. In 1570, he had founded fifty churches, and baptized thirty thousand persons; and, though the privileges before granted were soon withdrawn, yet the cubo, *Nabonanga*, who began to reign in 1570, was the firm friend of foreign intercourse. One of the Jesuits at Meaco, in 1579, had baptized seventy thousand in two years. In 1583, three young Japanese nobles arrived at Lisbon, on a mission to the pope, from the princes of Omura, Bungo, and Arima. Extravagant attentions were lavished on them by the splendid court of Philip II., who now held Spain and Portugal; and these were renewed in Italy, where they were carried to the feet of the pope, and did him homage. They returned in 1586.

Taiko, the next cubo, was at first friendly, but, from several petty causes, at last determined to banish the Catholic missionaries. This was ordered June 25, 1587. The crosses they had erected were thrown down, their churches razed. The missionaries, however, did not quit the country, but scattered themselves. Of two hundred priests, and one million eight hundred thousand converts, but twenty-six or twenty-seven were put to death. The cubo endeavored to rid himself of the Christians in his army, by a war with China, rather than by domestic persecution.

In 1596, a Spanish galleon, being driven near the coast, was enticed into one of his ports by the prince of Tosa, and embargoed. In order to intimidate the prince, he was shown a map of the world, and of the extensive possessions of Spain upon it, and her consequent power. "How has your king managed to possess himself thus of half the world?" asked the prince. The Spaniard replied, "He commences by sending priests, who win over the people; and, when this is done, his troops are despatched to join the native Christians, and the conquest is easy and complete." Japanese jealousy was now fully aroused. "What!"



Scene in Japan.

cried Taiko, when this answer was reported to him, —“ what! my empire is filled with traitors! These priests that I have nourished are serpents!” And he swore that not one should be left alive. New edicts of banishment were published, and twenty-six priests were martyred in one day, in 1597.

At this time, the foreign trade of Japan was so far extended that a great number of Japanese are found at Acapulco, in Mexico, who signed a vindication of the priests, which was published there. In 1625, they had a government agent at Macao. In 1600, the first Dutch ship arrived in Japan: in 1604, Gongin, hearing that the Spanish governor of the Philippines was conquering the Moluccas, ordered all the Spanish priests to depart. The same was done in 1606. But these edicts were not enforced. The profits of the trade were one hundred per cent.; Manila had its share, and Macao annually imported two or three thousand chests of silver, and, as is said, some hundreds of tons of gold. For several reasons, the flames of persecution again raged, till 1620, when they abated, but were soon renewed; and until 1631, the boiling crater of Mount Unga was a common instrument of death for the Christians. In 1624, the Spaniards were banished forever, and the ports of Japan closed, except Nagasaki for the Portuguese, and Firando for the Dutch. Closer restrictions than those before enforced were laid on the Koreans and Chinese.

In 1635, the Island Desima, six hundred feet long by two hundred wide, was built at Nagasaki, and the Portuguese confined to it, amid the derision of their rivals, the short-sighted Dutch, who, in 1600, had obtained leave to trade, and, in 1609, to erect a factory at Firando. But the death-blow of Catholicism in Japan was about to be struck. A conspiracy was said to exist among the native Christians and the Portuguese: this the Dutch affirmed and the Jesuits denied. Thirty-eight thousand Christians flew to arms, and fortified themselves at Simabara, against a besieging army of eighty thousand, who, however, could not reduce the fortress. The Dutch director, Kochebecker, was summoned to help the government: he did so, and the walls of Simabara were battered down by Dutch cannon. This alternative the director deliberately preferred to an interruption of the Dutch trade! Henceforth, says an author, the residence of that nation in Japan can be regarded only as an Aceldama; its purchase, a river of innocent blood.

Four citizens of Macao, who had come to Japan to

attempt to soften the rigor of the government, were put to death, and their ship burnt. On their tomb was inscribed — “ So long as the sun shall warm the earth, let no Christian be so bold as to come to Japan; and let all know that the king of Spain himself, or the Christians' God, or the great Saca, if he violate this command, shall pay for it with his head.”

For some violence done to a Japanese vessel, in 1631, the cubo seized nine of the Dutch company's ships, and stopped the trade for three years. Only two years after the butchery at Simabara, namely, in 1640, the Dutch were confined to the prison-like island of Desima, just vacated by the expulsion of the Portuguese. The Dutch were now left in sole possession of the European trade and intercourse with Japan, and their monopoly has never been disturbed. Their subsequent political intercourse has been limited to an occasional mission from Batavia, and to the visits of the Dutch chief of the factory to Jeddo, formerly made annually, but now occurring but once in four years. The Chinese and Koreans are allowed to trade, under great restrictions, at Nagasaki. But every effort of the English or other Europeans, and of the Americans, to establish a commercial or political intercourse with Japan, on whatever grounds, has signally failed.

In 1836, an American gentleman found at Macao — where they had arrived by way of England — three survivors of a crew of Japanese, who had been wrecked on the coast of the United States, in Oregon. They had been tossed, for fourteen months, on the Pacific Ocean, living on rain-water and the rice with which their junk was laden. A party of four other shipwrecked Japanese were added to these, and, in 1837, the seven were put on board the unarmed American brig Morrison, in company with missionaries Parker and Gutzlaff, to be returned to their native land. The plan of the benevolent projector of the voyage also included an attempt to open an American trade with Japan. The brig came to anchor in the bay, about twenty miles from Jeddo. Here, without being boarded by any officer, and without being allowed any communication with the shore, she was fired upon from a battery, erected over night, and obliged to depart. Similar occurrences happened at Kagosima, where she made a second attempt. At first, the shipwrecked Japanese went ashore, and excited the sympathy of their countrymen, and it was repeatedly promised by the head man of the village that an officer of the government would visit the brig. But, while waiting for

this promised intercourse, a battery on shore was unmasked, and the vessel placed in imminent danger by its shot. The Morrison was therefore obliged to leave without restoring the Japanese to their country, and without getting an opportunity even to send a communication to the government.

We have no means of forming a correct idea of the military power of Japan, nor of the comparative efficiency of their military tactics, when brought into antagonism with those of Europe, as no contest of the kind has taken place since 1640. It is probable that Japanese troops would be found rather more efficient than the Chinese. The navy is insignificant. The troops of the princes are estimated at three hundred and sixty-eight thousand foot and thirty-eight thousand horse; those of the cubo, at one hundred thousand foot and twenty thousand horse.

Of the few cities of Japan known to Europe, Jeddo, Meaco, and Nagasaki claim a passing notice. Jeddo, on a shallow bay of Nippon, is the civil capital. It is said to be sixty miles in circumference. The houses are but two stories high, with shops in front: the upper story serves as a store-room and wardrobe. The partitions are of richly painted and varnished paper. All the feudatory princes must reside at Jeddo for half the year, to be near the government, and to remain as hostages for the good behavior of their provinces. In this city of palaces, the imperial palace of the cubo is preëminent for its size and magnificence. It is surrounded with stone walls and ditches, fifteen miles in circuit. The chief furniture consists of splendid mats, in great variety; the roofs are adorned with gilt dragons; the columns and ceilings exhibit an elegant display of cedar, camphor-wood, and other valuable kinds of timber. The Hall of the Thousand Mats is six hundred feet long by three hundred wide. Meaco, one hundred and fifty miles south-west of Jeddo, is the spiritual capital, the residence of the dairi. Here, in comparative poverty, he aims to keep up a state corresponding rather to his former power than to his present revenues. Here are the chief manufactures, the imperial mint, the eminent literati of the empire, and the place of publication for most books. The population is perhaps half a million. Temples and palaces with pyramidal roofs, colossal idols, and the pageantries of religious worship are the chief sights of Meaco. Nagasaki is a commercial place, of some thirty thousand inhabitants, and the only point of intercourse with foreigners.

The Japanese government is one of great severity: its laws are "written in blood;" but its administrative details are little known. Its revenue is stated to be one hundred millions of dollars, besides what is paid in kind, and the private estates of the cubo. Something of the cruel energy of civil proceedings in this country may be learned from the anecdotes we have given in the preceding pages. The commerce of Japan is mostly internal, and this is incredibly active and valuable. The *koban*, worth about five dollars, is the measure of value; the *tael* is a money of account, worth about eighty-nine cents. The *gantung* equals three pounds and nine-tenths; thirty-three and one third of them make a *bag* of rice, weighing eighty-two or eighty-three *cattis*; and three bags make a *koban*.

The excellent roads are perpetually crowded, like the streets of a populous city; and the constant travelling of the grandees to and from the capital, sometimes with a suite of twenty or thirty thousand persons, with the innumerable pilgrimages deemed so essential

to Japanese salvation, tend to give incalculable activity to domestic exchanges.

The language of Japan is unique and original in its vocabulary, syntax, and conjugations. The Chinese language is used in the theology of the bonzes, and is to them what Latin is to us. Of Japanese science we know little; but the intense curiosity this intelligent people manifest with regard to European science, and their practical character, indicates that they would be apt pupils.

A curious custom is in fashion with ladies who are taking a promenade. An attendant bears a kind of half-shut umbrella hanging to the end of a long pole. With this cap-like contrivance he covers the head and shoulders of the lady, and thus protects her from the sun and from vulgar eyes. The only vehicles used are palanquins and ox-carts. No animal labor lightens the toil of the farmer, and few animals, except dogs, are kept by the people. Animal food is very little used, except fish, the principal article of human subsistence being rice-cakes. Every particle of cultivable ground is well tilled, and tea-plants form the hedges in the south. Tea and rice-beer are the general beverage.



The industry of the Japanese is very great, so that they are one of the richest nations of Asia. In one branch of manufacture—japanning—they excel all the world. The chief ingredient of this varnish is a gum from the bark of the *rhus vernix*. Their domestic architecture is slight, the walls of their houses being of clay, and the partitions of paper, generally richly gilt, painted, and varnished. The palaces are surrounded by extensive gardens.

In dress, this sensible people affect utility merely, and a manly plainness. Their costume consists of a large, loose robe, opening down the front, of silk or cotton, varying in fineness according to the rank or purse of the wearer. They have straw shoes, shave the head, except a tuft on the crown, and usually leave it bare, except on journeys, when it is covered with an enormous cap of plaited grass or oiled paper. The manners of the people are characterized by punctilious politeness, as before remarked.

There are three forms of religion prevalent in Japan—the Sinto religion, that of Buddha, and the doctrine of Confucius. Sintoism, while acknowledging a Supreme Being, is founded on the worship, in connection with him, of genii, saints, or subordinate gods, from whom the daira is supposed to be descended. The genii, or *kami*, are the souls of the virtuous who have ascended to heaven; in their honor are erected temples, in which are placed the symbols of the deity, consisting of strips of paper attached to a piece of wood; these symbols are also kept in the houses, and before these are offered the daily prayers to the *kamis*. The domestic chapels are also adorned with flowers and green branches; and two lamps, a cup of tea and another of wine, are placed before them. Some animals are also venerated as sacred to the *kamis*. Festivals and pilgrimages form the chief part of the cheerful rites. The sacrifices, offered at certain seasons, consist of rice-cakes, eggs, &c. The centre of pilgrimages is the temple at Isje, where is seen no image, but simply a looking-glass. Buddhism was introduced into Japan from Corea, and in many cases

images of the *kamis*, together with those of the Buddhist gods. The priests of Buddha in Japan are called *bonzes*; they are numerous, comprising both males and females. They are under a vow of celibacy, and there are here, as in other Buddhist countries, large convents for both sexes. The doctrine of Confucius has also been brought into the country, and has many followers. Beside these, there are philosophers, who reject the absurdities of the popular creed, and seem to possess a refined system of metaphysics, containing exalted notions of the Deity and of ethics.

There is much that is masculine and original in the Japanese character, of which pride and cruelty in punishments—relics of barbarism—seem to be the worst features. Though, when loaded with injuries, the Japanese utters no reproachful or vehement expression in return, yet his pride is deep, rancorous, and invincible; and the poniard, inseparable from his person, is the instrument of vengeance, when the offender least expects it; or is sheathed in his own bosom, in case vengeance is beyond his reach. This pride runs through all classes, but rises to the highest pitch among the great, leading them to display an extravagant pomp in their retinue and establishment, and to despise every thing in the nature of industry and mercantile employment. Forced often to bend beneath a stern, uncompromising, and powerful government, they are impelled to suicide—the refuge of fallen and vanquished pride. Self-murder here, like duelling among the Western nations, seems to be the point of honor among the great.

The national character is indeed strongly contrasted with that which generally prevails in Asia. Instead of a tame, quiet, orderly, servile disposition, making them the prepared and ready subjects of despotism, the people have a character marked by energy, independence, and a lofty sense of honor. Although said to make good subjects, even to the severe government under which they live, they yet retain an impatience of control, and a force of public opinion, which renders it impossible for any ruler wantonly to tyrannize over them. Instead of that mean, artful, and truckling disposition, so general among Asiatics, their manners are distinguished by a manly frankness, and all their proceedings by honor and good faith. The prominent feature of their character, indeed, is good sense. They are habitually kind and good humored, and carry their ideas of the ties of friendship to what the trading nations of the West would deem a romantic extreme. To serve and defend a friend in every peril, and to meet torture and death rather than betray him, is considered a duty from which nothing can dispense.



Female Bonze.

is so far mingled with the religion of Sinto, that the same temples serve for both, and accommodate the

Corea.

CHAPTER CXXL.

General Description—Historical Sketch.

COREA is a large peninsula on the eastern coast of Asia, surrounded on the east by the Sea of Japan, on the south by the Straits of Corea,—which divide it from the Japanese island Kiou-Siou,—and on the west by the Hoang-Hai, or Yellow Sea, which separates it from China Proper. It extends from south to north, from 34° to 40° north latitude, or about four hundred and twenty miles; but the countries north of the peninsula, as far as 43°, are also subject to the sovereign

of Corea—so that the whole country from south to north may be seven hundred and sixty miles. Its width, lying between 124° and 134° east longitude, varies from one hundred to two hundred miles. Its area may be about ninety thousand square miles, or somewhat more than the Island of Great Britain. The seas around Corea are dotted with islands, with high, rocky shores: some of them are inhabited.

Corea is a very cold country for its latitude. For four months, the northern rivers are covered with ice, and barley alone is cultivated along their banks. Even the river near King-ki-tao freezes so hard that car-

riages pass over the ice. In summer, the heat appears not to be great. On the eastern coasts, fogs are frequent; La Pérouse compared them in density with those along the coasts of Labrador.

Rice is extensively cultivated on the peninsula, as well as cotton and silk, which are employed in the fabrics of the country, and exported in the manufactured state. Hemp is also cultivated, and, in the northern district, ginseng is gathered. Tobacco is raised all over the country.

Horses and cattle are plentiful on the mountain pastures. The former, which are small, are exported to China. In the northern districts, the sable and other animals furnish furs. The royal tiger, which is a native of the country, is covered with a longer and closer hair than in Bengal. On the eastern coast, whales are numerous. It seems that Corea is rich in minerals: gold, silver, iron, salt, and coals are noticed in the Chinese geographies.

The inhabitants, who are of the Mongol race, resemble the Chinese and Japanese; but they are taller and stouter. Among them are some whose appearance seems to indicate a different origin. They speak a language different from the Chinese and Manchoo, though it contains many Chinese words. They have also, a different mode of writing; though the Chinese characters are in general use among the upper classes. In manner and civilization, they much resemble the Chinese, and are likewise Buddhists. Education is highly valued, especially among the upper classes. They seem to have a rich literature of their own; but their language is very imperfectly known in Europe. The valleys appear to be well peopled; we are, however, so little acquainted with the interior, that hitherto no one has ventured to give an estimate of the population.

King-ki-tao, the capital, which is a few miles north of a considerable river, Han-Kiang, appears to be a large place, and is said to possess a respectable library, of which one of the brothers of the king is chief librarian. The mouth of the River Tsing-Kiang, — between 34° and 35°, — on the western coast, is said to have a very spacious harbor.

Fushan, or Chosan, is a bay on the south-eastern extremity of the peninsula, opposite the Japanese island of Tsu-sima, at the innermost recess of which the town of King-tsheou is built, which carries on an active trade with Japan, and is the only place to which the Japanese are permitted to come.

In industry, the Coreans do not appear to be much inferior to the Chinese and Japanese. They mainly excel in the manufacture of cotton cloth and cotton paper; both of which are brought, in great quantities, to Pekin. Other manufactured articles, which are exported, are silk goods, plain and embroidered, and mats. They have attained considerable skill in working iron, as swords are sent, with other articles, to the emperor of China as tribute.

No country is less accessible to Europeans than Corea. They are not permitted to remain, even a few days, on any part of the coast. It is not well known what is the reason of this policy; but it seems that the mutual jealousy of the neighboring Chinese and Japanese holds the king in great subjection. The commerce of the country is accordingly limited to China and Japan; and even with these countries it is restricted in a very strange way. No maritime intercourse is allowed between China and Corea, but all

commerce is carried on by means of the narrow road which leads along the sea to the town of Fang-hoan, in Leao-tong. But as this road traverses the wide district which, by order of the Chinese emperor must remain uninhabited, and has hence become the haunt of numberless ferocious animals — the passage is much dreaded by travellers. Commerce, therefore, is principally carried on in winter, when the shallow Hoang-Hai is covered with ice along its shores, which are more favorable to the transport of goods than the bad mountain roads. Beside the above-mentioned manufactured goods, gold, silver, iron, rice, fruits, oil, and some other articles are brought by this road to Pekin. We do not know what the Coreans take in return to their country. The commercial intercourse between Corea and Japan is limited to that between the Island of Tsu-sima and the Bay of Chosan, and is carried on by Japanese merchants, who have their warehouses at each place. They import sapan-wood, pepper, alum, and the skins of deer, buffaloes, and goats, with the manufactured articles of Japan, and those brought by the Dutch from Europe: they take, in return, the manufactures of Corea, and a few other articles, especially ginseng.

The earliest people of Corea were the *Sianpi*, a race some of whose branches were very powerful about the middle of the third century B. C. Four centuries after, one of their chiefs united the tribes, polished them, and became master of an empire fourteen hundred leagues in extent. In A. D. 200 to 400 the race had founded four petty kingdoms in Northern China. But all the western *Sianpi* became lost through the preponderance of the Turkish race.

The *Sianpi* of Corea lived in North Corea, 1100 B. C.; and became amalgamated with another population, in the south part of the peninsula, who were probably of Japanese origin, as they resembled that people in mode of life, manners, and dress.

The Chinese historians relate that *Kitsu*, a relative of the last emperor of the Chang dynasty, had been shut up in prison by that prince, whose conduct he did not approve. Wouwang, who had usurped the throne of Chang, and who knew the merit of *Kitsu*, wished to make him his prime minister. But *Kitsu* answered him courageously, that having up to this time served the dynasty of Chang, from whom his family had received all its lustre, he could never pass into the service of him who had destroyed it, notwithstanding his great qualities. Wouwang, far from disapproving these generous sentiments, thought himself much obliged, and made *Kitsu* king of North-western Corea, in 1122 B. C.

Kitsu went over to this country, gave laws to his new subjects, and civilized them. The names and deeds of his successors are unknown: they reigned till the petty kings of Yan subjugated them. On the destruction of the Ts'in dynasty, many Chinese emigrated to Corea; the emperor subjugated the northern half in A. D. 110, and again in 668. Several petty kingdoms existed in Corea, sometimes independent, sometimes subject to Japan or to China. One of these lasted till 934. As the Coreans were civilized by the Chinese, they adopted the Chinese character; and it was not till A. D. 374, that a syllabary was invented for the sounds of the Corean language. The Buddhist religion was introduced in most of the kingdoms, from 372 to 384; in one, not till A. D. 528.

Without going into further details, we may remark

that Corea has been subdued by the Japanese, Manchooks, and the Chinese, in succession; the last alone have maintained their ascendancy. The kings of Corea, like the other vassals of the empire, send to Peking an annual tribute and ambassadors, who are not received with much distinction. It is said tribute is also paid to Japan; but, if so, it is probably for the southern provinces only.

The Korean king appears to be absolute in his own country. He has a splendid court, and a numerous

seraglio. Beside large revenues, and three months' labor, annually, from his subjects, he has a tenth of all produce, taken in kind. The nobles, in their feudal districts, exercise a very oppressive power. The numerous soldiery are armed with muskets, bows, and whips. The ships of war are better than those of the Chinese; they have cannon and fire-pots. It is said the army amounts to half a million of men, and the navy to over two hundred vessels of war.

Afghanistan.

CHAPTER CCXLI.

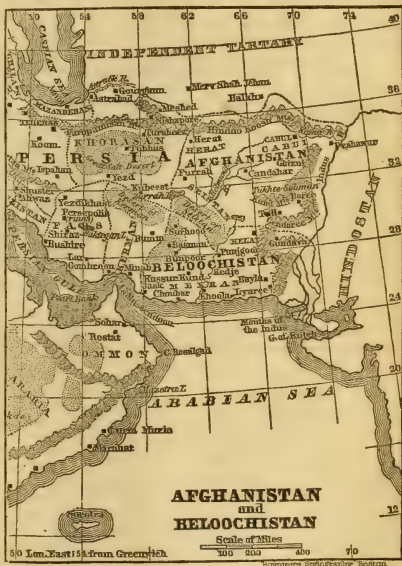
A. D. 682 to 1708.

Origin of the Afghans — The Persian and Hindoo Dominion.

AFGHANISTAN, or the country of the Afghans, a part of the ancient Aria or Ariana, is bounded north by the Hindoo Koosh Mountains and Independent Tartary, east by Hindoostan, south by Beloochistan, and west by Persia. It is a mountainous country, intersected by valleys and wide plains. Many parts are covered with thick forests of pine and wild olive-trees. Others are bare and sterile, or merely afford a scanty pasture to the flocks which are reared on them. The great chain of the Hindoo Koosh forms the characteristic feature of this country. It rises from the lower regions in four distinct ranges. The lowest is clothed with forests of oak, pine, wild olive, and a variety of other trees, including almost every species of fruit, and many of the most valuable herbs and flowers in the richest profusion. The sides are furrowed with multitudes of glens and valleys, each watered by its own little stream. The lower parts of this ridge are carefully cultivated. The second range is still more densely wooded, except toward the top. The third is comparatively naked. The fourth constitutes a range of the stupendous Himmaleh system, and soars aloft in bold masses or spire-like peaks, crowned with perpetual snow. Such is the clearness of the atmosphere, that the ridges and hollows of these mountains may be discerned at the distance of two hundred and fifty miles. The extent of Afghanistan is three hundred thousand square miles; the population six millions. The political divisions of Afghanistan are uncertain and variable. Afghanistan proper is said to be divided into seven provinces. Seistan, or Segistan, is an extensive territory, but is mostly a desert, and the towns are small. The provinces are governed by *khans*, or chiefs. The king of Afghanistan has but a limited authority.

The Afghans are a very ancient and peculiar people. Their origin is obscure, though they believe themselves descended from the ancient Hebrews. In

a Persian history, they are said to owe their name to Afghan, the son of Eremia, the son of Saul, king of Israel, whose posterity, being carried away at the time of the captivity, was settled by the conqueror in the Mountains of Ghor, Cabul, Candahar, and Ghizni. There is no sufficient proof, however, of the truth of this genealogy. The Greek writers gave to this country the names *Paropamisus*, *Aria*, *Arachosia*, and *Drangiana*. Of the early inhabitants they knew very little, and of their history nothing. It is probable that Alexander passed through the northern part of the



Afghan territory on his march to India, but we possess no very certain accounts in relation to this matter. Previous to this time, the country belonged to Persia, and afterwards to the *Græco-Bactrian Kingdom*, and still later to Parthia.

The name of *Afghan* is not recognized by the natives of this country, but is applied to them by their Persian neighbors. Their proper name is *Pooshtana*, in the plural *Pushtaneh*. By the Hindoos they are denominated *Paitans*, *Patans*, or *Patans*. They are perhaps of Arabian parentage, and, like those people, are divided into tribes. Those of Soor and Lodi, from both of whom kings have issued, are mentioned in the Eastern histories as owing their extraction to the union of an Arab chief with the daughter of an Afghan leader, A. D. 682. Ferishta, the Persian historian, mentions the Afghans as having withstood the progress of the Saracens in the early ages of Mahometan conquest. In the ninth century, they were subject to the Persian rulers of the house of Saman; and though Sultan Mahmood of Ghizni sprang from another race, his power, and the mighty empire of which his capital was the centre, were undoubtedly maintained in a great measure by the hardy troops of the Afghan Mountains.

The dynasty of Mahmood was crushed by the victorious invasions of the Mongols, under Zingis Khan and Timour, and this country was comprehended, with Hindostan, in what was called the *Mogul empire*. The city of Cabul, in Afghanistan, became a Mogul capital, and was a favorite residence of Baber, one of the greatest monarchs of that race. When the Mogul empire fell to pieces, the hardy Afghan mountaineers were not slow in reasserting their independence. But although the Afghan tribes have given birth to the founders of many powerful dynasties, the individual sovereigns have seldom been contented to fix their residence in their native land. Thus the Ghonees, the Ghiljees, and Lodees, as they rose into power, turned their arms to the eastward, and erected their thrones in the capital of Hindostan. Accordingly, Afghanistan has seldom been more than a province or appendage to some neighboring empire, and though the mountainous nature of the country, and the brave and independent spirit of the people, have often opposed formidable obstacles in the way of the most powerful invaders, yet there has not been a conqueror of Central Asia, by whom the country has not been overrun and reduced at least to a nominal and temporary obedience.

Afghanistan was long divided between the monarchs of Persia and Hindostan; but the inhabitants were always turbulent and dangerous subjects. The tribes of Ghiljee and Abdallee became subjects of Persia in the time of Abbas the Great, in the early part of the seventeenth century. The tranquillity established by the liberal policy of Abbas was of short duration, and his successors were involved in constant disputes and wars with the sovereigns of Hindostan respecting the Afghans. These people were generally able to maintain a considerable degree of independence by balancing between these two powerful states. At last, provoked by the tyranny of the Persian viceroy Georgeen Khan, they broke out into open rebellion, and, under the guidance of a brave and artful chief, named *Meer Vaiz*, they put the hated viceroy to death, and gained possession of the fortress of Candahar, before any suspicion of insurrection had gone abroad.

CHAPTER CCXLII.

A. D. 1708 to 1842.

Afghan Independence — The British Invasion.

THE independence of the Afghans being thus once more asserted, Meer Vaiz proceeded to strengthen himself by every means, while the feeble and imbecile Persian court attempted to restore their authority by negotiation. But the insurgents were emboldened by a series of military successes, and Meer Vaiz, having made himself master of his native province of Candahar, assumed the ensigns of royalty, A. D. 1708. He cherished hopes of attaining to still greater power, but he died before his plans could be carried into execution. He left two sons, the elder of whom was but eighteen years of age. In consequence of their youth, the government was placed in the hands of their uncle, Meer Abdollah. He was a man of timid and irresolute character; but Mahmood, the elder son of Meer Vaiz, possessed that fierce spirit which is suitable to a leader of barbarians.

Mahmood soon discovered that a general feeling of disaffection toward his uncle prevailed throughout the country, and he could not help regarding him as the usurper of his birthright. Trusting to this feeling for his justification, he collected a band of his adherents, seized the palace, entered the chamber of Meer Abdollah, and with his own hand put him to death. His friends immediately hailed him as king. The royal music sounded,* and the assembled chiefs, after deliberating on the conduct of the deceased, acknowledged the justice of his fate, and proclaimed Mahmood sovereign of Candahar.

The troubles which afflicted Persia gave Mahmood ample leisure, not only to secure himself in power, but to mature the plans of his father; and accordingly he determined to invade Persia. In the history of that country, we have given an account of the success of the invasion, and of the subsequent death of Mahmood. He was succeeded by his cousin *Ashruff*, the son of Meer Abdollah. Under him, the Afghans were expelled from Persia by Nadir Shah, as we have already related. When that monarch was assassinated, in 1747, an opportunity was offered for throwing off the yoke, which had been imposed upon the Afghans by the conquests of Nadir. Accordingly, an Afghan chief, named *Ahmed Khan*, took possession of Candahar, and having the good fortune to intercept an escort of treasure which was proceeding from Hindostan to the Persian coast, he was enabled to strengthen himself sufficiently to assume the ensigns of royalty, in October, 1747. He proved an able sovereign. The most effectual means which he employed for consolidating the discordant mass of the Afghan tribes, was foreign conquest, thereby at once giving employment to their military genius, and gratifying their love of plunder. Hindostan, at once rich and weak, was the most attractive object, and Ahmed immediately invaded that country. At the battle of Paniput, he broke the power of the Mahrattas, who were about to seize the fallen sceptre

* The privilege of having certain kinds of music is, in most Asiatic countries, carefully preserved. Different high ranks are designated by the instruments and the number of musicians which they are permitted to have. A royal band is a peculiar body, and is called upon to perform on all great occasions. The loss of an instrument belonging to such a band, in battle, is deemed of as much importance as the loss of a royal standard would be in Europe.

of the Mogul. His successes enabled him to become master of the finest provinces of Western India, and he established his dominion over Lahore, Mooltan, Cashmere, and Balkh. The kingdom of Cabul, as his empire was called, thus became one of the most powerful monarchies in Asia. Ahmed died in 1773.

He was succeeded by his son *Timur*, an indolent prince, who, after a reign of twenty years, marked chiefly by rebellions and conspiracies, which greatly reduced the power of the crown, died in 1793, and was succeeded by *Shah Zeman*. He was dethroned by *Mahmood*, a prince of the blood royal, who put out the eyes of *Shah Zeman*, but was himself dethroned by the brother of the unfortunate sufferer, *Soojah ul Mulk*. But these revolutions only made way for others, and the kingdom was distracted with factions and conspiracies for many years.

In 1838, *Dost Mohammed*, the reigning sovereign, became involved in hostilities with *Runjeet Sing*, a Hindoo prince of the Punjab, then in alliance with the British. That nation seized this occasion to invade

Afghanistan; and an army of twenty-six thousand men soon made their way into the heart of the country by the route of Candahar. The British crowned their successes by placing on the throne *Shah Soojah*, the former sovereign, who had been expelled by *Dost Mohammed*. They left garrisons in some of the large towns; but in 1841 the Afghans rose in insurrection, put the British Resident, Sir William M'Naghten, to death, and drove all the British troops out of the country, with terrible slaughter. In requital for this indignity, a British army made a second invasion in 1842, and committed many barbarous ravages, destroying the greater part of the city of Cabul, together with many other towns. These acts of vengeance were the only advantages reaped by the invaders, except the release of the British prisoners, who had been retained in the country. The invading army was withdrawn, and the Afghans were left to their original independence, which they have since continued to maintain.



Afghans.

CHAPTER CCXLIII.

Government — Inhabitants — Cities — Religion, &c. of Afghanistan.

THE Afghans consist of a multitude of tribes,* who claim a common origin, and form a nation differing widely in character, appearance, and manners, from all the states by whom they are surrounded. At the same time, the diversity that exists among them is not less remarkable. They are distinguished by a general division into two great classes — the dwellers in tents and the dwellers in houses. The former, in the west-

ern part of the kingdom, are supposed to constitute one half the population; in the eastern part, they are fewer, but still very numerous. The Afghans have generally a strong attachment to a pastoral life, and are with difficulty induced to quit it. Contrary to the taste which prevails in Europe, they hold in disdain a residence in towns and cities, together with occupations there practised, and leave them to inferior and foreign races.

In person, the Afghans are mostly of a robust frame, lean, muscular, and bony, with high cheek-bones and long faces. Their hair is commonly black,

* Among the high mountains and narrow, elevated valleys which lie west of the Afghans, exists a people of whom little is known beyond their names: these are the Kaffers, or infidels, so called by their Mahomedan neighbors, the Dards, Tibet-baltai, Chitral, Khyaras, and Aimaks. These people are described as remarkable for their fairness; the possession, occasionally, of light hair and blue eyes, and great personal beauty. They speak many languages which are absolutely unknown to Europeans. According to a most judicious writer, Mr. Erskine, they constitute "a series of nations, who never appear to have attained the arts, the ease, or the

civilization of the southern states, but who, at the same time, unlike those to the north, have, in general, settled in some particular spot, built villages and towns, and cultivated the soil." Letters seem to be unknown to these people: they cultivate small quantities of wheat and millet, but their principal wealth consists in oxen and goats. The mountain barriers, which surround them, have protected them from invasion; and the narrow valleys, which comprise their country, divide them into numerous tribes, which hinders their civilization. For want of a better name, they may be called the *Dard* family. — *McCulloch*.

and they wear long, thick beards, though they shave the top of the head. The people of the west are stouter than those of the east. The latter have the national features more strongly marked, and have usually dark complexions, although many of them are as fair as Europeans.

The principal cities are Candahar, Ghizni, Cabul, and Peshawer. The ancient castle of Candahar was situated upon a high, rocky hill; but Nadir Shah, after capturing it, being unwilling to leave so strong a fortress in the hands of a people whom he distrusted, demolished both the castle and the town, and founded in the plain adjacent a new city, which he called *Nadirabad*. This city was completed by Ahmed Shah, and is the one now known as Candahar. It is about three miles in circuit, and is regular and well built, with five large bazaars. A single mosque, and the tomb of Ahmed, are its only architectural ornaments. As it lies in the route which connects Persia with Hindostan, it is an important mart of trade.

The ruins of ancient Ghizni form a striking contrast to the flourishing condition of Candahar. Little now remains of this city to tell of the glories of the mighty Mahmood. The "Palace of Felicity," like other gay visions of human happiness, has passed away; while the gloomy mausoleum which contains his dust holds forth a striking moral to the pride of kings. It is a spacious, but not magnificent building; and, till within a few years, was adorned with the sandal-wood gates of the temple of Somnath, which the conqueror carried home as trophies from Hindostan. These gates have recently been restored to their original destination by order of the British government. Two lofty minarets, one hundred feet high, yet remain in Ghizni, to mark the spot where stood the celebrated mosque denominated the *Celestial Bride*; but mounds of rubbish and masses of ruins are all that remain of the splendid baths, the caravanserais, the colleges, and other noble structures that once adorned this capital of the East. The present city stands upon a height, and consists of about fifteen hundred houses, surrounded by stone walls.

Cabul, the present capital of Afghanistan, is finely situated on a spot six thousand feet above the level of the sea. It is not a large, but it is a compactly built and handsome place. The houses are mostly of wood. Being surrounded by gardens and orchards, and watered by fine streams, the beauty and abundance of its flowers are proverbial. Its fruits are in high estimation, and its climate and scenery are unrivalled in the East. One of the most beautiful as well as interesting spots, is the tomb of Sultan Baber. It is situated at the top of an eminence near the city, among beds of anemones and other flowers, commanding a magnificent prospect.

Peshawer stands in a beautiful plain, and contains about one hundred thousand inhabitants. The houses are of brick, generally unburnt, and mostly three stories high. The streets are paved, but narrow. Brooks run through the city, skirted by willow and mulberry trees. The streets and bazaars are crowded with men of all nations and languages, and the shops are filled with all sorts of goods. The whole city presents a picturesque aspect, from the varied appearance and costume of the inhabitants of the surrounding mountains, mingled with the natives of India, Persia, and Tartary.

Although this country is called a kingdom, yet the

Afghan tribes continue in a great measure unmixed, each having its separate territory, and all retaining the patriarchal form of government. Each tribe, or branch of a tribe, has its own immediate ancestor, and constitutes a complete commonwealth in itself. Each subdivision has its chief, who is termed a *Speen Zerah*, or "White Beard." The higher dignitaries are named *Khans*, who are sometimes appointed by the king, and at other times chosen by the people. The political constitution of this kingdom exhibits peculiarities which distinguish it from that of almost every other Asiatic monarchy. The governing power, instead of being monopolized by the king or the aristocracy, admits of a large infusion of popular elements. In every *ooloo*, or tribe, there is a *jeerqa*, or representative assembly, without the consent of which the khan can undertake nothing. The attachment of the tribe is always stronger to the community than to the chief. The tribes sometimes carry on war with each other. Their only vassalage to the king consists in a tribute and a contingent of troops in war; both which are obtained with difficulty. The general revenue is about ten millions of dollars. The king appoints to office, and has the power to make peace or war; but he seldom acts without the concurrence of the lords. The crown is hereditary in the family, but elective as to the person.

In the large cities and their neighborhood, the authority of the sovereign is much more extensive; but the rude and desert tracts of the south are abandoned to independent chiefs, or lawless banditti. The prevalence of feuds, and the passion for predatory excursions, not only nurse a martial spirit among the people, but render a military establishment indispensable. The most regular and efficient part of this force consists of *gholaums*, a body formed partly of military adventurers, and partly of persons holding lands or grants on a military tenure, in connection with the great towns. They form a well disciplined corps of about thirteen thousand men. The *doorraunees* are a sort of Highland militia, twelve thousand in number, who fight under the banners of their own chieftains. The contingent of every other tribe amounts to a much greater number; but they are drawn out with great difficulty, unless for local purposes, or with a special prospect of plunder. The weapons in general use are the musket and the sabre.

The established religion among the Afghans is Mahometanism, though toleration prevails to a greater degree even than in Persia. They are all of the Sunnee persuasion. Hindoos, on the payment of a slight tax, are allowed to dwell in the towns, without molestation. Christians are subjected neither to persecution nor reproach for their faith. The Sheah Mahometans are much more the objects of aversion. No provision is made for the priesthood. The *mollahs*, or religious doctors, are supported solely by individual donation. They form a species of corporate body, called the *ulema*, and often assert their rights in that turbulent manner which characterizes the nation. They sometimes take up arms, and in the neighborhood of the great cities muster hosts of several thousand men, who, though they cannot match the prowess of the Afghan warriors, are so aided by the superstitious awe of the multitude, as generally to carry their point. In the rural districts their character is more respectable, and by promoting peace, and inculcating the moral duties, they render themselves really useful to this rude people.

CHAPTER CCXLIV.

Agriculture, Trade, Literature, Manners, Dress, Amusements, &c., of the Afghans.

THOUGH a great part of this country is mountainous and barren, there are portions of great fertility on the lower declivities and the high plains. These natural advantages are not neglected by the active and industrious Afghans. Irrigation, as in all warm countries, forms the most important and arduous part of husbandry. Not only are canals dug to lead the water from the rivers into the fields, but the water of wells is often collected into reservoirs, and distributed over the cultivated land. Wheat and barley are the principal grains sown; the former for men, the latter for horses. Fruits and vegetables are produced in such abundance that their cheapness is almost unequalled.

The Afghans have not extended their industry to manufactures, except those of coarse fabric for home consumption. The country, by its situation, is excluded from maritime commerce. A considerable inland trade is carried on with the neighboring countries; this is done by means of caravans, which employ camels when the route will permit; but in the rough mountains of Afghanistan, horses only are used. The Afghans export fruits, assafetida, madder, and a few furs.

Almost every hamlet has, in its neighborhood, the castle of a khan, — an edifice constructed rather for privacy than strength, — where the chief has several apartments, lodgings for his family and dependants, storehouses for his property, and stables for his horses. At one of the gates is a lodge, where travellers are entertained, and where the villagers assemble to hear the news and talk with strangers. The khans are generally sober, decent, moderate, and plain men, who treat their inferiors with mildness, and in return are regarded by them with respect and esteem.

The Afghan or Pooштоo language has an original basis of its own, to which has been added a large proportion of Persian, Zend, and Sanscrit words. The Persian alphabet is used in writing. A taste for knowledge is general throughout the country, though the Afghans have not produced any writers who can rival in fame those of Persia and India. The taste for poetry is general, and a considerable number of the people in the towns practise the public reading of it as a regular employment. The Persian and Arabic languages are studied by scholars. Peshawer enjoys the highest reputation in the country as a seminary of education; but many students resort to Bokhara.

The Afghans are a sober and temperate people, yet by the extreme cheapness of provisions they are enabled to live well. They are remarkably hospitable, and even a poor man, when he can afford to kill a sheep, will invite the neighbors to partake of it. The common food is mutton and vegetables; the drink is buttermilk. At the tables of the rich, pillaus, highly seasoned, and meats variously dressed, are served up on trays in the Persian manner, and ornamented with gold and silver leaf. The Afghan dress presents a striking contrast with the Hindoo attire of light, loose, flying robes, leaving a great part of the body naked. It consists of loose trousers of dark cotton stuff, a large shirt like a wagoner's frock, and a low cap. A cloak of soft gray felt, or tanned sheep-skin, with the wool inside, is thrown over the shoulders. Among the

higher ranks, velvet, fine shawl-cloth, and silk take the place of these coarse textures. Boots are almost universally worn, and no one is allowed to appear at court without them. Jewels are often employed to decorate armor. The female dress consists of jackets and pantaloons of velvet, shawl-cloth, or silk. Strings of Venetian sequins, chains of gold and silver, and earrings are the most esteemed ornaments. Such is the common dress of the two sexes; but it is subject to infinite variety from foreign intercourse or the taste of particular tribes.

The polite and educated Persians reproach their Afghan neighbors with being ignorant, barbarous, and stupid. This is to a great degree the language of national prejudice. Compared with the Persian, the Afghan is deficient in refinement, but the bulk of the people are remarkable for prudence, good sense, and power of observation. Though far less voracious than Europeans in general, and not very scrupulous about deceiving others when their own interest is concerned, they are by no means so indifferent to truth as the natives of Persia and Hindostan. Love of gain and love of independence appear to be their ruling passions.

The females who live in towns are secluded with the customary Mahometan jealousy, but those dwelling in the country enjoy much greater liberty. As the Afghans purchase their wives, — a common Asiatic practice, — the women, though generally well treated, are regarded in some measure as property. A husband can divorce his wife at pleasure, but the wife can only sue for relief on good grounds. The age of marriage is twenty-four for the men and sixteen for the women; but those who are too poor to buy a wife remain unmarried till forty. In towns, the mode of courtship and marriage does not differ from that of the Persians; but in the country, where the women go unveiled, and there is less restraint upon the intercourse of the young, matches are made as with us, according to the preference of the parties. It is even in the power of an enterprising lover to obtain his mistress without the consent of her parents, by cutting off a lock of her hair, snatching away her veil, or throwing over her a sheet, and proclaiming her his affianced wife. Polygamy is less practised by the Afghans than by other Mahometan nations, probably on account of their poverty. A poor man contents himself with one wife. The rich have as many as four.

Children are educated in the usual Mahometan way. Poor parents send their children to a mollah to learn their prayers and read the Koran. The rich keep priests as private tutors in their houses. In every village and camp there is a schoolmaster, who enjoys his allotted portion of land, and receives a small contribution from his pupils. When those who are designed for the learned professions are sufficiently advanced, they go to some city, generally Peshawer, to study logic, theology, or law.

The condition of women in Afghanistan is nearly the same as in other parts of Asia. The rich, in their seclusion, enjoy all the luxuries suited to their rank in life. The poor employ themselves in household labor and field work. In towns, they go about, as in Persia, covered with a large sheet, commonly white, which envelops their whole form. In the country, they are less hidden by their drapery; but common opinion requires a woman to cover her face when she sees a

man approaching with whom she is not on terms of intimacy.

The Afghans are fond of all sorts of boisterous amusements, particularly those which require a great display of bodily activity. Hunting is practised all over the country, and the people pursue this diversion not only in all the modes common to us, but in others peculiar to themselves. Sometimes a whole neighborhood, assembled, forms a circle, and sweeps together within it all the game belonging to a certain district. In the villages, much delight is taken in the *attum*, a hearty, noisy dance, consisting of violent movements, in which both sexes join. The Afghans are also fond of cock-fighting, and similar sports with quails and other animals. Grown people amuse themselves with mar-

bles, hopping on one foot, and other pastimes, regarded by us as suited only to children. When not in action, they are fond of sitting in conversation, now and then passing round a pipe; but their favorite mode of using tobacco is in snuff, of which they take immoderate quantities. They are very social, and delight in dinner parties. After dinner, they usually smoke, or, forming a circle, tell stories and sing songs, accompanying them with music upon instruments resembling guitars, fiddles, and hautboys. Their tales, like those of the Arabian Nights, are generally about kings, viziers, *genii*, and fairies, always ending with a moral. All sit silent while the narrative proceeds, and, at the conclusion, there is a general cry of "Ah! well done!"

Beloochistan.

CHAPTER CXLV.

320 B. C. to A. D. 1843.

Ancient Gedrosia—The Modern Belooches.

BELOOCHISTAN, or the country of the Belooches, is bounded north by Afghanistan, south by the Indian Ocean, east by Hindostan, and west by Persia. The ancients called it *Gedrosia*, or *Gadrosia*. At one time it was regarded as constituting a part of the Persian monarchy, and afterwards as a part of Afghanistan. It has, however, recently been ascertained that its dependence on the kings of Cabul is merely nominal; geographers therefore now regard it as a separate country. It is in general a lofty and mountainous region, being traversed by a branch of the Indian Caucasus. The central parts are occupied by extensive deserts of many hundred miles in extent; the northern boundary is also a desert. The rivers are mere torrents, which, in the rainy season, carry great volumes of water to the sea, but at other times mark their course only by dry beds of stones. Little is known respecting the vegetable productions of this country. The tamarind, the date, the mulberry, the teak, plantain, sycamore, and walnut, are found in different parts, according to the climate. Mulberries are dried and ground into meal for bread by the inhabitants, and assafoetida is held in much esteem as food. The soil also produces wheat, barley, rice, cotton, indigo, and tobacco. Horses are raised for exportation to India in the north-west: dromedaries are used in the low country, and camels in the mountains. Beloochistan contains one hundred and fifty thousand square miles; the population is estimated at from two to four millions.

This country is supposed to have been one of the one hundred and twenty-seven provinces of that Persian potentate who, in the Book of Esther, is described as reigning over the land "from India even unto Ethiopia." Its ancient history, however, is little better than a blank. No event connected with it is to be found in the ancient writers, except the march of Alexander through this territory on his return from India to Persia. On the frontier he found a very scanty population, and an atmosphere heated to an extraordinary degree: food and water were scarce, and on directing his march toward the sea-shore, he

met with only a few miserable inhabitants, living on fish, and dwelling in huts formed of shells and fish-bones. As the army proceeded, their difficulties and sufferings increased. Hills of loose sand rendered travelling almost impossible; the horses and mules perished from fatigue and thirst; and the march could be accomplished only at night, owing to the intense heat of the sun. The loss and suffering sustained by the Macedonians, in crossing the Gedrosian desert, were greater than all which they had endured in the preceding year, since they crossed the Hellespont to invade Asia. After a march of sixty days from the Indus, Alexander at length reached a place called Poora, which is described as the capital of Gedrosia. In the language of that quarter, the word signifies merely a town or city. This place was situated in a pleasant neighborhood, and the wayworn Macedonians were enabled to take some refreshment and rest, after their unparalleled fatigues. Gedrosia was governed by a Persian satrap; and this is all we know of its history in ancient times.

The modern history of Beloochistan is equally barren. The country was traversed by the armies of the khalifs and Mongolian conquerors, and it became nominally a portion of the empire of the Hindoo sovereign Acbar. In the middle of the eighteenth century, it was tributary to Nadir Shah. At a later period, some of the Belooches invaded the neighboring country of Scinde, and established themselves in that quarter; but, in 1843, they were expelled by the British.

We have very little satisfactory information as to the social and political state of the Belooches. The nominal king of the country is the khan of Kelat, a small province in the west, containing a town of the same name, of about twelve thousand inhabitants, and the only one of any magnitude in Beloochistan. Another province, called Lussa, has an hereditary prince of its own; the vassal of the Khan Mekran, the third province, seems to be independent, or distracted by the contests of numerous petty chiefs. The government of the khan is absolute, and he has the power of life and death wherever his authority is acknowledged.

The inhabitants are usually divided into the proper *Belooches*, and the *Brahoes*; but the former are in reality composed of numerous tribes, distinct from each other. The Brahoes may be described as the Tartars

of Beloochistan, wandering about the country, as the seasons vary, from pasture to pasture, and in winter huddling together under tents of felt or goat's hair. Civilization, such as it is, among these people, diminishes according to the distance from Hindostan. In the extreme west, the people are freebooters by profession, and scour the country at the rate of seventy and eighty miles a day. The love of highway robbery seems to be a national taste. Beside the native tribes, there are many Hindoos in Beloochistan, who manage the monetary concerns of the people.

Hospitality, courage, sensuality, polygamy — all things good and bad that distinguish mankind in the lower stages of civilization — are to be found among the Belooches. They pass most of their time in smoking tobacco and hemp, and chewing opium. Their principal amusement, in addition to warlike exercises, is gaming. They are fond of bardic songs, and it is the profession of one of the tribes to scream forth the genealogies of their entertainers to the discordant music of the tom-tom, cymbal, or a rude guitar. The

men wear cotton jackets and loose trousers, with a scarf or shawl round the waist. In winter, a sort of capote, of felt or coarse cloth, is added. The women shroud themselves in drapery, as among the Afghans. They are the drudges of the men, but have a certain influence in the counsels of their masters.

Some customs among the Belooches would seem to indicate that they are of Jewish origin, and this opinion is confirmed by their personal appearance; but they reject this as a reproach, and assume to be of Arab extraction. In religion they are Mahometans of the Sunnee sect. Industry is in a very low state among them. They spin the hair of goats and camels into ropes, and weave it into coarse fabrics. The wool of their sheep they manufacture into garments, coloring them with madder and other native dyes. A few matchlocks and other arms are made at Khatel. The Belooches have some trade by exchanging butter, hides, wool, drugs, fruits, &c., for rice, spices, British and Indian manufactures and slaves from Muscat.

India or Hindostan.

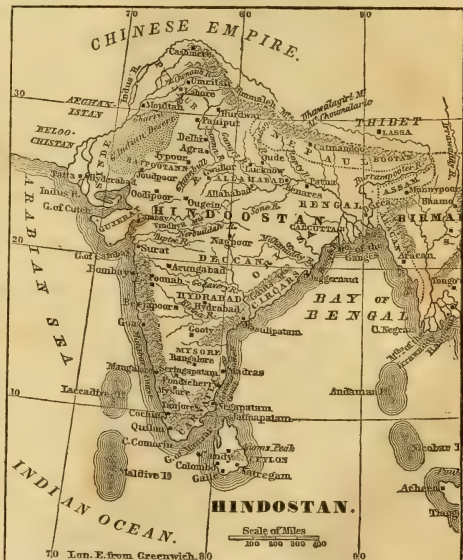
CHAPTER CCXLVI.

Geographical Description.

THIS extensive and celebrated country is bounded on the north by the empire of China; on the east by Burmah, Assam, and the Bay of Bengal; on the south by the Indian Ocean; and on the west by the Arabian Sea, Beloochistan, and Afghanistan. It is about eighteen hundred miles in length from north to south, and fifteen hundred at its greatest width. Its extent is one million four hundred thousand square miles, and it contains one hundred and forty millions of people, or one hundred to a square mile.

The Himmaleh Mountains, which extend along its northern border, dividing it from Thibet and Tartary, are the loftiest in the world. One of its peaks, Chamulare, is the highest point on the globe, reaching twenty-nine thousand feet—almost six miles—in perpendicular elevation. These mountains rise in successive stages from the champaign country, forming several parallel ridges—their tops covered with everlasting snow. Along the western shore of Hindostan, there is a range of mountains called Western Ghauts, which reach an elevation of ten thousand feet: on the opposite coast is a range less elevated, called the Eastern Ghauts.

The principal river of India is the Ganges; it rises



in the Himmaleh Mountains, and, after winding eight hundred miles among these chains, issues into the open country. Flowing thirteen hundred miles through



Banks of the Ganges.



Almug Tree.



Pomegranate.

delightful plains, it reaches the sea, which it enters by a number of channels. A triangular island, two hundred miles in length, is formed and intersected by three several currents. The western branch, called the *Hoogly*, is navigable by ships. The Ganges is considered holy by the natives: they believe it has the power to purify them from every sin, and hence it is the object of the highest veneration. The whole navigable portion of this river, and the magnificent territory through which it passes, with its millions of inhabitants, are under the dominion of the British.

The Ganges receives eleven rivers, all of considerable size. It has annual inundations, in July and August, caused by the rains and melting snows of the north. The next great river is the Indus, or *Sinde*, which rises on the north slope of the *Himmaleh* Mountains, in *Little Thibet*, and, turning southward, breaks through the mountains, and flows into the *Arabian Sea*. It is seventeen hundred miles in length; its principal tributary is the *Punjaub*, formed by the confluence of five fine rivers, the chief of which are the *Sutlege* and *Jhelum*. In Southern India, the principal rivers are the *Nerbuddah*, *Godavery*, and *Kistna*.

The northern part of Hindostan is mountainous and rugged. The valley of the Ganges, comprising the main body of India, consists of a plain of matchless fertility, twelve hundred miles long and four hundred wide. Over this, large rivers flow with a tranquil and even current. To the westward is the great Indian desert, six hundred miles in length. To the north is the country of the *Punjaub*, rivalling the *Gangetic* valley in its fertility. Around the *Nerbuddah* is the table land of Central India, twelve hundred feet above the level of the sea. Farther south is the table land of the *Deccan*, still more elevated. Beyond this, on the east and west, the land sinks down into a flat, low country.

The climate of Hindostan presents strong contrasts. The vast plains have almost a perpetual summer, presenting double harvests, with the luxuriant foliage and the parching heat of the torrid zone. The table lands of Middle India exhibit the products of temperate climates. The elevated country to the north displays vast forests of fir, and the pinnacles of the mountains possess the stern features of everlasting winter. The flat country to the south is hot and unhealthy. The year is divided into seasons—the rainy, the cold, and the hot. The rainy extends from June to October, the cold from November to February, and the hot from March to May.

No country is richer in its vegetable productions; among its trees are the *teak*, *almug*, *cocoa*, *betel*, *banian*, *jaca*, &c. Of fruits there is infinite variety, and of the most delicious quality—*oranges*, *lemons*, *citrons*, *dates*, *almonds*, *mangos*, *pineapples*, *melons*, *pomegranates*, &c.; *spices* and aromatic plants abound. In some parts there are large tracts covered with impenetrable thickets of prickly

shrubs and canes, called *jungles*. These are the retreat of various wild animals.

The animal kingdom is greatly diversified. Elephants are numerous, both wild and tame; and from time immemorial they have been trained to the service of man, as well for war and the chase as for the more quiet and peaceful purposes of draught and travel. The royal tiger, little inferior to the lion in strength and size, is peculiar to India. The rhinoceros, lion, bear, leopard, chetah, or hunting leopard, panther, fox, antelope, various kinds of deer, the nyghau, wild buffalo, the yak, or grunting ox — are among the more prominent quadrupeds. The forests abound in monkeys, and the marshes in huge crocodiles and serpents of great venom and large size. Birds of infinite variety and surpassing richness of plumage are found in the jungles and amid the forests.

Hindustan abounds in minerals. Iron, copper, and lead are abundant, though the mines are little wrought. Diamonds are obtained by washing in several localities on the Kistna and Godavery. Golconda, where diamonds and other gems are cut, has long been famed as a market for those rare and cherished productions.

At the southern part of Hindustan is the fine island of *Ceylon*, three hundred miles long and ninety to one hundred wide. The coast is low and flat; the interior is filled with mountains, of moderate elevation. This island produces fine fruits, and is famous for its cinnamon. The chief town, Colombo, has fifty thousand inhabitants. The natives, called *Cingalese*, inhabit the mountain country; those called *Candians* occupy the interior. The island belongs to Great Britain. Missionaries have been successful here: many English have settled in the country, and have introduced European improvements. There are many good roads, and even railroads. The *Maldives*, on the western coast of Hindustan, are forty or fifty small islands, with some inhabitants, under a chief who resides in the largest island, three miles in circuit. The *Laccadives*, farther north, are a group of shoals and islands: the people are governed by a chief, subject to the British.

Hindustan is politically divided as follows:

1. KINGDOM OF NEPAUL, independent.
2. PORTUGUESE INDIA, a small territory on the western coast, around Goa.
3. FRENCH INDIA, consisting of small tracts around Pondicherry, on the eastern coast.
4. DANISH INDIA, comprising little more than Serampore, in Bengal.
5. BRITISH INDIA, containing the provinces of Bengal, Madras, Bombay, &c.; Sind, lately conquered and annexed to the British dominions, and the Punjaub country, or Kingdom of Lahore, recently conquered from the Sikhs, and also annexed to the British dominions.

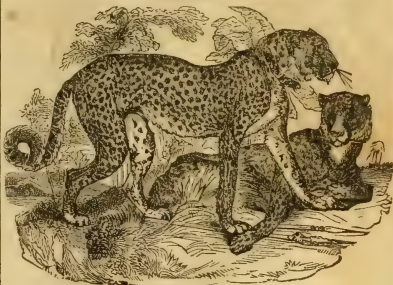
The following states are tributary to the British:

Travancore and Cochín,	Coorg,
Nizam's dominions,	Kornool,
Mysore,	Sikhim,
Oude,	Bhopaul,
Scindia,	Sattarah, Collapoor, &c.
Berar,	Cutch,
Holcar,	Bundelcund chiefs.
Guicowar,	Rajpoot states.

It will be seen from this view that nearly the whole of Hindustan is, at last, subject to British sway.



Royal Tiger.



Chetah, or Hunting Leopard.



Buffalo



Brahmins.



Rohillas.



Beels.

British India is under the government and control of the mightiest corporation ever known—the English East India Company. This has nearly all the functions of a sovereign state—a governor-general, an army, revenue, judiciary, &c. The territories which they have wrested from the native princes, or of which they have usurped the control, are over a million of square miles in extent, and having at least one hundred millions of inhabitants. The country is divided into two parts: *first*, those territories governed entirely by the Company's servants, and divided into the provinces of Bengal, Madras, Bombay, &c.: and *second*, the territories of the allied states, which, though nominally governed by the native and local princes, are subject to the British Company. The laws and usages of the Hindoos are generally respected, but the princes have little left them but the pomp and pageantry of a court; the real power being in the hands of the Company's agents, stationed in the several states. The Company has strong garrisons in various quarters, and an army of two hundred and fifty thousand men; most of them native soldiers, called *sepoys*, paid and trained to keep their country in slavery. If any of the princes become restive under the tyranny which oppresses them and their people, they are treated as rebels, and revolt is sure to be fearfully punished. The whole course of the British Company in India is utterly hostile to the justice and humanity professed by the British people.

The Hindoos are nearly black, but are of the Caucasian race. They are an ancient people, and their history is full of interest. Their country has witnessed the invasions of Alexander and Tamerlane; it has been the scene of the gorgeous empire of Aurungzebe and Achar. It has displayed human nature in a strange, though humiliating aspect, as degraded and oppressed for ages by a religious system, which divides the people into castes, and subjects the whole mass, from the prince to the peasant, to the bondage of a vicious and superstitious priesthood. It has, moreover, furnished in modern times a theatre for the display of mercantile avarice and tyranny, proceeding from a Christian country, not less greedy, though more cautious and measured, than the military ravages of Zingis Khan and his successors.

The authentic history of Hindostan does not go back to a remote date. The Greeks had not heard of it till Alexander reached Babylon in his expedition against Persia. It was then, and long after, called *India*; the term including the whole region between China and the Arabian Gulf. Subsequently it was divided by geographers into *India beyond the Ganges* and *India within the Ganges*. To the latter part, the title of *Hindostan*, or *land of the Hindoos*, was applied in more modern times.

In the early periods, Hindostan was divided into numerous small kingdoms and principalities.

ties, and so it has continued for ages, except that the empire of the Moguls, for a period, embraced the whole country in its dominions. Even then, the old divisions, for the most part, remained, the kings and chiefs acknowledging the supremacy of the emperor by contributions and military services. At the same time, the Hindoos are one people, and though divided into castes and tribes, hereafter to be noticed, yet there is a striking homogeneity in the race, amid great diversity in the political divisions of the country.

CHAPTER CXLVII.

3000 B. C. to 1000 B. C.

Early History of Hindostan — Extravagant Chronology of the Hindoos — Character of their Early Traditions and Records.

INDIA, doubtless, began to be inhabited at a very early stage of the peopling of the world. Its first inhabitants, ignorant and rude, wandered for ages in the immense plains and valleys of this fertile country, living on fruits, and the produce of their flocks and herds. A long time must have elapsed before they began to associate in political communities. When the people had multiplied so far as to compose a body too large and unwieldy to be managed by the simple expedients which bind together the members of a family or a tribe, the first rude form of a monarchy or political system was devised. Though we have no materials from the Hindoos which yield us any assistance in discovering the time which elapsed in their progress to this point of social maturity, yet we have no reason to think the progress a rapid one. Perhaps the Hindoos acquired the first rude form of a national polity at as early a period as any part of the human race. If we may trust their own writings, a great monarchy existed in this country five thousand years ago. This monarchy comprised many different tribes or nations. The reigning sovereign was styled *Maharajah*. The inferior princes held a sort of feudal power, and exercised the full attributes of monarchy in their several governments. Diodorus Siculus informs us that they were absolute proprietors of the land in their several jurisdictions. They claimed affinity with the sun and moon: they were assisted in the administration of affairs by the counsels of the Brahmins, who, like the Magi of Persia, were both priests of religion and political officers by hereditary right.

The domestic history of these ancient dynasties of princes is entirely lost. The names of the sovereigns alone remain, a dead letter, on the tablet of history, exhibiting an instructive lesson upon the vanity of human grandeur, and the pride of sublimary distinction. The people of India were then, as at present, divided into various tribes or castes, never intermarrying, never uniting at entertainments, nor associating in any intimate manner whatever. It is impossible to conjecture at what point of time those singular institutions were devised which have been distinguished by a durability so extraordinary, and which present a spectacle so instructive to those who would understand the human mind, and the laws which, amid all the different forms of civil society, invariably preside over its progress. At that early date, also, the Hindoos were distinguished for their ingenuity in all the mechanical arts; by their

genius for commerce, which they carried on to a considerable extent with Egypt and Arabia; for hospitality, love of truth, temperance, and frugality; and, above all, for the profound learning, and lofty precepts of morality which were inculcated by the ancient Brahmins.

The Hindoos have always shown themselves strongly averse to disclosing the facts of their national history, and the doctrines of their ancient religion. Notwithstanding this, they have taken great pains to record what they have known respecting these matters. Rude nations seem to derive a peculiar gratification from pretensions to a remote antiquity. A boastful and turgid vanity distinguished in a remarkable manner the Oriental nations, and they have consequently, in most instances, carried their claims to antiquity extravagantly high. The present age of the world, according to the system of the Hindoos, is distinguished into four grand periods, denominated *yugs*. The first is the *Satya yug*, comprehending one million seven hundred and twenty-eight thousand years; the second is the *Treta yug*, of one million, two hundred and ninety-six thousand; the third is the *Dwapar yug*, of eight hundred and sixty-four thousand years, and the fourth is the *Cali yug*, which will extend to four hundred and thirty two thousand years. Of these periods the first three have passed; and in the year 1849 of the Christian era, four thousand nine hundred and eleven years of the last. From the commencement, therefore, of the *Satya yug* to the year 1849, is a space of three million eight hundred and ninety-two thousand nine hundred and forty-three years — the antiquity to which the Hindoos lay claim!

All this is sufficiently extravagant; yet the legendary tales of the Hindoos are not to be altogether disregarded, because, without a knowledge of them, much of what has been written concerning the people of India cannot be understood. We must relate, therefore, that, according to these legends, at the commencement of the *Satya yug*, or three million eight hundred and ninety-two thousand nine hundred and forty-three years ago, lived a person called *Satyavrata*, or *Vivasvata*, or the seventh Menu. He escaped with his family from a universal deluge, which destroyed the rest of the human species. His descendants comprised two royal branches, the one denominated the *children of the sun*, and the other, the *children of the moon*. The former reigned at Oude, the latter at Vitora. These families, or dynasties, subsisted till the thousandth year of the present *yug*, at which time they both became extinct. A list of the names of the successive princes is found in the Sanscrit books.

The extravagant claims to antiquity set up by the Chaldeans and Egyptians have been treated with contempt by the learned of Europe. Yet the love of the marvellous is curiously illustrated by the respect which they have paid to the chronology of the Hindoos. This is partly explained by the fact that we have received our information respecting these latter people, not from the incredulous historians of Greece and Rome, but from men who had seen the people, and whose imagination had been powerfully affected by the spectacle of a new system of manners, arts, institutions, and ideas. These were naturally expected to augment the opinion of their own consequence by the greatness of the wonders which they had beheld. The Hindoo statements, if they have not, in any instance, gained a literal belief, have almost univer-

sally been regarded as very different from the fictions of an unimproved and credulous people, and entitled to very serious and profound investigation. Yet they are utterly extravagant and incredible.

The wildness and inconsistency of the Hindoo accounts evidently place them beyond the sober limits of history; still, it has been imagined that if their literal meaning must of necessity be renounced, they at least contain a poetical or figurative delineation of real events, which ought to be studied for the truths it may disclose. The labor and ingenuity which have been bestowed upon this inquiry, unfortunately have not been attended with an adequate reward. The Hindoo legends still present a maze of unnatural fictions, in which a series of real events can by no artifice be traced. The internal evidence which these legends display, afforded, indeed, the strongest reason to anticipate this result. The offspring of a wild and ungoverned imagination, they mark the state of a rude and credulous people, delighting in the marvellous. The Hindoos, in fact, are destitute of historical records. Their ancient literature contains not a single production to which the historical character belongs. The works in which the miraculous transactions of former times are described, are poems. Most of them are books of a religious character, in which the exploits of the gods, and their commands to mortals, are recorded. In all these, the actions of men and deities are mixed together. The Brahmins are the most audacious, and perhaps the most unskilful, of all fabricators.

The people of Hindostan and the ancient nations of Europe came in contact at a single point. The expedition of Alexander the Great, began, and in some measure ended, their connection. Even of this event, so recent and remarkable, the Hindoos have no record. They have not even a tradition that can, with any certainty, be traced to it. The information which we have received of this invasion, from the Greeks themselves, is extremely defective. It was not until the moderns had studied the Hindoo language, that they acquired the means of full and accurate information.

From the scattered hints contained in the writings of the Greeks, the conclusion has been drawn, that the Hindoos, at the time of Alexander's invasion, were in a state of manners, society, and knowledge, very similar to that in which they were found by the modern nations of Europe. It is no unreasonable supposition that they have presented a very uniform appearance during the long interval from the visit of the Greeks to that of the English. Yet, with regard to the ancient history of India, we are not without resources. The researches of modern Europeans, who have explored the institutions, the laws, the manners, the arts, occupations and maxims, of this ancient people, have enabled them to draw the picture of society, which they have presented, through a long series of years. We cannot describe, with an accuracy fully to be relied on, the lives of the kings, or the particulars of their political revolutions. But we can show how they lived together as members of the community and of families, how they were arranged in society, what arts they practised, what tenets they believed, what manners they displayed, under what species of government they existed, and what character, as human beings, they possessed. This is by far the most useful and important part of history.

CHAPTER CXLVIII.

2000 to 428 B. C.

Northern Origin of the Hindoos — The Brahmins — The Maha-Rajah Dynasty — Reign of Feros-ra — Sinkol — Conquest of India by Bacchus — Rama's Monkey Army — Conquests of Sesostris — Expedition of Scylax — Conquests of Darius Hystaspes.

ALL the Hindoo traditions unite in representing the neighborhood of the Ganges as the cradle of their race. Their most ancient records intimate that the first kingdoms in this sacred territory were founded by persons who came from the north; and the existing temples and monuments, both above and below ground, furnish a species of chronicle of the progressive extension of an immigrating and highly civilized race from north to south. The Brahmins appear to have exercised an indirect sovereignty over the other classes of society, from the beginning. The kings were selected from the caste of warriors; but the priestly caste restrained the power of the sovereign by religious enactments and institutions, which brought both public and private affairs under their cognizance. How this influence was obtained is a matter of conjecture; but it evidently existed before the appearance of the two great Hindoo epics—the *Rawayana* and the *Maha Barata*, both of which contain several instances of the awful veneration in which the Brahmins were held by the kings themselves.

In the ancient Hindoo drama entitled the *Toy Cart*, which was written before the Christian era, and refers to events many centuries antecedent, we find a notice of a strange revolution effected in the government of Ougeir by a Brahminical intrigue. It describes how the Brahmins, taking offence at a slight put upon them by their sovereign Palaka, managed to overturn the government, by employing a hermit and a cow-boy as their instruments.

As far as we can discover by the Hindoo writings, there were, at this time, two great dynasties in Hindostan, north of the River Kistna. These were termed the *Solar* race and the *Lunar* race. The former held its capital at Ayadda, or Oude, and the latter occupied the district in the west, about Delhi. The Hindoo poems contain references to the war between the Pandoos and the Kooroos, both branches of the Lunar race. This war was to the Hindoos what the Trojan war was to the Greeks, by its influence upon their poetry, literature, and arts. It forms the subject of the *Maha Barata*, which contains one hundred thousand distichs. Like the *Iliad*, this poem is supposed to be founded on historical facts, though much of it is invention. Of the date of the events which it described we know nothing.

The family of Maha-rajah is said to have possessed the throne of Hindostan for seven hundred years. The Hindoos were for a long time secluded from any immediate intercourse with the neighboring countries, by the peculiarity of their customs and religion. But about the close of the dynasty of Maha-rajah happened an invasion of their country by the Persians. One of the Hindoo princes quarrelled with the reigning sovereign, and fled to Persia, where the celebrated Feridoun was upon the throne. This monarch espoused the cause of the fugitives, sent an army into Hindostan, and carried on a war with that empire for ten

years. The country suffered exceedingly during these hostilities, and the Hindoo sovereign was, in the end, compelled to cede a part of his dominions to the fugitive prince. A tribute was at the same time exacted by the Persian monarch, and the empire of Hindostan seems, ever after this, to have depended, in some measure, upon that of Persia.

In the year 1209 B. C., the throne of India was occupied by *Feros-ra*, who is celebrated for his deep knowledge of the Hindoo sciences of the Shaster, and for his attachment to the society of literary men. He entirely neglected the art of war, and expended the public revenue in building temples and maintaining religious devotees and enthusiasts. The dynasty of *Feros-ra* comprehends one hundred and thirty-seven years. It was overthrown by Rustem, the celebrated Persian hero, who invaded India from the north, and drove the reigning monarch into the mountains on the confines of Bengal and Orissa, where he died. The whole empire of Hindostan fell into the hands of Rustem, who placed on the throne *Suraja*, a man of abilities, who soon restored the power of the empire. This dynasty commenced 1072 B. C. The Brahmins affirm that the worship of emblematical figures was first introduced during this period. The Persians affirm that they introduced the worship of the sun, of the heavenly host, and of fire. But the mental adoration of the divinity as our Supreme Being was still followed by many. The great city of Kinoge, which was then the capital of Hindostan, was built by one of the *Surajas*, on the banks of the Ganges. Its walls are said to have been one hundred miles in circuit.

Sinkol, a native of Kinoge, raised a rebellion, defeated the imperial army, and mounted the throne. He proved a warlike and magnificent sovereign. He built many noble cities, among which was Goura. This city is said to have been the capital of Bengal for two thousand years; its ruins, which are still visible, prove it to have been a place of astonishing magnificence. *Sinkol*, by withholding the tribute from the king of Persia, provoked an invasion from that monarch. The country was wasted with fire and sword. *Sinkol* was compelled to submit to the conqueror, who carried him captive to Tartary, where he died 731 B. C.

The Greek writers have celebrated the conquest of India by Bacchus, a personage whose existence has been called in question, and who, at all events, has been represented, both in history and mythology, under a great variety of forms. It is not improbable, however, that a person eminently endowed with the important qualifications ascribed to Bacchus in the early ages, actually did exist, not only a great hero in war, but a zealous promoter, in peace, of the liberal and useful arts. He seems to have been known and adored under the name of *Bacchus*, *Dionysus*, *Osiris*, or *Rama*, in almost every part of the ancient world. The vanity of the Egyptians and Greeks in transferring to their own deified heroes whatever they had learned by tradition or heard from report, concerning the illustrious exploits of eminent men in the neighboring countries, is the fruitful source of nearly all the difficulties which attend the investigation of this part of history. A very close intercourse existed, in early times, between Hindostan and Egypt. The Egyptians multiplied their theological fables, by ingrafting upon them those of the Hindoos; and the Greeks, in their turn, imported the Egyptian mythol-

ogy and legends, and adapted them to their own country.

According to these legends, Bacchus led his armies from Egypt to India, where he found the natives wandering over their mountains and plains in all the simplicity of pastoral life, and the innocence of a primeval age. Yet an immense multitude of these people tumultuously flocked together, to oppose the progress of the invading army. Bacchus, it is said, was accustomed to retain at his court a certain number of female devotees, who, by their frantic outeries and extravagant behavior, exhibited the appearance of divine inspiration. These females accompanied the invading army, and, under the impulse of a holy frenzy, ran up and down the mountains, and made the forests resound with cries of "Io Bacche! Io Triumphe!" The priestesses, as well as the soldiers of the army, were furnished each with a thyrsus, or spear wrapped in vine-leaves, to amuse the simple Indians, and make them believe that no hostilities were intended. When the rude but innumerable Hindoo host had assembled and prepared for the assault, with their elephants arrayed in front, these furious Bacche, as they are called, flew, in a transport of wild enthusiasm, among the affrighted Indians, clashing their cymbals and brandishing their leafy weapons in the air. Their horrid shrieks and yelling so terrified the elephants, that they fled from the field, and the whole Hindoo host was speedily routed.

Bacchus spent three years in the conquest of India; and, according to some accounts, his march to the south was arrested only by the ocean. He set up pillars and other monuments of his victories in many places. His skill in legislation and agriculture is much praised. He planted vineyards and fig-trees, and erected many noble cities. He reigned over India fifty-two years, and died at a very advanced age, leaving a numerous family of children, who continued for many generations to sway the imperial sceptre. There is good reason for believing that he is the same personage that is celebrated in the Hindoo poems under the name of *Rama*, and who is regarded as having established the first regular government in this part of Asia. *Rama* is described as the sovereign of Ayodha, a city of wonderful extent and magnificence. He is celebrated as a conqueror of the highest renown, and the deliverer of the nation from tyrants. One of his exploits was performed in commanding an army of monkeys. By the wonderful activity of these creatures, a bridge of rocks was built over the sea, from the continent to Ceylon. Such is the Hindoo tale, founded, probably, on the fact that the Island of Ceylon is connected with the main land by a ledge of rocks, now called *Adam's Bridge*. The monkeys or satyrs are supposed to have been a race of wild mountaineers, whom *Rama* had civilized. Such is the opinion of Sir William Jones. As to the chronology of these events, or how far they are founded upon any real occurrences, it is impossible to speak with confidence.

Sesostris, king of Egypt, is also mentioned by the ancient historians among the conquerors whose arms penetrated to India. Diodorus Siculus informs us that he built a fleet of four hundred large ships on the Red Sea. One of these was magnificently constructed of cedar, two hundred and eighty cubits long, richly ornamented on the outside with devices in gold, and adorned on the inside with plates of silver. This

fleet, after conquering all the countries on the shores of the Red Sea, proceeded out of the straits, and traversed the southern coast of the peninsula of India, reducing, in its progress, the maritime cities, and establishing colonies of Egyptians in various places. After reaching the mouths of the Ganges, the conqueror erected triumphal pillars, inscribed with his name and a recital of his victories. This story seems to border on the fabulous; but it is, to a certain degree, corroborated by curious facts. In a Persian history, quoted by Ferishta, it is related that the Afghans are of the race of the Egyptians, who were ruled by Pharaoh. To this remark may be added another of Sir William Jones, that the mountaineers of Bengal and Behar can hardly be distinguished, in some of their features, from the modern Abyssinians. Sesostris is said to be known as a conqueror, in India, by the name of *Sacya*.

Whatever conquests were made by Sesostris in India, they do not appear to have been permanent. The Persians, under Darius Hystaspes, seem to have been more successful in establishing their power in that country. Darius, having subdued all the territories lying between the Caspian Sea and the River Oxus, next turned his arms toward India. With a view to obtain information respecting this country, he despatched Scylax, a Greek or Carian officer in his service, on an exploring expedition, with a squadron of vessels. This commander was instructed to sail down the River Indus till he reached the ocean. Such an enterprise had never before been undertaken by a Persian monarch, and the regions watered by the Indus were almost entirely unknown to the western nations. Scylax accomplished his undertaking in the most satisfactory manner. He sailed down the Indus to the ocean, coasted along the Arabian shore, and entered the Red Sea at the Straits of Babelmandel. Thirty months after he left the town of Caspatyra, on the Indus, he arrived at Suez, the port from which Necho had formerly sent the Phœnicians to circumnavigate Africa. From this place, Scylax proceeded to Susa, where he gave Darius a complete account of his voyage. His description of the populousness, fertility, and high cultivation of the territory along the banks of the Indus made the Persian king impatient to become the master of so rich a country. He immediately invaded India with a strong army, and established his authority in those regions traversed by the great river which Scylax had navigated. It does not appear that the Persian dominion extended so far as Central India. Herodotus, from whom we have received this account, furnishes no particulars of the conquest, except that India made the twentieth province of the Persian empire, and that the annual revenue which it furnished to the royal treasury was three hundred and sixty talents of gold—an amount equivalent to about two million five hundred thousand dollars.

Notwithstanding this conquest, it does not appear that any general knowledge of India was diffused throughout the western nations. The Persians were little interested in the study of geography. The Greeks were the only people who, at that time, paid any attention to the liberal sciences; and, as they regarded all nations but themselves in the light of barbarians, they were not disposed to attach any great importance to the discoveries of Scylax. In fact, that navigator had related so many wonderful things in the

account of his voyage, that he was thought to be little better than a romancer.

CHAPTER CCXLIX.

328 to 300 B. C.

Invasion of India by Alexander of Macedon — Capture of Massaga and Aornos — Defeat of Porus — Retreat of Alexander — Reign of Sandracottus — The Kingdom of Magadha — Embassy of Damaichus.

A new era in the history of India begins with the conquests of Alexander the Great. This monarch, having overrun the Persian empire, and even carried his arms northward as far as Bactria, determined to follow up his career of success by the invasion of India. An excess of vanity and folly prompted him to this undertaking; for the project was quite useless in itself, as well as very dangerous. He had read, in the ancient fables of Greece, that Bacchus and Hercules, both sons of Jupiter, had attempted the same, or a similar, exploit. He was resolved not to be surpassed by them, and he had many flatterers about him who applauded this wild and chimerical design. In the year 328 B. C., or about one hundred and sixty years after the reign of Darius Hystaspes, he marched from Bactria across the great mountain chain of the Hindoo Koosh, which bounds Hindostan on the north. His route was the same as that which has been followed by the invaders of India in later times, among whom were Timour and Nadir Shah. Having crossed the mountains, he encamped on the site of the present city of Candahar, which place is called by the ancient geographers *Alexandria Paropamisana*.

On his first entrance into India, the petty princes of the country came to meet him and make their submission. They declared that he was the third son of Jupiter who had visited their country; that they knew Bacchus and Hercules only by fame, but now they had the happiness to see a son of Jupiter face to face. Such is the story related by the Greek writers, who were not very scrupulous in embellishing the facts of their narratives. In his progress southward, Alexander began to experience the extraordinary difficulties to which an invading army is exposed by the natural strength of the country as well as its artificial fortifications. He first encountered the city of Massaga, which was defended by a garrison of thirty thousand men. Nature and art seemed to have vied with each other in rendering this place impregnable. The greater part of it was surrounded by a very deep and rapid river with steep banks, and on the land side were high and craggy rocks, at the foot of which were caves and deep clefts, which offered a much more formidable defence than any artificial trenches. Whilst Alexander was going round the city to view the fortifications, he was shot by an arrow in the calf of his leg. When he saw the blood flowing, he exclaimed, "Every one tells me I am the son of Jupiter, but my wound makes me sensible that I am a man." The soldiers by immense labor filled up the chasms in the rocks with trunks of trees and great stones. They then brought forward their battering-rams and balistæ. These strange engines so terrified the

Hindoos that they immediately surrendered the city.

The next powerful obstacle encountered by the Macedonians was a rock called *Aornos*, which means a place so high that a bird cannot fly over it. All the inhabitants of a city in the neighborhood had fled to this place on the approach of the invaders. It was very steep on every side, and its base was bordered by a river and deep morass. It was necessary to capture this place, that the army might not leave so strong a post of the enemy in its rear. There was a thick forest in the neighborhood, and Alexander gave orders to fell the trees for the purpose of filing up the morass. This was done: the king threw in the first trunk; the soldiers, seeing this, shouted for joy, and, every one laboring with incredible diligence, the work was finished in a week. The attack then began. Alexander led the way in climbing up the rock. This was a very hazardous movement. Many of the soldiers slipped down the steep declivity, and were drowned in the river. The Hindoos defended themselves by rolling great stones down upon the assailants; and so many of the Macedonians were killed, that Alexander found it necessary to sound a retreat. After taking some repose, he renewed the attack by ordering the military towers and engines to be brought forward. The Hindoos laughed at this mode of warfare, and made sport of their enemies for two days and nights, beating their drums and cymbals till the rock and all the neighborhood echoed with the sound. On the third night, they were not heard, and the Macedonians were surprised to see every part of the rock illuminated with torches. It appeared now that the Hindoos were retreating under cover of the night, and the whole army, by Alexander's order, immediately shouted aloud. This so terrified the fugitives, that great numbers of them, imagining the enemy were close in pursuit, leaped from the top of the rock, and were dashed to pieces. The Macedonians immediately took possession of the place.

Having subdued the natives and tribes on the northwest bank of the Indus, Alexander crossed that river at Taxila, now called *Attock*, which is the only place in that quarter where the stream is so gentle that a floating bridge can be thrown over it. From this point he took the route leading to the Ganges and the rich and populous regions of the south. He found this part of the country under the dominion of a great king, or emperor, named *Porus*. Alexander imagined that this monarch, astonished and terrified by the Macedonian conquests, would immediately submit to him. He therefore sent a message to Porus as if to a vassal, commanding him to pay tribute and meet him on his march. The Hindoo sovereign replied that he would meet him, but it should be sword in hand. Alexander, exasperated at this reply, hastened his march, and arrived at the River Hydaspes, one of the head streams of the Indus, and now called the *Jhelum*. He found Porus with his army encamped on the opposite bank, ready to dispute his passage.

The Hindoo army was strengthened in front by a line of eighty-five elephants and three hundred war chariots. Porus himself was of a gigantic stature, and rode an elephant of enormous size. The Macedonians dreaded not only the enemy, but the river which they were obliged to pass. It was half a mile wide, and so deep as to be nowhere fordable. Notwithstanding its great breadth, its waters dashed with

violence on the rocks, which impeded its course, and rendered all attempts to cross both difficult and dangerous. The appearance of the enemy on the opposite side was terrible in the extreme. The bank of the river was covered with men, horses, and elephants. Those hideous animals stood firm, like so many towers, and the Hindoos caused them to utter loud cries, that they might fill the Macedonians with terror. Alexander was in great perplexity; and finding, after repeated attempts, that he could not pass the river by force of arms, he determined upon a stratagem. He ordered his cavalry to make a feint of crossing the stream in the night, and to raise a shout, as if they were about to rush into the water. Porus, hearing the noise, commanded a body of elephants to hasten to the spot; but they met no enemy. This was repeated several times, till the Hindoos, becoming used to these false alarms, took no further notice of them.

Having thus diverted the attention of his adversary from his designed movement, Alexander suddenly pushed a body of troops into the river, and gained possession of a small island in the middle of the stream. While endeavoring to force a passage across from this spot, a furious storm arose, accompanied with tremendous thunder and lightning. Alexander, instead of being terrified, was only encouraged by this accident, looking upon it as highly favorable to his design. He immediately gave orders for the embarkation of his whole army, and crossed the stream himself in the first boat. It is reported that, on this occasion, he cried out, "O Athenians! could you believe that I would expose myself to such dangers to merit your applause?" The Macedonian army, having effected the passage of the river, immediately fell upon the enemy with great fury. They gained a complete victory, the Hindoos losing above twenty thousand men, including the two sons of Porus. The loss of the Macedonians is stated to have been less than three hundred. Porus himself was taken prisoner, and carried into the presence of Alexander, who asked him how he desired to be treated. "Like a king," was the reply. "Do you ask for nothing more?" said Alexander. "No," returned Porus; "all things are included in that single word." The Macedonian conqueror was struck with this greatness of soul, which seemed heightened by the distress of the Hindoo monarch. He restored him to his throne, annexed new provinces to his dominions, and bestowed on him the greatest honors and his personal friendship.

The conquerors had now reached that rich and populous territory called the *Punjab*, or the Country of the Five Rivers. At every step of their progress, objects no less striking than new attracted their attention. The magnitude of the rivers filled them with surprise. No country which they had ever visited was so populous and well cultivated, or abounded with so many valuable productions of nature and art. Wherever he directed his march, Alexander was allured onward by magnificent descriptions of the regions yet unvisited. He was informed that the Indus was an insignificant stream compared to the Ganges, and the territories through which he had passed far inferior in every respect to the regions of the south. These accounts stimulated his desire of conquest to the highest pitch, and he urged his soldiers to push on their march toward that quarter, where wealth, fame, and dominion awaited them.

But the soldiers no longer felt the same ardor for conquest which had animated their commander. The dangers and fatigues which they had already passed through had sobered their enthusiasm, while new dangers and fatigues of an extraordinary character still lay in their way. They were told that, after passing the River Hyphasis, they must march eleven days through a desert before they reached the great River Ganges; that beyond this mighty stream dwelt the Gangaridæ and the Prasii, whose king was preparing to oppose their progress with an army of two hundred and twenty thousand men and three thousand elephants. This intelligence spread a panic throughout the army, and raised a general murmur against the design of marching farther. The Macedonians were now nearly worn out with hard service. They had grown gray in the camp and the battle-field, and were incessantly directing their eyes and their wishes toward their native land. For the last two months, it had rained almost without ceasing, and, notwithstanding the command of their king, they declared that they would march no farther.

Alexander found himself compelled to yield to the wishes of his men. He gave orders to return, leaving a few bodies of troops to retain possession of the territories which he had conquered. His campaign in India had occupied three or four months, and might have been more successful had it not been undertaken at the wrong season of the year. The Greeks were totally ignorant of the periodical rains of India, and Alexander began his march into that country just at the commencement of the rainy season. His conquests were not permanent. The soldiers whom he left behind indulged in every sort of debauchery, and dissensions soon broke out among their commanders. The death of Alexander, which took place shortly after, hastened the downfall of the Macedonian empire in Hindostan.

We are unable to state the precise nature of the Hindoo political system at this period, and it is uncertain whether the various kings and princes of the country were subject to any supreme head, or whether they were independent sovereigns. A prince called by the Greeks *Sandracottus* reigned here at the time of the Macedonian conquest. The western princes, by his assistance, expelled the invaders from their territories. Seleucus, one of the successors of Alexander, attempted with a large force to reconquer the country, but with very little success. The war was concluded by a treaty, in pursuance of which Seleucus gave his daughter in marriage to Sandracottus, and the latter, in return, agreed to furnish Seleucus annually with fifty elephants. This friendly intercourse was kept up for some time; but, after the death of Seleucus, the Greeks appear to have been finally expelled from Hindostan. No particulars of this event, however, have been transmitted to us by the ancient historians.

One of the Hindoo kingdoms at this period was called *Magadha*, and was situated in the same quarter with the modern province of Behar. Its capital was Palibothra, now Patna. About the time of Alexander, this kingdom was ruled by a sovereign named *Mahapadma Nanda*. He was powerful and ambitious, but greedy and cruel. By these ~~ages~~ ^{ages}, as well as by his inferiority of birth, he seems to have provoked the hostility of the Brahmins. By one wife he had eight sons, who, with their father, were called the *nine*

Nandas. By another wife, of low extraction, he had a son called *Chandra Gupta*. This person was made the instrument of the rebellious spirit of the Brahmins, who put to death Nanda and his eight other sons, and placed Chandra Gupta on the throne. The Brahmins, in this revolution, were aided by Pawatswara, a prince in the north of India, to whom they promised an accession of territory as the reward of his alliance. The execution of this treaty was evaded by the assassination of the prince. His son Malayaketu led a mingled host against Magadha, to avenge his father's death. Among his troops we find the Garanas, the Lakas, and the Kambojas, or people of Arachosia. It has been supposed that Chandra Gupta is the same with Sandracottus.

Damaichus, a Greek, who was sent as an ambassador by Seleucus into India, wrote an account of his embassy, some fragments of which have been preserved. This writer and the rest of his countrymen who visited India, appear to have had no scruple in relating the most marvellous tales to amuse and astonish the credulous Greeks. They stated that men were found in this country with ears so large as to cover the whole body; others with one eye, no mouth nor nose, and with long feet, having the toes turning backward; others with heads shaped like a wedge; and others of pygmy size, only three spans in height. These marvellous accounts doubtless originated in the grotesque symbolical representations sculptured on the walls and idols of the Hindoo pagodas, and which the travellers contemplated with astonishment. These representations were mistaken, in that remote region of the world, for actual copies of living things.

CHAPTER CCL.

204 B. C. to A. D. 1000.

Reign of Vicramaditya — Embassy of Porus to Augustus — Strabo's Account of Musican — The Temple of Taxila — Usurpations of the Brahmin — Rise of Buddhism — The Kingdom of Kinoge — Maldeo — Expulsion of the Buddhists.

FROM the death of Chandra Gupta there is a blank in the history of India, continuing for more than two hundred years. Of this interval we know nothing, except what is related by the Greek writers respecting *Sophagesenus*, one of the Hindoo sovereigns, who is said to have made a treaty with Antiochus the Great, king of Syria, 204 B. C. Of this treaty we only know that the Hindoo paid the Syrian king a tribute of elephants. About half a century before the Christian era, we find mention of *Vicramaditya*, or *Bickermajit*, who is called the sovereign of all India. He ruled with such extraordinary success, that his reign forms an important era in history. He is described as unequalled by any former king in the science of jurisprudence and legislation, as well as in fortitude, justice, and wisdom. He is said to have travelled as a mendicant over a great part of the East, in order to acquire a knowledge of the arts, learning, and policy of foreign nations, that he might transplant them into his own empire. The Hindoo poets and historians are full of their praises of this just and great man. The poets, wishing to convey an adequate idea of his inflex-

ible justice, in the Oriental style, affirm that the magnet dared not, without his permission, exert its power upon iron, nor amber upon bits of straw of the field. The historians relate that such were his temperance and contempt of luxury, that he slept upon a mat, and reduced the furniture of his apartment to an earthen pot of water. He was also a sedulous upholder of the influence of the Brahmins, and a munificent patron of learning. The poet and philosopher Calidasa was particularly favored by him. This individual was the chief of fourteen learned Brahmins whom Vicramaditya invited to his court from various parts of Hindostan, and who were denominated the fourteen jewels of his crown. Toward the close of his reign, Vicramaditya became involved in war with the king of Persia, and was forced to submit to the authority of that monarch.

The historian of the age of Augustus informs us, that in the reign of that emperor, *Porus*, a Hindoo sovereign, sent an embassy to the Roman emperor, who was then in Syria. This embassy comprised a most splendid retinue, bearing a present for Augustus of some of the rarest and most valuable productions of Hindostan. In the letters presented by the ambassadors, Porus made an ostentatious display of his great power, wealth, and magnificence. He informed Augustus that he ruled over six hundred tributary princes or rajahs. All the ambassadors, except three, died on the route. Their dress and manners excited the wonder of the subjects of Augustus. They were so thinly clothed in the light dress of their own country, that they appeared almost naked. They were highly perfumed, in the manner of the Hindoos, with aromatic unguents. Among the presents which they brought were several tigers,—an animal which the Romans had previously heard of, but had never seen,—birds of monstrous growth, and reptiles of a prodigious magnitude. In the train of the ambassadors was a venerable Brahmin, who was so flattered with the attention paid him by Augustus, that he followed him to Athens, where he burnt himself on a funeral pile before the whole population of that city.

The geographer Strabo, from whom we have this account, gives us a description of a part of Hindostan, which appears to have been faintly known to the Greeks and Romans of that day. He informs us that on the banks of the Indus was a kingdom, named *Musican*, the royal palace of which was splendid almost beyond belief. It stood on lofty columns of porphyry, richly gilded, round which, to the summit, were twined artificial vines of gold. Amid the branches of the vines appeared the figures of Indian birds, executed in jewelry of unrivalled brilliancy. The interior of the palace was one great blaze of magnificence, and abounded with whatever could gratify the sight or the hearing. In one apartment the visitor was soothed and delighted with the warblings of the softest music; in another was heard the quick and measured step of the dance; a third echoed with the richest strains of vocal song from siren lips, and a fourth resounded with the glee of bacchanalian revellers. The monarch himself, to judge from this description, seems to have placed his chief happiness in the enjoyment of a supine and voluptuous indolence. He was arrayed in a splendid dress of gold and purple, richly embroidered. He was constantly surrounded by a train of women, who spent their whole time in perfuming his tresses and adorning his person. When he condescended to appear in public, silver censers were carried before

him, in which the richest aromatics of the East were burned in his honor, as if he had been a god. He lay in a golden palanquin, canopied with silken curtains fringed with pearls. His wives and female attendants followed in palanquins, adorned in the same manner. Wherever he went, either marching to war or on a hunting excursion, he was escorted by a numerous guard, and a large troop of officers and menials, who carried branches of trees, on which were perched the most beautiful singing birds. The remainder of the description of this monarch and his pageantry is of a similar character.

Another Greek writer describes the Temple of the Sun, at Taxila, in the northwest of India. The lofty walls of this temple were of red marble, interspersed with plates of burnished gold, with sharp points to imitate the solar rays. On the floor, in a kind of mosaic work of jewelry, was wrought the figure of the morning star, in precious stones of so brilliant a lustre that the work seemed to burn upon the pavement. In the same temple were two colossal statues of Alexander in gold, two of the vanquished Porus in brass, and one of Ajax in ivory. Gold and precious stones of every hue were expended in such profusion upon the ornaments of this temple, that the Greeks, who were unacquainted with the wealth of the Oriental countries, might well have been struck with amazement at the sight.

Another chasm occurs about this time in Indian history. Hardly any information is afforded by the Greek writers, and we learn little from the native historians, except that the empire fell into anarchy. As the imperial power declined, the rules of caste, on which the influence of the hereditary priesthood depended, were rendered more rigid and severe. The Brahmins arrogated to themselves the exclusive privilege of studying and expounding the sacred books, and as these were the source of all Hindoo learning, whether religious or scientific, the priesthood thus obtained a monopoly of knowledge. The Brahmins alone could exercise the medical art; for, sickness being considered as the punishment of transgression, to be remedied only by penances and religious ceremonies, they alone had the right to interpret the laws, to offer sacrifices, and to give counsel to the sovereign. In the midst of the anarchy caused by the decline of the imperial authority, the great vassals of the crown assumed independence in their respective governments. This state of things continued for two or three centuries.

At a very early but uncertain period, the Brahmins were opposed by a reformer named *Buddha*, who rejected the Vedas, or sacred books, bloody sacrifices, and the distinction of castes. His followers, called *Buddhists*, must have been both numerous and powerful at a remote age, for a great number of the Hindoo rock temples are dedicated to him. From the writers of the second century, it is evident that in their day, the religion of Buddha, was very prevalent in India. In the Hindoo dramatic pieces of that time, the Buddhist observances are described with great accuracy, and the members of the sect are represented as in a flourishing condition, for they are not only tolerated, but publicly recognized.

The kingdom of Kinoge was founded about the middle of the fourth century, by a chieftain named *Basdeo*, who, after making himself master of Bengal and Behar, assumed imperial honors, and built the city of Kinoge, which gave name to the kingdom. It was during his reign that Bahram, the king of Persia, is said to

have visited India in disguise, under the assumed character of a merchant. He was discovered by an accident. One day, as he was, taking a walk in the woods adjoining Kinoge, a wild elephant rushed from a thicket, and attacked every person he met. All fled before him except Bahram, who shot an arrow into his forehead with such effect, that he laid him dead on the spot. The fame of this exploit caused him to be carried to court, where he was recognized by a Hindoo nobleman, who had formerly lived in Persia. The king, being thus compelled to own his real character, was treated with the utmost magnificence while he remained at the court of Kinoge. He married the daughter of Basdeo, and returned after some time to Persia. Kinoge continued under the rule of Basdeo and his son for eighty years. The next sovereign who attracts any notice in history, is *Maldeo*, a man of obscure origin, who elevated himself to power, and conquered the city of Delhi from the reigning family. He soon after made himself master of the metropolis, which was at this time a city of immense size. We are told that it contained thirty thousand shops for the sale of the areca nut, which the Hindoos chew like tobacco, and that among its population were sixty thousand bands of musicians and singers, who paid a tax to government. Maldeo reigned about forty years; but he was unable to transmit the crown to his posterity. Every hereditary chief and petty governor assumed independent power in his own district, and the name of the great empire of Hindostan was lost, till it was restored, many centuries afterward, by the Mahometan conqueror.

During the period which separates the ancient history of India from the modern, and which is very barren in recorded facts, the country was divided into a number of petty independent states, in which the ruling princes or rajahs appear to have been completely under the influence of the Brahmins. The warrior caste was naturally viewed with great jealousy by them, and the institutions which the Brahmins forced upon these rivals were designed to check all martial spirit and tendencies. The result of this policy was, that Hindostan subsequently became the prey of foreign conquerors. It was during this period also, though it is impossible to fix the date accurately, that the Buddhists were expelled from Hindostan by the Brahmins. They sought shelter in Ceylon, in the mountains of the north, in the countries beyond the Ganges, in Tartary, and in China, where their religion had already been preached by missionaries. The Buddhists were not the only reformers who opposed the Brahmins: they were followed by another sect, called the *Jains*, who exerted themselves to expose the fraud and superstition of the Hindoo priesthood. A further account of Buddhism will be found in the history of Thibet.

CHAPTER CCLI.

A. D. 1000 to 1605.

Modern History of Hindostan — Mahmood of Ghizni — The Gaurs — The Patans — The Seids — Zingis Khan — Timour — Baber — Achar.

THE modern history of Hindostan may be said to commence with Mahmood of Ghizni, who, about the year 1000, erected a powerful empire out of the provinces which had once belonged to the Saracen khalifs.

This sovereign, as we have related in the history of Persia, invaded India twelve different times, subduing every thing on his march, and carrying off immense quantities of plunder. At his death, A. D. 1028, he was in possession of a great part of Hindostan, with almost the whole of Persia. But in little more than a century, the empire of Ghizni was overthrown, in consequence of a great commotion among the tribes of Central Asia. These fierce hordes of barbarians made frequent inroads into the territories which constituted the empire, where they experienced no effectual resistance. Among these invaders were the *Gaurs*, or *Gours*, a valiant and formidable race of mountaineers, who dwelt in the western and central parts of the Hindoo Koosh, or Dark Mountains. They had never been subdued, even by the Persians, when in the height of their power. At length, they became so formidable, that in 1158 they dethroned the reigning sovereign of Ghizni, and thereby not only paved the way for an invasion of India, but for the elevation of a Mahometan to the throne of that country. In 1184, the Gaurs established themselves permanently in Hindostan, and, ten years later, founded an empire there, called the *Patan* empire. Their seat of government was first at Lahore, in the Punjaub, but it was subsequently transferred to Delhi. This was the first dynasty of Mahometan sovereigns in India.

In the thirteenth century, Hindostan was invaded by Zingis Khan, the Mongol conqueror. The Mahometan dominion in this country was at this time in the height of its power. A prince named *Baber* occupied the throne, and the historians of that age speak in high terms of the ability and justice of his administration. One of his most singular acts was a campaign against a forest. Gangs of robbers, called *dacoits*, were then, as now, very common in India. Their depredations were carried on almost to the very gates of the capital, there being a large forest on the south of the city, in which the robbers escaped pursuit. Baber sent an army of hatchet-men against it, and cut down the trees for an extent of a hundred miles, thereby at once dislodging the robbers, and bringing a large tract of land into cultivation.

The invasion of Zingis caused much devastation in India, but this conqueror did not penetrate to any great distance southward, nor did he leave any permanent traces of his dominion behind him at his retreat. About the close of the fourteenth century, we find a sovereign, named *Alla*, on the Patan throne. He was the first of the Mahometan emperors who carried his arms into Southern India, where his conquests were so productive that he returned with an amount of plunder estimated at the value of five hundred millions of dollars. To account for the existence of this prodigious mass of treasure, we must bear in mind that the priests and rajahs of that region had been accumulating wealth for two or three thousand years, and that the country then abounded in gold.

The next foreign invader of India was Tamerlane,* or Timour, the Mongolian chief, who pretended to be a descendent of Zingis Khan. After devastating many of the northern countries, he turned his arms toward the rich and fertile kingdoms of the south. In his march to the northern frontier of India, he took the route which had been followed by Alexander, and in

* As we have given a full history of the Mogul empire in India, we shall only notice it here so far as may be necessary to preserve the continuity of our history.

the year 1396, his armies arrived at the Hindoo Koosh, the mountain barrier of this country. The mountaineers fought with desperation against the invaders; but as the Mongols outnumbered them a hundred fold, their courage was unavailing; they were nearly all slain while defending the mountain passes. The Mongols, however, found great difficulties still in their way. They were ignorant of the defiles which led to the plains of the south, and destitute of guides to conduct them through those wild regions. The mountain tops and sides were covered with snow, and abounded in cliffs and precipices, which caused a great destruction of men and horses. Timour himself was placed on a scaffold, and lowered down from ledge to ledge by ropes. At length, he reached the valley of Cabul, and crossed the Indus at the pass of Attock.



Timour, or Tamerlane.

The Mongols had heard of the innumerable armies of the Hindoos, with their formidable elephants and impenetrable cuirasses; they manifested much repugnance to engage these terrible enemies; but Timour's ardor for conquest was not to be restrained. He prosecuted his march southward, ravaged a great part of the rich territory of the Punjab, and then advanced toward Delhi. The Hindoo emperor *Mahmood* took the field with an army of fifty thousand men, and one hundred and twenty elephants, having their tusks armed with poisoned daggers. Timour saw that the elephants were the chief terror to his own army, and

knowing that these animals have a great dread of fire, he armed his front ranks with blazing torches. This device was successful. The elephants took fright at the fire, and turned upon their own ranks. The Hindoo army was completely routed.

Timour pursued his conquering march to Delhi. That city opened its gates to him without resistance, and was immediately given up to pillage and massacre. The barbarous Mongols destroyed every thing valuable which they could not carry off. The temples and palaces were set on fire, and more than one hundred thousand of the inhabitants were butchered in cold blood. The conquest of Timour, however, like that of Zingis, was not permanent. He was obliged to content himself with reducing the Patan sovereign to an ostensible tributary dependence upon him, after which he withdrew his armies to ravage other portions of the globe. He left behind him in India the shadow of authority: his name was stamped on the coin, and prayers were read for him in the mosques.

The Patan dynasty became extinct in 1413, and was followed by the dominion of the *Seids*, or descendants of Mahomet, as they styled themselves. They retained possession of the throne but thirty-seven years, when the country was disturbed by new revolutions. In the beginning of the sixteenth century the dominion known by the name of the *Mogul empire* was established by *Sultan Baber*, a descendant of Timour. We have elsewhere given a full account of his empire. It will, therefore, be necessary to notice this empire here, only so far as to continue the thread of the history of Hindostan.

Baber made himself master of the north of India, and laid the foundation of a dynasty which endured for nearly three centuries. He exhibited nothing of the barbarous character of the race from which he descended. He mounted the throne at the age of twelve years, and in a reign of thirty-eight years, diversified with various turns of fortune, proved one of the ablest sovereigns of the East. He was generous, enlightened, and humane, and patronized literature and the arts. In a military capacity, he was equalled by very few of his race. He accomplished the most daring enterprises by his undaunted courage and perseverance, which rose above all difficulties, and made him much more the object of admiration in his adversity than in the height of his prosperity. Nor did he forget himself in the hour of success, but always behaved with that moderation and equanimity which characterize a great soul. Besides distinguishing himself as a law-giver, he excelled in literature, and, as elsewhere remarked, wrote a volume of commentaries on his own reign, in the Mogul language, with elegance and perspicuity.

Notwithstanding his great capacity for politics, he was something of a voluptuary. When disposed to give himself up to pleasure, he caused a fountain to be filled with wine, upon which was inscribed a verse to the following effect: "Jovial days! blooming spring! wine and love! Enjoy freely, O Baber, for life is not twice to be enjoyed!" He died A. D. 1540.

Baber was succeeded by his son *Humaioun*, who, after a reign of about twelve years, was dethroned by the Afghans, and compelled to seek refuge in Persia. His crown was seized by *Shere Shah*, an Afghan prince; but after two years' exile, Humaioun returned, and recovered his authority. This prince died in 1555, and was succeeded by *Acbar*, one of the most suc-

cessful and powerful sovereigns of all who have reigned in Hindostan. His administration was distinguished by wisdom and equity. With the assistance of his prime minister, the learned Abul Fazil, he effected a thorough improvement of the internal state of the empire, while his generals were adding to it by conquest. A methodical survey of the Mogul dominions was drawn up, comprising an account of the revenues, manufactures, and agricultural productions of the various districts, &c. This work, to which we have before alluded, is still extant, under the title of *Ayeen Acberry*, and affords valuable material for the historian. The resources of the empire being thus fully ascertained, the improvement of the administration was carried on with the greatest vigor. A new division of the empire was made, and under this arrangement the dominions of the emperor comprised eleven *soobahs*, or states: these were subdivided into *circars*, and these last into *pergunnahs*, which distinctions exist at the present day, though the Mogul sovereignty is at an end.

Acbar was also a friend to literature and education. He established schools, and directed the compilation of books; he fostered the arts and industry with such success, that no country appears ever to have been in a more prosperous state than the Mogul empire in his reign. There was abundance every where in his dominions: no heavy burdens were imposed on the people; yet the revenues amounted to the enormous sum of two hundred and fifty millions of dollars, according to some estimates. No monarch of the East, nor perhaps of any other part of the world, has distinguished himself in a more striking manner by administrative reforms than Acbar. His internal improvements accomplished more real good for his people, and gained more true glory for himself, than could have been done by the most brilliant and successful military career of the mightiest monarch on the globe.

The ancient city of Agra, having become much dilapidated, Acbar determined to rebuild it, and make it the capital of the empire, instead of Delhi. For this purpose, he collected the most skilful artisans and mechanics from every part of the country; and by their aid, the city rose from its ruined condition with increased splendor. There was erected a magnificent castellated palace, which surpassed every other structure of the kind in Hindostan. It was four miles in length, and lofty walls were built of enormous red stones resembling jasper, which, under the bright sun of India, shone with great brilliancy. The whole edifice was ornamented with stately porticoes, galleries, and turrets, all richly painted and gilded, and many of them overlaid with plates of gold. The gardens attached to it were laid out in the most exquisite taste, and decorated with all that could gratify the eye or the ear. There were the loveliest shades of foliage, the most blooming bowers, grottoes of the most refreshing coolness, fruits of the most delicious flavor, and cascades that never ceased to murmur. In front of the palace toward the river was a spacious area for the exercise of the royal elephants, and the battles of wild beasts, in which spectacles the Hindoo emperors were accustomed to take great delight.

The Dutch traveller Mandelslo, who visited Agra in 1638, states that this palace was the most magnificent pile which he had ever beheld. The avenue to the emperor's presence chamber was lined with pillars of silver. The chamber itself, which was of the

dimensions of a large hall, was adorned with pillars of gold. The throne was of massy gold, incrustated with diamonds and other precious stones. One of the towers of the palace was also covered with plates of gold: in this were contained the imperial treasures, in eight large vaults, which were filled with gold, silver, and precious stones of an inestimable value. In a line with the palace along the banks of the river were ranged the magnificent dwellings of the princes and great rajahs, who vied with each other in adorning the new metropolis. These majestic edifices were interspersed with avenues of lofty trees, broad canals, and beautiful gardens. Agra was also provided, by the munificence of Acbar, with a great number of spacious caravanserais, bazaars, and mosques, remarkable for their stately size and elegant architecture.

The policy of this enlightened sovereign was in a high degree liberal to foreigners. He invited intelligent men of all nations to settle in his capital; he built for them houses and stores, permitted them the free use of their religion, and granted them various privileges and immunities. The Portuguese had, at that time, extended their commercial enterprises into the Indian Ocean. Acbar opened an intercourse with them, and invited the Portuguese government to send missionaries into his empire, that the Hindoos might learn something of Christianity. So far from displaying the bigotry which has characterized most of the Mahometan sovereigns, Acbar appears to have understood the principles of religious toleration better than any Christian king of that day. In his letter to the king of Portugal, he censured, in the strongest terms, the slavish propensity of mankind to adopt the religious opinions of their fathers without evidence or investigation; and he desired to be furnished with translations of the religious books of the Christians, as well as other works of general utility.

In one of his proclamations, addressed to the officers of the empire, he utters the following sentiment: "The most acceptable adoration in this world, which a man can pay to his Maker, is to discharge his duty faithfully toward his fellow creatures, discarding passion and partiality, and without distinction of friend or foe, relative or stranger." He allowed the Portuguese to build a church and found a college in Agra, and he even endowed the college with a pension from his own treasury. By such liberal and politic measures, Acbar succeeded in rendering Agra the most flourishing city of Hindostan, a thronged resort for Persian, Arab, and Chinese merchants, beside those from the European settlements in India, who flocked in multitudes to this rich mart of commerce. Its name, during this reign, was changed to Akberabad, or the city of Acbar.

CHAPTER CCLII.

A. D. 1605 to 1760.

Jehanghire—Aurungzebe—Splendor of the Mogul Empire—The Old Woman's War—Shah Allum—Mahomed Shah—Invasion of Nadir Shah—Decline of the Mogul Empire.

ACBAR died in 1605, and was followed on the throne by his son *Selim*, called in history, *Jehanghire*. Under this sovereign the system of internal improvement was prosecuted with diligence and success. Whole provinces

were reclaimed from the woods and jungles, and filled with an industrious population. Jehanghire was one of the most prosperous and powerful of all the Mogul emperors. He administered justice impartially, when his personal interests and passions were not concerned; but when these obtained an influence over him, he seemed to recognize no restraint in divine or human law, but to exhibit himself an Eastern despot, in the full extent of that significant phrase. After a reign of twenty-two years, he was succeeded by *Kurrun*, or *Shah Jehan*, who reigned thirty-two years, and was dethroned, in 1659, by his third son, Aurungzebe.

Aurungzebe was one of the most powerful of all the Oriental sovereigns. Under him, the Mogul empire attained to its supreme height of wealth, power, and splendor. Its territories extended from Persia to Assam, and from Hindoo Koosh to the River Kistna, and comprised a population of eighty or ninety millions. Aurungzebe displayed abilities equal to the power and extent of his empire. He was familiar with the whole business of internal administration, and gave his attention to it with unremitting industry. He rose at dawn every morning, and was in his hall of audience at seven o'clock, where, according to the custom of Eastern monarchs, he heard the complaints of his subjects, both rich and poor, and administered justice with strict impartiality. To the poor he gave money liberally, and he commanded that persons learned in the law and the precepts of the Koran should attend in the public courts at his own expense, to assist the poor in matters of litigation. He punished judges severely for corruption and partiality. His activity kept the machine of government in motion through all the members of the political fabric; his penetrating eye followed corruption to its most secret retreats; and his stern justice established tranquillity and secured property all over his extensive dominions. No instances of Oriental splendor ever surpassed the spectacle exhibited by his court. His trappings of state were costly beyond example, and almost beyond credibility. The roof of his hall of audience was of silver, and the screens that divided it from the other apartments were of solid gold. His throne, with the canopy, trappings, and harness of the state elephant, were valued at sixty millions. Every thing else pertaining to the royal person and residence was on the same magnificent scale. Most of the wealth of Aurungzebe, however, was obtained by plunder and oppression, which he tolerated in none but himself. While he increased the expenses of his government to an enormous degree, the legal revenues were not much greater than under the economical administration of Achar.

This emperor passed a great part of his time in his camp, in consequence of his apprehensions of the hostile designs of his sons against one another and against himself. This camp was a sort of moving city, and generally contained fifty thousand soldiers, one hundred and fifty thousand horses, mules, and elephants, one hundred thousand camels and oxen, and three or four hundred thousand camp followers. All the principal men of Delhi attended the court wherever it went, and the magnificence of this style of living supported the immense number of traders and artisans attached to the camp.

In the year 1665, a remarkable insurrection broke out in the Mogul empire, which, although we have already given some account of it, requires a more par-

ticular notice, as exhibiting the great power of superstition over the weak-minded and credulous Hindoos. There is a class of fanatical devotees in Hindostan, called *fakirs*, who wander about the country in crowds, almost naked, pretending to live by begging, but in reality practising theft, robbery, and murder. In the territory of Manwar, or Jodpore, a rich old lady began to enlarge her liberality toward the fakirs. These sturdy beggars crowded around her by thousands, and not satisfied with the alms of the pious patroness, began to plunder the neighboring country. The people rose in arms against these hypocritical robbers, but were defeated several times, with great slaughter. At length a belief that enchantment was at work, began to prevail. The people regarded the old woman as a sorceress, and believed that she compounded for her followers a witch's mess, which rendered them invincible by mortal weapons.

The fakirs, finding the protection of the old dame so powerful, assembled in great numbers, and spread their devastations to a wide extent. The rajah of Manwar attacked them, but was defeated. They grew presumptuous from unexpected success, and resolved to strike a blow at the capital. An army of twenty thousand of them, with the old woman at their head, took up their march, accordingly, for Agra. Within five days' journey of the city, this ragged regiment encountered a body of imperial troops, commanded by the collector of the district. This force they overthrew by superiority of numbers. They now deemed themselves invincible, and able to grasp the whole wealth and authority of the empire. The old woman was immediately proclaimed empress of Hindostan! Aurungzebe, who had at first despised this insurrection, now felt it to be serious. The soldiers were affected with the superstitions of the people, and it was extremely hazardous to permit them to engage with these fanatical banditti, who were believed to possess magic arts, by which they could paralyze the bodies of their enemies. The prompt sagacity of the emperor invented an antidote to the religious contagion. The sanctity of Aurungzebe was as famous as that of the old woman; for, in his younger days, he had distinguished himself by the devotion and austerity of a religious mendicant, leading a life of rigorous penance, eating only barley bread, herbs, and fruits, and drinking nothing but water. The reputation thus acquired he now turned to good account. He pretended that, by means of incantation, he had discovered a counter-enchantment to that of the fakirs. He wrote, with his own hands, certain mysterious words upon slips of paper, one of which, carried upon the point of a spear before each of the squadrons, he declared would neutralize the spell of the enchantress. The emperor was believed. The counter-spells were carried into battle, and though the fakirs fought with great desperation, they were cut entirely to pieces. Such was the issue of the affair, known in the history of Hindostan as the "old woman's war;" one of the most singular events recorded in history. "I find," said Aurungzebe, when speaking of this affair, "that too much religion among the vulgar is as dangerous as too little in the monarch."

Aurungzebe died in 1707. His death was the signal for a bloody civil war among his sons. Battles were fought near Agra, the capital, in which three hundred thousand men were engaged. The second son, *Mahomed Mauzum*, defeated his brothers, and ascended the throne, under the names of *Shah Allum*,

the King of the World, and *Bahauder Shah*, the Valiant King. He inherited neither his father's capacity nor good fortune. Perplexed by the restless ambition of his four sons, who, during his lifetime, showed themselves competitors for the crown, he died of grief and anxiety, A. D. 1713. The usual civil war arose among his sons, who joined to the force of arms every stratagem that fraud and treachery could suggest to base minds, in order to circumvent each other. At length, the eldest, *Mauz Odin*, by a superior stroke of perfidy, succeeded in overthrowing and putting to death his three brothers. He reigned a year and a half in voluptuous indolence, when he was dethroned by the disaffected omrahs. *Furruksheer*, or *Ferokseer*, his nephew, was placed on the throne; but, while he was invested with the external marks of authority, the omrahs, who were the means of his advancement, reserved to themselves all the essential powers of government. The emperor, finding himself used as a puppet, projected the overthrow of his masters. This design, according to the genius of Oriental policy, was secret and perfidious. The omrahs detected the plot against them, and, by superior address, counteracted it, and caused their enemy to be strangled.

The empire was kept in an unsettled state for some years, by the intrigues of the omrahs, till, at length, about A. D. 1720, *Mahomed Shah* was raised to the throne. This prince, by an expert use of his power, effected the destruction of those who had contributed to his advancement. After this, deeming himself perfectly secure from enemies, he plunged into a career of debauchery, and neglected all public affairs. The most destructive oppressions and abuses prevailed throughout the empire, and the misgovernment brought the whole country into so distracted a state, that a treacherous omrah, hoping to aggrandize himself by the subjugation of his countrymen, instigated Nadir Shah, of Persia, to invade Hindostan, in 1738. The country submitted to him with hardly a struggle; but a peaceful conquest was not suited to the taste of this sanguinary warrior. Delhi was sacked, and set on fire, and a hundred thousand of its inhabitants were massacred, as heretofore detailed. The Hindoos, panic struck, submitted themselves like sheep to the slaughter, or shut up their wives and children in their houses, and set fire to them, throwing themselves into the flames. The dead bodies caused a pestilence, which was succeeded by a famine; and thus every horror, or suffering, which follows in the train of war was heaped upon this unhappy country. Having extorted from the wretched Hindoos all the money and treasures which they could furnish, Nadir reinstated Mahomed in his authority, with great pomp and solemnity, and returned to Persia. The spoils of this campaign were immense; they amounted to sixteen millions of dollars in money, seven millions in plate, seventy-five millions in jewels, the celebrated "peacock throne," beset with diamonds and other precious stones, valued at five millions, the trappings of the state elephant, valued at fifty-five millions, with other things, the whole exceeding three hundred and fifty millions of dollars in value. Such was the fate of the enormous wealth amassed by the avarice of Aurungzebe! Nadir was attacked by the Afghans on his march homeward, and his camp was plundered of a considerable portion of this treasure. Among other things, he lost a diamond of enormous value, which had been one of the ornaments of the peacock throne.

This jewel was called *Koh-e-noor*, or "the Mountain of Light." After various adventures, it came into the hands of Runjeet Singh, the late sovereign of Lahore, and was seized by the British a short time previous to the conquest of the Punjab, in 1849.

The provinces north-west of the Indus were annexed by Nadir to his own empire; and, from this time, the Mogul sovereign retained little more than the shadow of a mighty name. No sooner were the Persian armies withdrawn, than a general defection of the Hindoo dependants of the emperor took place. None were willing to yield obedience to a monarch who no longer possessed the means of enforcing his authority. All the tribes of enterprising warriors which, during the day of Mogul splendor and dominion, had taken refuge in the mountains, now descended into the plains, and seized the finest provinces of the empire. Even private adventurers raised themselves to the rank of sovereigns. In the midst of this confusion, Nadir Shah was assassinated by his own followers; and this occasioned a new invasion of Hindostan. Achmet Abdallah, his treasurer, seized three hundred camels loaded with treasure, which enabled him to raise an army of fifty thousand men. He marched against Delhi, and the country was again ravaged by the destroying hosts of the invader. Mahomed Shah died in the midst of these turbulent scenes, and his son, *Ahmed Shah*, mounted the throne. This prince, however, was unable to restore the declining fortunes of the empire. The Mahrattas, a powerful tribe, who, from the Vindhya Mountains, and the head of the Western Ghats, had already overrun the north of the Deccan, now penetrated to the imperial provinces of Agra and Delhi.

Ahmed Shah reigned but seven years, when he was deposed by Gazi, an omrah of great influence, who placed on the throne *Allumgire*, or *Aulumgeer*, a descendant of Aurungzebe, who had been for some time in confinement as a prisoner of state. The new emperor, finding himself restricted in his authority by the power of Gazi, invited the Persian chief Achmet Abdallah to his aid. This was a new calamity for the empire. The Persian obeyed the summons, and, after stripping the country of every thing valuable, withdrew from India, leaving Aulumgeer to repent his folly, and mourn over his exhausted treasury. At length, Gazi caused him to be assassinated. But the factions which arose on the death of the emperor exposed the country to a fresh invasion from Persia. Delhi was captured, and laid under such oppressive contributions, that the inhabitants, driven to despair, took up arms. The Persian commander, irritated at this, ordered a general massacre, which continued for seven days without intermission. A great number of the buildings, at the same time, were set on fire, and consumed; and thus the imperial city of Delhi, which, in the days of its glory, was said to be thirty-four miles long, and to contain two millions of people, was reduced almost to a heap of rubbish.

These repeated ravages completely broke the power of the Mogul sovereign. The governments of the different provinces were not only usurped by the native chiefs, but some of them were seized by the Europeans, who now began to form settlements in Hindostan. But, although the Great Mogul became a mere name, it was a name that was held in high veneration by the body of the Hindoos, who felt the advantage of having a chief who could protect them

from the tyranny of the local governors, and give them redress in case of need. The emperor's dominions melted away, till only the city of Delhi, and a small district around it, remained within his actual jurisdiction; but, while his title remained, many popular reasons existed for respecting it. Grants of land were accordingly sanctioned by his name, even in places where he had no administrative authority. The nabobs had their *firmans*, or commissions of appointment under his nominal sanction, even though they did not allow him to interfere in their government; and the coin continued to be struck in his name long after he was reduced to the condition of a mere pensioner of a foreign sovereign. Finally, the emperor having become involved in a quarrel with the British, his armies were defeated by them at the battle of Buxar, (A. D. 1764), in consequence of which he fell completely under the British dominion. This put an end to the influence of his name in Hindostan, and rendered the British the predominant power in all that country. Of these events, however, we shall give a more minute account, when we relate the history of the British empire in India.

CHAPTER CCLIII.

A. D. 1483 to 1840.

THE PORTUGUESE IN INDIA. — *Discoveries of Vasco de Gama — Conquests of Albuquerque — Foundation of Goa — Conquest of Malacca — Splendor of Ormuz — Decline of the Portuguese Empire in India.*

WHILE the Mogul empire was declining, a new power was rising in its neighborhood, which was destined to prevail over all the native competitors for the sovereignty of Hindostan. The European nations, in exploring, through many dangers, the passage round the Cape of Good Hope, had made it their first object to gain possession of the rich commerce of this quarter of the globe. The Portuguese, under the command of Bartholomew Diaz, first reached the southern extremity of Africa in 1483. Fifteen years later, Vasco de Gama sailed round the Cape of Good Hope, and reached the shores of Hindostan, at Calicut. The Portuguese, at that period, were the most enterprising, commercial people in the world; and their first endeavors, on their arrival in India, were directed to trade. Under the guidance of their captain-general, Alfonso de Albuquerque, a man of great capacity and energy, they proceeded to establish permanent settlements in that country. They procured a grant of land from one of the native sovereigns near Goa, and built a strong fortress there, to protect their trading factory.

The Arab merchants, who had, previous to this time, engrossed all the foreign commerce of Hindostan, viewed the progress of these intruders with jealousy and alarm. They formed a league for their expulsion, and were joined by the Venetians, who, in their quarter of the globe, carried on a profitable traffic by purchasing Indian spices and other commodities from the Arabs, and disposing of them in the west of Europe. But this league was defeated by the abilities of Albuquerque, and he laid the foundation of the Portuguese empire in India, by capturing the city of Goa,

which afterwards became the Portuguese metropolis in the East. This was the commencement of the system of territorial acquisition by the European powers in India. It was founded in usurpation and violence, and cannot be defended on any principle of national justice. It is much to the credit of the great Vasco de Gama, that he discovered its true character and condemned it, at the very beginning.

The Portuguese arms were carried in triumph to Farther India by Albuquerque. He conquered the city of Malacca, and the Island of Ormuz, in the Persian Gulf, which latter place soon became the most flourishing and wealthy mart of trade in the East. The efforts of his successors were principally directed to the object of maintaining these extensive acquisitions, and of checking the progress of the Turks, who, after their conquest of Egypt in the sixteenth century, made several attempts to establish themselves on the coast of Malabar. In this undertaking they were foiled; but had they succeeded, it is probable that the Christians would never have gained any firm footing in India. The great number of Mahometans spread over this country would have united to support a power equally favorable to their religious prejudices and their commercial interests. The Portuguese, in little more than half a century after their arrival in the Indian seas, had established an empire in this quarter, the extent and power of which were truly wonderful. They possessed the whole coast of Malabar and Coromandel, on the south side of the peninsula of Hindostan; they were masters of the Bay of Bengal, on the eastern side; they ruled over the peninsula of Malacca; they held tributary the large and flourishing Islands of Ceylon, Sumatra, and Java, together with the Moluccas or Spice Islands. In the west, their authority extended as far as the coast of Persia, and over all the islands in the Persian Gulf. Some of the Arabian princes were their tributaries, others their allies. Throughout all Arabia, none dared confess themselves their enemies. In the Red Sea, the Portuguese were the only people that commanded respect, and they exerted an influence over Abyssinia and Eastern Africa. They had also established a commercial factory at Macao, in China, and a free trade with the empire of Japan.

The most important and remarkable of the Portuguese possessions in the East was Ormuz—a place which derived all its wealth and consequence from its fortunate situation as an emporium of trade. The Island of Ormuz is of itself nothing but a barren rock, at the entrance of the Persian Gulf, and is entirely destitute of water, except when the rain, which seldom falls, is collected in tanks or other cavities in the rock. But its great facilities for trade rendered this island, in the hands of the Portuguese, the most flourishing commercial mart in the Eastern seas. Its harbor was frequented by shipping from all parts of the Indies, and from the coasts of Africa and Arabia, while it possessed an extensive caravan trade with the interior of Asia through the seaports of Persia. The wealth, the splendor, and the concourse of traders at Ormuz, during its flourishing condition, gave the world a memorable example of the superlative power of commerce. During the trading season, which lasted from January to March and from August to November, there was an unparalleled activity of traffic in this place, and a display of luxury and magnificence which seemed to realize the extravagance of fiction. The salt dust of the streets was kept down and concealed by neat mats

and rich carpets. Canvas awnings stretched over the streets from the roofs of the houses, to exclude the scorching rays of the sun. The rooms of the houses fronting on the streets were opened like shops, and adorned with Indian cabinets and piles of porcelain, intermixed with odiferous dwarf trees and shrubs set in gilded vases, elegantly adorned with figures. Camels, laden with skins of water, stood at the corner of every street. The richest wines of Persia, and the most costly perfumes and delicacies of Asia, were poured forth in lavish profusion.

But this prosperity and splendor were only temporary. The Portuguese, in the height of their power, provoked the hostility of Shah Abbas, the most powerful of the Persian monarchs: at the same time they became involved in a quarrel with the English, just as the latter nation began to obtain influence in the East. Shah Abbas and the English formed a league to expel their common enemy: their united forces attacked Ormuz in 1662, and conquered it with little difficulty. The plunder which they obtained was estimated at more than two millions of dollars. Ormuz never recovered from this blow. The trade of the place rapidly declined; its merchants transferred their capital and enterprise to other quarters. The very stones of which its splendid edifices were built disappeared from the spot, being carried away as ballast in the Dutch ships which touched here; and this flourishing commercial emporium soon sunk into its original condition of a barren and desolate rock. The Persians rebuilt the fort, and placed a garrison in it, but they never could restore its trade. In the time of its prosperity it contained forty thousand inhabitants; at present, hardly the smallest vestige of a habitation remains, to vindicate the records of history, or to prove that this was once the flourishing mart of an extensive commerce.

The Portuguese empire in India declined almost as rapidly as it had risen. The first blow at its prosperity was the conquest of Portugal by the Spaniards, and the annexation of that kingdom to Spain, in 1580. This not only damped the national spirit and enterprise of the Portuguese, but caused immediate restrictions to be placed on the Indian trade. Philip II., king of Spain, issued an edict prohibiting the Dutch from trading with Lisbon, thus compelling them to seek for the spices and wares of India in other quarters. The Dutch had just emancipated themselves from the tyrannical dominion of Spain; they were hardy and necessitous, having every thing to gain, and nothing to lose but their liberty. The Portuguese, on the other hand, were divided in their counsels, depraved in their manners, and detested by their subjects and neighbors in India. The Dutch first established themselves in some distant islands, where, partly by force of arms and partly by taking advantage of the errors committed by the Portuguese, they finally supplanted them every where. The only remnants of the Portuguese empire in India at the present day are Goa and Macao.

Goa, on the western coast, is situated on an island about twenty-four miles in circuit. On the island are two cities; Old Goa, a decayed place, abounding in magnificent churches and splendid architecture, and New Goa, eight miles nearer the sea, the residence of the Portuguese viceroy, and a place of considerable commerce. The population of the whole island is about thirty thousand. Macao is situated on an island in the bay of Canton. It has some commerce and a population of thirty-five thousand.

CHAPTER CCLIV.

A. D. 1580 to 1840.

THE DUTCH IN INDIA. — *Heemskerk's Voyage — Settlement of the Moluccas, Java, Ceylon — Decline of the Dutch Empire in India.*
THE SPANIARDS IN INDIA. — *Dispute respecting the Moluccas — The Pope's Division of the new Discoveries — The Philipines — Manila.* THE DANES IN INDIA. — *Tranquebar — Serampore.* THE FRENCH IN INDIA.

THE Dutch East India empire owed its origin to the political and religious persecution of these people by the king of Spain, who, in the fourteenth century, ruled over all the country now constituting Holland and Belgium. The oppressions of the Spanish government caused the Hollanders and Belgians to revolt, and the incurable bigotry of Philip II. of Spain prevented the people of Holland from ever seeking an accommodation with him. Being thrown entirely on their own resources, and compelled to struggle not only for freedom, but for life, the Dutch exhibited uncommon energy, industry, perseverance, and courage. In a short time, they gained an unrivalled ascendancy among the maritime nations of Europe. In the mean time, the people of Belgium, or the Netherlands, were reduced to their original dependence on the Spanish crown. But the Spanish government, with a view to check the spirit of freedom in this country, destroyed the trade of Antwerp, its chief seaport, and discouraged every effort made for its restoration. By this course, the most wealthy and enterprising merchants of the Netherlands were compelled to emigrate to Holland, and add to the riches and trade of the great commercial city of Amsterdam.

When Portugal was brought under the dominion of Spain, in 1580, as we have already observed, the Spanish court, in order to discourage all enterprise among the Portuguese, imposed the most vexatious restraints upon the commerce of Lisbon, which was then the great European mart for the productions of the East. This compelled the Dutch, whose subsistence almost wholly depended on the carrying trade, to seek out means for the direct importation of the commodities of India from the East. It was still hoped that a north-east passage to the Pacific Ocean might be discovered, and three fruitless expeditions were sent on this desperate search. An accidental circumstance opened the way for the Dutch round the Cape of Good Hope. Cornelius Houtman, a Dutch seaman, had been made prisoner by the Spaniards at Lisbon, and detained there for some time. During his imprisonment, he had opportunities to gain from the Portuguese much information respecting the course of their voyages to India. On his escape afterward to Amsterdam, he conceived the design of making a voyage to that quarter of the world. Some of the principal merchants, to whom he opened his scheme, thought so favorably of it as to form a company for sending him out on an expedition.

Accordingly, a Dutch fleet, well provided, sailed from Holland, under the command of Admiral Heemskerk, in 1595. It reached India without obstruction, although the Spaniards made every possible attempt against it. Finding the skill and courage of the Dutch more than a match for their own, they sent emissaries to the principal Eastern sovereigns, describing the new adventur-

ers as pirates and freebooters. But an accident completely defeated their dishonest manœuvre. The Dutch captured a richly-laden Portuguese ship, homeward bound from Macao, with many passengers on board. They were treated by the captors with so much generosity, that letters of thanks were addressed to Admiral Heemskerck from the principal Spanish authorities in the East. He exhibited these letters in every port at which he touched, and thus satisfactorily refuted the calumnies which had been circulated respecting the Dutch. Heemskerck's voyage was so profitable that a company was soon after incorporated, in Holland, for prosecuting the trade with India. All Dutchmen, except the members of this company, were prohibited from carrying on any commerce with Asia, either by the Cape of Good Hope or Cape Horn.

The first settlement of the Dutch was made at the Moluccas, or Spice Islands. They were shortly afterward driven from this place by the Spaniards, but returned and retrieved their losses. They soon came into collision with the English East India Company, and these two powers, excited by mutual jealousy, began to assail each other's possessions. The Island of Java was the chief object of contention. After a long struggle, the Dutch prevailed, and immediately secured their acquisition by building the city of Batavia, about the beginning of the seventeenth century. Soon afterward, all the English residents on the Island of Amboyna were massacred; and by this act of treachery the Dutch secured, for a long time, the monopoly of the spice trade. They also expelled the Portuguese from the markets of Japan, and monopolized the commerce with that empire. They are at the present day, as we have elsewhere stated, the only Europeans permitted by the Japanese to trade with them.

The next great object of the Dutch was to gain possession of the rich and important Island of Ceylon, where the Portuguese had already established themselves. In this undertaking, they were highly successful. They not only expelled their rivals, but reduced the native princes of the island under their dominion, and thus gained the monopoly of the cinnamon trade. They long kept possession of Ceylon; but during the wars which followed the French revolution, it was conquered by the British, who still possess it.

In the mean time, the Dutch had also made attempts to open a trade with the Chinese empire. At first, the influence of the Jesuits at the court of Peking counteracted all these endeavors; but, at length, about the beginning of the seventeenth century, they succeeded in establishing a flourishing settlement on the Island of Formosa, which opened to them a profitable traffic with the neighboring regions. But soon after the conquest of China by the Manchoo Tartars, the Formosans were joined by a large army of Chinese; the combined forces besieged the Dutch settlement, and compelled the garrison to surrender. Since that time, no attempt has been made by Europeans to settle upon this island.

The Dutch in India adopted a more exclusive, and monopolizing policy than either the Spaniards or the Portuguese; and this may be regarded as one of the main causes of the decay of their Eastern empire. Their arbitrary and overbearing conduct toward the nations frequently produced civil wars and insurrections, which materially retarded the progress of their settlements. In Java, especially, their dominion was

maintained only by an enormous expenditure of blood and treasure; and as, in the progress of discovery and commercial enterprise, other European nations began gradually to obtain a share in the spice trade, the Dutch East India Company found the profits of its monopoly rapidly diminishing. During the wars of the French revolution, most of the Dutch colonies were occupied by the English; but some of them were restored, at the general peace, in 1814. England, however, retained two of the most important, the Cape of Good Hope and the Island of Ceylon. Holland still possesses the Island of Java and the monopoly of the trade with Japan.

The Spanish government, in sending Columbus to make discoveries in the west, had less expectation of profit from the unknown countries in that quarter, than from the trade with the East Indies, which they hoped to acquire by opening a route to those regions in a westerly direction. When the enterprise of Columbus had made known the existence of a new continent in the west, instead of a passage to India, they did not lose sight of their original object. Magellan, a Portuguese in the Spanish service, first sailed into the Pacific Ocean, by passing through the straits which bear his name. This gave the Spaniards access to the islands of Farther India by a westerly route, and they prepared to take possession of the Moluccas. The Portuguese claimed these islands for themselves, having on their side the right of discovery and prior occupation. The kings of Ternate and Tidore, two of these islands, had long been at war with each other, and on the arrival of the Portuguese, the dispute was referred to them for arbitration. The Portuguese did not fail to profit by this favorable chance of securing a foothold for themselves in this quarter. They erected fortresses upon the island, and treated the natives as vassals.

Pope Alexander VI., shortly after the Spaniards and Portuguese had opened this new career of discovery and settlement, endeavored to provide against any collision of the two powers, by dividing all the unknown and newly-discovered territories of the east and west between them. For this purpose, having arrogated to himself the absurd and extravagant prerogative of giving away countries, over which he had not the slightest shadow of authority, he granted to the Spanish crown the property and dominion of all territories then known, or which might afterwards be discovered, a hundred leagues west of the Azores, and all the unknown and newly-discovered regions east of this limit to the Portuguese. This boundary was afterward, by an agreement between the two nations, removed two hundred and fifty leagues farther westward, with the expectation that every difficulty in the partition of the new discoveries would thus be effectually removed. The Spaniards thought themselves now secure of the whole western continent, and the Portuguese imagined that their East India settlements, and particularly the Spice Islands, would be safe from any interference on the part of the Spaniards.

On this occasion, however, the infallibility claimed by the pope, did not by any means exhibit itself. He had not foreseen that the Spaniards and Portuguese, by sailing in opposite directions, might meet on the other side of the globe, and be embroiled respecting the limits of their authority. Such a conjuncture, in fact, soon happened. Magellan, in his voyage to the west, discovered the Ladrone Islands, and afterward the Philippines. The Portuguese, by sailing east, dis-

covered the Moluccans in the same quarter. A perplexing dispute arose on this subject; and although the Spaniards did not seize the Moluccas, yet the Philippines, which lie in the same longitude, were thought too valuable to be neglected—as they were not only near the place which produced the spices, but were well situated for the trade with China, and the commerce with other parts of the East. A communication was therefore established between those islands and the Spanish colonies on the coast of Peru, A. D. 1590. The city of Manilla was built by the Spaniards on the Island of Luzon, which soon became the emporium of the Spanish trade in India. Previously to the arrival of the Spaniards, the Chinese had established themselves, to a considerable extent, along the coast of this island. Shortly after Manilla was built, they united with the natives to expel the new settlers. The city was attacked, but owing to its fortifications, the Spaniards were enabled to defend it and suppress the insurrection.

This settlement was afterward threatened by the successors of the Dutch, who occupied the most valuable of the Moluccas, and grew so formidable to their neighbors, that the Spaniards, at one time, seriously meditated the abandonment of the Philippines. This design, however, was not carried into effect. In 1762, an English expedition, under Admiral Cornish and General Draper, captured Manilla and its dependencies; but these conquests were given up at the conclusion of the war, and the Spaniards have continued to hold the Philippines to the present day.

The Danes followed the example of the other maritime nations of Europe, in turning their commercial enterprise toward the East. An association was formed at Copenhagen, in 1612, for opening a trade with India. An expedition, on a small scale, was sent out to the Coromandel coast, where the Danes were hospitably received by the rajah of Tanjore, from whom they received permission to establish a settlement at Tranquebar. This undertaking, however, was not crowned with very brilliant success. Many circumstances contributed to check the prosperity of the Danish East India Company, but none more than the pertinacious jealousy of the Dutch, who excluded them from the most profitable branches of trade. They had, however, a permanent establishment at Serampore, on the Hoogly, above Calcutta, which they still retain. But though the Danes have never attained to any remarkable eminence in East Indian commerce, they have been honorably distinguished by their zeal for the propagation of the Christian religion; and notwithstanding their limited means, they have succeeded in diffusing the principles of the gospel through a considerable portion of the south of India.

Foreign colonization and maritime affairs in general were long neglected by the French. The government were slow in offering assistance to the people in the affairs of navigation, though Francis I. and Henry III. issued edicts formally encouraging maritime enterprise. At length, an East India Company was formed in France in 1616, and attempts were made to open a trade with the countries beyond the Cape of Good Hope; but these were frustrated by shipwreck and other accidents. Toward the close of the seventeenth century, however, the French purchased the town of Pondicherry, on the Coromandel coast, from the Hindoo sovereign of that territory, and began a settlement there. The Dutch captured this place in 1693, but at

the treaty of Ryswick, four years afterward, it was restored.

From this time, the prosperity of the colony increased, and the subsequent acquisition of the Isles of France and Bourbon led the French to hope that they might acquire an important share in the commerce of the East. When the Mogul empire became dismembered, a new career of ambition was opened to them by the sanguinary struggles which arose among the new Hindoo states, formed out of the fragments of this great dominion. Dupleix, the governor of Pondicherry, a man capable of vast designs, hoped, by embroiling the natives with each other, to obtain territorial acquisitions as the price of his assistance to some of the combatants. The English adopted the same course of policy, and thus the ancient hostility between the two nations extended its influence to India. The English triumphed in the struggle, which ended in the almost total expulsion of the French from Hindostan.

In 1778, Pondicherry was taken by the British, and was not restored till 1783. The two nations remained at peace till 1793, when all the French possessions in India were conquered by the British; they were restored in 1802, again conquered in 1803, and again restored in 1814; since which time they have remained undisturbed by foreign enemies. French India is of little consequence. It comprises Pondicherry and Karikal with their dependencies on the Coromandel coast, Chandernagore and some other places in Bengal, and a few factories in other parts.

CHAPTER CCLV.

A. D. 1574 to 1773.

THE BRITISH IN INDIA.—*The English East India Company—Catastrophe of the Black Hole—Exploits of Clive—Grants of the Mogul.*

BENGAL is a country in the eastern part of Hindostan, which gives its name to the great bay or gulf which separates the two peninsulas of the Indies. It was in this region that the foundation of the British empire in the East was laid; and here, at the present day, is the centre and metropolis of their Oriental power. Queen Elizabeth was the first English sovereign who encouraged the commercial enterprises of that nation in the Indian seas. Two merchants, named John Newbury and Ralph Fitch, made the first voyage from England toward that quarter, in 1583. A London company for trading to the East Indies was chartered by the queen, in 1600. Fourteen years afterward, Sir Thomas Roe was sent ambassador, by James I., to the Mogul emperor, and obtained permission for the English to establish a factory in Bengal, on the River Hoogly. They subsequently purchased the village of Calcutta, and some additional territory from the subah of Bengal. In 1717, they obtained a further accession of dominion, by a grant of land from the emperor, together with an exemption from paying duty on their trade within the Mogul dominions. In the mean time, the Dutch and French, as already observed, had formed settlements in Bengal, the former at Chinsura, and the latter at Chandernagore, both on the River Hoogly.

Jaffier Khan, subah of Bengal, obtained, in 1717, from the emperor, the government of the neighboring prov-

inces of Bahar and Orissa. With this new acquisition of power, he removed from Dacca, then the capital of the soobahs, to Moorshedabad. His grandson and successor was dethroned and put to death by the pipe-bearer of his court, who usurped the throne in 1742, and on his death, in 1756, left it to his brother's grandson, *Sujah ul Dowlah*, a rival and bitter enemy of the English. This prince soon became involved in disputes with the government of the English factories, and in June, 1756, marched with an army against Calcutta, which he captured without difficulty. The English prisoners, one hundred and forty-six in number, were thrown into a dungeon called the *Black Hole*, where they remained shut up closely during a night of intense heat, suffering horrors beyond the power of language to describe. The next morning, all of them, except twenty-three, were found dead.

A short time afterward, an English squadron, commanded by Admiral Watson, arrived in the Hoogly with a body of troops under Colonel Clive, who had already given proofs of his military talents, in the British settlement of Madras. With this force Calcutta was recovered, and the soobah driven to his capital of Moorshedabad. A treaty ensued, by which the possessions and immunities of the English were secured to them. War having, in the mean time, broken out in Europe between Great Britain and France, Clive attacked the French settlement of Chandernagore, which immediately surrendered, and was totally destroyed by order of the British commander.

Clive, who was a bold, ambitious, and unscrupulous man, soon after projected a great scheme of aggrandizement for the East India Company, in whose service he exercised his command. He resolved to dethrone the soobah and place another person in his office, who would be more subservient to British interests. The soobah held his dignity by appointment from the Mogul emperor, who still maintained his title and authority at Delhi, and the British were then at peace with this monarch. Clive, however, regarded no obstacle which stood between him and his object. He marched against the soobah, defeated him in a great battle at Plassey, on the 23d of June, 1757, and expelled him from his throne. Meer Jaffier, a Bengalese general, was appointed by the conqueror to succeed him. The new sovereign, being completely at the mercy of the British commander, made a treaty according to his dictation. He gave large grants of territory and important privileges to the East India Company, besides paying immense sums of money to the Company and to individuals. Clive himself received the most magnificent rewards. The soobah created him an omrah of the empire, and a *jaghiredar*, or lord of the territories ceded to the British, by which he secured a yearly income of one hundred and fifty thousand dollars. In addition to this, he received a present of money, amounting to nearly a million and a half of dollars.

Sujah ul Dowlah, the expelled soobah, fled into the interior, but was shortly afterward apprehended and sent prisoner to Moorshedabad, where he was privately assassinated by order of his successor. The British had now acquired such a reputation by their military successes, that they had become the terror of all the native princes; and they might easily have marched to Delhi, and dictated terms to the emperor. They did not fail to take advantage of their position. Revolutions, instigated by them, became a regular

trade, and furnished a constant fund to supply the treasury of the Company and the cupidity of their officers. Clive himself did not scruple to forge a treaty, by which one of these political speculations was accomplished. At length, a bribe of a million of dollars, from Cossim Ali Khan, the son-in-law of Meer Jaffier, induced the British to depose the sovereign whom they had placed on the throne, and bestow his power upon Cossim, A. D. 1760.

Clive, in the mean time, had returned to England. The new soobah proved as unmanageable as his predecessor. The servants of the English Company claimed an exemption from all duties on commerce, and thus ruined the native merchants. While negotiations were pending on this subject, the English seized the citadel of Patna. It was immediately retaken by Cossim, whose rage was so highly excited by what he regarded as a deliberate act of treachery, that he put all the English prisoners to death. War immediately broke out, and the affairs of Bengal were soon in the most desperate condition. The proprietors in England, judging that Clive was the only person capable of restoring order in their Indian possessions, sent him out as governor-general. Previous to his departure, the British government had created him a peer. On his arrival, he found matters in the most unpromising condition. The troops were in open mutiny, the officers had abandoned themselves to every species of rapacious insolence; the most fertile tracts of Bengal had been wasted to desolation, and the native chiefs were rendered hostile by the most unfeeling extortions.

The presence of Clive restored order, and the government of Bengal was placed on a new footing. The power of the English in that province had been hitherto undefined. It was unknown to the ancient constitution of the Mogul empire, and was fixed by no compact. It resembled the power which, in the declining state of the Roman empire, was exercised over Italy by the barbarian invaders, who set up and pulled down at their pleasure a succession of insignificant princes, dignified with the names of Caesar and Augustus. But at length the warlike invaders in both cases found it expedient to give their military power the sanction of law and constitutional authority. Clive applied to the court of Delhi for a formal grant of the powers which he already held in reality. The Mogul was absolutely helpless, and he was compelled to issue a warrant empowering the English East India Company to collect the revenues of Bengal, Orissa, and Bahar; thus, in fact, constituting them the sovereigns of that part of Hindostan. But, though thus absolute in reality, they did not immediately assume the title of sovereignty. They held their territories ostensibly as vassals of the Mogul empire; they raised their revenues as collectors appointed by the imperial commission; their public seal was inscribed with the imperial titles, and their mint struck only the imperial coin.

CHAPTER CCLVI.

A. D. 1773 to 1795.

Administration of Warren Hastings—The Rohillas—Confusion of Political Affairs in India—Impeachment and Trial of Hastings.

In 1773, the office of governor-general of India was intrusted to Warren Hastings—a man whose name

stands the most prominent in the history of British India. Clive had been the founder of the British dominion in this country: Hastings gave it permanency and a wider extension. To the display of great talent he added the commission of great crimes. We shall give a short account of the affair of the Rohillas, not only as this is one of the most noted events by which his administration was marked—but because it serves to illustrate the principles of Oriental policy, and the nature of that system by which the great empire of British India has been erected.

The Mahometan emperors of Hindostan had come originally from the northern side of the great mountain ridge which separates that country from Central Asia, and it had always been their practice to recruit their army from the hardy and valiant race which gave birth to their own illustrious house. Among the crowds of military adventurers who were allured to the Mogul standard from the neighborhood of Cabul and Candahar, several gallant bands were conspicuous, known by the name of *Rohillas*—a word supposed to be derived from the Afghan *roh*, a hill. Their services had been rewarded by large tracts of land in the northern part of Hindostan, between Delhi and the Sirhind, east of the original territory of the Sikhs. This country received from them the name of *Rohilcund*. In the general confusion which followed the death of Aurungzebe, this warlike colony became virtually independent. The Rohillas were distinguished from the other inhabitants of India by a peculiarly fair complexion, by valor in war, and by skill in the arts of peace. They were almost the only Mahometans in this country who exercised the profession of husbandry. They made various improvements in divers branches of agriculture, and soon surpassed all their neighbors in the abundance and superior quality of the productions which their industry raised from the soil. While anarchy raged throughout every other part of the peninsula, the little community of Rohillas enjoyed the blessing of repose, under the guardianship of courage and prudence. They were divided into several independent tribes, but, in times of general danger, they acted in concert.

In 1773, the Mahrattas invaded Rohilcund: the British interfered in the war, and sent an army to the relief of the Rohillas. The Mahrattas were defeated; but the deliverance of the Rohillas was followed by their ruin. They had a rapacious and ambitious neighbor, Sujah Dowlah, the nabob of Oude, who had set his heart on adding the flourishing district of Rohilcund to his own principality. He had no claim to the territory: the Rohillas held their country by exactly the same title as that by which the nabob held his own, and had governed their country far better than he had governed his. Sujah Dowlah had seen them fight, and wisely shrunk from a contest with them in the field. He therefore bribed Warren Hastings, with a gift of four hundred thousand pounds, to place a British army under his command for the subjugation of the Rohillas. That devoted people expostulated, entreated, supplicated, and offered a large ransom; but all in vain. Sujah Dowlah and his British allies burst into their territory, and the horrors of Indian war were let loose on the fair valleys and cities of Rohilcund. The whole country was in a blaze. More than a hundred thousand people fled from their homes to pestilential jungles, preferring famine and fever, and the haunts of tigers, to the merciless tyranny

of a despot, to whom an English governor had sold their substance and their blood, and the honor of their wives and daughters. The result of this barbarous transaction was, that the finest population in Hindostan became subjected to a greedy, cowardly, cruel tyrant. Commerce and agriculture languished. The rich province, which had tempted the cupidity of Sujah Dowlah, and which had yielded an annual revenue of five millions of dollars from the land alone, became the most miserable part even of his miserable dominions. Yet this unfortunate nation was not yet quite extinct. At long intervals, gleams of its ancient spirit have flashed forth; and, even at this day, valor, self-respect, and a chivalrous feeling—rare among Asiatics—with a bitter remembrance of the great crime of England, distinguish that noble Afghan race. To this day, they are regarded as the best of all sepoys in the use of weapons; and it has been remarked by one who enjoyed great opportunities of observation, that the only natives of India to whom the word “gentlemen” can with perfect propriety be applied, are to be found among the Rohillas.

The state of things in India was exceedingly favorable to the usurpations of the British. During the interval which elapsed between the fall of the house of Timour and the establishment of the power of the English East India Company, there was practically no political constitution in the dominion of the Mogul. The old order of things had passed away, and the new order had not yet shown itself. All was transition, confusion, and obscurity. Every prince, viceroy, and chieftain kept his territories by whatever means were in his power, and scrambled for what he could get in addition. Of the existing governments, not one could lay a claim to legitimacy, or plead any other title than recent occupation. There was scarcely a province in which the real and the nominal sovereignty were not disjoined. Titles and forms were still retained, which implied that the Mogul was an absolute ruler, and that the nabobs were his lieutenants; but, in reality, he was a captive. The nabobs were in some places independent princes. In other places, as in Bengal and the Carnatic, they had, like their master, become mere phantoms, and the East India Company was supreme. Hastings saw at once that such a political system gave immense advantages to a ruler who was, at the same time, bold and unscrupulous. In every dispute, therefore, he resorted to the plea which suited his immediate purpose, without troubling himself about consistency. Sometimes a nabob was treated as a monarch, sometimes as a shadow. Some times the authority of the Mogul was used to enforce the most arbitrary measures, and sometimes he was managed as the servant of the English. In all ambiguous questions of politics, the last appeal is to physical force, and the strongest must prevail. Almost every question was ambiguous in India. The English government was the strongest in that country. The consequence was obvious: the English did exactly what they pleased.

The disputes which arose between Hastings and his council, fixed the attention of the British parliament and people on British India. The charters granted at various times to the Company only secured to it the exclusive right of trade. When, therefore, the Company began to make territorial acquisitions, a constitutional question arose, whether the British crown did not possess a right to the government of all the prov-

inces conquered by its subjects. In the early stage of this inquiry, the parliament, by several resolutions, asserted its right of interference. Afterward Mr. Fox, when minister, introduced a bill for transferring the government of India from the court of directors to a parliamentary committee; but this plan was frustrated by the reluctance of the king, and the dismissal of Mr. Fox from the ministry. At length, in 1784, an important change was made in the government of India, by the establishment of a board of control, whose office it was to secure the obedience and responsibility of the Company's servants to the authorities in England. By this arrangement, a proper system of subordination was established.

Hastings, on his return to England, was impeached by the house of commons, and tried for high crimes and misdemeanors during his administration in India. The trial was conducted with extraordinary pomp of state and theatrical show. Burke and Sheridan exerted all their eloquence against the criminal, and the proceedings were carried on through a course of eight years. It was proved that the administration of Hastings had been arbitrary in the extreme, and that he had committed many acts of injustice, oppression, extortion, and deliberate cruelty; but it was evident, at the same time, that these acts had enriched the East India Company, and extended the power of Great Britain. Hastings was therefore acquitted, in 1795. The great fortune which, like Clive, he had amassed in India was much reduced by the expenses of the trial, and the East India Company indemnified him by a pension.

CHAPTER CCLVII.

A. D. 1658 to 1842.

Settlement of Madras — Rise of Hyder Ali — Devastation of the Carnatic — Death of Hyder — Reign and Overthrow of Tippoo Saib — Origin and Conquests of the Mahrattas — Their Subjection by the British — Modification of the Charter of the East India Company — Conquest of Scinde.

THE English had also formed settlements in the south and west of Hindostan at an early period. In 1658, they obtained, from a native prince, a grant of land on the Coromandel coast, near Madras, where they erected a strong fortification, named *Fort St. George*. In 1668, the Island of Bombay, on the western coast, which had been ceded by the Portuguese to Charles II. of England, as part of the dowry of the infant Catharine, whom he married, was granted to the Company by the king, and appointed the capital of the British dominions in India. For about a century, these two settlements remained undisturbed by any serious hostilities from the Hindoo population. But, at length, an extraordinary individual rose into power in Southern India, who claims a distinguished notice in the history of that country. This was Hyder Ali Khan, a native Hindoo, who, from a comparatively low origin, rose by his talents to sovereign power, and nearly accomplished the ruin of the British establishments in that part of Hindostan.

Hyder Ali was a native of Dinavelly, in the prov-

ince or kingdom of Mysore — one of the most southern districts of the peninsula. His father was a petty chief of that country, and Hyder began his career by serving in his father's army. Afterward he and his brother joined the French, who had formed at Pondicherry, a rival settlement to the British. He learnt



Hyder Ali.

from them the superiority of European military discipline, and introduced it among his own troops. His talents soon raised him to the station of commander-in-chief of the armies of the rajah of Mysore, who then held his court at the city of Seringapatam, under the nominal authority of the Mogul emperor. Artful, industrious, and ambitious, Hyder soon found means to quarrel with the grand vizier of his master, and immediately turned his arms against the capital; he then compelled the sovereign to deliver the vizier into his power. Hyder was now, in fact, master of the rajah: he caused himself to be proclaimed regent, and, after a few more political manœuvres, he deposed the sovereign, settled him in a private station, with a pension, and assumed the crown of Mysore, A. D. 1761.

Being firmly seated on the throne, he applied himself, with diligence and address, to the object of extending his territories and strengthening his military force. In 1766, he had become a powerful monarch, with a territory equal in size to the Island of Great Britain, and affording an immense revenue. His ambitious and encroaching spirit alarmed the Mahrattas, who were then powerful in India. They formed a league against him with the British and the Nizam of the Deccan, a central district lying between Madras and Bombay. Hyder, who was as expert in negotiation and intrigue as he was prompt and energetic in war, not only broke up this confederacy, but gained the Nizam over to his own side. These two chiefs pressed the war vigorously against the British, in 1767. Hyder proved himself quite a match for his European antagonists. By skilful manœuvres, he drew the British troops to a considerable distance from Madras, and then, at the head of a body of six thousand cavalry, made a forced march of three days, and appeared unexpectedly before the gates of that city. Madras was now entirely at the mercy of Hyder. The city, with all its mercantile wealth, and the rich villas of the British traders and residents in the neighborhood,

were entirely unprotected. Hyder dictated a treaty to his enemies; but, considering the desperate condition in which the British were placed, the terms were moderate. The conquests on both sides were restored, and the British agreed to assist Hyder in his future wars for the defence of his own possessions.

It has been remarked by a British writer that his nation never made a treaty in India without violating it. There are many instances on record which justify to a great extent, if not fully, this sweeping condemnation. The bad faith with which the treaty with Hyder Ali was observed by the British, brought the most terrible calamities upon the government of Madras and the country in its neighborhood. Hyder, in 1770, provoked the hostilities of the Mahrattas, who invaded Mysore, and subjected him to great difficulties. He demanded aid from the British, according to the terms of the treaty, but without effect; and, being thus abandoned by his allies, he was compelled to make peace with the Mahrattas, on disadvantageous terms. These enemies, however, soon after became involved in domestic quarrels, and Hyder was thus enabled to retrieve his affairs.

Amid the general fluctuation of politics in this part of India, the Mahrattas again put forth their strength, and threatened Mysore with a second invasion. Hyder once more appealed to his treaty with the British, and solicited help, but with as little effect as in the former instance. His eyes were now opened to the systematic treachery of the British, and he became thoroughly disgusted with these false friends. Determined upon revenge, he easily found means to settle his difficulties with the Mahrattas; and the result was a league, in which these two powers combined with the Nizam of the Deccan for the destruction of the British. Hyder, with a large army, made an immediate irruption into the province of the Carnatic, which adjoins Madras. To copy the language of Mr. Burke, "Then ensued a scene of woe, the like of which no eye had seen, no heart conceived, and no tongue can tell. All the horrors of war before known or heard of were mercy to that new havoc. A storm of universal fire blasted every field, consumed every house, destroyed every temple. The miserable inhabitants, flying from their flaming villages, in part were slaughtered; others, without regard to sex, to age, to the respect of rank, or the sacredness of function,—fathers torn from children, husbands from wives, enveloped in a whirlwind of cavalry, and amidst the goading spears of drivers and the trampling of pursuing horses,—were swept into captivity in an unknown and hostile land. Those who were able to evade this tempest, fled to the walled cities; but, escaping from fire, sword, and exile, they fell into the jaws of famine. For eighteen months, without intermission, this devastation raged from the gates of Madras to the gates of Tanjore; and so completely did these masters in their art, Hyder Ali and his more ferocious son, absolve themselves of their impious vow, that, when the British armies traversed the Carnatic for hundreds of miles in all directions, through the whole line of their march, they did not see one man, not one woman, not one child, not one four-footed beast of any description whatever. One dead, uniform silence reigned over the whole region." This eloquent description, though it may seem overcharged with rhetorical embellishment, yet affords a not unfaithful picture of the ravages of war in Hindostan, and of the appalling amount of bloodshed

and human suffering upon which the splendid empire of British India has been erected.

A change having been effected in the government of Madras, the new commander proposed terms of peace to Hyder. That chieftain, however, very naturally declined trusting to any further promises of so treacherous an enemy. He answered only by a dignified and disdainful allusion to the breach of faith which had followed the former treaty. The destruction of Madras now appeared inevitable. The whole British territory in this quarter was reduced to the most frightful state of famine, when the sudden death of Hyder, in 1782, unexpectedly relieved the sufferers. Tippoo Saib, his son, succeeded him, and inherited his father's hostility to the British. The war continued for about a year, and was concluded by a treaty of peace. Tippoo was a prince of high military talent, and had already distinguished himself by several victories over the Mahrattas and English. Nothing could remove his jealousy of the latter nation, and he lost no opportunity of opposing their schemes of encroachment. War broke out again, in 1790, and was prosecuted with great vigor on both sides; but, notwithstanding the courage and resources of Tippoo, he was compelled, at the end of two years, to sign a treaty, by which he lost half his dominions. For several years, he occupied himself with a scheme for uniting all the native chiefs in a league against the British. He opened a negotiation with the French, for aid in this design, which caused the British to declare war against him and invade his dominions. Seringapatam, his capital, was besieged and taken by storm, May 4, 1799. Tippoo fell in the conflict, and his dominions were divided by the British, in such a manner as to secure all the benefits of sovereignty to themselves.

A new military power had, in the mean time, arisen among the native population, which at one period seemed not unlikely to establish an empire on the ruins of the Mogul authority. Among the mountains which stretch along the western coast of Hindostan, appeared a courageous and enterprising race of men, called *Mahrattas*, first known as a wild tribe of plunderers. In the reign of Aurungzebe, they descended from the mountains, and spread themselves over the neighboring plains. They soon became a formidable military power. Their cavalry, in particular surpassed that of any other Hindoo nation. Every corner of the wide empire learned to tremble at the fearful name of the Mahrattas. Many fertile and populous districts were completely subdued by them; they reigned at Poonah, at Gwalior, in Guzerat, in Berar, and in Tanjore. Their chieftains became great and powerful sovereigns without ceasing to be freebooters; for the Mahratta troops still retained the predatory habits of their forefathers. Every part of Hindostan which was not subject to their valor, was wasted by their incursions. Wherever the kettle-drums of the Mahratta cavalry were heard, the peasant threw his bag of rice over his shoulder, and fled with his wife and children to the mountains, or the jungles, till the storm of invasion and rapine had swept by. Many provinces redeemed their harvests by the payment of an annual tribute. Even the imperial phantom who occupied the Mogul throne, was compelled to submit to this ignominious "black mail," for the camp fires of the Mahratta marauders were at times visible from the walls of Delhi. Clouds of their cavalry descended, year after year, on the rice fields of Bengal,

where the European factories trembled for their magazines.

The vast acquisitions of the British excited the jealousy of the Mahrattas, whose power, now com-

pletely preëminent above that of the Mogul emperor, extended over all the central provinces of Hindostan. In 1803, this rivalry broke out into open war. Sir Arthur Wellesley, afterwards duke of Wellington,



Mahrattas.

first displayed his military talents in this war, in which the British succeeded in breaking the power of the Mahratta confederacy, and establishing the control of the government of Calcutta over the Mahratta territories. The British power was now supreme in India; the Mogul emperor was made a pensioner of the conquerors, and there remained only a few states in the northern and western parts of Hindostan, which were not either their subjects, allies, or tributaries. In 1817, a new war was undertaken for the reduction of the Pindarees, a wild tribe among the Vindhya Mountains. The Mahrattas seized this opportunity to shake

off the yoke; but the attempt was repressed, and the British sway over Hindostan was more firmly established than at any former period. In 1819, a settlement was formed on the Island of Singapore, in the Strait of Malacca, which has since become an important mart of trade. In 1824, a war broke out between the British and the Burmese, which terminated in the annexation of a considerable part of the Burman empire to the British dominions.

The charter of the East India Company having expired, it was renewed in 1833, with such modifications, that the Company no longer held, as formerly,



Ameers of Scinde.

the monopoly of the trade with India and China; but that commerce was thrown open to all British subjects. The Company was also restricted from carrying on trade as a mercantile association. The political government of Hindostan was confirmed to them for

twenty years; but all their other rights and possessions were ceded to the British government for an annuity of six hundred and thirty thousand pounds sterling. The other revenues of the Company are derived from taxation and other incidental sources.

The subjection of Hindostan to the sway of the British may be regarded as having been effected by the conquest of Scinde and the Punjaub. The remote kingdom of Nepaul, is the only independent state that is left in Hindostan.

Scinde is a territory watered by the Indus in its lower course, and from the name of this portion of India the whole empire obtained its designation with the ancients. On the breaking up of the Mogul empire, the Talponees, a warlike and barbarous race, who wandered over the neighboring deserts of Beloochistan, invaded Scinde and seized upon the government. The king of Cabul attempted to expel them, but found this task so difficult, that he ultimately consented to accept a tribute. This, however, was paid reluctantly, and only when extorted by the presence of an Afghan force on the frontier. At length, the Ameers, or chiefs of Scinde, became sufficiently strong to resist the payment altogether, and the dependence of this country on the Afghan monarch, ceased. The Ameers now exercised full sway over the conquered territory. They appear to have been strangers to all ideas of good

government, and to have oppressed the native inhabitants by every kind of rapacity. They sought only to extract from the country whatever advantage it could furnish them for the moment, without looking forward to its future welfare. They converted large tracts of the finest land into thickets of jungle for the mere amusement of hunting in them. Under the Moguls, the country yielded abundant crops of rice, sugar, indigo, and cotton, and a thriving trade was carried on by European merchants settled there. Under the Ameers, protection was no longer afforded to commerce or property, and foreigners withdrew from the country. In the war between the British and the Afghans, in 1841, the territories of the Ameers were occupied by British troops, and at the conclusion of the war, the whole of Scinde was formally annexed to the British dominions. This country commands the navigation of the Lower Indus, and may in time possess some value and importance for the purpose of trade but at present the cost of military occupation outweighs all the benefit which the British derive from its commerce.



Sikhs.

CHAPTER CCLVIII.

A. D. 1450 to 1849.

Origin of the Sikhs — Reformation of Hindooism preached by Nanak — The Goroos — Persecution of the Sikhs by the Mahometans — Gooroo Goriad — Revolution in Northern India — Fluctuations in the Fortunes of the Sikhs — Establishment of the Afghan Dominions — Supremacy of the Sikhs in the Punjaub — The Sikh Constitution — Reign of Runjeet Singh — War with the British — Battles of Chillianwallah and Goojerat — Annexation of the Punjaub to the British Dominions.

THE Sikhs, or Seekhs, are a warlike nation in the north-west of Hindostan, who, though comparatively of modern origin, have risen in our own time to great power among the native tribes. They derive their descent from a Hindoo named Nanak, who was born in the Punjaub about the middle of the fifteenth cen-

tury. Assuming the office of a religious reformer, he endeavored to break down the unsocial restrictions which for so many ages have kept the Hindoo population divided into distinct classes. He also studied to form a combination of the Hindoos and Mahometans by preaching a religious doctrine compounded of the creeds of the two nations. He was so far successful as to collect a numerous body of disciples, who, after his death, continued to adhere to his successor, a gooroo, the name which has ever since been given to the spiritual teacher of the Sikhs. The new sect speedily assumed a substantial form, and became a distinct element in the population of Northern India. The succession to the office of gooroo appears not to have been settled on any regular principle. Sometimes it was determined by bequest, sometimes it was inherited, and sometimes the gooroo was elected by vote. The name *Sikh* means disciple.

Nanak, the founder, left a body of written precepts behind him, which, with other documents of his successors, were, about the beginning of the seventeenth century, digested by the fifth gooroo into a volume

called the *Adi-Granth*. This constitutes the present Bible or Koran of the Sikhs, and lies daily open before the gooroo on the floor of the great gilded temple of Umritsir, amidst offerings of flowers and jewels, and throngs of martial devotees. The compiler of this volume was thrown into prison by the Mahometan governor of the Upper Punjab, and died in confinement. This caused an immediate rupture between the new sect and their Mahometan rulers; for it seems that, previous to this event, the Sikhs had been perfectly peaceable. Now they were subjected to persecution, which, as in all similar cases, only augmented their numbers and zeal. Their doctrines, which at first were mild and tolerant, began from this time to disclose that animosity against other forms of religion by which they were afterward distinguished.

The tenth Sikh leader from Nanak was the celebrated Gooroo Govind, who, by his talents and energy, infused into his followers a spirit of activity and resolution which made them the most formidable enemies ever encountered by the British power in the East. He preserved unaltered the original tenets of the sect, but he practically changed the character of the Sikh doctrine by giving it an ambitious and vindictive temper in place of its original quietism. To strengthen his ranks, he admitted proselytes of all classes to a perfect and immediate equality with the original disciples. To secure the force of unity and consolidation, he established a uniform dress and external appearance among his followers. The Sikhs were required to let their hair and beard grow, to dress in blue, and to wear steel about their persons. These precepts of their first military chiefs are still rigidly observed by the *Alkalis*, or Immortals, a body of these people who profess to maintain in peculiar purity the true doctrines of Govind. This chieftain adopted the denomination of *Singh*, or Lion; a title which had been previously appropriated by the military class of Hindoos, the high-born tribes of Rajpootana. The successors of Govind followed this example.

Govind appears to have aimed at erecting a great military empire in Northern India; but the Mogul emperor was still powerful, the Sikhs were comparatively weak, and the first struggle ended only in discomfiture. After a brief career of desperate deeds and hopeless enterprises, Govind fell a victim to private assassination, leaving his disciples enriched by nothing but his spirit and example. This inheritance, however, was by no means neglected. After the fall of Govind, the Sikhs were directed by a chieftain named *Bandu*, who availed himself of the confusion which followed the death of Aurungzebe, in 1707, to lead his followers to actions more resolute than any they had yet attempted. Bursting suddenly from the forests and jungles of the Punjab, in which they had hidden themselves, they crossed the River Sutledge, which flows near the southern boundary of that territory, defeated the Mogul troops in a pitched battle, and ravaged the country with the most horrible ferocity as far as the banks of the Jumna. Though checked for a short time, they again returned to the charge, and soon displayed their rebellious standards even at the gates of Delhi.

The eldest son and successor of Aurungzebe, who was then reigning under the titles of *Bahadar Shah* and *Shah Alum*, was suddenly called from his campaigns in the south to oppose the incursions of the Sikhs, who now appeared formidable enough to threaten the conquest of Hindostan. The presence of the emperor

arrested the torrent, and the invaders were driven back to their hills; but, six years later, they again issued from their fastnesses under the same leader, though less with views of conquest than of revenge. After committing new ravages, they were overpowered by one of the imperial generals, and in 1716, *Bandu* was sent prisoner to Delhi with four hundred of his followers, where they were all put to death. The whole sect and nation of the Sikhs were publicly proscribed, and they were hunted and destroyed like the wild beasts of the hills. Although they were not entirely exterminated, yet so merciless was the character of the proscription, that they make no further appearance in history for thirty years; after which, amid the tumults and persecutions which agitated the Mogul empire, we see the Sikhs rising again into rank among the permanent powers of Hindostan.

These people were thought to be utterly extirpated; but in 1739, when Nadir Shah crossed the Punjab, on his return to Persia from his successful invasion of the Mogul's dominions, many bodies of Sikhs hovered on the flanks and rear of his army. Nadir did not disdain to purchase the friendship of these troublesome marauders by a share of the enormous spoil which he had obtained at Delhi. The terror of the Persian invasion had also driven many of the peaceful inhabitants of the Punjab from the plains to the hills, where they joined the roving bodies of the Sikhs, who, strengthened by these acquisitions, and encouraged by that keen perception of opportunities which seems never to have forsaken them, seized the first occasion of general dismay, in the political overturns which followed, to descend again into the plains.

It was at this period that the several powers of Northern India began to assume that relationship to each other which has conducted so signally to the success of the British arms and British intrigues in that country. The Mogul empire was virtually at an end. The kingdom of Cabul, instead of an obedient province, had become a hostile and threatening state. The oscillations of fortune between Afghanistan and Persia, after consigning each country alternately to the horrors of barbarous conquest, resulted, on the death of Nadir Shah, in the undisturbed superiority of Ahmed Shah, the founder of the short-lived Dooanee empire, and the progenitor of the reigning house of Cabul. Thus, on the north-western bank of the Indus, a new kingdom had arisen, which was likely to be extended at the expense of the Punjab. A still more formidable cloud was gathering in the south. The Mahrattas, on the Malabar coast, comprising among their number all the four ordinary castes of Hindoos, and distinguished by a restless and warlike spirit, which had been fostered by the steady successes of three quarters of a century, were gradually making their way northward.

The Punjab therefore became isolated between two powerful antagonists—the Afghans and the Mahrattas; though it remained under the nominal government of a Mahometan viceroy of the Mogul, who kept his court at Lahore. Affairs, however, soon changed. Ahmed Shah crossed the Indus, overran the Punjab, and captured Lahore. In 1751, all the north-western parts of this territory, including the province of Moul-tan, were ceded, by treaty, from the Mogul empire to the kingdom of Cabul. But the Sikhs, who had now established themselves in that part of the Punjab bordering on the Sutledge, attacked the Afghan garrisons,

and gained possession of the city of Lahore, where they coined rupees with an inscription expressive of their conquest of the Punjab. Although driven afterward out of this city, and overthrown with great slaughter by Ahmed Shah, yet their vitality and enterprise survived with invincible vigor; and, at length, on the death of Ahmed, they became the acknowledged sovereigns of the province of Lahore.

The nationality of the Sikhs may be regarded as established from this date; and we subsequently find them following the ordinary practice of the Oriental states, tendering their alliance indiscriminately to all parties around them, to serve the purposes of the moment. Their form of government now attracts particular notice. After the death of Govind, no gooroo, or spiritual leader, was elected to fill his place. This is said to have been in fulfilment of a prophecy which limited the number of the gooroos to ten. It is not easy to determine what species of authority followed, as the Sikhs, when fleeing before the Mogul and Afghan armies, were scattered among the remote hills and jungles of Northern India. When, however, they emerged from their hiding-places, and descended in triumph into the plains, we find them under an entirely new political constitution. Habituated, by their recent dispersion, to act in separate detachments, and under a variety of leaders, the Sikhs were now clustered, in several small bodies, round several *sirdars*, or chiefs, without any supreme head. Toward the close of the last century, this state of things passed into a sort of military oligarchy or federative republic. The general affairs of the commonwealth were debated in a national council, in which the supremacy was successively assigned to the most powerful chief of the time.

Runjeet Singh acquired a marked predominance among the Sikh chieftains at the close of the last century. He gained possession of Lahore in 1799, and lost no time in turning his arms against the surrounding districts, which he speedily brought under his control. Up to this period, although the Sikhs were undoubtedly the dominant race in those parts, yet the actual boundaries of their dominions were very indistinctly defined. The great bulk of the population of the Punjab was still unconnected with them by creed or by race, and, in several provinces, Mahometan governors retained a species of independence. All, however, fell before the arms of Runjeet, who conquered Moultan, and incorporated it into his kingdom in 1818. The Punjab was now distinctly recognized as a sovereign and independent state, on a footing of equality with the older powers of Hindostan. Runjeet enjoyed a long and prosperous reign. He strengthened himself by an alliance with the British, which gave him an opportunity for studying their military discipline, and introducing it into his own army. In particular, he caused the Sikhs to learn the British artillery practice, in which the pupils became so expert, as to give their teachers a memorable proof of their proficiency on a subsequent occasion.

The death of Runjeet Singh, in 1839, led to the ruin of his empire. His two immediate successors died suddenly, amid scenes of violence, and the succession to the throne was contested by a number of claimants. The British, pursuing their usual policy of interfering whenever a tempting occasion offered, took advantage of these troubles. Encroachments and intrigues at length produced an open rupture, and

several bloody battles. An interval of peace followed, after which the war was renewed. At the close of the year 1848, a British army, under Lord Gough, invaded the Punjab, and, on the 14th of January, 1849, encountered the Sikhs at Chillianwallah, on the River Jhelum. The bad generalship of the British commander, and the skill of the Sikh artilleryists, had nearly caused a total defeat of the invading army, who lost nearly three thousand men, and were driven from the field of battle. The British, however, were reinforced, and, in a few weeks, renewed their offensive operations. On the 21st of February, a second battle was fought near the town of Goojerat, in which the British were victorious. This was followed by the subjugation of the whole of the Punjab, which is now formally incorporated with the British dominions.

CHAPTER CCLIX.

Description and History of Cashmere—Nepaul—Subjection of the Hindoos—Character of the British Conquests—Submissive Temper of the Hindoos—Government of British India—Ancient Government of the Moguls—Their Military System.

THE kingdom of Lahore, recently conquered by the British, deserves a passing notice. It comprises an area of sixty thousand square miles, and four million of inhabitants. This is the country of King Porus, and here is the scene of Alexander's victory over that monarch. Here also is Cashmere, one of the loveliest valleys on the earth, and one which has often been selected as the Eden of the Scriptures. It is encircled by the Hindoo Koosh and Himmaleh Mountains, whose tops of everlasting snow look down upon scenes which the natives celebrate by the titles of "Paradise of India," "Flower Garden," and "Garden of Eternal Spring." The scenery is indeed lovely beyond description. The hill sides are covered with Alpine forests: orchards, bending with fruit, occupy the lower slopes: at the foot are fields of corn and rice: the gardens are teeming with flowers, and vines, and other rich productions. Indeed, the whole valley presents an unrivalled aspect of native luxuriance, blent with cultivation. An English writer says, "Nature has done much for Cashmere—art more: the whole valley is like a nobleman's park."

The inhabitants are brave, industrious, lively, and fond of literature and art. They are of the Hindoo stock, but have complexions like the brunettes of our Southern States. Their language is a dialect of the Sanscrit; their popular songs are Persian. The celebrated Cashmere shawls are manufactured to a large extent, and are a source of great income. Formerly there were forty thousand shawl looms here, but the number is now reduced. A pair of shawls of the larger size occupy fifteen men for eight months. The wool is brought from Thibet. Sheep are here used as beasts of burden. No venomous or voracious animal is found. Srinagur, the capital, has two hundred thousand inhabitants. Beside its romantic beauty, Cashmere has long been regarded as a holy land, throughout India, and is resorted to as such by numerous pilgrims. The source of almost every

brook and river is adorned by some religious monument. Many of the ruins are ancient, and display great architectural beauty. The vestiges of a temple of black marble are reckoned as among the finest ruins of India.

Cashmere has also its history. Abul Fazil enumerates one hundred and fifty kings who reigned there previous to the year 742 of the Hegira. It was subjugated by the Gaznevide dynasty, and afterwards annexed to the Mogul empire. About the middle of the last century, it was conquered by the Afghans; still later, it was taken by Runjeet Singh, and annexed to his kingdom of Lahore.

The conquest of Lahore, or the Punjab, leaves the whole of India in the power of the British, except the small territories of France, Denmark, and Portugal, and the kingdom of Nepal. This last lies to the north, between Thibet and Bengal. It is about equal to the state of New York in extent and population. It was formerly divided among several petty khans, but a chief of the Ghoraks reduced them to subjection, and founded the present kingdom. In 1792, in a war with China, Nepal suffered defeat, and in 1816, lost a portion of its territory in a conflict with the British. It displayed symptoms of hostility in 1839, but was induced to remain quiet by the operations in Afghanistan. It is nominally independent, but whenever it may suit the purposes of the masters of India, this petty state must experience the fate of the other kingdoms of this quarter of the globe.

The absolute sway of the comparatively small island of Great Britain over an empire of one hundred millions of inhabitants, situated nearly at the antipodes of the dominant nation, presents one of the most remarkable phenomena in the history of the world. There is no parallel in the annals of commercial and military power to the career of the British in India. A century has not elapsed since their possessions in this quarter were limited to three small factories, tenanted by a few hundred men, who were scarcely able to defend themselves against pirates and banditti. Now this association of merchants rules over an empire almost as populous as that of Augustus. Its capital, from being a miserable village, has become the metropolis of the East, and its minor cities rival, in wealth and traffic, the greatest commercial marts of the ancient world. Princes are the servants of the East India Company, and emperors are pensioners on its bounty. The conquest of Hindostan, regarded as a commercial enterprise, is a most magnificent one, and far before any thing that men have done elsewhere. But this grandeur has been costly; plunder, oppression, cruelty, treachery, robbery, and bloodshed, have been the main instruments by which it has been gained. Even of all this wrong-doing, the half, perhaps not the tenth part, has reached our ears. The conquerors have told their own story in their own way; the voice of India is not loud enough to be heard round half the globe. The only sources of our information are British records. These accounts tell us of valorous deeds done in India; of the glittering grandeur and pomp of Hindoo armies, that disappeared in slaughter before a tenth part of their number of Englishmen. They tell of vast territories ceded, of immense sums by capitulations, of prodigious tributes yielded, peace, and finally of the power of over half a million of square miles, in countries of the globe. If the

British are asked how they justify these things, they can only refer to the right of the strongest—the same right by which Sesostris, Alexander, Timour, and Nadir Shah, entered this same country, slaughtered the inhabitants, and seized their property.

The subjection of India is, however, complete, and almost universally peaceable. The number of Europeans by whom these vast dominions are held in vassalage does not, on common occasions, much exceed thirty thousand. But this number is multiplied by that peculiarity in the character of the Hindoo which makes it easy to train him into an instrument for holding his own country in subjection. He fights for pay and plunder, and he will defend the man whose bread he eats against friends, country, and family. Accordingly the *sepoys*, or Hindoo troops, commanded by British officers, and trained after the European manner, are found nearly as efficient as troops entirely British; and, as long as nothing is done to shock their religious prejudices, they are equally faithful. The degree of vassalage in which the different states of India are held, varies considerably. Some are entirely under the control of the British authorities; others are allowed to call themselves friendly allies of the British, acting and governing under their protection.

The army maintained by the Company amounts to more than two hundred thousand men. These forces are distributed throughout India; for, besides defending and holding in subjection the territories immediately under British sway, armies are stationed at the capitals of the subsidiary princes, at once to secure and overawe them. For the purpose of civil government, the country is divided into the three presidencies of Bengal, Madras, and Bombay. The president of Bengal is styled the *Governor-General of India*. This officer, in connection with his council, has a power of legislation for India, under certain limitations, and subject to the revision of the government in England. The other presidents have the same power within their respective governments, but are subject, in all matters of general policy, to the governor-general, who has the power of declaring war, making peace, and concluding treaties. The India government in England consists of a Court of Directors of the East India Company, who are under the authority of a Board of Commissioners, comprising several of the chief ministers of the crown, and bearing the name of the *Board of Control*.

If we may credit the accounts of judicious and impartial observers, the splendid fabric of British empire in the East, externally so imposing, is in a state of progressive poverty and decline. The nature of the connection which binds India to Great Britain will sufficiently account for this tendency, without referring to local maleadministration. All the offices of emolument, civil and military, and all the commanding stations in commerce, are in the hands of strangers, who, after a temporary residence, depart with the fortunes they have earned. Immense wealth is, therefore, shipped off every year to Great Britain, for which nothing is returned. The cost of maintaining the military and civil establishment of the East India Company is enormous. The salary of the governor-general is one hundred and eighteen thousand dollars a year, and all the other salaries are in proportion. The pay and pensions of the military are on the same scale. Each British soldier costs five hundred dollars

by the time he is landed in India from England. All the clothing and equipments of the army, and most of the luxuries of the officers and gentry are manufactured in England. Every expense of the Company, beside their profits, must be drawn from the natives.

From time immemorial, the land has constituted the chief source of revenue in India, and for obvious reasons. The habits of the great body of the people are simple and uniform. Their diet is spare, and confined generally to a few articles of the first necessity. Their clothing is scanty and mean, their habitations are poor and unfurnished, and what we term luxuries, are confined to the opulent few. In all this, the keen eye of the financier sees nothing to touch, and he is driven to the expedient of taxing produce in the aggregate.

The government share of the rice crops is, on an average, fifty per cent., but the mode of collection causes the cultivator to pay about three fourths of the produce of his land. The public treasury is replenished by monopolies, duties on exports and imports, licenses for the sale of arrack and toddy, court fees, stamps, &c. The entire revenue of the Company is about one hundred millions of dollars annually.

The Mogul emperor was absolute and sole arbiter of every man's fate, and under the control of no law. All the lands in his dominion were considered as his property, except a few districts possessed hereditarily by Hindoo princes. The right of succession was vested in the eldest son, but the will of the monarch often set him aside. All children born in the royal harem were legitimate, whether the issue of wives or concubines. The vizier was first minister of state and chief treasurer; all edicts and public deeds passed under his hand and seal. The omrahs, or nobles, comprised three orders: 1. The *ameers*, or *emirs*, who were the first executive officers of state, and the viceroys of provinces; 2. The *khans* or *cawns*, who held high posts in the army; 3. The *bahadurs*, who were a sort of knight. The number of individuals in these orders was arbitrary, and each had peculiar privileges in the empire. The great officers of state, by a sort of prescriptive right, formed a council, which corresponded to the cabinet of the governments of Christendom. But the splendid fabric of the Mogul empire has perished, leaving the people, whom it neither enlightened nor elevated, to become the prey of foreign invaders. As their fate could hardly be worse, we may indulge the hope that it will, in fact, be better.



Tiger Hunt.

CHAPTER CCLX.

*Population—Cities and Towns in India—
Calcutta—Delhi—Surat—Lahore—Um-
ritsir—Poonah—Bombay—Madras.*

THE population of Hindostan we have stated in round numbers, at one hundred and forty millions. Of these, nine tenths are Hindoos of the native original race, who, though subjected to a foreign power for many ages, have remained always unmixed, and have retained unaltered their ancient habits and institutions. About ten millions are Mahometans, the descendants of the Mongolian, Afghan, and Persian conquerors. There are also a few Parsees, Jews, Armenians, Arabs, Portuguese, and English; but their united numbers are insignificant in comparison with the Hindoos and Mahometans.

Calcutta, though not the most populous, is the most

important city in Hindostan, and the capital of the British empire in the East. The growth of this city has been very rapid, and it owes all its wealth and importance to the establishment of the English in the country. It stands on the River Hoogly, one of the channels by which the Ganges flows to the sea. On the arrival of the English, about the close of the seventeenth century, it consisted of a few straggling cottages, surrounded by a wooded marsh. In 1696, the emperor, Aurungzebe, gave the English permission to establish a factory here, and in the following year to secure it by a fort. This was named *Fort William*. At first, the settlement did not prosper. In 1757, Calcutta had not above seventy English houses, and in this state it was captured by Sujah ul Dowlah, who threw the inhabitants into the Black Hole, as we have already related. The recovery of the place by Lord Clive

English metropolis, and built a new fort on a larger scale. From this time, Calcutta has steadily advanced in population and wealth till the present day, when it is supposed to contain half a million of inhabitants. The greater part of the city is inhabited by Hindoos. This is called the *Black Town*, and, like most large cities in India, consists of mean dwellings or cottages, built of mud and bamboo. The English town, or suburb, is called *Chourringhee*, and contains between four and five thousand houses. They are of brick, covered with *chunam*, or plaster, and are generally of an elegant style, each house standing detached, and surrounded by a wall. The government palace is a very splendid and costly structure. The banks of the river in the neighborhood are studded with beautiful villas. The climate in this quarter is hot and unhealthy, but less noxious than formerly, as the swamps and forests in the neighborhood have been cleared to a considerable extent. Calcutta has a college well endowed. The officers of the Indian government enjoy liberal salaries, and the style of living prevalent here is showy and expensive. Large dinner parties are the favorite recreation.

Delhi, formerly the capital of Hindostan, stands on the Jumna, a branch of the Ganges. In the days of its prosperity, it was a most splendid city; but it is now mouldering in decay. What remains of it is handsome. The streets, though narrow, contain many fine houses of stone and brick. The palace of *Shah Jehan*, with its gardens, a mile in circuit, still presents a most magnificent aspect; but the long ranges of those belonging to the great chiefs and omrahs of the empire, adorned with gilded mosques, pavilions, and tanks, now exhibit only one vast scene of desolation. Delhi, notwithstanding its dilapidated condition, contains the most splendid modern edifices in India. The mosque called the *Jumna Musjeed*, erected by a daughter of Aurungzebe, of red stone, inlaid with marble, is regarded as the finest structure in the East, dedicated to the Mahometan religion. The *Cuttab Minar* is a tower two hundred and forty-two feet high, consisting of five stories, the three lowest of which are of red granite, and the others of white marble. It was built by one of the Patan emperors. Delhi has some manufactures of cotton, and is the rendezvous of the caravans, which maintain the communication between India, Cabul, and Cashmere.

Surat, on the western coast, was the chief emporium of trade on the first arrival of the Europeans in India. It is still a very large city, though inferior in wealth to Calcutta. The ravages of war in its neighborhood, and the transfer of its trade by the English to Bombay, have materially diminished its importance. It still, however, carries on large manufactures of silk, brocades, and fine cotton stuffs. It exports the fabrics of the rich province of Guzerat, of which it is the capital. Cashmere shawls are also an important article of trade here. Surat is the port through which the central and western parts of Hindostan are supplied with foreign commodities. It exhibits a variety of architecture, many of the houses being handsomely built of stone; but these are mixed up with wretched cottages of reeds and mud. Among the inhabitants are many very rich merchants, chiefly Banians and Parsees. The former carry to an extreme the peculiarities of their religion, and manifest in a striking degree their regard for animal life, by erecting hospitals for birds, monkeys, and other animals accounted

sacred. The population of Surat is estimated at seven hundred thousand.

Lahore, the capital of the Punjaub, was formerly one of the most beautiful cities of India. Acbar, Jehanghire, and other emperors, successively contributed to its embellishment. The mausoleum of Jehanghire, a most sumptuous edifice, is still entire; and there are ample remains of an imperial palace, adorned in the highest style of Eastern magnificence. Its terraced roof, covered with a parterre of the richest flowers, seems to have been copied from the hanging gardens of Babylon. But this beautiful city, amid the ravages of the various wars to which the Punjaub has been subjected, went rapidly to ruin. Its situation, however, on the fertile banks of a fine river, on the high road from India to Persia, must always secure to it a certain degree of prosperity. Runjeet Singh, the Sikh chieftain of the Punjaub, made Lahore his capital, and its population under his dominion was estimated at eighty thousand. Should the British retain permanent possession of the Punjaub, and maintain tranquillity in the country, there is reason to believe that Lahore will recover much of its lost wealth and importance.

Umrutsir, in the Punjaub, is the holy city of the Sikhs, and the rendezvous of their *gooroomata*, or great national council. The object of attraction here is a tank, or pond, formed by Gooroo Govind, an ancient chief and saint, who gave it the name of the *Pool of Immortality*, and taught that those who bathed in its waters were purified from all sin. This belief has caused an immense concourse of the sect to resort to this place, and their contributions support a large temple, built in the midst of the water, with six hundred priests attached to it. Umrutsir is eight miles in circuit, and is well built of brick, but has no structures of great magnificence. Runjeet Singh kept his treasure and arsenal in a strong castle in this city. At present, it is the centre of a considerable caravan trade with Cashmere, and from the security it afforded amidst the recent revolution, it was chosen as a residence by the rich men of Northern India. It has now a population of one hundred thousand.

Poonah, in Central India, is the capital of the Maharrattas. It was originally destined rather for a camp than a city, and in the great assemblages of the Maharratta confederacy, half a million of men have been convened at this place. The fixed population at present is about one hundred thousand. It resembles a huge village rather than a city. The houses are of brick, but irregularly and slightly built. They are painted with innumerable representations of the Hindoo Pantheon. Poonah is now included in the British territory, and attached to the government of Bombay.

Bombay is the western capital of British India. It is situated on an island lying close to the main land, and commands a beautiful view over a bay diversified with rocky islets, and crowned by a back ground of lofty and picturesque hills. It is the trading emporium of the western part of the peninsula, and contains a population of two hundred and twenty thousand. Of these, eight thousand are Parsees, who are the most wealthy of the inhabitants, and contribute much to the prosperity of the place. There are also Jews, Mahometans, and Portuguese, in considerable numbers; but three fourths of the population are Hindoos. The commerce of Bombay is very great. This is the first port in India at which the British steam packets touch on their way from the Red Sea to China.

Madras, on the eastern coast, is the metropolis of the British possessions in that quarter. It is unfavorably situated for commerce, having no harbor, but only an open road, with a beach exposed to a continual surf, so violent and dangerous that no vessels can approach it, except a peculiar species of large and light boats, the thin planks of which are sewed together. For the conveyance of letters and messages, the natives employ a *catamaran*, which consists of a couple of planks fastened together, and which they manage with wonderful success. The seat of government would long since have been removed from this place to Pondicherry, in the neighborhood, a much more convenient situation; but the immense sums which have been expended upon the fortifications and government buildings at Madras, are an objection to such a removal. The public offices and storehouses form

a handsome range of buildings along the beach, their upper stories being adorned with colonnades, resting on arches. With this exception, the European part of Madras is merely an assemblage of country-houses, situated in the midst of gardens, and scattered over an extent of several miles. The houses are usually one story in height, of a light and elegant structure, having porticoes and verandas, supported by columns incrustured with fine polished chunam. The Black Town is very extensive, and the scene which it presents of minarets and pagodas, intermixed with trees and gardens, is very striking at a distance. The interior, however, is found to consist chiefly of bamboo cottages, thatched with leaves. There are some rich Hindoo merchants, who have splendid mansions in the Oriental style. The population of Madras is estimated at three hundred and fifty thousand.



Brahma.



Vishnu.



Siva.

CHAPTER CCLXI.

Religion of the Hindoos — Brahma — The Avatars — Extravagance of the Hindoo Mythology — Inferior Deities — Religious Ceremonies, — Festivals — Juggernaut — Devotees — Fakirs — The Metempsychosis.

It is difficult to determine whether the political constitution of the religion of the Hindoos has exercised the greatest influence upon the lives of individuals and the operations of society in India. Beside the causes which usually give superstition a powerful sway in ignorant and credulous ages, the priestly order have obtained a greater authority in that country than in any other region of the globe. According to the Hindoo doctrine, every thing is transacted by the Deity: the laws are promulgated, the people are classified, and the government is established, by the Divine Being. The astonishing exploits of the Divinity are endless in that sacred land. For every stage of life from the cradle to the grave, for every hour of the day, for every function of nature, for every social transaction, the Deity is believed to have prescribed a number of religious ceremonies.

Brahma, the greatest of all the Hindoo deities, is said to be an original emanation of the "Eternal Essence." In the language of the sacred books of this people, the Eternal Essence is omnipresent and omnipotent. The creation of the material universe is attributed to its immediate agency. The Deity is thus described in the *Bhagavat Gheeta*, one of the Hindoo

oracular books: "Being immaterial, he is above all conception; being invisible, he can have no form: from what we behold in his works, we may conclude that he is eternal, omnipotent, knowing all things, and present every where. God is the only Creator of all existent things. God is like a perfect sphere, without beginning or end." From this description, it is apparent that the primary notions of the Hindoos respecting the Deity were just and reasonable. Their religious belief, however, was afterwards corrupted by a thousand absurd fancies. No mythology is more extravagant than that of the Hindoos.

The foundation of the religious system of the Hindoos is a trinity. *Brahma*, the creating power, *Vishnu*, the preserver, and *Siva*, the destroyer, are the three persons of this triune deity. Brahma, although he created the world, is supposed since that time to have interested himself little with terrestrial affairs. He is regarded as the father of legislators, and from his ten sons all human science is believed to have proceeded. Brahma was the author of the *Vedas*, or four sacred books, in the Sanscrit language, which are still extant, and are the groundwork of the religious creed and jurisprudence of the Hindoos. They comprise a system of divine ordinances, explaining the duty of man, both social and religious, together with treatises on medicine, music, war, and the mechanic arts. To these books are appended the *sastras*, or commentaries, which have been written upon them from the earliest period. Brahma is represented with four heads, and wearing a crown. Vishnu, whose province it is to protect and preserve mankind, is generally represented as

attended by an eagle, and having four hands and a number of heads, emblematical of his omniscience and omnipresence. He is said to have passed through ten different incarnations, in all of which he destroyed the enemies of the human race. Siva is worshipped not only as a destroyer, but also as a reproducer. He is a great favorite with the common people, and is generally represented with only one head, but with many hands; from four to thirty-two. Round his neck are hung human skulls, and on his head is a cap of elephant or tiger skin.

The incarnation of a Hindoo deity is called an *avatar*. The third avatar of Vishnu is described in the following manner, which may serve to give the reader an idea of the wild extravagance of the mythological fictions of these people: The *Soors*, a species of angels, and all the glorious host of heaven, sat on the summit of Mount Meru, a fictitious mountain, highly celebrated in the books of the Hindoos. They were meditating the discovery of the *amreeta*, or water of immortality, when Vishnu said to Brahma, "Let the ocean, as a pot of milk, be churned up by the united labors of the *Soors* and the *Asoors*: and when the mighty waters have been stirred up, the *amreeta* will be found." A great mountain, named Mandar, was the instrument with which the operation was to be performed; but the spirits being unable to remove it, they had recourse to Vishnu and Brahma. By their direction, the king of the serpents lifted up that sovereign of mountains, with all its forests and inhabitants, and permission having been obtained of the tortoise, the mountain was placed on his back, in the midst of the ocean. Then the *Soors* and *Asoors*, using the serpent *Vasooke* for the rope, began to churn the ocean, while there issued from the mouth of the serpent a continued stream of fire, smoke, and wind, and the roaring of the ocean, violently agitated, with the whirling of the mountain, was like the thundering of a mighty cloud. Meanwhile a violent conflagration was raised on the mountain, and quenched by a shower which the lord of the firmament poured down; when a stream, compounded of the juices of the various trees and plants, ran down into the briny flood. It was from this milk-white stream, and a mixture of melted gold, that the *Soors* obtained their immortality. The waters of the ocean, being now assimilated to those juices, were converted into milk, and a species of butter was produced. By stirring up this butter of the ocean, there arose from it, first the moon; next *Sree*, the goddess of fortune; then the goddess of wine, and the white horse, *Oochis-rava*; afterward the jewel *koustobh*, the tree of plenty, and the cow that granted every heart's desire. Then the spirit *Dhanvantaree*, in human shape, came forth, holding in his hand a white vessel, filled with the immortal juice *amreeta*. After the performance of other prodigies, the mountain Mandar was carried back to its former station. The *Soors* guarded the *amreeta* with great care, and the god of the firmament, with all his immortal bands, gave the water of life to Vishnu.

Both the mythology and the imaginative literature of the Hindoos are characterized by the wild and lawless extravagance, of which the above is a specimen. The influence which produced this result arose evidently from the external face of nature in Hindostan. In that country, almost every thing is vast and exuberant—the rivers, the plains, the forests, the trees, and the whole system of vegetation. It is here, amid mountains the highest in the world, crowned with

eternal snows, girt with innumerable forests, and with the richest luxuriance of vegetation at their feet—amid the fabled Imaus of the ancients, the mighty chain of the Himmaleh, from which almost all the great rivers of the old continent pour down—that Hindoo poetry and mythology placed its Olympus. Born in such regions, it is no wonder that the religion of the Hindoos took a wild, fantastical, and extravagant shape.

Among inferior deities, the first place is held by Sudra, who bears the lofty title of "king of heaven." This high place is maintained only by perpetual contests with the *Asoors* and *Raksasas*, the giants and Titans of India. Sudra is even liable to be ejected by Brahmins skilled in magic, or by a king who can sacrifice a hundred horses that have never felt the rein. Other objects of worship are *Kartikeya*, the god of war; *Surya*, the sun; *Panana*, the god of the wind; *Varna*, the god of the waters; *Yama*, the holy king, who judges the dead; a green man, in red garments, and of terrible aspect, who keeps his court in the deepest mountain recesses, and at the hour of death extorts shrieks of terror from the guilty Hindoo. Juggernaut is an earthly deity, distinguished by crowded pilgrimages, and by the frightful character of the worship paid to him. The rivers of India are also accounted divinities, particularly the Ganges, which is supposed to descend from heaven, and whose waters are believed to purify from all sin. That the lowest forms of superstition may not be wanting, the worship of animals is very prevalent. The cow, above all, is held in deep and general reverence, and by many families one is even kept for the mere purpose of worshipping it. Next ranks the monkey, whose exploits are largely celebrated in the sacred books. It is regarded as a pious disposal of money to expend large sums upon the marriage of monkeys.

The religious observances of the Hindoos do not tend to give a higher idea of their wisdom than the creed on which they are founded. Hindostan is covered with temples; but those recently erected display nothing of that art, or even of that magnitude, which astonish us in the sacred edifices of Greece and Egypt. A temple may be built for a hundred dollars, and the largest rarely cost above five hundred. The rich seek to distinguish themselves by building a number together; one pious lady has covered a plain near Burdwan with no less than one hundred and eight. Every temple must have its image, made of gold or silver, or, in default of these, of iron, brass, lead, tin, or pottery. The deities are manufactured by the workers in the materials, but without the display of any skill in the art of sculpture. After the completion of the idol, the Brahmins, by sundry ceremonies and invocations, are supposed to infuse into it the spiritual character. The builder of the temple makes a grant for the support of its servants, among whom, besides Brahmins, it is necessary, in many parts of India, that there should be a certain number of courtesans—a truly singular instance of depravity in a people who otherwise respect female virtue.

The religious festivals of the Hindoos are often prolonged for several days, with music, dancing, revelry, and various excesses, which are proscribed by Hindoo manners on all other occasions. The rage for pilgrimage is universal. The great periodical festivals of Hurdwar and Juggernaut attract millions, and are often attended with considerable sacrifice of human life. The bloody services of Juggernaut are well

known. This idol is worshipped at Orissa, where a pagoda is erected to his service. The idol is placed upon a throne, which is raised on a car sixty feet high. The fanatical devotees throw themselves under the wheels of this car, and are crushed to death, fondly imagining that by this means they are securing a happy

futurity. Another mode of religious suicide is by drowning in the holy rivers, particularly the Ganges. Formerly, widows often sacrificed themselves on the funeral pile of their husbands: this act is called a *suttee*; but the practice is now prohibited by the British government.



Fakir.

The various forms of penance and infliction constitute another mode of propitiating the favor of the deity, and of obtaining a popular character of sanctity. These practices are carried by the Hindoos to an extent elsewhere unparalleled. The *yogues*, or *fakirs*, hide themselves in the depths of woods, allow their hair and nails to grow, and their bodies to be covered with filth till they almost cease to present any vestige of humanity. Others remain for years fixed in one painful position, with the arms raised above the head, till the limbs become shrunken or distorted. Instances are known of persons who buried themselves under ground, leaving only a narrow tube, by which they might breathe and receive food. A long course of such austerities is imagined to invest them not only with the highest character of sanctity, but even with power over the invisible world; and stories are related of mortals who have thus expelled potent divinities from their place in heaven. A more obvious advantage is derived from the admiration of the multitude, who bestow not only homage, but gifts, on these uncouth devotees. A certain period of time is supposed to complete the merit of the penance, and when this is effected, the individuals often abandon themselves to every species of licentious indulgence.

The Hindoos believe in the metempsychosis, or transmigration and preëxistence of souls; and this doctrine gives a strong characteristic to their religious observances. The souls of all animals are supposed to be those of men thus degraded, in punish-

ment of their sins, but capable, after many ages, of regaining their pristine condition. In a cow, or a dog, they recognize perhaps a deceased friend or ancestor, and are thus led to treat them with tenderness. Their creeds afford, also, for the reward of the good, a variety of heavens, glittering with gold and precious stones, watered by crystal streams, and affording, in abundance, pleasures, not always of the purest nature. The places of future punishment are, in like manner, multiplied, and filled with various species of torture, such as being burnt with hot irons, dragged through thorns, bitten by snakes, or thrown into vessels of liquid fire. The deeds, according to which these rewards or punishments are distributed, compose the moral code of the Hindoos, and as this includes all the elementary principles of human duty, it has, no doubt, to a great extent, a salutary influence. A great proportion, however, of the actions to which merit is attached, consists merely of idle ceremonies and absurd penances: in particular, the bestowing gifts upon Brahmins is a duty diligently inculcated by these reverend instructors.

Great countenance and support are given by the British government to both the Hindoo and Mahometan religions. Temples are built and repaired under British authority, and at British expense, for the purpose of conciliating the natives. For the same reason, vast sums are spent on colleges and schools, where youth are educated in idolatry and Mahometanism. When the cars of the gods are drawn in public procession,

and there is a deficiency of attendance, the officers of government send out constables, with whips and ratans, who beat the wretched people, and force them to quit their work and drag at the ropes. The temple of Juggernaut is wholly supported by the British government. The public offices of the British are closed on several of the Hindoo festivals, but on the Christian Sabbath no sort of business is suspended. By the Hindoo and Mahometan laws of inheritance, the son who changes his religion loses his patrimony; the British judges therefore, deciding by these laws, are compelled to turn the convert from his home, a beggar. The very records of these courts are inscribed to Ganesha, Sree, and other pagan divinities. Brahmins are sometimes employed by government to make invocations to the Hindoo gods for rain and fair weather. It is so customary for British officers to subscribe annually to one Hindoo and one Mahometan festival, that those who decline from conscientious scruples give great

offence to their superiors. The British government continues to levy and collect the revenues for supporting the Brahmins and temples, in the same manner as did the Mogul officers. Large pensions in land and money are allowed by the British, in all parts of Hindostan, for keeping up the religious institutions of the Hindoos and Mahometans. At the principal idolatrous festivals, the British ships fire salutes, the troops are paraded, and the military bands of music are lent to aid in the ceremonies. Thus Christian soldiers are compelled to assist in the worship of idols. The British government, from a fear of creating political disturbances, at first prohibited all attempts to convert the Hindoos to Christianity, and the missionaries were compelled to take refuge in the Danish factory of Serampore. At present, missionaries are not prohibited from visiting the country, but the fear of displeasing the natives has still great influence, and much encouragement is given to idolatry.



Hindoo Marriage Procession

CHAPTER CCLXII.

Education, Marriages, Agriculture, Manufactures, and Ship-Building of the Hindoos.

EDUCATION receives great attention among the people of Hindostan. The Mahometans and the descendants of the Moguls teach their children at an early age to read the Koran, and to write Arabic and Persian. This is followed, by their introduction into company and public business. Children are thus carried into the great school of the world in their very youth, and with what we should regard as an inadequate preparation. They are, however, trained up from infancy to great gravity and circumspection in public, and especially taught to curb their passions and restrain all emotions arising from anger and resentment, which they regard as highly indecent. It perhaps follows from this early habit of restraint and dissimulation, that their resentments, which might otherwise evaporate in menaces and furious language, rankle silently in their bosoms, till they break out with vindictive and sanguinary effects. Hence the frequent plots, perfidious circumventions, and deep-laid schemes of the great to destroy each other, which so strongly mark the history of this country.

The Hindoo merchants are very careful in the education of their children for the purposes of trade. With the first dawn of reason, they initiate them into

all the mysteries of traffic. It is not uncommon to see boys of ten or twelve years of age so acute and expert, that the oldest head would find it difficult to overreach them in a bargain. At the same time, the docility and sedateness of the children, and the profound respect which they pay to their parents, are surprising, especially considering the extreme fondness which the Hindoos testify for their offspring. Parents in general have the good sense to temper their indulgence so judiciously as not to spoil the objects of their affection.

No spectacles among the Hindoos are more splendid and imposing than their weddings. Children are, in many instances, married at three or four years of age. The little bride and bridegroom are carried through the streets for several nights successively, dressed in the richest style and covered with jewels. The streets, on such occasions, are rendered as light as day by torches; crowds of friends and neighbors follow, and parade with flags and music. After this display is finished, the bride and bridegroom are taken to the father of the girl, in whose house they are seated on opposite sides of a table, across which they join hands. The priest then covers their heads with a cloth, which remains spread over them for a quarter of an hour, while he prays for their happiness and gives them the nuptial benediction. They are then uncovered, and all the company are sprinkled with rose-water, and perfumes colored with saffron, till they are wet through.

These stained garments are worn by the guests for a week afterwards, in token of having been at a wedding.

The Hindoos, although frugal in other matters, are so extravagant on these occasions that they often quite ruin themselves, and lavish upon a wedding what would amount to a fortune for the married couple. Some of the rich merchants of Bengal have been known to spend fifty or sixty thousand dollars upon the procession and shows of a nuptial entertainment, besides giving away great sums in presents. The Hindoo wives treat their husbands with great respect. Their conduct is generally blameless, and few are ever known to violate the marriage obligation. They are entirely in the power of their husbands, to whom they bring no fortune besides their clothes, and perhaps two or three female slaves. Among the wealthy, the father of the husband advances a considerable sum to the friends of the wife, so that she is in a manner purchased with money. Husbands dread the exposure of their wives as the greatest dishonor. Women are so sacred in India, that even the common soldiery leave them unmolested in the midst of slaughter and devastation. The harem is a sanctuary against all the licentiousness of victory, and ruffians, covered with the blood of a husband, shrink back with horror from the secret apartments of his wives.

The amusements of the Hindoos comprise theatrical entertainments, music, dancing, and the exhibitions of jugglers. At festivals, and most entertainments, it is usual to send for the public dancing girls, who sing and dance to the company. These performers constitute a distinct branch of the population, and live under the direction of female officers appointed by the government. The plays are acted in the open air, and generally by torchlight. The Hindoo jugglers exhibit a dexterity perfectly astonishing, and their exploits are so difficult to be explained by any of the known laws of nature, that many Europeans have ascribed them to magic and the power of the devil. These jugglers eat fire, swallow poison, run swords down their own throats, suspend themselves in the air without any visible support, &c. They have a wonderful faculty in charming snakes, and great numbers of them traverse the country carrying snakes in baskets, which dance and cut capers to the sound of music. Nothing is more difficult to learn of the Hindoos than the means by which they acquire the practice of these juggling tricks.

Hindustan has always been celebrated for its fertility, and for its profusion of rich natural productions. The Hindoos have, from time immemorial, been an agricultural people, and remarkable for their industry. Yet nothing can be more imperfect than the instruments or the skill with which they conduct this important art. The cultivators of the soil, for security under an imperfect police, or from mere custom, live in large villages, having each a small spot of ground, by the tillage of which they support themselves, in conjunction with the labors of the loom and other employments. As they hold their lands by no tenure except that of usage, they never think of expending capital in their improvement, and could not, perhaps, with safety make any great show of property. The Hindoo plough is an instrument of the rudest construction, penetrating only two or three inches deep into the soil. It is drawn by oxen or buffaloes, sometimes by both yoked together. The ground, after being scratched in several directions

with the plough, followed by the rough branch of a tree as a substitute for the harrow, is considered as fit for receiving the seed. The Hindoos understand nothing of the rotation of crops, except the succession which can be raised within a single year; and this is conducted on the principle of raising the greatest quantity possible, till the ground is completely exhausted. It is then abandoned to pasturage, and cattle are fed upon it till it has regained its fertility. This rude species of husbandry resembles that which was practised in Europe during the middle ages. In Bengal, one of the most populous and flourishing parts of India, not more than one acre in three is under cultivation. The husbandmen are poor in the extreme, being usually deep in debt. Notwithstanding these disadvantages, nature is bountiful, and the products of India are copious. Rice is the article upon which the whole region rests its main dependence. It is raised on every spot where irrigation can be practised. In some of the western districts, it is necessary to substitute *dhourra* the dry, coarse grain of Nubia. Wheat and barley are also raised, but only in those elevated tracts where the climate is comparatively cool. Next to rice, the most important agricultural product is cotton, which affords the great material for the national manufacture. Sugar is also produced here in great abundance.

The cotton manufactures of India have long been celebrated. Muslins of the most delicate texture are produced in Bengal. Calicoes, ginghams, and chintzes form the staple commodities of the industry of Coromandel. Silks are manufactured at Moorsheadabad, Benares, and Surat. The goldsmiths work skilfully in filigree, and will imitate the most delicate jewelry of the kind produced in Europe. Yet their instruments are the rudest and clumsiest possible. They may be seen engaged upon their finest work in the middle of the street. The Hindoo artisans make no watches, clocks, or any hard ware requiring good springs, though in some parts of the country sword blades of a tolerable temper are manufactured. In iron work, the Hindoos fail almost entirely. Lacking and gilding are skilfully executed by them, and were used in very early ages. The art of engraving on gems appears to be a Hindoo invention. The earliest specimens of this work are very ancient, and bear inscriptions in the Sanscrit language. The Hindoos have also excelled in the art of dyeing, from the earliest times of their intercourse with the people of the west. The dye of the deep blue color, in highest estimation among the Romans, bore the name of *indicum*, and is still known as *indigo*.

At Surat they excel in the art of ship-building; and if their models were better, they would produce ships equal to any in the world. But the naval, like the domestic, architecture of the Hindoos is clumsy and awkward. Their ships are much longer, in proportion to their breadth, than ours. They are very durable, and it is not uncommon to meet with a good seaworthy vessel a hundred years old. The wood most commonly used is *teak*. The Hindoo ships are not launched, like ours, but are conducted to the water by canals dug for the purpose. Their sailors have but little skill, and seldom put to sea in the season exposed to storms. Many of them serve on board English ships, where they are called *Lascars*. They lack the vigor, expertness, and energy of European seamen, yet are tractable and obedient.

CHAPTER CCLXIII.

Commerce, Architecture, Painting, Music, &c., of the Hindoos.

THE commerce of Hindostan did not excite much attention among the western nations, till the accession of the Ptolemies to the throne of Egypt. The first monarch of this race prepared to realize the vast projects of his master, Alexander the Great. His successor, Ptolemy Philadelphus, attempted to connect the Red Sea with the Mediterranean, by cutting a canal from Suez to the Pelusian branch of the Nile. This was not found so useful as the king anticipated; he therefore built a city lower down the Red Sea, nearly under the tropic, called *Berenice*, which became the great emporium of the trade with India. Goods were transported from Berenice to Coptos, on the Nile, and thence, by water, to Alexandria. The Egyptian vessels sailed from Berenice either to the mouth of the Indus, or to the Malabar coast. They were too small to venture far out at sea, and therefore crept timidly along the shores. The Persians had an insuperable dislike to maritime affairs, or they might have opened the same trade, by a shorter and safer course of navigation, through the Persian Gulf. They procured Indian commodities overland, from the banks of the Indus, and the northern provinces were supplied by caravans, which travelled from the Indus to the Oxus, and sent their goods down that river, into the Caspian Sea.

India was brought into a closer commercial connection with the western countries, after Egypt had been for some time subject to the Romans, by the discovery of the regular shifting of the winds, or monsoons. A ship captain, named *Hippalus*, who appears to have been a Greek, engaged in the India trade, was the first who took advantage of this discovery, by sailing boldly from the mouth of the Red Sea, across the Indian Ocean, to the coast of Malabar. He landed at a port called *Musius*, which appears to have been situated somewhere between Goa and Tellicherry. This direct route being once opened, the India trade with the West rapidly increased, and the merchants of Alexandria supplied Europe with spices, aromatics, precious stones, pearls, silks, and cotton cloths. The Island of Ceylon, or Taproban, was not known by name to Europeans before the age of Alexander the Great. The Egyptians seem not to have visited this island, or the Coromandel coast, until after the discovery of the periodical change of the monsoons. But, as early as the reign of the emperor Claudius, about the middle of the first century, an ambassador from Ceylon was sent to Rome. This island subsequently became a great mart of trade for the commodities produced in the countries beyond the Ganges. No attempts were made to establish colonies in Hindostan from the time of Alexander till the circumnavigation of Africa by the Portuguese, in the sixteenth century.

The earliest exports from India were spices and aromatics. From the mode of religious worship among the ancients, and the great multitude of temples, the consumption of frankincense and other aromatics was very great. These articles seem to have been first brought from India by the Arabians, who maintained an intercourse with that country long before any other people of whom we have any knowledge. In every ancient account of Indian commodities, spices and

aromatics of various kinds form the principal articles. Precious stones and pearls were the next objects of trade. Diamonds were highly esteemed by the ancients, both of the Eastern and Western countries, though the art of cutting them was but imperfectly known till modern times. But pearls were the most valuable of all the commodities obtained by the Greeks and Romans from India. They were valued much higher than diamonds. Julius Cæsar gave Servilia, the mother of Brutus, a pearl which cost him a sum equal to two hundred and forty thousand dollars. The famous pearl earrings of Cleopatra were valued at no less than eight hundred thousand dollars.

Silk, also, was among the valuable articles obtained by the ancients from India. The price which it bore among the Romans was exorbitant. It was deemed too expensive and delicate for men, and was appropriated wholly to females of rank and opulence. In the third century, it was valued at its weight in gold. The ancients knew nothing of the manner in which the silk thread is produced. Some writers supposed it to be a fine down adhering to the leaves of trees. Others imagined it to be a species of wool. Its real nature was not known in Europe till the sixth century.

Barygaza, on the River Nerbuddah, which runs into the Gulf of Cambay, was a great emporium of trade in ancient times. Through this city a communication was carried on, across the mountains, with the great inland city of Tagara. The commodities obtained here were spices, gems, silk, cotton cloths, pepper, pearls, perfumes, tortoise-shell, &c. The Hindoos, however, have never displayed any strong inclination to engage in foreign trade. They never carried any of their own precious products into other countries, but disdainfully, as it were, granted them to those who came to seek them from the farthest extremities of the globe. With equal disdain, they rejected almost every article which was offered in exchange, and would accept nothing but treasure in its most solid and palpable form. The mode of conducting British commerce with India has always, till very recently, been by means of exclusive companies, and the competition was between these rival associations.

Hindostan abounds with architectural monuments of almost every age, and of a variety of styles. This diversity marks the gradual progress of architecture from its infancy to the present state, and throws light on the general state of arts and manners in different periods. Temples are very numerous in this country, and are called by the general name of *pagodas*. The oldest of these appear to have been nothing more than excavations in mountainous parts of the country. They were formed, probably, in imitation of the natural caverns to which the first inhabitants of the earth resorted for their abodes. The most celebrated, and, probably, the most ancient, of these subterranean structures is the pagoda in the Island of Elephanta, near Bombay. This is hewn out of the solid rock, about half way up a high mountain, and forms a spacious area nearly two hundred and twenty feet long, and one hundred and fifty broad. In order to support the roof and the weight of the mountain above it, a number of massy pillars have been cut out of the same rock, at regular distances, forming three magnificent avenues. The greater part of the interior of this temple is covered with sculptures of human figures in high relief. These are of a gigantic size and singu-

ar form. They are distinguished by a variety of symbols, representing the attributes of the deities worshipped, or the actions of the heroes here celebrated. The most remarkable object consists of three colossal heads, supposed to be different representations of Siva.

The caves of Kenneri, on the Island of Salsette, in this neighborhood, and those of Carli, on the opposite shore of the continent, present objects equally striking. The mountain of Kenneri appears to have had a city hewn in its rocky sides, capable of containing many thousand inhabitants. There are tanks, terraces, flights of steps, and every thing to accommodate a large population. Yet the ground is now never trodden by a human footstep, except that of the curious traveller. There is a cavern-temple, the interior of which, though less spacious than that of Elephanta, is loftier. At Elora, one hundred miles north-east of Bombay, are very remarkable ruins of this kind.

The temple of Ajmeer, one of the oldest now existing in India, is remarkable for the elegance of its columns, so very different, in their character, from the excavated works, and which seem to indicate a totally different period of art. They are about forty in number, and no two are alike. The ceiling is enriched with square panels, containing other panels in the form of lozenges, enriched with foliage and sculpture.

When the Hindoos first began to build their pagodas above ground, it appears that they preserved, to a certain extent, the cavernous character of the original structures. The primitive pagodas were extremely simple, being merely pyramids, with no light internally, except what came in at the door. After having long been accustomed to perform the rites of religion in subterranean abodes, they were naturally led to consider the solemn darkness of such a spot as sacred. Some of the pagodas of this style of building still remain. In proportion as wealth and refinement increased, the structure of the Hindoo temples gradually improved. From plain buildings, they became highly ornamental fabrics, and, both by their extent and magnificence, are monuments of the power and taste of the people by whom they were erected. Of this highly finished style, there are pagodas of great antiquity in Hindostan. The entrance to the pagoda of Chillambrun, on the coast of Coromandel, is by a stately gate, under a pyramid one hundred and twenty-two feet in height, built of square stones forty feet long, and more than five feet square. This pyramid is entirely covered with plates of copper, and adorned with an immense variety of figures, neatly executed. The whole structure is thirteen hundred and thirty-two feet long, and nine hundred and thirty-six broad. Some of the ornamental parts are finished with an elegance which has excited the admiration of the most ingenious artists.

The great pagoda of Seringham even surpasses this in grandeur. It comprises seven square enclosures, one within the other, the walls of which are twenty-five feet high and four feet thick. These enclosures are three hundred and fifty feet distant from one another, and each has four large gates, with a high tower, which are placed one in the middle of each side of the enclosure, and opposite the four cardinal points. The outward wall is nearly four miles in circuit. The gateway to the south is ornamented with pillars, several of which are single stones, thirty-three feet long and five in diameter. Those which

form the roof are still larger. In the inmost enclosure are many chapels.

The pagoda of Tanjore also presents features which may rival the most splendour of those found in other Oriental empires. Temples erected even in the small Rajpoot principalities display a beauty rivalling those of ancient Egypt, and even of Greece. It has been thought by some that Hindoo architecture has undergone a progressive degeneracy, and the more ancient the specimens are, the more valuable they may be deemed as works of art. Since the sway of the Mahometans was established in India, all the finest structures have been reared by them, and in their own peculiar style. The mosques and tombs constructed by Acbar, Shah Jehan, and Aurungzebe, rank with the most splendid specimens of Saracenic art. Their palaces also are magnificent, yet built in a light and airy style, rather resembling pavilions. They are contrived for the admission of air from every point of the compass. They have spacious halls, long galleries, projecting roofs, and terraces open to the sky, with accommodations for sleeping there when the weather permits. They enclose shaded courts, gardens full of trees, marble baths, fountains, arbors, and every thing to create coolness. The great display of wealth is in the furniture, particularly in the fabrics of silk and cotton, ornamented with gold, which are either spread on the floor and seats, or hung round the walls.

The houses of the ordinary class of people are of the humblest description, rudely composed of canes and earth, and roofed with thatch. Irregular collections of these hovels, like clusters of villages crowded together, form the main composition of the greatest Mogul capitals, the splendour of which generally consists in a few great streets or squares, formed by the houses of the grandees.

The ancient military structures of the Hindoos are very remarkable. From the immense plains of Hindostan arise, in different parts, eminences and rocks formed by nature to be places of strength. Of these the natives took early possession, and, fortifying them with works of various kinds, rendered them almost impregnable stations. There seems to have been, in some distant age, a period of great turbulence and danger in India, when such retreats were deemed essential to the public safety. Among the duties of a magistrate, described by the sacred books, one is that "he shall erect a strong fort in the place where he chooses to reside, and shall build a wall on all the four sides of it, with towers and battlements, and shall make a full ditch around it." Of these fortresses many remain, which, both from the appearance of the structures and from the traditions of the natives, must have been erected in very remote times. Some of them are stupendous piles, standing on the tops of almost inaccessible mountains.

The art of painting was employed in the very earliest ages by the Hindoos, to ornament their temples with symbolical designs. Compared with the same art as it exists in modern Europe, it was, of course, very inferior. Yet it has never been improved by these people beyond its ancient condition. The principal defect in the Hindoo pictures is in the drawing and perspective. Of the latter, indeed, they seem to have known no more than the Chinese.

The use of firearms appears to have been of great antiquity in Hindostan. They are prohibited by a code

of laws, in the native language, of a very ancient date. The Hindoo books ascribe the invention of firearms to *Beshkookerma*, a mythological person, who is said to have formed all the weapons employed in a war between the good and evil spirits. Fireworks appear also, to have been an ancient Hindoo invention. From the earliest ages, they have constituted a principal article of amusement among the people. Fire-balls, or blue-lights, which are employed in besieged places, in the night time, in order to observe the motions of the besiegers, are met with every where throughout Hindostan, and are manufactured in as great perfection as in Europe. In many places of the East, which have never been visited either by Europeans or Mahometans, rockets are used as weapons of war. It is impossible to say in what age they were invented; but they are very ancient. Gunpowder, or a composition nearly resembling it, is found in many places in the East, to which it was not carried by the Europeans or the Saracens, particularly in Pegu and Siam. But there is reason to believe that the invention belongs to Hindostan.

The music of the Hindoos existed in as great perfection in ancient times as it does at present. The use of cymbals and trumpets seems to have been borrowed from this country by the Greeks. The drum is also a Hindoo invention.

In the mathematical sciences, the Hindoos possess a considerable share of genuine merit. Algebra, in particular, had advanced farther with them than with the nations of Europe, till very recently. Their astronomy has been famous. In the observatory at Benares are to be seen astronomical instruments, the use of which is not known to the Brahmins of the present age. But they afford ample evidence that the Hindoos possessed the knowledge of ascertaining the motions of the heavenly bodies in very ancient times. It is certain that they were better acquainted with astronomy than the Greeks and Romans, and that the rule for computing the circumference of a circle was first known in India. The most learned Brahmin of the present day, however, can hardly calculate an eclipse.

CHAPTER CCLXIV.

Language, Literature, &c., of the Hindoos.

A GREAT variety of dialects are spoken in Hindostan. The court and fashionable language is the Persian. The learned language is the Arabic. The language of trade is Portuguese, which serves as the *Lingua Franca* of this part of the world. It is mixed up with many native words, and so corrupted as to differ much from the European original. The English also prevails to a considerable extent. The most widely spread of the native tongues is called the *Hindostanee*, which is more or less known throughout the peninsula. It is derived from the Sanscrit, and comprises many Persian and Arabic words. Its accent varies in different parts of the country. In the south of the peninsula, the *Tamul*, *Telinga*, and *Malabar* dialects prevail. In Orissa, the *Ooreah* dialect is spoken; in Bengal, the *Bengalee*, &c.

The Hindoos have but recently had any printed books in their own language, and these have been furnished by the European and American missionaries.

Their books, of course, are chiefly in manuscript. They write with an iron style, or bodkin, on leaves of the cocoa or palm-tree. They have also a thin, shining species of paper, in sheets of ten feet long and a foot broad. This is written upon with a reed, and a long sheet, rolled up, constitutes a book. When they write a letter or petition to a prince, the whole surface of the paper is gilt. For the security of such letters of consequence as are sent to court, they are rolled up close, and enclosed in a hollow cane or bamboo, the ends of which are sealed up, that no wet may injure them.

The literature of Hindostan rests, like its social state, almost entirely on religion. To all the classical Hindoo books a divine origin is ascribed. The four *Vedas*, the grand basis of their learning, are believed to have issued simultaneously from the mouth of Brahma, though they are strangely enough supposed to have required the labors of Vyasa, a learned Brahmin, to bring them into a state fit for perusal. They consist, in a great measure, of invocations or addresses to the multifarious deities worshipped throughout India. Many of these invocations, when duly repeated, are supposed to have the power of charms, calling down good on the worshipper and his friends, and the most dreadful evils upon his enemies. They contain also precepts for the conduct of life, various in character and merit, with a full exposition of the national creed respecting the origin of the gods, the creation of the world, a future state, and the transmigration of souls. They are illustrated by the Sastras, and other commentaries, all of which, like the original, are supposed to be the result of inspiration. This primary fountain of Hindoo knowledge is carefully shut, except to the Brahmins; no other person can lawfully throw his eyes on these sacred pages, or even understand the language in which they are written. Next are the *Puranas*, which, like the *Vedas*, are composed almost entirely in verse. The ten *Puranas* contain nearly half a million of stanzas. They form a strange and heterogeneous medley of sound precept, useful doctrine, wild fable, and directions for puerile observances. The narrative part relates rather to gods than to men. Below the *Puranas* in celebrity and sanctity are the *Mahabarat* and the *Ramayana*, two great epics, or rather wild metrical romances, similar in strain to the *Puranas*; they are, at least, as ancient as the poems of Homer.

The *Mahabarat* treats of a long civil war between two dynasties of ancient India, and is interwoven with a great variety of episodes, consisting of ancient traditions, moral reflections, poetical descriptions, and popular stories of every kind. It is a most ample storehouse of antiquarian lore, and contains a great quantity of valuable historical material. The subject of the *Ramayana* is the descent of Vishnu, for the purpose of averting the threatened destruction of the world by the prince of demons, Ravana. The historical fact which forms the foundation of this poem seems to be the introduction of the Brahminical worship into Hindostan. The wild aborigines, being the opponents of Brahminism, are made to appear in the character of demons.

History can hardly be said to find a place in the literature of the Hindoos. Their wild legends are plausibly supposed to have a foundation in the story of some celebrated early kings or conquerors. But it is impossible, through the mist of fable, even to conjecture any thing precise respecting their real exist-

ence. Every thing in the shape of true history that Hindostan possesses is due to her Mahometan conquerors. In the lighter and more elegant branches of literature, the Hindoos display greater excellence. The fables of Pilpay, interspersed with moral maxims, possess the highest merit of which that species of composition can boast, and have been translated into all languages. The dramatic literature of the nation is very extensive, and may almost compare with that of England in quantity. The Hindoo plays, though defective in plot, and destitute of the varied merits which characterize the works of Shakspeare, present many passages distinguished for sweetness, pathos, and humor. The Hindoo drama seems to have originated in the sacred dances and solemnities of the national religion. It resembles the modern opera, and makes no distinction between tragedy and comedy. Many of the plays are of prodigious length, and the earlier performances were very rude. The whole Hindoo drama is, however, strikingly original, and gives a representation of Indian manners not to be found in any other species of composition. Many of the pieces are executed with the utmost elegance of style and harmony of parts, without extravagance or affectation. Love, too, forms a copious theme; and the amatory poets of India are eminent, though no one of them has attained to the celebrity of the Persian Hafiz. These compositions are deficient in the genuine language of passion, but they are distinguished by splendid imagery.

All the valuable literature of Hindostan is ancient. The Sanscrit language, in which most of it is written, has long ceased to be spoken. There are few Hindoo authors of the present day who have attained any distinction. The Brahmins, who, by virtue of their character, ought to be learned, are now almost wholly illiterate. The only tincture of learning appears to exist among the higher classes in the great cities, who have, in some degree, caught the temper of the Europeans who have visited them, particularly the missionaries.

CHAPTER CCLXV.

Food, Dress, Travelling, Manners, Customs, and Character of the Hindoos.

THE Hindoos are abstemious in diet beyond almost every other nation. This arises from feelings not only of duty, but of pride. Among the higher castes, the man who tastes animal food, or strong liquors, is regarded as an impure and degraded being, who must be thrust out from among his associates, and doomed to mingle with the vilest of his race. Rice and water suffice for the food of the purest classes, and scarcely any, who have the slightest pretensions to caste, will admit within their lips a morsel of beef. The scruple diminishes as we descend from rank to rank; but it is only among absolute outcasts that intemperance is found to prevail. With the Mahometans of India the case is different. Few of them abstain from wine when it is offered to them by Europeans, and they are still fonder of strong cordials and drams. They are, however, so cautious in this indulgence, that the hardest drinkers are never seen in public disordered with liquor. They eat flesh meat freely, and are fond of high-seasoned dishes. Curries and pillaus are the

greatest favorites. They handle every thing with their fingers, having at table neither knife, fork, nor spoon. The times for eating are chiefly in the morning and evening, for, as the middle of the day is generally very hot, it is devoted to sleep. The Europeans, however, eat at noon, and take a nap afterward. When they give an entertainment, it is usually in the evening. A dining-hall is always furnished with a *punkah*, or huge fan, suspended from the ceiling, and kept in motion by pulling a string.

Hindostan is a hot country, and the dress of the inhabitants is suited to the climate. In general, it consists of long, flowing robes of cotton. In some of the higher and cooler regions, coarse woollens, of native manufacture, are worn. A pretty uniform style prevails among the higher classes; but the rank of the wearer is indicated by a profusion of jewels, embroidery, and gilding, the display of which caused the Mogul court, in its glory, to be regarded as without a parallel for magnificence in the world. The fallen princes and sobahs, who now exist upon its ruins, console themselves by maintaining as much of this parade as their reduced revenues will support.

Great numbers of the common Hindoos go without any dress, except the smallest possible covering round the waist. The women who are seen abroad wear generally a small skirt of white calico, reaching from the waist to the knees. Their hair is made up into a roll, adorned with jewels and toys; they have also jewels in the ears and nose, and make a great display of bracelets, rings, &c.



Family of Hindoos — Coolies.

The dress of the Mahometans is very becoming. They preserve the original Indian manner of wearing turbans of fine muslin, the folds of which form a covering to the head at once light and cool, at the same time defending it completely from the sun. The folding of the turban admits of a great variety of forms, which serve to distinguish tribes, professions, and diversities of rank. Sashes constitute a prominent article of finery. They are worn on the outside of a long vest, and are richly embroidered with gold and silver. To these are hung daggers and cimeters, the handles of which are set with precious stones.

Of all the methods of travelling, the most common is that of the palanquin: it is specially adapted to the constitutional indolence of the Hindoos. The palan-

quin is a portable bed, or litter, with a large canopy, under which a person lies, bolstered with pillows, so that he may either sit up, or lie down and sleep. It is borne by four men, sometimes six. The usual time for travelling is in the morning and evening, to avoid the noontide heat. The roads are generally very bad, consisting of a deep sand, which is so hot in the daytime that it would burn the feet of the travellers, if they were not, by constant exposure, hardened like sole leather. Shoes cannot be worn upon these roads. When a man of any substance goes upon a journey, he usually hires eight or ten coolies, or porters, to carry his palanquin. Four of these run with it at the rate of four or five miles an hour, and their companions relieve them at certain distances. Besides these, it is usual to hire as many musketeers or pikemen, for a guard against wild beasts and robbers. On the great roads, at the distance of every ten or twelve miles, are buildings called *choultries*, where travellers stop for rest and refreshment. They are entirely open on the side next the road, and generally consist of two rooms, in one of which the travellers spread their carpets and sleep, while their attendants prepare food in the other. The erection of these houses for the accommodation of travellers, is esteemed by the Hindoos a laudable act of charity. There is commonly a supply of water near them, and the people of the neighboring villages generally take care that fire shall be provided for cooking provisions. Travelling in the rainy season is very difficult: the immense plains of this country are overflowed, and the mountainous regions are swept by rapid torrents. The common people, however, who are very expert in swimming, are not deterred by these dangers, and will cross the rivers with passengers upon their backs.

The manners of the Hindoos indicate a high degree of refinement and social cultivation. They are in a remarkable degree polished, graceful, and engaging. In the whole intercourse of society, a politeness and urbanity exist much beyond what is observed in the most cultivated nations of Europe. The first impression which a stranger receives of the Hindoos is that of a benevolent and amiable people. A more intimate acquaintance, however, considerably changes the first impression. The outward politeness, so prepossessing at first, soon resolves itself into the smooth and interested servility which men acquire in courts and under despotic governments, by habitual intercourse with those on whom they are dependent. It seems to be entirely prompted by self-interest, which forms the basis of the Hindoo character. These people are entirely broken down by the influence of that despotism which has prevailed throughout the country from the earliest ages of which we have any knowledge. A propensity toward the deliberate and systematic violation of truth seems to be deeply rooted in the Hindoo character. It is the business and study of all to conceal and deceive. Perjury, the most deliberate and studied, marks every deposition made in a Hindoo court of justice. The greatest perplexity in these tribunals arises from the fact that even those who mean well, and have the truth on their side, imagine they cannot do enough unless they enforce it by an addition of falsehood. It would thus be impossible for the courts of justice to carry on their investigations if they should reject evidence because it was combined with the most palpable falsehoods and perjuries. On a close inspection, also, much disappears of the mild-

ness and quietude which are so conspicuous on the surface of the Hindoo character. Deadly feuds reign in the interior of villages.

Yet the Hindoos possess many good qualities, and the unfavorable pictures given of them have, perhaps, been drawn chiefly from the populace of great cities, and from individuals otherwise placed in situations trying to human virtue. It is admitted that, in fidelity to their masters or chiefs, from whom they have received kind treatment, they are equalled by very few nations. The habits of Hindoo life are preëminently domestic. Respect for old age is carried to a great height, and, when parents are no longer capable of labor, they are supported by their children, and never allowed to become a burden on the public. Marriage is regarded as an indispensable part of life, without which a man would not possess a regular place in society, or be qualified to hold any important office.

Hindustan has been for many successive ages the theatre of absolute empire, exercised by foreign military potentates. It presents, however, many peculiarities, distinguishing it from mere ordinary despotism. The basis of its population still consists of that remarkable race of men, who, during a subjection for thousands of years, have retained quite unaltered all the features of their original character. They preserve in full force that earliest form of government,—the village constitution,—and their attachment to it seems to have been rendered stronger by the absence of every other political right and distinction. The village, considered as a political association, includes all the surrounding territory, from which the inhabitants draw their subsistence. Not only the public services, but all trades, with the exception of the simple one of cultivating the ground, are performed by individuals who hold them usually by hereditary succession, and who are paid with a certain portion of the land and by fixed presents. The principal of these officers are, the *potail* or head man of the village, the police with their servants, an officer to decide disputes respecting land and boundaries, the superintendent of water-courses, the Brahmin, the astrologer, the village register, the smith, the carpenter, the poet, the musician, and the dancing-girl. So deep is the principle of this association, and so strong the feeling of the rights connected with it, that it has remained unaffected by all the storms of revolution that have passed over India. Even after the inhabitants of a village have been obliged to flee before the devastation of an invading army, they have never failed, on the return of peace, to seek their native habitation, and have been allowed, without controversy, to resume their old possessions. Infant *potails*, the second and third in descent from the emigration, have, in many cases, been carried at the head of these returning parties. When they reach their villages, every wall of a house and every field is taken possession of by the owner or cultivator, without dispute or litigation among themselves or with the government, and, in a few days, every thing is in progress, as if it had never been disturbed.

The Hindoos have been accustomed quietly to behold all the high offices of their government in the possession of any people, however strange or foreign, with whom rests the power of the sword. They have no conception of political rights or privileges, or of a country or nation of their own, in whose glory and prosperity they are interested. They never converse

on such subjects, and can scarcely be made to comprehend what they mean. Their only political bond is a chief, who possesses popular qualities, and attaches them by pay and promotion. To such a person they often manifest singular fidelity, but they are strangers to every other public feeling. Despotism is not only established by long precedent, but is rooted in the very habits and minds of the community. Such habits naturally predispose the people of a fertile region, bordered by poor and warlike tribes, to fall into a state of regular and constant subjection to a foreign yoke.

Slavery exists to a great extent in British India. The number of slaves has never been ascertained, but is estimated at from twelve to twenty millions. The number is kept up, not only by propagation, but by parents selling their children. In times of scarcity, the poor people from the interior resort to the seaports, and sell their offspring into slavery without scruple.

The most prominent and strongly-marked feature in Hindoo society is the division of the people into *castes*, or separate ranks. The Greek writers enumerate a great variety of these distinctions as existing in ancient times, but at present there are only four prominent castes. These are forbidden, by perpetual usage, from intermarrying, eating or drinking together, or associating in any intimate manner whatever, except at the worship of Juggernaut, when it is held a crime to make any distinction.

The first caste is that of the *Brahmins*, who are superior to all other Hindoos in dignity and authority, and are, in fact, regarded by the three other castes with profound veneration. They alone can officiate in the priesthood, like the Levites among the Jews; yet no public provision is made for supplying them with the means of subsistence. Their ordinary dependence is upon alms, and to this mode of support they have given such a lustre, that throughout all India, he who receives alms is considered as ranking higher than he who bestows them. The bestowal of gifts upon a Brahmin, and his consequent benediction, are represented as effacing every sin, and securing the most ample blessings. His curse is the forerunner of the most dreadful evils, and is even thought to possess the power of striking a man dead upon the spot. A prince or eminent man reckons it indispensable to keep near him some distinguished Brahmins as counsellors. They are strictly prohibited by law from all menial offices, but not from trade, government, or agriculture. They derive their name from *Brahma*, who, according to the Hindoo allegories, produced the Brahmins from his head when he created the world.

The second caste is called *Katry*, *Kittry*, or *Kshatriya*. Those who belong to this rank are required to follow the military profession, though, in practice, this has not always been observed. *Brahma* is said to have produced these from his heart. This caste has always been viewed with great jealousy by the Brahmins, and the institutions which the latter have imposed upon it, have been little calculated to nourish a warlike spirit. Hence the reason why Hindostan has so frequently been the prey of foreign conquerors, for the priestly caste made it their policy to humiliate and weaken the caste of warriors. The *Katry* have in consequence declined, and are regarded by some as nearly extinct.

The third caste is called *Bhyse* or *Vaisya*. This includes the higher industrial classes, comprising merchants, bankers, and shopkeepers. They are figura-

tively said to have sprung from the stomach of *Brahma*, the name signifying a *nourisher*, or *provider*.

The fourth caste is that of the *Sudras*, or *Sudders*, whose office it is to be menial servants, as they are believed to have sprung from *Brahma's* feet.

It is contrary to the laws of the Hindoos that any person should rise from an inferior to a superior caste. When an individual, therefore, loses caste, or is excommunicated from the rank in which he was born, he is forever shut out from the society of all people except a body of outcasts called *Harries*, or *Pariaks*, who are held in utter detestation by the pure ranks, and are employed only in the meanest and vilest offices. But, notwithstanding prohibitions, there have been mixtures of the castes, and these have so increased in process of time, that their relations to each other cannot now be settled with any precision. The Hindoos are very scrupulous in regard to diet, and the Brahmins much more so than the rest. They eat no flesh, and shed no blood. This was their characteristic in ancient times, as we learn from Porphyry and Clemens Alexandrinus. The food which they most esteem is milk, as coming from the cow, an animal which they hold in the highest veneration.



Chandalahs.

The Chandalahs are one of these mixed castes, and are found all over Hindostan. They arose originally, it is said, from the marriage of a *Sudra* with a female Brahmin. A Chandalah is esteemed a most impure and degraded being. His occupation is generally that of a fisherman or day-laborer. He carries the dead to their graves, officiates as public executioner, and performs all those deeds of abject drudgery that in other countries devolve upon slaves and criminals. On the Malabar and Coromandel coast, such is the abomination in which this unfortunate class is held, that if one of them were to touch a *Rajpoot*, the person touched would instantly put him to death. Even the shadow of a Chandalah falling upon an individual of another class is considered as polluting him. The sacred books describe this unfortunate race in

the following manner : " The abode of the Chandalahs must be out of the town. They must not have the use of entire vessels. Their sole wealth must be dogs and asses. They must wear only old clothes. Their dishes for food must be broken pots, and their orna-

ments rusty iron. They must continually roam from place to place. Let food be given them in pots, but not by the hands of the giver, and let them not walk by night in cities and towns."

The Rajpoots are a very remarkable race, who



Rajpoots.

occupy a central region in Hindostan, yet present, both in figure and character, a complete contrast to the other Hindoos. Their territory, called Rajpootana, lies between the Ganges and the Indus. They are tall, vigorous, and athletic. All their habits are rude, and their only trade is war. Although their dominions lay within a hundred miles of the great Mogul capitals of Agra and Delhi, they never ranked even as tributaries of that empire; and it was only by pensions that they were induced to join as auxiliaries in war. The Rajpoot chiefs, enjoying thus a succession of hereditary power, unbroken by foreign invasion, boast of a long line of ancestry, and are considered as of higher birth than any other Hindoo rulers. Even the Mahratta chiefs, though far superior in power, conceived it an honor to form family alliances with them. The Rajpoots are by no means a degraded and enslaved race, like most of the Hindoos. They are of different grades, among which are nobles, who owe to the sovereign only fealty and military service, and are nearly as independent as the feudal chieftains of Europe. Though turbulent in manners, they are characterized by sentiments of honor, fidelity, and generosity scarcely known among the other natives of Hindostan. They do not hold the female sex in the degraded state which is common to them in other parts of India. The Rajpoot ladies are well informed, and treated with somewhat of that romantic gallantry, which prevailed in Europe during the middle ages. Marriage is celebrated among them with great pomp, and an individual will often expend a year's income in wedding festivities. It is said that infanticide is practised to some extent by these people, owing to a preposterous pride, and the difficulty of procuring marriages for females suitable to their rank.

The Bheels, or Bils, are one of the rudest of the Hindoo tribes. They occupy the provinces of Guzerat

and Malwa, and are supposed to be the remnant of an aboriginal tribe, who were driven into the mountainous parts of the country, at a very early period of history, by the Brahmins. They are sometimes called *Callies*, *Coolies*, and *Grassies*. They practise nothing like regular industry, but live a loose sort of life, plundering their neighbors, or serving as mercenaries in the armies of such of the Hindoo chiefs as choose to hire them. A few of them are cavalry, but the greater part fight on foot, armed only with bows, and almost naked. They seldom or never attack Europeans in their vicinity, but receive Christian travellers in a friendly manner. Their Hindoo visitors are treated with less hospitality. They profess to be of the Hindoo religion, but are too ignorant to practise it with any strictness. Many attempts have been made to civilize them, but without success.

The Jharejahs inhabit the province of Cutch, which lies between the gulf of that name and the Indus. They are a branch of the Rajpoot nation, and boast of having never been conquered. Their habits are predatory, and they take advantage of their extensive line of sea-coast, to carry on a system of piracy. It is remarkable, that these people, though of pure native origin, were converted, without conquest or compulsion, to Mahometanism. They practise infanticide beyond any other tribe, and it is said nearly all their female children are sacrificed, because peculiar circumstances of situation and taste make it difficult for them to establish their daughters in a satisfactory manner. The British government, in a late treaty, by which they extended their protection to the chiefs of this district, exacted a stipulation that they should discontinue this criminal system; but, as the female progeny of the Jharejahs is still exceedingly scanty, it is probable that the promise has been very little regarded.



Jharejahs, or Chieftains of Cutch.

The Polygars are a race of mountaineers in the interior, at the south. They derive their name from *pollam*, a forest, the mountainous tracts in the south being very thickly wooded. These people have no towns, but dwell in the most secluded and impenetrable retreats of the mountains, from which they issue at times, to practise robbery or engage in war. Their government is of a military character, and the greater

ures, &c. Some of the Polygar chieftains are so powerful as to bring into the field twenty thousand men.

One of the most singular of all the classes in Hindostan, is that of the Thugs, or Thugs. These are an association of murderers, who live by systematic robbery, and always put their victims to death, to avoid discovery. They are a race of very great antiquity, and traces of their existence may be found in some of



A Thug.

the earliest of the Hindoo writings. The murders practised by them are considered as religious acts, and performed under the sanction of a divinity whom they call *Kali*. The Thugs are found scattered over the country in gangs, sometimes of three hundred, and sometimes no larger than a dozen. Every gang has its leader, called *jemadar*, or *sirdar*, and its *gooroo*, or teacher, whose office it is to initiate the novice into the secret of using the handkerchief, with which victims are strangled. They have also their regular stranglers, entrappers, and grave-diggers, the whole business of robbery and murder being conducted on a perfectly organized system. The Thugs generally travel in the disguise of merchants and pedlars, which prevents all suspicion in the unfortunate individual who falls into their company. At a given signal, the noose is passed round the neck of the traveller, who, being taken unawares, is strangled without being able to make any resistance. His grave having been previously dug, he is thrown into it and buried, and a fire made over the spot, that the loosened earth may not attract notice. At every murder, a sacrifice is offered to *Kali*. In a country like Hindostan, where



Polygars.

part of the population is able to bear arms. When not engaged in open war with their neighbors, they compel them to pay a sort of tribute, to save their fields and villages from being plundered. When this tribute is withheld, the Polygars invade the delinquent territory, seize the cattle, and carry off the crops, putting the inhabitants to death, if resistance is offered. Yet, when any of these neighbors are threatened with a war from another tribe, they intrust to the Polygars, for protection, their old people, wives, children, treas-

the prominent character of the inhabitants is an almost incredible apathy, it is easy to commit the most horrid murders without causing any great excitement. The immense thickets, or jungles, which generally border the roads, afford every facility for concealing the bodies; and the prevailing custom of travelling in parties prevents the designs of the Thugs from being suspected.

The Thugs are found exercising their atrocious trade all over Hindostan. In the Deccan, they are called *Phansigars*, or *Noosers*. Their customs are the same as those of the northern Thugs, but having fewer Mahometans among them, they are more strict observers of their religious duties. They kill neither women nor old men, nor any of the subjects which their sacred book, the *Kalika Purana*, declares to be unfit for a sacrifice. The Thugs maintain that their occupation is represented in the caves of Ellora, as well as all other trades. They seem, in fact, to have been merely a religious sect, devoted to the worship of Kali, who subsequently abandoned themselves to the business of highway robbery and murder. They nevertheless adhere strictly to the injunctions of their religion, and thereby convert crime into a sacred duty. Secrecy is dictated by prudence, and on this account, they remained long concealed from general notice, and have been seldom mentioned by travellers. It has been conjectured that the Assassins, or disciples of Hussun Subah, already described in our history of Syria, had a connection with these people, but on this point we have no historical information. Shah Jehan and Aurungzebe instituted criminal proceedings against them; but we find no further allusion to them in the history of Hindostan, till the time of Hyder Ali, who pursued them with great severity. His kingdom of Mysore appears to have been their favorite residence. They gave great trouble to Tippoo Saib, and this sovereign made serious attempts to suppress the Thugs, and many of them were punished severely, and sentenced to hard labor, by him. The English first became acquainted with them in Mysore, in the early part of the present century, though they have long existed in Bengal. In 1810, the British government took measures for their suppression, which have been followed up to the present day; the numbers of the Thugs are therefore much diminished, though the race is still in existence.

Brahma, the founder of the Hindoo religion, is a personage whose real or mythical existence has been the subject of much learned and ingenious dissertation. By some, he is thought to be the same with the patriarch Abraham: others regard him as altogether an allegorical being. Ferishta, the Persian historian of Hindostan, informs us that Brahma was a Hindoo of the race of Bang, and that he lived in the reign of Kris-en, the first monarch of the country. There is no doubt that Brahma flourished long before the invention of letters, and at a time when ignorance and superstition prevailed to such a degree that the founder of a religious system might be exalted, in the vulgar estimation, to the rank of a deity. We may safely affirm, therefore, that Brahma had a real existence; but the precise era when he lived cannot be known.

Menu, or *Manu*, is celebrated as the great Hindoo lawgiver. He is believed to have been the grandson of Brahma. A written code is now in existence, called the *Laws of Menu*. It is not known whether these were committed to writing by the patriarchal legislator,

or compiled by writers of a later age, from traditions and oral precepts ascribed to him.

Buddha, or *Boodha*, the founder of Buddhism, a religion formerly established in Hindostan, and at the present day the most prevalent of all the religions on the globe, appears to have been a native Hindoo. Eastern literature contains many accounts of his life; but these are so obscured by allegories, that they afford little real information respecting him. The substance of his history, as far as known, is given in our account of Thibet. At Ellora, about one hundred miles north-east of Bombay, is a vast cavern-temple, with an arched roof, supposed to be dedicated to Buddha. The resemblance between the rock temples of Hindostan and those of Ethiopia has led to the opinion that the religion of the former was carried to the latter country, and, passing through Egypt, furnished the germs of the mythology of Greece. Thus Buddha has been conjectured to be identical with the Egyptian Hermes, or Thoth, to whom the invention of letters is imputed; and the Greeks had a god Hermes, or Mercury, which seems to possess similar attributes to the Egyptian Hermes.

Pilpay, or *Bidpai*, the celebrated fabulist, was a Hindoo. He lived previous to the Christian era, and is supposed to have been a Brahmin, and the minister of Dabshelim, one of the Hindoo emperors. Whether Pilpay was the inventor of that species of short tale called *fable*, is not certain, but Hindostan appears to be the country where they originated. Narratives, in which animals are introduced as actors, and in which moral principles and maxims of prudence are inculcated, by example and precept, were current among the Hindoos from a very early period. The oldest collection of these is called, in India, the *Pancha Tantra*, or the Five Sections.

Calidasa, the most celebrated of the Hindoo poets, flourished in the second century. Hardly any particulars of his life are known; but it appears that he was highly regarded at the imperial court. The precise time of his birth and death is unknown. His poems are dramatic, lyrical, and narrative. They display great genius, and have gained him the reputation of being the most universal, and the least constrained by national peculiarities, of all the Asiatic poets. Some of his performances have been translated into the languages of Europe.

Nanak, the founder of the Sikhs, lived in the fifteenth century. His father was a corn merchant. Nanak, in his youth, was eminently handsome, and attracted the notice of a dervise of great celebrity and authority, who took him into his house, and bestowed great pains on his education. From this dervise, he learned the doctrines of Mahometanism; and it was by comparing them with the Hindoo paganism, in which he had been first educated, that he was led to the design of forming a new religion out of the purest elements of both these systems. He was a diligent reader of the Mahometan and Hindoo writers, and his first attempt at religious reformation was made by the publication of a book which he had compiled from several of these authors. The elegance and skill of this work caused it to be extensively read and admired. The influence which this gave the writer enabled him to preach his new system with great effect. The Sikhs, or "disciples," which he gathered around him, formed an organized sect in his lifetime, and looked up to him as their leader. He enjoyed this authority during the remainder of his life, and bequeathed it to a successor.

Ceylon.

CHAPTER CCLXVI.

A. D. 1506 to 1840.

Description of Ceylon—Settlement of the Portuguese in the Island—The Dutch—The British—Description of the Cingalese—Cities, &c., of Ceylon.



Branch of the Cinnamon Tree.

This island lies at the southern extremity of Hindostan, being separated from it by a strait about fifty miles in breadth. This strait is not passable for ships, on account of a ledge of rocks, called *Adam's Bridge*, which extends from the island to the continent. Ceylon is nearly three hundred miles in length, and one hundred and sixty in its greatest breadth. The centre is occupied by mountains, the highest of which is named *Adam's Peak*. The land declines gradually to the sea, and the whole surface may be described as mountainous and woody. Wild animals are abundant in the forests, particularly elephants, which are regarded as of a better quality than those of any other country in the world. The most valuable production of the soil is cinnamon, which grows spontaneously in nearly every part of the island. The cocoa-nut is also produced here in great abundance.

The ancients, who knew this island only by report, called it *Taprobana*. The Arabic writers of the middle ages called it *Serendib*, which seems to be a corruption of *Ceylon-div*, the latter word signifying *island* in the language of India. The history of the island is scarcely known previously to the arrival of the Portuguese in the East. Lorenzo Almeida, a Portuguese commander, landed here in 1506, and took possession

of Ceylon in the name of the king of Portugal. He set up a column with an inscription announcing this fact, and adding that the island had no master, although he well knew that a native king was at that time engaged in war with a body of Arab invaders. Almeida promised this king the protection of the Portuguese armies on condition of the payment of twenty-five hundred quintals of cinnamon yearly. This was agreed to, and the Portuguese established themselves in the island. For some years, the tribute continued to be paid; but before long, hostilities arose, and the Portuguese drove the natives from the coast into the interior.

The success of the Portuguese excited the envy of the Dutch, who began to cast longing eyes toward this beautiful island, and its valuable cinnamon trade. They made an attempt upon it in 1602, but it was not till about fifty years afterward that they succeeded in expelling the Portuguese, and establishing themselves in their place. The acquisitions, both of the Portuguese and the Dutch, were confined to the coast: most of the interior remained under the dominion of a native sovereign, called the *King of Candy*. The Dutch guarded their possessions in Ceylon with the utmost vigilance, never permitting any foreigners to approach the island. After the British had established themselves firmly in Hindostan, they began to encroach upon the Dutch territories, and, in 1782, they took possession of Trincomalee, a town, with a fine harbor, on the eastern coast of Ceylon. In 1796, they landed a large force upon the island, and conquered all the Dutch settlements, which, at the peace of Amiens, were formally secured to Great Britain. The king of Candy, however, still maintained his independence in the interior. But, in 1815, the British made war upon him, took his capital, and thus became masters of the whole of Ceylon. It has been made a royal colony, not subject to the East India Company.

The population of Ceylon is composed of Cingalese and Candians, both of the same stock, and constituting three fourths of the inhabitants. Beside these there are some Moors, Malabars, and Negroes, and a small number of Europeans. The Cingalese do not exactly resemble the Hindoos, but bear the characteristics which belong to them in common with the Burmans, Siamese, and the islanders of the Eastern Archipelago. They are a handsome, well-shaped race, of a middle stature, with regular features, black eyes, and long black hair. They are less swarthy in complexion than their neighbors of the continent. Their manners are polished and courteous, but the character of the people is strongly marked by indolence, and they have not made progress in the arts and sciences comparable to what has been done by the natives of Hindostan. The wild and woody districts of the interior are inhabited by a savage race called *Veddahs*, who subsist by hunting, and sleep under the trees, which they climb with the agility of monkeys. Some of them are more civilized, and trade with their neighbors in ivory, honey, and wax, which they obtain from their own territories, and exchange for cloth, iron, cutlery, &c.

The Cingalese speak a language distinct from that of the Hindoos; they have also a learned or dead lan-

guage, understood only by their priests. The modern tongue is smooth, elegant, copious, and abounds with complimentary expressions, which are used very liberally in the address of an inferior person to one of a higher rank. So exact and scrupulous are these people in the titles which they give to the various classes of men and women, that the terms equivalent to *Mr.* and *Mrs.* are varied more than a dozen different ways, according to the quality and circumstances of the individual addressed. It is held an unpardonable offence to give any person a wrong title.

They have also a peculiar alphabet. Instead of paper, they write upon leaves of the talipot-tree, with an iron style. They have some acquaintance with astronomy, which they learnt from the Arabs, who frequented their coasts during the middle ages. Some of them are said to be able to calculate eclipses. Like the Hindoos, they live chiefly upon rice, though they have no scruple in eating fish or flesh: the higher classes are well acquainted with the refinements of cookery. Agriculture is practised in a rude manner; elephants and buffaloes are used as beasts of burden and draught. Elephants are so abundant that a European officer killed four hundred in two years. They run wild, and often do great damage to the crops.



Elephant.

The Cingalese live in towns irregularly built and with little regard to the convenience of streets. Every man encloses a spot of ground with a bank of earth or a fence, and builds his house within. Most of the houses are low, thatched cottages, with walls of splintered cane or ratan, and sometimes plastered with clay. It is regarded as a kingly privilege to whitewash a house. The furniture consists of a few mats, stools, earthen vessels, china plates, and cooking utensils. Serpents are so common that some are almost domesticated. There is a particular species, about twelve feet long, which is called the *rat-catcher*, and takes the place of the cat. They often glide over the inhabitants at night, while in their beds, without creating disgust or alarm.

It has been conjectured that St. Thomas, the apostle, preached the gospel at Ceylon; but modern writers generally assign to the Nestorians the credit of introducing Christianity here, before the sixth century. St. Francis Xavier preached here in 1544, and six hundred of his converts fell martyrs to the faith they had adopted. The larger portion of the Christians profess Romanism.

The religion of the Cingalese is Buddhism, which appears to have been established in this island at a very early period. They have many ancient pagodas built of hewn stone. On their New Year's day, which comes

in March, a solemn festival is held on the mountain called Adam's Peak. There is to be seen the shape of a footstep imprinted in the rock, which is believed to be the spot where Adam, or, as some think, Buddha, set his foot last on this globe, when he ascended to heaven. At the festival, the people set lighted lamps around this place, and lay offerings on the rock. Another sacred place is marked by a tree in the northern part of the island, which is believed to have travelled, like the Holy Horse of Loreto, from place to place, till it fixed itself where it now grows. Under the branch of this tree, it is affirmed, Buddha used to take his repose. In the neighborhood are the remains of temples, hewn with incredible labor out of the rocks; these are believed to be the work of giants.

The modern temples of the Cingalese are little low buildings, with clay walls. They have also miniature chapels, not more than two feet square, which they set upon pillars in their yards, and place within them the various idolatrous representations of their deity. Candles and lamps are kept burning before these chapels, and flowers are scattered around them every morning.

Ceylon does not possess a population comparable to its extent. It was formerly estimated to contain a million and a half of inhabitants; but a census in 1825 gave the number at only seven hundred and fifty-four thousand. It is now supposed to amount to about nine hundred thousand. There are many inhabitants descended from the ancient Portuguese and Dutch settlers, who are distinguished by a mixture of European and Asiatic manners. The English in Ceylon consist mostly of royal troops, stationed in the chief towns: these adhere altogether to their national customs. The seat of government is at Colombo, on the south-western coast, where nearly all the foreign trade is carried on. It owes this advantage to its situation in the midst of the most fertile and best cultivated territory in the island. The harbor is safe only during four months in the year. The city is well built, with broad and regular streets, and contains a mixed population of fifty thousand. In the north-east of the island is Trincomalee, situated in a mountainous territory, abounding in grand and beautiful scenery, but not fertile. It has one of the finest harbors in the East Indies, but is not a flourishing place. Point de Galle, at the southern extremity of the island, has a large and secure harbor, and a beautiful and healthy neighborhood. The native population is large, but there are scarcely any European residents. The British steam-packets touch here on the voyage between Bombay and Singapore. At Bellegam, in the neighborhood, is a large Buddhist temple, with a colossal statue of Buddha.

Candy, the former capital of the native king of Ceylon, is only a large, straggling village, surrounded by a woody and mountainous country, abounding in wild beasts. It contains an extensive royal palace and several Buddhist temples, painted with gaudy colors. The British government has constructed an excellent road from this place to the coast. Various other roads have also been constructed at vast expense, and villages and bazaars have sprung up in their vicinity. The comforts and luxuries of Europe have been extensively introduced, even among the natives. Mail coaches run between some of the larger towns. There are various missionary establishments, which have been successful. There are schools supplied by the British government, and others kept by the missionaries. The natives manifest great anxiety to learn the English language.

Farther India.*

CHAPTER CCLXVII.

623 B. C. to A. D. 1767.

Description of Farther India. — BURMAH. — Early History of the Burmese — Wars with the Peguans — Rise of Alompra — Independence of Burmah established — Death of Alompra — Reign of Shenbu-Yen.

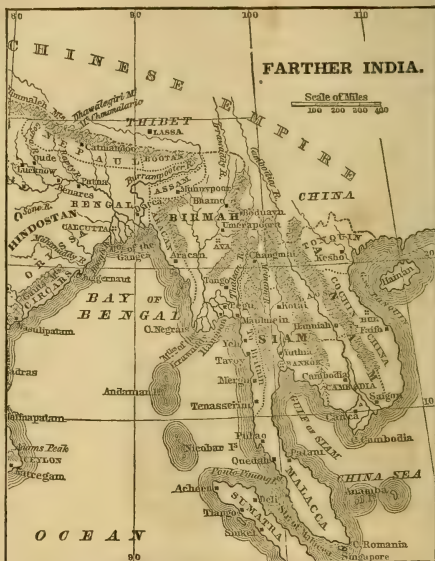
THE name of *Farther India*, or *India beyond the Ganges*, was applied by the ancients to the region now constituting the kingdoms of *Burmah*, *Assam*, *Siam*, *Tonquin*, *Cochin China*, *Pegu*, *Cambodia*, *Laos*, and *Malacca*. It has also been called by modern geographers *Chin India*, or *Indo-China*.

The geographical knowledge of the ancients scarcely reached the shores of the Ganges; although Ptolemy gives a description of a peninsula he calls the *Golden Chersonesus*, which has been identified with *Malacca*. The whole region may be described as an extensive maritime territory, throwing out wide peninsular tracts into the Indian Sea, and separated by various seas, straits, and lands, from the large islands on the south. It is divided from *Hindustan* on the west by the *Bay of Bengal*, while on the north a range of mountains and other imperfectly known boundaries separate it from *China* and *Thibet*. The surface of this territory exhibits a series of mountain ranges running from north to south, and forming branches of the great chain of the *Himmaleh*. Between these ranges descend broad valleys, generally of extreme fertility, and watered by large rivers, which rise on the frontiers of *China* and *Thibet*. The interior of the country, especially the mountainous portion, has been little explored, and appears to be covered with extensive forests, entangled with thick underwood and filled with wild beasts.

The most important part of *Farther India* is known to us under the name of *Burmah*, or the *Burman Empire*. This empire comprises at present *Burmah Proper*, the greater part of the kingdom of *Pegu*, a portion of *Cassey*, and nearly all the territory of the *Shans*, or *Shyans*, lying between *Thibet* and *Siam*. It is upwards of seven hundred miles in length, and four hundred in breadth.

The natives of *Burmah Proper* call their country *Myamma*, or *Byamma*, from which Europeans have formed the name of *Burmah*, or *Birmah*. The early historical fictions of these people are as extravagant as

* Of the territories of *Farther India*, the provinces of *Arracan*, *Yeh*, *Tavoy*, and *Tenasserim*, lying on the coast of the *Bay of Bengal*, *Assam*, and the district around the city of *Malacca*, belong to the British. The remainder is subject to native governments.



those of the *Hindoos*. They pretend to be several millions of years old; but the earliest probable date in this stupendous chronology is the epoch of *Anjina*, the grandfather of *Gaudama*, which latter is regarded as the last mortal in whose person the deity *Buddha* became incarnate. The epoch of *Anjina* corresponds to the year B. C. 691. In the sixty-eighth year of this epoch, or B. C. 623, *Gaudama* was born. From this period, the chronological tables of the *Burmese* are kept with an appearance of great accuracy: there is, however, little in them of an early date which throws any light on the history of the country.

The city of *Prome*, on the *River Irawaddy*, appears to have been founded B. C. 443, and this is the first city mentioned as the seat of government of *Burmah*. About this time, the *Buddhist* religion is supposed to have been introduced here. *Prome* continued to be the metropolis for three hundred and ninety-five years, when the court removed to *Paghan*, farther north on the same river. Here it continued nearly twelve centuries, when, about A. D. 1300, *Pan-ya* was made the capital, and afterwards, *Sagaing*, near *Ava*, the present metropolis. Both the former cities were destroyed by the *Shyans* in 1363.

About the year 1526, the *Shyans* again invaded

Burmah, overran the country as far as Prome, put the king to death, and held the kingdom in subjection for nineteen years, after which the Burmese expelled them. In 1546, the highlanders of Burmah revolted, and established a separate kingdom. Pegu was, at this time, a part of the Burmese dominions. Shortly after, the Shyans were conquered, and the kingdom began to assume a consequence which it never before possessed. In 1567, the Burmese, aided by the people of Laos and their Shyan tributaries, conquered Siam, and held that country in subjection for thirty years. The latter country afterwards regained its independence; but a deep-rooted enmity remained between the two nations, and hostilities were of frequent recurrence.

In 1740, the Peguans rose in rebellion, and a furious war distracted the country for twelve years. The Portuguese and Dutch joined the insurgents, and enabled them to conquer Ava, the capital of Burmah. *Dweep Dee*, the last of a long line of Burman kings, was made prisoner, with all his family, except two sons, who escaped to Siam. Bing Della, the Peguan leader, placed his son *Apporasa* on the throne of Burmah, and returned to his own hereditary dominions in the south. The Burmese now appeared to be completely subjected to the sway of their rivals, when an extraordinary individual arose, who, by his talents, energy, and good fortune, completely changed the destiny of his country, and founded a new dynasty of kings in Burmah. This was *Along Pra*, commonly called *Alompra*, a Burmese of obscure birth, but who first attracted notice as the chief of *Mokesobo*, a little village twelve miles from Ava. About a year after the Peguan conquest, he raised a rebellion, gathered a band of devoted adherents, and attacked the conquerors on every favorable occasion. After gaining some minor advantages, he acquired such fame that the Burmese flocked to his standard in great numbers. Extraordinary courage, prudence, and wisdom marked his course, and success attended him every where. In the autumn of 1753, he marched with a large force upon Ava, defeated the Peguan army, and made himself master of the capital.

After a sanguinary war of several years, *Alompra* triumphed completely over the Peguan invaders, and Burmah was freed from foreign dominion. The successful chief maintained the preëminence he had thus acquired, and assumed the crown. Proceeding in his career of conquest, he invaded *Cassay*, and reduced the Shyans to complete subjection. He next carried his arms into *Tavoy*, which was then an independent kingdom, and added this country to his dominion. The Siamese now began to be jealous of the new power which had thus suddenly grown up on their borders: they joined with the Peguans in aiding the *Tavoyese* to rebel. But *Alompra*, whose talents and energy were equal to any emergency, not only crushed this rebellion, but advanced into Siam, captured the city of *Mergui*, and subjected the Burmese province of *Tenasserim*. Following up his victories, he traversed the greater part of the kingdom of Siam without any effectual resistance. The city was on the point of surrendering, which would have been fol- lowed by the submission of the whole country, when a violent illness, of which he died, seized upon him, and he expired, after a few days, May 15th, 1760.

This event changed the course of affairs. *Alompra* appears to ha-

ve been behind him equal

to the task of accomplishing his own great designs. The officers of the camp concealed his death from the army, and gave orders for a retreat. This was effected in good order, and without much molestation from the enemy. On the arrival of the force at *Martaban*, then a great city of Burmah, the decease of the king was announced, and the funeral rites took place. *Alompra* was succeeded by his son *Namdogyee-Pra*, who removed the seat of government to *Sagaing*, but reigned only four years. He was succeeded by his brother *Shenbu-Yen*, who kept his court at *Ava*, and reigned twelve years with considerable splendor. He conquered *Cassay*, suppressed a revolt among the Shyans, and subdued the district of *Zemmai*. In 1767, the Chinese, with an immense army, invaded Burmah, and approached the capital, but were routed in a pitched battle, with great slaughter. They renewed the invasion some years afterward, but with no better success; and the two nations have, since this time, remained at peace.

CHAPTER CCLXVIII.

A. D. 1767 to 1837.

Wars with the Siamese—Reign of Mendera-gyee—Nun-Sun—War with the British—Present State of Burmah.

THE Siamese having invaded the territory of the Shyans, the latter solicited the aid of the Burmese king, who immediately marched an army into Siam, overran the kingdom, and captured *Ayuthia*, then the metropolis. The Siamese give an appalling description of the behavior of the conquerors, though this is not unlike other histories of Eastern warfare. Plunder and slaves seem to have been the chief object of the invaders, and in this pursuit every sort of atrocity appears to have been committed. *Shenbu-Yen* died in 1776, and was succeeded by his son *Shengua-za*, who, after a reign of five years, lost his life in a mutiny. *Moung-Moung*, the son of *Namdogyee*, was placed on the throne by the mutineers. He was little better than an idiot; but, having been educated under the care of this party, and accustomed to submit to their direction, he was deemed a fit instrument for the accomplishment of their projects. His imbecility, however, and the dissensions among his advisers, led to the defeat of these schemes. The fourth son of *Alompra*, named *Mendera-gyee*, claimed the crown, and by his courage and energy succeeded in overthrowing the partisans of *Moung-Moung*, who, after a reign of eleven days, was deposed and publicly drowned, in conformity to the Burmese mode of executing the members of a royal family. Forty of his wives, with their children, were put into a house together, and blown up with gunpowder.

Mendera-gyee ascended the throne in 1782. He was severe, and even cruel, in the exercise of his power; but his reign began in the midst of conspiracies. These he detected and suppressed; though one of them, headed by a descendant of the former dynasty, was very near proving successful. This attempt having originated in the town of *Panya*, the king put to death every individual in the place, and even destroyed the houses, obliterating every trace of its existence. His reign lasted thirty-seven years, and, notwithstand-

ing the wars and cruelties by which it was marked, the kingdom was highly prosperous. He founded the city of Ummerapoora, on the Irawaddy, six miles above Ava, and established the seat of government there. In 1783, he added Arracan to his extensive dominions. In 1786, he began a war with Siam for the possession of Tavoy and Mergui, which had revolted at the instigation of that power. This war continued till 1793, when these provinces were annexed to the Burman empire.

This monarch, in the early part of his life, showed a religious turn of mind, and seemed to feel remorse for the murderous deeds which attended his elevation to the throne. In the second year of his reign, he built the costly temple called *Ayong-mye-to-ka* at Sagaing, and bestowed upon it four hundred and forty slaves. He studied the *Bedagat*, or Buddhist Bible, associated much with the priests, built various religious structures, and commenced the stupendous pagoda at Mengoon, which, if completed, would equal in size some of the Egyptian pyramids. But the study of the *Bedagat*, and the conversation of the priests, gave him such a knowledge of the current superstitions of the day, as to entirely unsettle his religious belief. He built no more temples and gave no more gifts to religious establishments. The immense edifice at Mengoon was left unfinished, on the pretext that the Brahminical astrologers had predicted that his death would take place as soon as it should be completed. He proclaimed the priests to be utterly ignorant, idle, and luxurious, and finally issued an edict, expelling them all from their sumptuous abodes, and requiring them to live according to their neglected rules, or return to labor. For a long time, there was scarcely a priest to be seen in the Burman empire. Mendera-gyee lived to his eighty-first year, and died in a state of dotage, A. D. 1819.

He was succeeded by his grandson *Nun-Sun*, a name which signifies "he enjoys a palace." Mendera-gyee left several sons, whose claims to the throne preceded those of *Nun-Sun*; but the latter had been the favorite of his grandfather, and was formally adopted by him as heir during his life. The Burman empire had now become extensive and powerful, comprising Burmah Proper, Pegu, Tavoy, Tenasserim, Arracan, Manipore, Cachar, Assam, Jyntea, and part of Laos. The four last provinces were acquired during the reign of *Nun-Sun*. This monarch was married, in early life, to one of his cousins; but another of his wives, the daughter of an inferior officer, acquired great influence over him, and on his accession was publicly crowned queen. His plans for securing the succession show that he was aware that even the late king's will would not secure him from powerful opposition. His death was kept secret for some days, and the interval was employed in stationing soldiers in different parts of the city to prevent any insurrection. On the announcement of the demise of the king, the ceremony of burning his body took place in the palace yard. Several of the princes, suspected of disaffection to his cause, were put to death, and many others were deprived of their estates.

In 1821, the king determined to remove the seat of government from Ummerapoora to Ava. Several reasons induced him to make this change. A great fire had destroyed a considerable part of the former city, including the public buildings; the king wished for a more splendid palace than that of the old capital; and

lastly, a vulture had lighted on the spire of his dwelling at Ummerapoora: this ill omen was perhaps the strongest of all the three motives for making the removal. For two years after the transfer of the court to Ava, the king resided in a temporary dwelling, superintending the erection of his new palace, which was double the size of the old one. In February, 1824, a grand festival was celebrated on the completion of the palace, and the king, attended by all his court, with great pomp and ceremony, took formal possession of his new residence.

Troubles, however, were in preparation for the "Lord of the Golden Palace," as this monarch styled himself. Only a few weeks after this festival, news arrived at Ava that the British had invaded the Burman dominions, and captured several important places. For a quarter of a century previous, there had existed difficulties between the Burman authorities and the British East India Company. Outlaws and political refugees from Burmah had settled in the Company's territories, on the north-western frontier of Burmah, from which they frequently made plundering incursions into the latter country. When they retreated across the boundary, the British refused to allow the Burman troops to pursue them. The Burmese authorities were provoked to take some decisive measures to repress these marauding expeditions; the quarrel quickly became aggravated, and the British declared war in 1824.

A British army immediately invaded Burmah, and captured the important town of Rangoon, in the delta of the Irawaddy. The court of Ava heard of this loss with surprise, but without alarm. The Burmese had not yet been taught the superiority of European courage and military skill. So confident were they of capturing the whole British army, that many of the court ladies made bargains with the officers of the Burmese forces for numbers of white slaves: the only fear was, that the British would retreat before their enemies could have time to catch them. The Burmese army, consisting of sixty thousand men, took the field in great spirits, and marched toward Rangoon. They were commanded by a general of high reputation, named *Bundoolah*. A battle of six days' duration took place, and ended in the defeat of the Burmese. The rainy season and the sickness of the British troops retarded military operations; but in the following year, the invaders captured the city of Prome. The Burmese collected another army of eighty thousand men, but were again defeated; and the British advanced to Yandabo, within forty-five miles of Ava. The king now made proposals for peace; and on the 24th of February, 1826, a treaty was signed, by which the provinces of Assam, Arracan, Yeh, Tavoy, and Tenasserim, were ceded to the British.

From this time, the Burman empire has remained in tranquillity, and improved in civilization and prosperity. No longer able to make war upon its neighbors, its frontiers were rendered secure and quiet. The inhabitants became better acquainted with foreigners, and abated much of their pride and arrogance. Beneficial innovations were less resisted than formerly; and though the forms of government remain unaltered, it is administered in a more liberal and rational spirit. The king having become subject to periodical fits of insanity, the chief power was exercised by the prince of Sallay, the queen's brother. This reign continued in tranquillity till 1837, when *Nun-Sun* died, and was

succeeded by the *serawa*, or king's brother, who occupies the throne at the present day. He is an able and accomplished prince, remarkably free from national prejudices, and better acquainted with foreign nations than any other native of Burmah.

CHAPTER CCLXIX.

Population, Military Strength, Cities, Government, Laws, &c., of Burmah.



State Elephant of Burmah.

THE Burman empire is about equal to France in extent of territory. Few countries have had their population so variously estimated. The old geographers stated it at thirty millions. More recent calculations have fixed it at eight millions, which include the Shyans and other tributaries. A census of the houses was taken some years since; they amounted to three hundred thousand. The military strength of the empire consists almost entirely of a species of feudal militia. All males of a certain age are enrolled, and may be called upon to serve in war, under the chiefs of their respective districts. There is no standing army, though a few men are hired by the month, in some principal places, to bear arms as a sort of guard. There is no military class, as among the Hindoos; but it is never difficult to muster an army, as each petty chief is obliged to raise his quota of troops by conscription. A Burmese army, however, is a mere rabble; destitute of martial spirit and of skilful officers. The soldiers march under the men who rule them in private life, and can seldom have any inducement to leave their homes. The common practice has been to pay the soldiers only by allowing them to plunder; but in the war with the British, they received regular wages and a large bounty. A Burmese army, on its march, ravages its own territory as well as that of the enemy. Their arms are mostly swords, lances, and crossbows, though firearms have been recently introduced. The Burman soldiers, though deficient in military discipline, are hardy and courageous. In the hour of battle, they throw off their tur-

bans, and rush to the contest with dishevelled hair and fierce gesticulations.

The Burmese have a river-navy consisting of large war boats designed to act on the great rivers which form the main channels of communication between the different parts of Farther India. They are built of the solid trunk of the *teak-tree*, sometimes one hundred feet in length, though very narrow. Every town near a river is obliged to furnish a certain number of these boats, the whole number of which is thought to amount to five hundred. They carry from fifty to sixty rowers each, who are provided with swords and lances. There are also in each boat thirty musketeers, and in the bow a six pound or twelve pound cannon. Many of these boats are gilded within and without, including the oars. The state barges, in particular, are covered with ornamental carved work highly gilt.

Ava, the capital of Burmah, is a regularly built city, with wide, straight, and clean streets, crossing each other at right angles. Its walls are twenty feet high, and seven miles in circuit. A vast number of white and gilded spires, rising above the mass of houses, give the city an imposing appearance from without; but this dazzling exterior excites an expectation which is not realized within. The houses are of wood or bamboo, no way superior to those in other parts of the country. The religious edifices form the most prominent objects. The most remarkable of these are the *kyoungs*, or monasteries. These are very large, and sometimes consist of a number of buildings, each of the size of a common church, connected by galleries and surrounded by walls. The roofs have the royal and sacred peculiarity of successive stages one above the other. Almost every part is richly carved with figures in bass-relief, and covered with gold. The effect is very dazzling, but not being in harmony with our Western notions of good taste, conveys an idea rather of childishness than of sublimity. These buildings are seen in every part of the city, enclosed by fine brick walls and shady walks. Some of them contain five hundred inmates, consisting of priests and students. The pagodas of Ava are also very magnificent; some of them are above two hundred feet high. The royal palace is built entirely of wood. It comprises nearly a hundred buildings, of different sizes, and covers a space a quarter of a mile in extent. It abounds in lofty pillars covered with gold, and tall spires and steeples. Ava has many colossal statues of bell metal, marble, and stuccoed brick. The population is about one hundred thousand.

Ummerapoora, the former capital, is still a large city, though it suffered much from the ravages of a fire in 1823. The space within its walls is nearly desolate, but the suburbs are very populous. A large number of Chinese reside here, and carry on a considerable trade with their own country by means of caravans. Here is to be seen a huge bell, weighing three hundred thousand pounds, and some of the largest brass cannon in the world. The citadel is a mile square, and contains the royal palace. Ummerapoora is supposed to be equal to Ava in population.

Rangoon is the commercial emporium of Burmah, and is situated on one of the mouths of the Irrawaddy, in a level spot elevated but little above high tides. The houses are mere bamboo huts. The chief architectural ornament is the great temple of Shoo-da-gon, which stands on a hill near the city. The custom-house

is the only edifice in Rangoon built of brick. The population is about thirty-five thousand. It is composed, in a great measure, of foreigners from all the countries of the East, who have been encouraged to settle

here by the liberal policy of the Burmese government. The exchange exhibits a motley and confused assemblage of Mahometans, Persians, Armenians, and all the commercial nations of the East.



Scene in Rangoon—Temple of Shoodagon.

Pegu, the ancient capital of the kingdom of that name, was reduced, after the conquest, to complete desolation. Alompra razed every dwelling to the ground, and demolished the walls of the city, which from their fragments appear to have been thirty feet high and forty broad. The temples, however, were spared. For some time, his only object was to terrify the Peguans into submission by the most severe examples. His successor, preferring a milder policy, has adopted a conciliatory system. The scattered inhabitants of Pegu were invited to return, and rear again their fallen capital: new settlers were also encouraged by liberal grants. The provincial government was also removed to this place from Rangoon, but this attempt proved abortive; the merchants remained at the latter place, which possessed superior advantages for business, and the government was soon transferred back. Pegu had once a population of one hundred and fifty thousand. At present, it contains not above six thousand. The most remarkable object here is the Shoomadoo pagoda, which is the marvel of Burmese architecture, and is still in good preservation. It is four hundred feet in extent, and three hundred and sixty feet high.

Prome, formerly the residence of the Peguan kings, was once very populous, but is now reduced to four thousand inhabitants. It has a considerable trade in timber. Meyahoun, an ancient Peguan city, still possesses numerous convents ornamented with gilded spires. The neighborhood is so fertile, especially in rice, as to render it almost the granary of the kingdom. Of the ancient and magnificent city of Pagan, little remains except the temples. This city was founded A. D. 107, and many of its edifices now standing are a thousand years old. They are built of a very fine brick, in masonry of a massive character, and coated with a stucco of indestructible chunam.

The government of Burmah is pure despotism, in which no constitutional check on the authority of the monarch is recognized. Custom and convenience, indeed, require him to ask counsel of the nobles respecting important matters, but he is not bound to adopt it. The chief officers of the court form a coun-

cil of state, but they are removable at the royal pleasure. The king often treats his nobles and ministers with contempt, and sometimes with violence, even driving them out of his presence with a drawn sword. The late monarch, on a certain occasion, for a very slight offence, ordered forty of the highest dignitaries of the court to be laid on their faces in the public street in front of his palace, and kept for hours in a broiling sun, with a beam extended across their bodies. The king, however, is seldom allowed to know much of passing events, and particularly of the delinquencies of great officers, who are ever ready to hush up accusations by a bribe. The king has many pompous titles, but that of *Shoo*, or "Golden," is the one most in esteem, and this must be applied to him on every occasion; as, "A sound has reached the golden ears," "A suppliant has arrived at the golden feet," "A smell has saluted the golden nose," &c. The monarch appears in public only on state occasions, surrounded by his nobles in a sitting posture.

No rank, title, or office, except that of the king, is hereditary. Promotion is open to all classes. The great lords hold certain portions of land, or fiefs, in virtue of which they are bound to the performance of military service. They occupy these only as grants from the crown, resumable at pleasure, and which are supposed to cease and require renewal at the accession of each monarch. In practice, however, it is not customary to remove them, except on signal grounds of displeasure. Next in rank to the royal family are the *woon-gyees*, or public ministers of state, who form a court or council sitting daily. Royal acts are issued, not in the king's name, but in that of this court. Causes of every kind are brought before it for decision. The offices of government descend in regular gradation down to the head of a hamlet, each exercising arbitrary sway over those beneath.

The legislative, executive, and judicial functions are not separated, but every officer enjoys a measure of power in each department. Hence arise innumerable abuses. Having no regular salary, every officer regards his office or district as his field of gain, and practises every art to make it profitable. Most of them

keep spies and retainers to discover who has money, and how it may be got. Accusations of all sorts are invented, and the accused has no way of escape but by a present. Real criminals may almost always evade justice by a bribe, if it bear any proportion to the magnitude of the offence. Gangs of robbers frequently practise their trade by the connivance of a ruler who shares their gains.

The empire is divided into provinces of very unequal size; the provinces are divided into districts; these into townships; and these last into villages and hamlets. The written code of laws is derived principally from the Hindoo Institutes of Menu. It seems to have been received by the Burmese from Arracan, but at what period is not certain. Every monarch adds to it, or amends it, as he pleases. For all practical purposes, it is a dead letter, being seldom or never produced as an authority in courts. Officers, from the highest to the lowest, decide causes according to their own judgment, or rather according to their interest; and as a great part of their income is derived from lawsuits, they encourage litigation. Trial by ordeal is sometimes practised. The parties are made to walk into the river, and he who holds out the longest under water gains the cause. Sometimes it is done by trying which can hold the finger longest in hot water or melted lead. A very common mode of punishment is the stocks, which are used also as a torture, to extort confession or bribes. Capital punishment seldom occurs.

The following laws are curious, as throwing light on the character of the people. The wife and children of an absconding debtor are responsible for his debt; but a woman is not required to pay debts contracted by her husband during a former marriage. The property of insolvents must be divided equally, without any preference of creditors. When several persons are responsible for a debt, each one is responsible for the whole amount, so that the first one whom the creditor can seize must liquidate the same. Property proved to be lost in any town must be made good by a tax on the inhabitants, if the thief be not discovered. A man finding lost gold or silver, receives, on returning it, one sixth; if other property, one third.

The division of property is regulated on the following plan. The land is all regarded as belonging to the crown; but any one may occupy as much as he pleases, in any place not held by another. He has only to enclose and cultivate it, and it becomes his own. If the boundary be not maintained, or the enclosed space be left for several successive years unimproved, it reverts to the king, and may be taken up by any other. Of course there are no very large land-holders, as there can be no profit in occupying large unimproved estates. This system does not in any degree prevent the regular inheritance, sale, and renting of estates, which take place exactly as with us. The king himself often purchases lands, which are also leased and mortgaged.

CHAPTER CCLXX.

Manufactures, Commerce, Agriculture, Architecture, Amusements, Education, Language, Literature, Food, Dress, Manners, Customs, and Classes of the Burmese.

The manufactures of this country, though inferior to those of Hindostan, are yet by no means contempt-

ible. Many trades are carried on skilfully, particularly in the large cities. Ship-building on an extensive scale, flourishes at Rangoon. The Burmese mercantile navy is large, owing to the want of roads on land, and the great facilities for inland navigation. The vessels built by the Burmese are of a very ingenious construction, and well adapted to the business of plying upon the rivers. They are totally unlike any thing in this country. Some of them are two hundred and fifty tons in burden. Good earthen ware is manufactured in several parts of the empire, and some of it is exported: it is said to be the best in India. Jewelry is manufactured extensively, though without much beauty or taste. The Burmese excel in the art of gilding. They lay on the leaf with much precision, and in a manner which excludes dampness more successfully than any European gilding. The assayers of the precious metals are very expert; and, as money goes by weight, and consequently is constantly required to be cut to pieces, the assayers are numerous. Cotton and silk goods are made in sufficient quantities to supply the country. Some of them are fine and beautiful, but, in general, they are coarse and strong, and always high-priced. The process of dyeing is well understood, and the colors are splendid and various, though, except in the case of silks, they do not resist the constant wetting and the bright sun, to which they are exposed in this country.

In casting bells, the Burmese excel all the other nations of India. These bells are very thick in proportion to their size, but of excellent tone. They are generally covered with inscriptions and figures, beautifully executed in relief. The great bell at Mergoon is twenty feet high, thirteen and a half feet in diameter, and nearly two feet thick. Iron ore is smelted in several parts of Burmah, and forged into implements at all the principal towns; the art of making steel, however, is unknown. The chief tool used for all purposes is called a *dah*: it is a sort of cleaver or large knife, and even answers for a sword in fighting. Two kinds of paper are manufactured by the Burmese, one for writing and the other for umbrellas. These latter have bamboo frames, and are lined with silk: they cost about a quarter of a dollar each. Gunpowder and fireworks may be numbered among the Burmese manufactures. Some of their rockets are said to contain thousands of pounds of powder. Cordage is made of *coire*, or cocoa-nut bark.

Burmah has considerable foreign commerce, but this is wholly carried on in foreign vessels: the natives make coasting voyages, but seldom venture far out at sea. The exports are teak-wood, cotton, ivory, wax, cutch and stick lac, with a small quantity of lead, copper, indigo, cotton, and tobacco. A caravan trade is carried on with China by means of ponies and mules. The imports from China are silk, velvet, tea, paper, &c. There is no coined money of Burmah. Silver and lead pass for cash in fragments of all sizes. Gold is scarcely used as a circulating medium, being chiefly appropriated to jewelry and gilding temples. The common rate of interest, on good security, is two or three per centum a month. Not the slightest restriction is laid on merchants or traders from foreign nations. On the contrary, they are invited and encouraged to settle in the country, and generally become rich. They may go and come as they please, and settle in any part of the kingdom.

Agriculture is performed chiefly with the hoe and

mattock. In some places, a rude plough is used. Rice is the chief article of cultivation, and is superior to that of Bengal. Cotton is also extensively raised, and tobacco to some extent. Sugar cane is cultivated for domestic use, but no sugar is made from it. The peasantry do not reside in detached farms, but collect in villages for mutual defence against wild beasts and robbers.

The dwellings of the Burmese are generally of wood or bamboo frames, covered with mats and thatch. A comfortable house can be built in four hours, and will last three years. A man's rank is particularly regarded in the architecture of his house, and a deviation from the rule, in this respect, would be instantly marked and punished. This distinction lies principally in the several stages in the roof. The Burmese monarchs erect none of the public works which are common in other parts of Asia — neither bridges, caravanserais, tanks, nor wells; but bestow all their treasure upon temples. These are generally of brick, stuccoed, painted, varnished, carved, and gilt in the most profuse and laborious manner. Some of them are truly noble, and an English traveller has pronounced the grand *kioum*, or monastery, of Ava the most magnificent structure in the universe. The *zayats* are a species of building which serve the purposes of town halls, temples, and lodging houses for travellers. Every village has its *zayat*, where the stranger may repose for many days. Near the great cities, these structures are beautiful and expensive.

The chief amusements of the Burmese are the drama, dancing, tumbling, music, athletic feats, chess,

&c. The dramatic representations are quite respectable, and are always in the open air. Cock-fighting prevails to some extent. Football is common. The Burmese are fond of music, though few of them are skilful in it. They have the gong, drum, guitar, harp, and other instruments peculiar to themselves. They are entirely ignorant of whistling, and are astonished to hear a stranger "make music with his mouth."

All ranks are exceedingly fond of flowers, which they display great taste in arranging on public occasions. A lady in full dress has festoons of these around her hair. Well-dressed men wear them in the holes of their ears. Almost every one, male and female, chews *coon*, a substance compounded of areca nut, cutch, tobacco, quick-lime, and the leaf of betel pepper. This produces saliva, and colors the mouth red. Smoking tobacco is equally prevalent, and is begun by children almost as soon as they are weaned, and sometimes even before. The mother will take the cigar from her mouth, and put it into that of her sucking infant. Children of three years old may be seen tottering about smoking cigars. With this exception, temperance seems to be universal. The use of wine, spirits, opium, &c., is not only strictly forbidden both by religion and law, but is entirely against public opinion. Children are almost as reverent to parents as among the Chinese. They continue to be greatly controlled by them, even to middle life. The aged, when sick, are maintained with great care and tenderness. Old people are always treated with marked deference, and in all assemblies occupy the best seats among those of their own rank.



Great Temple of Shoomadoo, at Rangoon.

Buddhism is the religion of Burmah; and it is in this country that the principles of this religion appear most fully and strikingly developed at the present day. The Burmese do not worship collectively, though crowds assemble at the temples, at the same time, on fixed days. Each one makes his offering and recites his prayers alone. No priests officiate, and no union of voices is attempted. On arriving at the pagoda, or image, the worshipper walks reverently to within a convenient distance, and, laying his offering on the ground, sits down behind it on his knees and heels. Then, placing the palms of his hands together, he raises them to his forehead, and leans forward till his head touches the ground. This is called the *sheeko*. He then utters his prayers in a low tone, occasionally bowing, and afterward carries forward his gift to the

idol, or pagoda, striking one of the great bells which hang near. Old people and others, who cannot remember the forms of prayer, get a priest to write them a few sentences, which they carry before the pagoda, or idol, at the end of a stick, and fasten it in the ground. Strings of beads are used in praying, like Catholic rosaries. A worshipper frequently spends a whole day or night at the pagoda.

None but priests visit the places of worship without carrying some offering, though this is sometimes nothing more than a flower, or a few sprigs plucked from a bush. A tasteful nosegay is the common gift; but those who can afford it carry, once a week, articles of food and raiment. The food is always cooked in the nicest manner, and delicately arranged in saucers made of fresh plantain leaves. There are four days

for public worship in every lunar month. The new and full moons are the principal Sabbaths. Business at these times is not suspended, for, though it is regarded as meritorious to observe these days, it is not held sinful to neglect them. The number of worshippers at the chief pagodas is always sufficient, on such days, to produce a large amount of offerings. The slaves of the pagodas take care of such as are useful, and divide the whole among themselves. On other days, the dogs and crows help themselves to the food, often attacking a gift the moment after it is set down by the worshipper, who allows them to devour it without the slightest molestation.

Priests are required to observe not only all the rules of morality binding on common people, but many more. They are bound to celibacy and chastity, and, if married before their initiation, the marriage is dissolved. They must not so much as touch a woman, or even a female infant, or any female animal. They must never sleep under the same roof, or travel in the same carriage or boat, with a woman, or touch any thing which a woman has worn. If a priest's mother fall into the water, or into a pit, he must not help her out, except no one else is nigh; and then he must only reach her a stick or a rope. They are not to recognize any relations, nor lend money, nor sing, nor dance, nor play upon musical instruments, nor stand in conspicuous places, nor wear shoes, nor any covering for the head, though they may shade themselves from the burning sun by a fan. They must not hold any secular office, nor interfere in the least with government. Seclusion, poverty, contemplation, and indifference to all worldly good or evil, are prescribed as their lot in life.

But this strictness of behavior, though required by the sacred books of the Burmese, is by no means exemplified in the conduct of the priests. They wear sandals, carry umbrellas, live luxuriously, and handle money. Although their religion requires them to dress in rags, they wear the finest silk and cotton dresses, preserving a shadow of obedience by having the cloth first cut into pieces, and then neatly sewed together. Their office may be called a sinecure. Few of them preach, and these but seldom, and only by special request, after which donations of clothing and other valuables are made to them. It is a rule that each priest must perambulate the streets every morning, till he receives boiled rice or other eatables enough for the day. They walk briskly, without looking to the right or left, stopping when any one comes out with a gift, which they deposit in an earthen pot, carried slung over the shoulder for this purpose. The number of priests is about one in thirty of the whole population. They are arranged into a regular hierarchy. The highest functionary is the *thar-thera-byng*, or archbishop. He lives at the capital, has jurisdiction over all priests, and appoints the president of every monastery. He stands high at court, and is considered as one of the great men of the empire. There are some priestesses, or nuns, though these are not authorized by the religious books. They are few in number, and are regarded with little veneration. Like the priests, they may return to common life whenever they please. Most of them are aged, though some are young; and these latter avow their object to be, a better chance for selecting a husband through the public nature of their office.

The Burmese are not all of the same opinion

in religious matters. Sects have arisen among them, the chief of which is that of the Kolans, who are said to be numerous and increasing. Kolan was a reformer, who lived in the latter part of the eighteenth century, and taught the worship of wisdom. Many of the Burmese nobles are among his disciples. Until lately, the Kolans have been sharply persecuted. At present, the Burmese are very tolerant in religious matters. Foreigners of every description are allowed the full exercise of their own worship, but no subject of the empire is allowed to join a foreign religion under severe penalties.

The rudiments of education are widely diffused in Burmah, and most men—even common laborers—learn to read and write a little. Women of respectability, in general, can read, but comparatively few of those in humble life. The mass of the people are without books, and their reading is confined to the documents employed in the transaction of business. Literature is restricted, chiefly, to the priests. Books are generally written on palm leaves, with an iron style. The leaf is prepared with much care, and the better sort of books are bound in wooden covers, with gilt edges. Sometimes thin leaves of ivory are used instead of palm leaf, and sometimes sheet iron. For common books, a thick black paper is employed, which is written upon with a pencil of soapstone; but the writing may be rubbed off, and thus one book serves for many subjects. The number of books is not very large; yet all considerable persons possess a few. The royal library at Ava contains several thousand volumes, kept in large and elegant chests, assorted under different heads. The greater part of the Burmese literature is in verse, consisting of ballads, legends of Gaudama, histories of the kings, astronomy, geography, &c. The manner in which the Burmese have written their own history may be judged from the following specimen, which is the account of the war with the British in 1824 and 1825, inserted in the national annals by the royal historiographer: "In the years 1136 and 1137, the Kula Pyu, or white strangers of the west, fastened a quarrel upon the Lord of the Golden Palace. They landed at Rangoon, took that place and Prome, and were permitted to advance as far as Yandabo. The king, from motives of piety and regard to life, made no effort whatever to oppose them. The strangers had spent vast sums of money in their enterprise, and, by the time they had reached Yandabo, their resources were exhausted, and they were in great distress. They petitioned the king, who, in his clemency and generosity, sent them large sums of money to pay their expenses back, and ordered them out of the country."

The Burmese language is very unlike the other languages of the East. All pure Burman words are monosyllables, and there are no inflections to any parts of speech. The pronunciation is very difficult to foreigners. The sacred books are in the Pali, a dialect or corruption of the Sanscrit. This is studied by the priests.

The food of the Burmese is simple. Rice is, with them, the staff of life. It is often eaten without any condiment, but generally with curry and sauces of various kinds. Cocoa and sesamum oil are much used in cookery. All sorts of vegetables are eaten by the Burmese, who are by no means scrupulous in their diet. Dead carcases are eagerly devoured. The religion of the country forbids the taking of life; yet

few have any scruple in fishing or shooting game. Thousands of the natives are fishermen by profession. In eating, the Burmese take food with their fingers. They have but two meals a day, and drink only water.

The dress of the men in the lower classes is a cotton cloth called a *pesso*, which passes over the shoulder and round the hip, covering, in a graceful manner, nearly the whole body. The higher classes wear the same garment of silk, and there is scarcely any one who has not a silk dress for gala days. A jacket with sleeves, generally of white muslin, but sometimes of broadcloth or velvet, is added by the higher classes. All wear a turban of muslin or a cotton handkerchief. Sandals of wood or leather are worn on the feet. The whole aspect of a Burman's dress is neat, decorous, and graceful. Women wear a skirt of cotton or silk, lined with muslin. Those of superior condition add a gauze or muslin jacket, with long sleeves. Both sexes wear ornaments in the ears, and allow the hair to grow very long. The custom of blacking the teeth is almost universal. When asked the reason for this, a Burman replies, "What! should we have white teeth, like a dog or a monkey!"

The Burmese, according to the popular notion of social distinctions, are divided into eight classes; 1. The royal family; 2. Great officers; 3. Priests; 4. Rich men; 5. Laborers; 6. Slaves; 7. Lepers; 8. Executioners. Each of these classes also comprises different degrees of respectability; but there is no hereditary caste, except the lepers and the slaves of the pagodas. All except slaves and outcasts may aspire to the highest offices, which are frequently filled by persons of low origin. The executioners are reprobated felons, who are dead in law. They are marked by a tattooed circle on the cheek, and often by the name of the crime tattooed upon the breast. They are not allowed to sit down in any man's house, and all intimacy with them is forbidden.

CHAPTER CCLXXI.

544 B. C. to A. D. 1793.

SIAM. — *Origin of the Siamese — Wars with the Burmese and Peguans — Administration of Constantine Phalcon — Establishment of the Present Dynasty — Population, &c., of the Kingdom.*

THE kingdom of Siam lies round the gulf of that name, which divides the territory of Farther India into two peninsulas. It is bounded north by the wild region inhabited by the Shyans, east by Laos and Cambodia, south by the Gulf of Siam, and west by the Burmese territories. The face of the country resembles that of Burmah. The name of *Siam* was given to the country by the Malays. The natives of Siam call themselves *Tai*, or "Freemen." Siam is called by the Burmese *Yudia*.

This country is supposed, by some writers, to have been known to the Romans under the name of *Sina*, which was applied to an Eastern territory by the geographers Ptolemy and Cosmas. The native histories of Siam are free from the fables and extravagance which deform the Burmese annals. The chronological era of this country goes back to the pretended disappearance of the god *Sommona Codom*, who appears to

be identical with the Gaudama of Thibet and the Burmese. This era is fixed at 544 B. C. The first king of Siam began his reign in the thirteen hundredth year of this era, or A. D. 756. Wars with Pegu, and internal revolutions and usurpations, appear to be the only events with which the early history of Siam is filled. The first distinct notice of this kingdom by European writers is an account of an overland expedition made by a Siamese army against Malacca, in 1502. According to some authorities, Siam was subject to Burmah from 1567 to 1596. According to others, the king of Pegu, in 1568, made war upon Siam, on account of two white elephants which the Siamese refused to deliver to him. Another motive assigned for this war is a design to reconquer the territories on the Bay of Bengal, which had been wrested from the Peguans by the Siamese. This war seems to have ended in the subjugation of Siam by the Peguans.

The first English ship visited Siam in 1602, at which time Ayuthia was the capital of the kingdom. In 1621, a body of Franciscans and Dominicans established themselves in the country, for the purpose of preaching the Catholic religion. In 1683, a Greek of Cephalonia, named Constantine Phalcon, was taken into favor by the king of Siam, and made prime minister. He introduced a respect for European customs, and opened a trade with France. Had his life been prolonged, he might have effected many improvements in the country. But his ambition caused a great jealousy among the *grandees* of the court, who seized the occasion of an illness of the king to put Phalcon to death. This catastrophe defeated all the plans which had been projected for opening the commerce of Siam to foreign nations. The treaty with France was immediately broken off. Some Englishmen afterward settled at Mergui; but their misconduct soon excited the hostility of the natives, who put them to death in a general massacre. For more than half a century from this time, the country was distracted by civil wars and contests for the throne. About the year 1750, Alompra, the victorious founder of the Burman empire, seized Mergui, Tavoy, and Martaban, and overran the whole valley of the Meinam. During this war, some of the principal Siamese in this quarter removed to Chantabon, a province on the east side of the Gulf of Siam, and thus escaped the presence and exactions of the Burmese armies. Among these was *Pye-yatak*, the son of a wealthy Chinese by a Siamese wife, who gathered a band of adherents, attacked the Burmese, and at length drove them from the country, and assumed the throne. For the purpose of promoting commerce, he removed the seat of government from Ayuthia to Bangkok. After a successful reign, he was deposed and put to death by a body of conspirators, who placed on the throne another dynasty, which still rules over Siam. The Burmese made some attempts to reconquer the country, but without success, and a truce was concluded between the two nations in 1793. Since that time, the Siamese have been free from war, and their territory has been augmented by the acquisition of the provinces of Keda, Patani, Ligore, Bata-bang, and most of the Malay peninsula. The kingdom is now larger and more prosperous than it has been at any former period.

The population of Siam is about three millions. Of these, eight hundred thousand are Shyans, one hundred and ninety-five thousand, Malays, and four hundred and fifty thousand, Chinese, leaving the num-

ber of pure Siamese about a million and a half. Bangkok, on the Meinam, a little above its mouth, is the capital. It covers a considerable island in the river, and extends along both shores for several miles. It may be regarded almost as a city floating in the water. The houses are little more than large wooden boxes, very neat, and thatched with palm leaves. They extend in rows, eight or ten feet from the bank, to which they are fastened by long bamboos. They are divided into several apartments, the most central of which is assigned to the household gods. In front of many is raised a platform, on which are spread articles for sale, forming a sort of floating bazaar. These habitations, though diminutive, are said to be tolerably comfortable, and can, of course, be moved easily from one place to another. Each house has a boat belonging to it, which is almost the only vehicle used for moving through the city. The habit of continual rowing gives to the arms of men and women a disproportionate size. These floating mansions are inhabited mostly by Chinese, who monopolize almost every department of trade and industry in Bangkok.

Bangkok affords a very novel spectacle to a stranger. Innumerable boats of every size are seen moving about the river. The larger sort are at once boat, dwelling-house, and shop: the smaller are scarcely bigger than so many coffins. Hucksters and retailers of every kind ply about with their goods exhibited for sale. Canals and ditches extend in all directions, and reach almost every house. The river is at once the highway, the canal, the exchange, the market, and the pleasure ground. A general good nature seems to prevail, which prevents all confusion and danger. No one resents occasional jostlings and concussions. Small boats always give place to larger. The paddles, held perpendicularly, occupy very little space, and all ply with great dexterity. If a man or woman be knocked overboard, there is a laugh on both sides, and no one is alarmed. If a small boat is upset, the boatmen hold it edgewise, and, with a sudden toss, throw it into the air: it comes down empty, and they get in and proceed as if nothing had happened. Even children of five years old paddle about alone, in boats not much larger than themselves, with the gunwale hardly two inches above the water. A case of drowning seldom happens.

The shores are covered with palaces and gilded temples, and with the habitations of the *grandeers* raised by posts above the ground, which is so swampy as to render walking hardly possible. The temples of Bangkok are called *wats*. One of these comprises a spacious grove, with a variety of structures for worship, and the dwellings of the priests. The pagodas do not differ from those of Burmah. There are above a hundred *wats* in Bangkok. The population of the city is about one hundred thousand, more than half of whom are Chinese. The city has no mayor or chief magistrate, and little police of any kind. Each great man exercises supreme power over his slaves, which often amount to several thousand. The foreigners have each their head man, before whom causes are tried. There is little litigation among the Siamese. No one dares carry a complaint before a ruler without a bribe, and most persons choose rather to suffer indignities and injuries than to complain. Gaming prevails to a frightful extent, especially among the Chinese.

The government of Siam does not differ materially from that of Burmah. There is no standing army, but every able-bodied man is liable at any time to be called

into the field by the order of his chief. The Siamese make good brass cannon, some of them very large. At Bangkok something of a navy is maintained, consisting of war junks, galleys, &c., built on the Cochinchinese model, and mounting heavy guns; but the Siamese are very poor sailors. Most of the commerce is carried on in foreign vessels, principally Chinese junks. More than two hundred of the latter visit Bangkok in a year; some of them are of above a thousand tons' burden. Numerous prows and small junks carry on a coasting trade. The total of the export from Bangkok is not less than five millions of dollars a year. The chief articles are sugar, sapan wood, tin, timber, rice, lac, gamboge, benzoin, pepper, and cotton. In agriculture, manufactures, &c., Siam is similar to Burmah. Sugar is made only by the Chinese, who also produce most of the other staple articles of Siam. To these emigrants, in fact, the kingdom owes almost every thing in the shape of civilization, not only in commerce, manufactures, and industry, but also in domestic habits.

The style of building in the better class of structures partakes strongly of the Chinese. The same may be said of the architectural ornaments, though these have incongruous additions of Portuguese, Siamese, and Peguan artists. Most of the palaces, temples, and other large buildings, are of brick, stuccoed and wrought into mosaics with China and Liverpool cups, plates, and dishes of all sizes, broken and whole, set in forms of flowers, animals, &c. All the doors and windows in these buildings taper from the bottom to the top, in the Egyptian fashion.

The religion of Siam is Buddhism. Their system of education does not differ from that of the Burmese, though they may be said to be a degree lower in civilization than the latter people. Slavery exists to a great extent among them. Many chiefs have thousands of slaves. In war, the chief objects are prisoners and plunder. Some conquered districts have been almost depopulated to bring the inhabitants to Siam. Around Bangkok are whole villages of Peguans and others taken in war. The native annals state that in one of the wars with the Shyans, they took one hundred and twenty thousand captives. The slave trade is constantly carried on along the Burman frontier, by wild tribes, who find a ready market for any Burmese whom they may catch. Persons are daily sold into hopeless slavery by their creditors: when they are once sold, they have no means of paying the debt but by getting a new master humane enough to release them after a short term of slavery. Men are allowed to sell their wives, parents, and children, at pleasure; and they often sell themselves.

In personal appearance, the Siamese are very ugly. The national characteristics seem to be a broad flat face, long and square lower jaw, large mouth, thick lips, small nose, broad and low forehead, and prominent cheek-bones. The back part of the jaw projects as if it were swollen. They are short in stature, the average height of the men not exceeding five feet two inches. The dress of both sexes is alike, consisting of a cloth wrapped round the hips, and so arranged as at a distance to resemble trousers. It is generally of printed cotton. Young women sometimes wear a narrow kerchief or scarf, crossed on the breast. Unlike most other Asiatics, the Siamese reject ornaments in the nose and ears, though they are fond of bracelets, necklaces, and finger-rings. Turbans are not worn,

but in the sun a light palm-leaf hat is set upon the head by an elastic bamboo frame, which holds it up several inches, and permits the air to pass between. Play-acting, cock-fighting, and kite-flying are the prominent amusements. In the two latter, princes and priests, both old and young, engage with delight. They have also a small pugnacious species of fish, the fighting of which is a very admired pastime.

In their general character, the Siamese are said to be crafty, mean, ignorant, conceited, slothful, servile, rapacious, and cruel. No one blushes at being detected in a fraud or a falsehood, and few seem superior to a bribe. They are cowardly, and shrink from an air of resolution in a foreigner. But they have also some good qualities. They are exceedingly fond of their offspring, and cherish reverence to parents almost equal to that of the Chinese. They are temperate and gentle. Women are not reduced below their proper level; for though custom forbids them to rank above men in some things, yet in others they are allowed an influence greater than they possess with us. They are always their husbands' cash-keepers; they do most of the buying and selling, and are not compelled to perform so much laborious drudgery as in most countries of Europe.

CHAPTER CCLXXII.

A. D. 1500 to 1600.

PEGU.—*The Peguan Kings—The War of the Idol—Adventures of the Portuguese Pereyra—Subjugation of Pegu by the Burmese.*

THE ancient kingdom of Pegu comprised the territory at the mouth of the Irawaddy, and between that river and the Salween. It was bounded north by Arracan and Burmah, east by Siam, south by the sea, and west by Arracan. All this country is level and fertile, abounding with elephants, buffaloes, and other wild animals. It has also immense forests of teak, which furnish very valuable supplies of timber for ship-building.

Pegu seems to have been governed by its own kings from the earliest period to which its historical records extend; and at one time its inhabitants were considerably advanced beyond their neighbors in the arts of civilization; but of the early history of this country we have very few particulars. A close friendship appears to have existed for a long time between Pegu and Siam, the inhabitants of which carried on a brisk trade with each other till the sixteenth century, when this amity was interrupted by a very trifling incident. A Peguan trading vessel, bound homeward from the city of Siam, anchored one evening in the river near a small temple, and the crew, going on shore, saw a handsomely carved idol, which so pleased their fancy, that, finding the priests of the temple negligent, they stole it, and carried it to Pegu. This act caused a great excitement and irritation among the people in the neighborhood of the temple, who petitioned the king of Siam for redress. There happened a dearth of provisions that year, and this was imputed to the impiety of the Peguans. Under the influence of this superstitious feeling, the king of Siam sent an embassy to Pegu, requesting the restitution of the idol, whose absence had caused such a calamity to his kingdom.

This being refused, a war immediately broke out between the two nations. Pegu was almost completely overrun by the Siamese armies; and the king, in his distress, resolved to call to his assistance the Portuguese, who had recently found their way into that part of India, and whose name began to be formidable in all the maritime countries in that quarter. Encouraged by the offers held out to them, about a thousand Portuguese entered into the service of Pegu, and by the terror of their firearms and their superior courage and discipline, easily expelled the Siamese from the country they had invaded. The king of Pegu rewarded the Portuguese for their services, and made their commander, Pereyra, general-in-chief of his forces.

The Portuguese in this manner obtained great influence in Pegu, and soon began to display such haughty insolence of demeanor as to excite the hatred of the people. Pereyra, however, continued in favor at court, and had his elephants of state, with a guard of his own countrymen to attend him. There was a rich Peguan, named Mangabosa, whose daughter was about to be married to a nobleman, by whom she was ardently beloved. On the wedding day, Pereyra happened to be passing on his elephant of state from the royal palace, near the house of Mangabosa, and hearing the sound of music, inquired the cause. Learning that a marriage was about to take place, he entered the house, and desired to see the bride. The father, considering himself honored by such a notice, sent for his daughter and her bridesmaids, and when she made her appearance at the door, he ordered her to draw from her finger a valuable ring and present it to the general. Struck by her beauty, that officer seized her by the hand, and dragging her forcibly toward him, exclaimed, "God forbid that so fair a maid should fall into any hands but mine!" The old man, overcome with terror, fell on his knees, and besought the ravisher's mercy, but was answered only by a threat that he should be put to death. The bridegroom and his relations arriving opportunely at this moment, the old man was rescued, and a bloody contest took place between them and the attendants of the Portuguese. The lover, his father, and seven of his kinsmen, were killed, and the distracted bride was carried off by her ravisher to his palace, where she abandoned herself to despair, and finally committed suicide by hanging herself with her girdle.

The grief of her aged father knew no bounds nor abatement. For the space of four years, he never crossed his threshold without being clothed in a tattered garment of matting, and begging alms of his own slaves—an Eastern method of displaying the intensity of sorrow. The king, however, was not moved by these pathetic appeals to his sense of justice, but continued to protect and favor the ravisher. At length this monarch died, and as soon as his successor had taken possession of the throne, Mangabosa rushed out of his house, and seizing in his arms an idol sacred to the afflicted, took his stand on the threshold of the great temple, and harangued the people on his wrongs and sufferings. The multitude, inspired by pity and generous indignation, rushed to the royal palace, and demanded justice. The king, wishing to conciliate the people at the commencement of his reign, ordered his guard to seize the guilty officer, and deliver him into the hands of the multitude. He was accordingly arrested in the street, and dragged to the stairs of the market place, where he prayed fervently, as a Christian,

to Heaven; but the injured father, still holding his idol, called out for vengeance. Pereyra was thrown down the stairs, and fell into the hands of the infuriated mob, who, after heaping him with insults, fastened him to the foot of an elephant, and caused him to be dragged by the animal through the streets till he expired. Their rage was next vented on the remaining Portuguese in the city, all of whom were massacred, except three, who, being accidentally in the suburbs, were enabled to make their escape in a small boat to Malacca.

Pegu and Siam were both excessively weakened by this "war of the idol," which was protracted through a long course of years. At length their mutual weakness forced them to suspend hostilities till about the middle of the seventeenth century, when the Siamese again invaded Pegu, and conquered several provinces. The king of Pegu, being unable to expel the invaders, formed an alliance with the king of Burmah, who sent an army and assisted the Peguans to drive the Siamese beyond their borders. The Burmese king, however, took a treacherous advantage of the weakness of the ally who had sought his protection. He caused the king of Pegu to be assassinated, and his army to be disbanded; after which he found no difficulty in annexing the whole kingdom of Pegu to his dominions. The remainder of the Peguan history will be found incorporated with that of Burmah.

CHAPTER CCLXXIII.

A. D. 1350 to 1802.

COCHIN CHINA, OR ANAM — TONQUIN — CAMBODIA — LAOS.

THE EMPIRE OF COCHIN CHINA comprises *Cochin China Proper*, *Tonquin*, and *Cambodia* — all occupying the eastern coast of Farther India. Cochin China Proper is bounded on the north by Tonquin, on the east by the Indian Ocean, on the south by Siam, and on the west by Laos and Cambodia, being about four hundred miles in length from north to south, and one hundred in breadth. Its common name of *Cochin China*, is not known to the natives, but was introduced by the Portuguese, to distinguish it from Cochin, on the coast of Malabar. Its native appellation is *Dang-trong*. It is sometimes called by geographers the kingdom of Anam; this is a popular name, signifying the *south country*. Almost all the coast is composed of steep cliffs, which, from their rugged forms, and the sharp pinnacles in which they terminate, appear to consist of granite. The great rivers which traverse the country, though they descend from fertile and smiling valleys of the most romantic aspect, are hemmed in by mountains of the same peaked and rugged character as those which border the coast. These rivers are as broad as those of Siam, but their valleys do not include so great an extent of fertile land.

Cochin China formed, in ancient times, one state with Tonquin; but by an insurrection, headed by the governor of Cochin China, the latter was made independent. The successful leader of this enterprise assumed the crown, and transmitted it to his descendants, who gradually subdued the adjoining province of Cambodia. Pursuing the ordinary career of Oriental des-

pots, the kings of Cochin China gave themselves up to indolence and luxury, and allowed their favorites to oppress the people. This produced rebellion, which threw every thing into confusion. Three brothers, named *Tay-son*, distinguished themselves amid these scenes of turbulence, and at length seized the government. One of them conquered Tonquin, and held it till his death, in 1792, when it was divided among his sons. The dethroned king of Tonquin took refuge in Siam, and endeavored to raise a party in his support in the southern portion of the kingdom. In the course of these revolutions, Cochin China became reunited to Tonquin, and remains so at the present day.

The first six kings of Cochin China were greatly beloved by the people, whom they governed in a mild and patriarchal style, looking upon them as their children, and by their own example, prompting them to habits of simplicity, industry, and frugality. But the subsequent discovery of gold and silver mines, and the easy and frequent communication which their commerce had opened with the Chinese, were the means of introducing luxury and effeminacy. The favorable circumstances of a mild government, a fertile soil, and a coast well adapted to maritime operations, rendered this kingdom one of the most powerful in Eastern Asia. Previous to the middle of the eighteenth century, it had reached the highest degree of improvement in commerce, agriculture, the industry of the inhabitants, and most of the materials of national prosperity.

Huê, the capital of Cochin China, stands on a river flowing into the Bay of Turon, about ten miles from its mouth. It consists of a large quadrangle, like an immense castle, and forms one of the most complete and remarkable military structures in Asia. It is about a mile and a half square, with a wall thirty feet high, cased with brick. It is built in the European style, with great regularity, having bastions, a glacis two hundred feet broad, and a ditch. Twelve hundred cannon are mounted on the walls, and a garrison of forty thousand men would be required to defend the place. The erection of these walls gave employment to one hundred thousand men. The scenery on the river in the neighborhood of Huê is described as among the most beautiful and interesting in Asia. The fertile valley of this stream is covered with groves of cocoanut trees, fields of the banana and sugar cane, separated by picturesque hedges of bamboo and the prospect is bounded by lofty mountains in the distance.

The Cochin Chinese have a strong resemblance to the inhabitants of the great Chinese empire. Their dress consists of silk gowns or vests of various colors, one upon another. Both sexes carry fans, and never uncover their heads by way of salutation. They are, in general, strong and active, and more courteous in their manners than the Burmese or Siamese. They are also better soldiers, and have a more perfect command of their passions. They are liberal and charitable; yet they will ask for any thing that pleases them, and take denial as an affront. Their language has some resemblance to the Chinese; the religion is Buddhism; and the government is of the same despotic character as that of Burmah and Siam.

TONQUIN lies north of Cochin China. It is the largest and most fertile and valuable of all the three kingdoms subject to the Cochin Chinese monarch, producing rice, cotton, and silk in great abundance. Its mountains contain gold, silver, and iron. It was formerly

a part of the Chinese empire; but about the middle of the fourteenth century, a famous robber, named *Din*, grew so formidable by the large body of adherents which he maintained under his command, that he was enabled to throw off the Chinese authority, and make Tonquin an independent state. He became king of the country, and founded a dynasty. The government preserved all those forms of patriarchal despotism

characteristic of the Asiatic nations. Rank, honors and wealth were monopolized by the mandarins, literary and military. The dynasty of *Le* governed, for several hundred years, with all the wisdom and benignity that seem compatible with despotism. During this period, *Cochin China* and *Tonquin* formed one state.

At length, a revolution took place, which essentially changed the form of the government. Two generals,



Idol Worship in Tonquin.

one for each kingdom, exercised almost unlimited power in their several territories. The general of *Cochin China* threw off his allegiance, and made himself king of this country. The *Tonquinese* general, prompted by the success of this rebellion, seized the revenues of the kingdom; but being less desirous of the title of sovereign than of the real power and authority, he left the king in possession of the external splendor of a monarch, on condition that he should retain the absolute command of the army, with the greater part of the public revenues, and that his descendants should succeed to the same honors and possessions. By virtue of this agreement, there were two kings at the head of the government of *Tonquin* — the *boua*, who wore the crown, and claimed the honors of royalty, and the *shoua*, or hereditary prime minister and commander-in-chief, who possessed all the kingly power. The *boua* was kept as a sort of prisoner of state in his own palace, where he diverted himself with his wives, and in giving audience to his subjects. The foreign ambassadors also paid their respects to him, though the administration of affairs was left entirely in the hands of the *shoua*.

About the middle of the eighteenth century, *Tonquin* became disturbed with civil wars; and these gave the *boua* an opportunity for resuming the sovereign power. Having effected this, he next renewed his claims to the revolted province of *Cochin China*, where a body of usurpers had overthrown the ancient dynasty of *N'guyen*. The *Tonquinese* monarch attempted to interfere in the affairs of this country, but with so little success as to provoke an invasion of his own dominions. One of the usurpers, who headed this enterprise, dethroned the king of *Tonquin*, and established himself in the sovereignty, retaining also that of the greater part of *Cochin China*. The right-

ful heir of the latter kingdom, however, named *Caung Shung*, succeeded, by great perseverance, in reconquering his own dominions, and, pursuing the usurper, into the heart of *Tonquin*, also made himself master of that country in 1802. *Caung Shung* became in this manner the sovereign of all the eastern part of *Farther India*. A French missionary, called *Bishop Adran*, became his prime minister, and under his administration the country was greatly improved. He established a manufactory of saltpetre, made roads and canals, offered bounties for the cultivation of silk, caused large tracts of land to be cleared for raising sugar cane, opened mines of iron, erected smelting furnaces, cannon foundries, and established naval arsenals, equipped a large navy of gun-boats and galleys, and translated into the language of the country a code of European military tactics for the use of the army. Under his direction, a reform was effected in the system of jurisprudence. He established public schools, and compelled parents to send their children to be instructed at the age of four years. He also established commercial regulations, built bridges, caused buoys and sea-marks to be laid down on all the dangerous parts of the coast, and surveys to be made of the bays and harbors. Could this system of public improvement have been continued for any considerable space of time, the character of the nation might have been essentially changed for the better. But scarcely had the country begun to feel the effects of *Adran's* administration, when his sudden death blasted every prospect. Most of the wholesome laws and institutions which he had established expired with him. Recently, very little information has reached us from this country.

The character of *Tonquin* is more decidedly Chinese than that of either of the other kingdoms of *Farther India*. The largest city is *Kesho*, which is said to contain one

hundred thousand inhabitants ; but we have no accurate description of this place. There are but few other cities. The villages consist of thirty or forty houses each : they are scattered very thick over the country, and are always surrounded by groves. In the flat and level districts, these are surrounded by banks of earth to keep out the inundations of the wet season. Some trade is carried on between this country and China, and attempts have been made by the English and Dutch to open a commercial intercourse here, but with little success, on account of the arbitrary exactions of the mandarins. The exports from Tonquin consist of cheap silks, lackered ware, and gold. The inhabitants manufacture silk and cotton goods, muskets, porcelain, paper, varnished furniture, &c. They have some literature, particularly in works of eloquence ; and the written records of their history go back six hundred years. They have less refinement in manners than the Chinese, but a greater degree of moral vigor. They are described as hospitable, faithful in friendship, and entertaining great respect for civil justice ; yet they are accused of vanity, fickleness, dissimulation, and revenge. Buddhism is the religion of the mass, who worship idols, hung in wicker baskets upon trees.

CAMBODIA is bounded north by Laos, east by Cochin China Proper, south by the China Sea, and west by Siam. It is about four hundred miles in length, and two hundred in breadth. The western part is mountainous and wild, but the centre is a fertile valley watered by the River Cambodia, which overflows its banks in midsummer. The country is very productive in rice and other grain, fruit, sapan wood, and other woods, and gamboge, a yellow gum used as a medicine and pigment.

This country seems to have been independent of the neighboring nations for a great length of time, although its sovereign occasionally conciliated the friendship of the Chinese emperors by a present or a tribute. About the year 1716, the king of Siam threatened to invade Cambodia, on which the Cambodians of the frontier laid waste their country for a hundred and fifty miles in extent, and retreated to the capital for safety. They then applied to the king of Cochin China for protection, which he promised, on condition that Cambodia should be united to his dominions. This was agreed to, and an army of fifteen thousand men took the field against the Siamese, while a fleet of three thousand galleys sailed to invade their country. The Siamese forces were double in number to these, but in their march through the country which had been wasted by the Cambodians, they were so distressed by the want of provisions and the sickness occasioned by it, that they lost half their men, and were compelled to retreat. Their fleet at first met with some success. The Cambodian town of Ponteamas was taken and burnt, with much valuable property, including two hundred tons of elephants' teeth. But before the Siamese galleys could return, they were attacked by the Cochin Chinese, and the most of them captured or destroyed. This put an end to the war, and Cambodia was united to Cochin China.

About the beginning of the present century, the Siamese made a second attempt, similar to the former. Hostilities continued for some time with Cochin China, and at length it was agreed to settle the dispute by dividing the contested territory. Accordingly, in 1809, Cambodia was partitioned between Cochin China and Siam, and remains thus divided at the present day.

Sai-*gon*, the capital of Cambodia, belongs to Cochin China. It is situated near the mouth of the River Dornai. It is a large and flourishing city, containing the naval arsenal built under the direction of Bishop Adran. The markets are plentifully supplied with native produce and that of the neighboring countries. The population is estimated at one hundred and eighty thousand. Sai-*gon* is the outport of the whole valley of the Dornai, and carries on a considerable trade in ship-building. Cambodia, the ancient capital, stands on the river of that name, and was formerly a flourishing place ; but it is now much decayed.

The Cambodians are ingenious, and have manufactures of several sorts of cottons, muslins, calicoes, dimities, &c. They also weave carpets and a coarse stuff for common wear, similar to Scotch plaid. Some indigo is raised in the country for exportation.

LAOS, or the SHAN COUNTRY, is bounded north by Assam, east by China, south by Siam and Cambodia, and west by Burmah. It is about nine hundred miles in extent from north to south, and four hundred from east to west. It is very little known, being separated from the surrounding states by lofty mountains and thick forests. The natives have always shown great jealousy of foreigners. They are called *Shyans*, or *Shans*, by the Burmese, and *Lao*, or *Lo*, by the Chinese ; they give themselves the name of *Tie*. This nation seems to be the parent stock of the Assamese and Siamese ; the names of *Assam* and *Siam* are only corruptions of *Shyan*.

The inhabitants of this country are divided into a variety of tribes, and their language has a corresponding number of dialects. According to the accounts of the missionaries who have visited some of them, they are considerably inferior in civilization to their neighbors, yet are acquainted with agriculture and some other useful arts. The country can hardly be said to have a history, though it is supposed to have formed, in ancient times, a powerful and independent state. Occasionally the people have been reduced and overrun by their neighbors ; yet the greater part of them continue to maintain a virtual independence. They seem to have avoided, in a great degree, those internal feuds and wars which have so often reduced barbarous nations to a state of weakness and poverty. Some of the tribes practise demon worship, but the greater number have embraced Buddhism. The largest of the Shan towns is Zemmai, on the River Meinam. The Shan manufactures are said to surpass those of the Burmese. The dress is very similar to that of the Chinese. The government is a monarchy, the king being assisted by four counsellors. The laws are derived from the institutes of Menu. Some books are written in the Shan language, which has a character similar to that of the Burmese.

CHAPTER CCLXXIV.

A. D. 1100 to 1840.

MALACCA. — *Origin of the Malays — Tradition at Celebes — Emigration of the Malays from Sumatra — Character of the Nation — City of Malacca.*

THE peninsula of Malacca, or Malaya, forms the most southern point of the continent of Asia. It lies on the west of the Gulf of Siam, and extends from the twelfth degree of northern latitude almost to the equator. It is

traversed throughout by a chain of lofty mountains, and is covered to a great extent with forests and marshes. This peninsula is supposed by some geographers to be the Golden Chersonesus of the ancients, and the Ophir of Solomon. The level lands are extremely fertile, producing the finest fruits, grains, and vegetables, without artificial culture. Rice is the chief object of agriculture with the natives. The parts known to Europeans furnish cinnamon, pepper, gums, aloes, and sandal wood. The forests are arrayed in perennial verdure, and the air is impregnated with the odor of innumerable flowers, which succeed one another without an interval.



Malays.

The inhabitants of this peninsula are Malays—a race, of whom the original country is not known. The evidence seems to be in favor of the adjoining island of Sumatra, where there are traditions of an emigration to the continent about the middle of the twelfth century. In the Island of Celebes, there is a tradition to the following effect: A celebrated chief of that island, about six or seven hundred years ago, sailed on an exploring and trading voyage to the west. In the course of this expedition, he put into a river of Sumatra, where a large number of his followers deserted in a body, and, penetrating into the interior, formed a settlement called *Menangkabo*. They intermarried with the natives, became in some degree civilized, gradually formed a new race, and rose to dominion. Most of them had been slaves obtained from the Molucca Islands, and employed as woodcutters and drudges on board the fleet of the chief of Celebes. Hence they were called *Ma-lays*, from *mala*, to bring, and *aya*, wood. To this day, the people of Celebes look with contempt on the Malays, and are in the habit of relating this story in proof of the low origin of that nation. A general similarity between the Malaya and the Molucca race has often been remarked; and it is notorious, that the Malay language is spoken with more purity in the Molucca Islands than in the Malayan peninsula.

The Malays of Sumatra extended their conquests and colonies, till the whole island yielded them feudal homage. In the thirteenth century, they crossed the strait and invaded Malacca, the native inhabitants of which seem to have been a species of negroes, nearly

resembling those of Africa. These were driven into the woods and mountains, and the invaders founded the cities of Malacca and Singapore, about the year 1300. Gradually extending their dominions and colonies, they transferred the chief seat of their power to the new territory.

The Portuguese, who arrived in this quarter in the early part of the sixteenth century, found Malacca a rich and flourishing city. Their avarice could not resist so strong a temptation, and a Portuguese armament, under Alfonso de Albuquerque, attacked and captured it in 1511, though the inhabitants made a brave resistance. The plunder was valued at nearly a million and a half of dollars. The conquerors put the king or reigning prince to death, which so exasperated the Siamese and other neighboring nations, that they made war upon the Portuguese, and recaptured Malacca by storm. It was, however, again taken by the latter people, and remained in their possession till the middle of the seventeenth century, when the Dutch, supported by the king of Johore—a territory at the southern extremity of the peninsula—made themselves masters of the city. After repeated vicissitudes of fortune, Malacca was transferred by treaty to Great Britain, in 1824.

This peninsula is the only considerable country wholly occupied by the Malay race. It is now divided into the kingdoms of Queda, Perak, Salengore, Johore, Pahang, Tringano, Calantan, Patani, and Ligore. There are also states in the interior less known, and several wild tribes, without specific districts or locations. Of these hardly any thing is known. Some of them are negroes, much below the Malays in civilization, and apparently but little above the apes and baboons of the forests. These tribes do not even construct dwellings, but lodge in the trees and clefts of the mountains.

The Malays are every where Mahometans. Wherever they have established themselves, they have exhibited a strong spirit of proselytism. Commercial and piratical in their character, they have seldom formed settlements far from coasts and harbors, so that their language does not prevail among interior tribes, either on the peninsula or in the islands of the Indian Archipelago. They claim some authority over these tribes, and take precedence of them by superiority of civilization; but the language, manners, and government of the inferior races remain unchanged.

A general character can hardly be assigned to a people scattered over so many countries, and intermingled every where with indigenous tribes. They have generally been described as distinguished for fraud and treachery. This opinion has doubtless been derived from mariners; for, till recently, very few others knew much about them, and the piratical tribes alone have brought themselves into general notice. Disregard of human life, revenge, idleness, and piracy, may perhaps be considered as common to the Malays. The universal practice of going armed makes the thought of murder familiar to them. The right of private revenge is generally admitted, even by the chiefs, and the taking of life may be atoned for by a small sum of money. Their treachery has perhaps been exaggerated. Their religion teaches them to use fraud and violence toward infidels. But there is full reason to believe, that, in intercourse with each other, domestic and private virtues prevail to as great an extent as among other Eastern nations of the same rank in civilization. They are much given to the per-

nicious use of opium, and their pirates often stimulate and madden themselves with this drug previously to attacking a vessel. Opium-takers are sometimes attacked with a frenzy similar to what is called with us *delirium tremens*. In such a case, a Malay rushes about with his drawn weapon, stabbing every one whom he encounters. This is called *running a-muck*, from the Malay word *amok*, to kill.

As to piracy, it is deemed not only a pure and chivalrous occupation, but religiously meritorious. It is carried on by prince, people, and priest, and is prompted both by pride and the spirit of rapacity. In the arts of peace, the Malays are greatly inferior to their neighbors of Java, Cochin China, and Siam. None of them can be called quite civilized, and some are truly savage. The feudal system prevails every where; the chiefs claim the time and services of the people at any occasion and for any purpose, warlike or peaceful. In no part of the East is slavery more common than among the Malays. Not only do princes sell their vassals, but parents sell their children, and

creditors their debtors. The slave trade is kept up with great activity both by sea and land.

The Malays use the Arabic letters in writing, but they have hardly any thing in the shape of literature. Their language is very easy to learn. It has no sounds difficult for a European to pronounce; its construction is simple, and its words are few. There is no change made in the parts of speech to express number, person, gender, mood, or time; and the same word is often used as a noun, adjective, verb, and adverb. Consequently, enough is soon learnt for the common purposes of conversation.

The city of Malacca is now greatly declined from its ancient splendor. An old castle and a church in ruins occupy the most prominent spots, and silence reigns throughout its streets. Even the Chinese residents seem to have forgotten their usual activity and enterprise. An English garrison is maintained here; but the commerce of the place has dwindled almost to nothing: some tin and pepper are exported. The population is about five thousand.



View of Singapore.

The islands which lie along the coast of Farther India are numerous, and some of them, as Java, Borneo, Sumatra, &c., are of great extent and importance. But these are classed, in modern geography, under a fifth division of the globe, called *Oceanica*; and we shall follow this arrangement in our history. But the Island of *Singapore* is so immediately connected with the main land, that it is proper to describe it here.

It lies at the southern extremity of the peninsula of Malacca, and is separated from the main land only by a narrow strait. This territory and the neighborhood belonged to the sultan of Johore, who, in 1703, offered the Island of Singapore as a present to Captain Hamilton, an Englishman; but he declined it, as it could be of no use to a private person. At that time, the island contained only a miserable village, inhabited by a few fishermen and pirates, although, some centuries previous, a flourishing Malay city existed here. In 1819, the English, at the suggestion of Sir Stamford Raffles, the governor of Java, formed a settlement here. The next year, it was declared a free port; and

in 1825, the sovereignty of the island was confirmed to Great Britain by the sultan of Johore, and by the Dutch, who held claims upon it. It has now become a considerable mart of trade, and is one of the places at which the British steam packets touch on their voyage between China and the Red Sea.

This island is about twenty-seven miles long, and less than half as broad. Much of it has not been explored by the English, and is probably uninhabited. Twenty or thirty other small islands lie adjacent to it, and are included in its government; but they are mostly without inhabitants. The town of Singapore is on the south side of the island, and the direct track of vessels sailing between China and the West lies through the harbor, which is capacious and safe. The town is tolerably well built, and the population of the island is about thirty thousand. Of these, nearly one half are Chinese, one quarter Malays, and the remainder a mixed population of the various Eastern races, with about one hundred and fifty English. The exports are sago, cutch, and agar-agar, a species of sea-weed of which the Chinese make sweetmeats. Singapore

lies almost directly under the equator, yet the climate is salubrious and comparatively mild.

PULO PENANG, or PRINCE OF WALES'S ISLAND, on the western coast of Malacca, is also held by the British. This island was in a wild state, completely covered with forests, in 1786, when the English East India Company purchased it from the king of Queda, and formed a settlement upon it, with a view to the refreshment of their China ships. In 1805, it was made a

separate colony, subordinate to the government of Calcutta. It soon acquired considerable importance as a commercial emporium for the produce of all the neighboring districts, though recently it has been supplanted by Singapore, both as a mart of trade, and a place of refreshment. Georgetown, the capital of the island, is a well-built place, and has a market abundantly supplied with provisions.

Asiatic Russia: Siberia.

CHAPTER CCLXXV.

Extent — Siberia — Physical Aspect — Native Tribes — Russian Divisions — People — Commerce — History.

ASIATIC RUSSIA stretches from the Sea of Azof to Behring's Straits, a distance equal to seventy degrees of equatorial longitude, or four thousand eight hundred and sixty-five English miles. This extensive territory, east of the Ural Mountains, bears the general name of *Siberia*.

In its physical aspect, this may be described as a vast and nearly level slope, resting on the Altai and Yablonnoy Mountains on the south, and spreading into a frozen morass toward the north, where its snowy wastes are limited by the Frozen Ocean. On the east, it is washed by Behring's Straits and the Pacific; the chain of the Ural Mountains bounds it on the west. This plain is more or less flooded by the noble rivers of Obi, Yenisei, and Lena, whose widely spreading streams are so situated with regard to each other, that they afford, with a few portages, an almost continuous line of boating from one end of Siberia to the other.

The greater part of Siberia is subject to the gloom of a ten months' winter. During the other two months, the phenomena of spring, summer, and autumn succeed each other with startling rapidity. The snows suddenly dissolve, and pass off in freshets, about the 20th of June; in a fortnight, vegetation is in full leaf and bloom, the air is redolent of the perfume of flowers, and filled with the melody of birds; in another fortnight, the fruits are ripening, and the harvesting of the crop must be hurried, lest it be spoiled by the snows of winter, which return about the 20th of August.

The native tribes of Asiatic Russia are the following:—

The Cossacks.—These occupy both sides of the Sea of Azof and the River Don, and south to the Kuban; in number three hundred thousand. They are descendants of the Turks and Tartars of antiquity. They live in villages of a few hundred houses, and support themselves by fishing and cattle-breeding; latterly, many of them have been organized into military colonies of agriculturists. Instead of taxes, each Cossack is accounted a soldier, and is bound to maintain two horses, but receives pay only in time of war. A further notice is given of these people in our history of Russia.

The Tartars of Southern Tobolsk.—These consist of about one hundred thousand persons, divided into some dozen remnants of tribes, descendants of the

aborigines of the country, mingled with ancient Turks and the Mongols of the Tartar empire founded by a grandson of Zingis, A. D. 1242: the ruins of his capital are still visible near Tobolsk. As we have elsewhere stated, the empire endured for three centuries. The present Tartars are robust, vigorous, cleanly, and abstemious. Some are of the Greek faith, and some are Mahometans; they are villagers, agriculturists, fishermen, and nomads. Those of the banks of the Tura are the most civilized of all the Siberian Tartars.

The Booriats, or Buriates, about Lake Baikal.—We have elsewhere remarked that these are genuine Mongols. They number some hundred thousand souls. They resemble the Kalmucks. Corpulency is common; they have little hair, and sometimes no beard; they are feeble, and of a pale and yellow complexion. Sorcerers, or shamans, are their priests and doctors.

The Tunguses.—The aborigines of these people have been described in a former chapter. The present race are of a good form, middling size, and agile. Their countenances are less flat than those of the Kalmucks: they have small and lively eyes, well proportioned nose, thin beard, black hair, and an agreeable expression. They are brave and robust; good archers, and excellent horsemen. Their senses are wonderfully acute, and their memory, for the natural objects they meet with in their wanderings, is truly



Ostiaks.

wonderful. It is said that they will minutely describe these through a journey of a hundred miles, so as to

point out the road. Like our Indians, they follow game by the slight marks, or "trail," left by the steps upon the moss, grass, or leaves. Polygamy is allowed among them. Their religion is mingled fetishism and Shamanism; and their language has eight or ten dialects. The Tungouses pitch their movable dwellings over a third part of Siberia, from the Yenisei to the Sea of Okhotsk.

The *Ostiaks* and other Finnish tribes. — These live upon the Obi. The *Ostiaks*, that is, "strangers," are one of the most numerous tribes of Siberia. They number thirty thousand males. Their hair is reddish, or light yellow; they wear a tight dress of furs, and are generally fishermen, but hunt in winter. They live in cabins of wood, pyramidal in summer and square in winter; the rich have flocks of reindeer. They are excessively dirty and disgusting in appearance and manner of living, and, like some of the Indians of the United States, pay a reverence to the bear almost amounting to worship. After killing one of these animals, they celebrate his memory by a festival of expiation, and by singing songs to his ghost.



Samoide Man and Woman.

The *Samoides*. — Originally these people dwelt on the Upper Yenisei, where some remnants of them are still found; but have now moved down toward the mouth of that river, and are scattered over a wide extent of country, covered with heath and morass, from the longitude of 42° in Europe, to 117°, near the Lena — a space of more than two thousand miles in length, and two hundred and seventy to five hundred and fifty in breadth; yet they are said to number not more than twenty thousand. They are four to five feet high, squat, short-legged, with a large, flat head, flat nose, projecting jaws, wide mouth, large ears, scanty beard, small black and angular eyes, an olive complexion, and black and bristly hair. They are as dirty as the *Ostiaks*, but better clothed. They worship a stick or a stone, and have jugglers for priests, who can excite themselves at will to a really terrific state of raving and howling frenzy. The women are unhappy and despised: they bear children from the age of eleven to the age of thirty.

The *Yakoutes*. — These live east of the *Samoides*, and are thought to be degenerate Tartars who have taken refuge in these inhospitable arctic regions to

escape the tyranny of the Mongols. They number less than a hundred thousand souls. They are very dirty, wear long hair, and short and open dresses. They are said to pound their dried fish in mortars made of frozen cow-dung. The *Yookaghires*, mountaineers near the sources of the Indigirka and Kowyma, number five hundred baptized families, who live by hunting and the produce of the reindeer. The *Koriaks* number two thousand, and live by their reindeer or the chase.



Tchukutchi Man and Woman.

The *Tchukutchi*. — This tribe, which has nothing Asiatic in its form or appearance, occupies to the very extremity of Asia. It consists of about a thousand families, who are generally found encamped on the banks of rivers. They are able slingers, and brave and expert whalers. Their tents are square, and are constructed of four poles supporting a roof of reindeer-skins. In the middle is a stove. They sleep on skins laid over branches of trees upon the snow. Lances and arrows are stuck in the snow in front of the tent, to be at hand in repelling the attacks of the *Koriaks*; for neither the snows of the arctic, nor the heats of the torrid zone, can quell the instinct of war in the breast of the savage.



Kamtschadales.

The *Kamtschadales*. — This race, who once spread over the entire peninsula of Kamtschatka, to which it

gave name, is now fast verging to extinction. They are short, with large heads, long and flat countenances, small eyes, small lips, and little hair. They wear cotton shirts, wide deer-skin pantaloons, leather boots, and fur caps. The women have fine skins, very small hands and feet, and not unpleasing forms. In summer,

they go into the woods to gather herbs, and give way to a libertine frenzy which reminds one of the ancient female bacchanals. The Kamtschadales are drawn in carriages, by dogs resembling those used by shepherds: their diet is chiefly fish: some of their cabins are subterraneous.



Kamtschadale House, under Ground.

Under the Russian government, Siberia is divided into nine districts, viz., the district of Kamtschatka, being the peninsula of that name; the country of Tchuktschi, north of it; the district of Okhotsk, including the shores of that sea, and a belt one hundred miles wide along the shore; the province of Yakoutsk, a large territory, having Manchooria south, extending on the south-west to the Vitim River, separating it from Irkutsk; Yeniseisk government, including nearly all the basin of that mighty river, and its tributaries; Irkutsk government, surrounding Lake Baikal, with Mongolia on the south; the government of Tomsk, on the Upper Obi; the province of Omsk, between Tobolsk and the Kirghis steppe; and lastly, Tobolsk, the seat of the governor of Siberia, occupying the basin of the Obi, below the Ket.

The Russians, Cossacks, and other colonists from Europe dwell chiefly in the towns and military stations of Siberia. Some are descendants of soldiers who were employed in the conquest of the country; others are criminals and exiles, banished thither. Beside these immigrants, there are adventurers, deserters from among the peasantry, and ruined merchants, who have sought here the means of repairing their shattered fortunes. These different classes of colonists, from several nations, burying themselves in a vast desert, have joined to their original grossness that which is generated by a savage climate. But if ignorance, indolence, and drunkenness, often encroach on their happiness, we find them praised by travellers for their generous hospitality, their frank gayety, and the good order which prevails among them.

Peter the Great, not a century and a half ago, considered the Siberians to be so savage, that he conceived it impossible to inflict a worse punishment on his enemies, the Swedes, than to send them to Siberia. The consequence was, that these honorable exiles introduced

into that country the customs and the arts of Europe, civilizing the native races, while ameliorating their own condition. In 1713, these Swedes founded the first school at Tobolsk: here were taught German, Latin, French, geography, geometry, and drawing. A century afterwards, a famous German dramatist saw his own plays acted here, on a public theatre—an indication of Siberian progress and cultivation.

The governors and military officers have introduced the manners of St. Petersburg, with the Russian vanity and ostentation. Elegant carriages are seen rolling along the streets of Irkutsk—the second town for size in Siberia—and a thriving, pleasant place. But refinement has had no opportunity of extending to the small towns, and the villages scattered in the solitudes of boundless forests. Some of the farmers, rich in flocks, scarcely know the use of money, and lead a life altogether patriarchal. The hunters, ranging the deserts, are transformed into a sort of savages. The frozen ground serves them for a bed; they quench their thirst with the berries of the thickets; they even drink the blood of animals immediately after they are shot.

The Cossack, who, at Tobolsk or Irkutsk, finds himself blent with the common populace, becomes a sort of monarch when sent among the Samoides or the Yookaghires, to collect the taxes, and to maintain the social order of the country. He has a cottage for his palace, and a corporal's staff for a sceptre; the delicacies of his table consist in salmon, the flesh of reindeer, and the heads of bears. Some Cossack families established in the towns have obtained the rank of patrician nobles. Fifty years ago, the whole number of Europeans established in the country, including the descendants of Europeans, did not amount to more than half a million.

The religion of Siberia is of all shades, from Christianity and Mahometanism to the grossest forms of

idolatry. Here originated the worship which—blending Fetichism with Buddhism—has subjugated the minds of the Indo-Tartars.

There is a religion, which seems to have originated in Siberia, called *Shamanism*. It is founded on three leading principles—the self-existence of matter, a spiritual world, and the general restitution of all things. Its professors believe that, between men and gods are the spirits of the air, who direct all sublunary affairs. They admit the existence of one supreme beneficent Being, who commits the government of the universe to inferior divinities. They also admit one chief infernal deity, with his subaltern agents. Some think this belief an offshoot of Buddhism; others, that it is the elder belief of the two; still others deem it a union of fetichism with a corrupt Nestorian Christianity. The rites are sacrifices and prayers; the priests are a mixture of conjurer, physician, and sorcerer.



Shaman Sorcerers.

Commerce is chiefly carried on by itinerant merchants, who go from town to town, and from market to market. Stated fairs are held at the chief towns, and here the furs of the north are exchanged for the silks and teas of the south, and the cottons and woollens of the west. The nomadic nations of Tartary trade with the towns of the southern frontier: the trade with China is carried on, as already noticed, at Kiakta; that of the Pacific at Okhotsk. Irkutsk is the common centre of all this commerce, from the north, east, west, and south. The *entrepôt* of the European trade is at Tobolsk, a town of more than twenty thousand people; and hither come trading caravans of Kamucks and Bucharians. The mines of Siberia, extensively distributed along the Altai and elsewhere, are very productive, especially those of gold, which is found in lumps and in grains. The government works some of the mines; some are farmed out to those who operate with slaves or other laborers. Sometimes private individuals are allowed to collect what they can, on paying a certain percentage to government; sometimes the enterprise of the gold-hunter is left entirely free, as in our newly-acquired California. The mines of Nerchinsk are most dreaded by the exile to Siberia: these are on the Onon, a branch of the Amoor, in the far East. A thousand or two exiles are

sometimes employed here, all dressed alike, and driven to their work together; and there is no escape.

The history of Siberia is a short one. Some of its southern tribes, as is seen in our history of Tartary, either became powerful, and, invading the south, formed an empire under a milder and richer climate, or being weakened, were driven north, through the insatiable lust of conquest in some neighboring horde. Zingis, or the Mongols, his successors, is said to have extended his power even to the Samoides: a descendant of his—Scheiban—conquered Western Siberia in 1242.

In 1563, Ivan Vasilowitch claimed Siberia as part of the empire of the czars. In 1580, Yermak, the Cossack, at the head of some countrymen, began a career of conquest which ended in giving to Russia the immense addition to her empire which now renders her the first of the nations in extent of territory.

Yermak was a man of extraordinary ability, a fugitive Cossack of the Don, chief of a troop of banditti that infested the shores of the Caspian Sea. Overpowered by the czar of Muscovy, he fled to Orel, then a new Russian settlement. The knowledge he gained here of the condition of the Tartar kingdom of Sibir, induced him to attempt its conquest. After one fruitless endeavor, he accomplished his purpose in a second expedition. In this he was assisted by Strogonoff, a Russian merchant, who had already opened a fur trade with Siberia. Yermak led on five thousand adventurers, inured to hardship, and reckless of danger, into whom he had inspired his own enterprising and heroic spirit, and who placed implicit confidence in their leader.

After many successful skirmishes, they at last mastered the Tartar fortress of Sibir itself. Here Yermak received the homage of the numerous petty princes; but he found his position precarious and unsafe. His forces had been reduced to five hundred men, and insurrections were repeatedly breaking forth. He now solicited the assistance of the czar of Muscovy—John Basilowitz II.—sending him an embassy with a present of the most costly furs, and promising to surrender all his conquests to him, on condition of receiving succor, and a pardon for past offences. Five hundred Russians were sent him; but they were all cut to pieces, and Yermak himself was drowned in an attempt to escape from a lost battle. The czars, however, appreciating the importance of these conquests, put forth more energetic efforts, and succeeded, not only in recovering the realm of Sibir, but, in the course of a century, the whole of Siberia was added to their dominion. On the banks of the Amoor, the conquerors came in contact with the power of China, which here checked their progress. In 1689, the boundary between the Russian and Chinese possessions was fixed by treaty, and the regulations of a commerce between the two empires were established.

Tobolsk was built in 1587; the Tartars had ceased to resist the power of Russia in 1598; Tomsk was built in 1604, Yeniseisk in 1618; the Lena was navigated by Russian vessels to the ocean, and the shores of the Arctic Sea explored, in 1636; in 1648—1658, Irkutsk, Yakutsk, and Nerchinsk were built; in 1695 to 1706, Kamtschatka was explored; and finally, in 1727, Behring, a Dane, sailed round the extreme eastern coast of Asia, through the straits which bear his name, doubling the easternmost point of Siberia, and proving the separation of the continents of Asia and North America.

CHAPTER CCLXXVI.

GENERAL VIEW OF ASIA. — *Origin of Language — Government, Arts, Science, Religion — Past Condition of Asia — Its Future Prospects.*

It appears from the most authentic information, that arts and civilization had their origin in Asia. The Chinese, the Hindoos, the Assyrians, Babylonians, and Egyptians derived from the neighborhood of the mountains of Central Asia certain permanent principles, which served as the foundation of their political and religious systems. But the process by which mankind advanced in the acquisition of knowledge, is not recorded. Some traditions begin with a golden age of innocence and happiness; others, with a state of original barbarism and wild disorder. The belief in the former seems to have been the popular sentiment of mankind. Plato says that the Greeks derived all their knowledge of divine things from the ancients, who, he adds, "were wiser and lived nearer to the gods than we." The Hindoos and Egyptians begin their history with dynasties of gods and heroes, who assumed the human form, and became the progenitors of mankind.

Yet many of the ancient philosophers and poets have represented the first inhabitants of the earth as utterly rude and barbarous.

"Wild as the beasts, their wandering lives they led;
No swain robust had turned, with guiding hand,
The crooked plough; no iron delved the land;
What earth spontaneous gave, the sun and shower
Matured, sufficed them for the passing hour.
'Midst oaks whose nestling moss bestroved the ground,
Nourished they lay, their feasts with acorns crowned.
Nor fire to them its uses had revealed,
Nor did the skins of beasts a vesture yield:
With uncouth limbs they crouched in mountain cave,
Or groves and woodland glens a shelter gave."

It is probable, indeed, even if we suppose a primeval state of knowledge and refinement, that mankind afterward descended to barbarism, from which they gradually arose, through the impulse of their wants, to a full development of their faculties. The present knowledge of the world is doubtless the result of experience, observation, and study, excepting, perhaps, some fragments, which have floated down from the earliest ages. Whether language was an immediate gift of the Deity, or a gradual invention of man, is a question that has exercised the ingenuity of many acute philologists. The Scripture account seems to represent it as an endowment conferred by the Creator upon our first parents; but this original language was doubtless meagre in its vocabulary, and afterward became enlarged through the faculty of speech, which is the peculiar gift of man.

As society began in Asia, we must look to that quarter of the world for the origin of government. The process of its formation appears very simple. A man is born under the roof of his parents, and there he naturally remains. The ties which unite husband and wife, parents and children, formed the family or domestic society. The relation of master and servant had its origin when society was in this state.

The weak, not being able to assert their rights, or procure the means of subsistence, must have soon resolved to claim the protection of the strong. Those families that happened to live in the same neighborhood, would, after quarrelling for a time, at last agree to live in harmony together. Certain rules would be

established among them, rather as customs than laws. The union of these families did not form a state, but only a civil society. These small societies must soon have perceived that their customs and observances required to be fixed, and to be invested with the character of laws. Men of superior natural capacity became the lawgivers of these hamlets or villages. As soon as the various relations in which men stood to each other were settled by laws, political society commenced.

But this was a society without established government, and soon became a prey to the evils of anarchy. The experience of these evils taught men that physical force is indispensably requisite to support the laws, which of themselves have a force purely moral. A government is thus established under some form or other, — either monarchical, aristocratical, or republican. At first it rests upon force, compelling obedience by penalties — as fines, imprisonment, chastisement, or death. As society advances, habit and reflection add their force, and constitute the strongest support of the laws, and that power by which they are administered.

Certain feelings or principles of religion seem to have been impressed by the Creator upon the heart of man, so as to form, every where, a part of his moral constitution. These universal sentiments or ideas, according as they have been developed and represented in various manners and with different degrees of purity, in different countries and ages, have been the foundation of all religious doctrines and systems of belief, excepting only those which had their origin in early revelation or in after ages, have been derived from the Sacred Scriptures. But many circumstances contributed to give early traditions a fabulous turn. Those which were created in passing down through successive centuries, were multiplied, and received various changes in their shape, aim, and application. India appears to have been the source of the leading mythologies of the world. Not only Brahminism and Buddhism commenced here, but it would seem that the Egyptian religion was also derived from India; and passing to the Greeks, and afterward to the Romans, became the mythology of the ancient civilized world. Many of the leading divinities of the Greeks were also among the prominent gods of the Egyptians, Ethiopians, and Hindoos.

The manner in which the ancient mythologies were propagated, is explained by considering that they rested upon the belief of many gods; so that the adoption of new divinities was not merely compatible with the creeds of men, but seemed in some measure commended by them. Thus the Greeks had no difficulty in adopting any new god they became acquainted with; and, doubtless, it was the same with the Egyptians, for it is to be observed, that in such a system the worship of Jupiter does not exclude that of Ammon. Christianity is exclusive: it admits no other gods but one. It is the same with Mahometanism. The ancient mythology was more like modern liberalism, which receives all religions as of equal authority.

The arts and sciences must also have had their origin in Asia. The mechanic arts appeared first; their object being to satisfy the wants of life and the conveniences of the social state. Tools of stone seem to have preceded those of metal. Axes, ploughshares, hammers, mallets, wedges, were first made of flint; copper was next employed; and it appears, at the time

of the Trojan war, to have been employed for the same purposes for which iron is used now. The latter metal, upon which so many arts depend for their progress and perfection, was not in general use till a subsequent period. The arts of imitation, as sculpture, painting, music, arise only when society had passed from a rude to a refined state. Letters are a still later invention. Commerce began at an early period: for about seventeen hundred years B. C. we hear of the descendants of Ishmael "coming from Gilead, bearing spices, balm, and myrrh, going to carry it down into Egypt." The land trade of Asia has been extensive from a very remote period, and appears to have been always carried on in much the same way as at present. The internal commerce of Ethiopia and Egypt was also very great, and connected with that of Asia by caravans, as it is now. The Arabians appear to have been the first people who made long voyages by water—a circumstance explained by their country being washed on three sides by the sea. The Phœnicians followed the Arabians, and the Greeks and Egyptians succeeded the Phœnicians.

It is thus that the other quarters of the world are indebted to Asia, not only for their population, but the germs of all those ideas and principles which lie at the foundation of society. Yet it is to be remarked that Asia, thus the parent of mankind, has been greatly surpassed in civilization by its offspring. While other portions of the world have been rapidly advancing in art, knowledge, and science, Asia remains almost stationary. We have already alluded to that sameness of character which belongs alike to the physical and moral aspects of society in this quarter of the globe. Its history, also, seems to present, from age to age, a succession of the same or similar events. All this is doubtless the result of physical circumstances. Siberia is an immense plain, chilled by a freezing atmosphere, dooming it to perpetual sterility. The great central plateau of Asia, having, at once, a fertile soil and a bracing atmosphere, affording no facilities for commerce, but inviting the people to agriculture and pasturage, becomes the prolific nursery of fierce, restless, and energetic nomads. These, as, from time to time, the population has become excessive, have broken from their original seats, overwhelming, with their irresistible masses, the rich, warm countries of the south, or, passing on from point to point, have peopled other portions of Asia, with America on the east and Europe on the west. Hindostan, China, and Arabia, are countries whose soil, climate, and position in relation to other lands, are marked and peculiar, calculated to insure a constant repetition of the same ideas, the same pursuits, the same habits of thought and action. This unchangeableness of physical condition, which no industry can essentially change or modify, is supposed to render the vagrant Samoide invariably disposed to be a fisherman, the Tartar a pastoral nomad, the Chinese an indefatigable cultivator of the soil, and the Arab of the desert a roving robber. This uniformity of national character has been perpetuated by systems of religion and laws, jealously designed to prevent change, and therefore to exclude the progress of society.

But if such has been the history of Asia for the past, there is reason to believe that a change is not remote. Indeed, within the present century, great and significant changes have actually taken place in Asia. If we direct our attention to the west, we shall see that the Turkish power, which has been the impassable

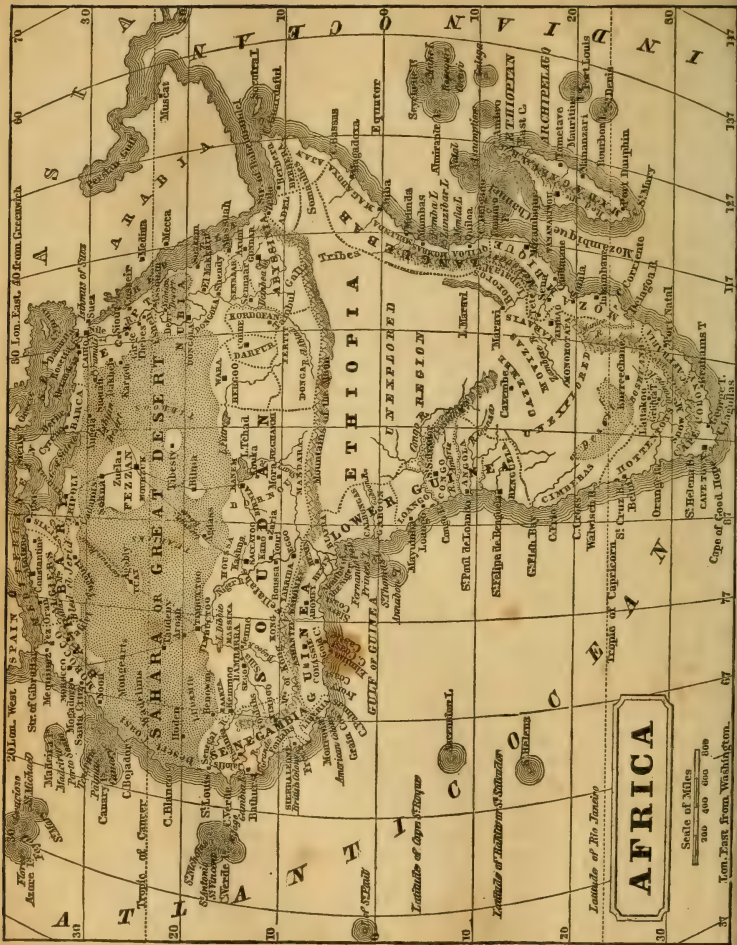
wall between Europe and Asia, seems gradually wasting away. Not long since, its territories were estimated at nearly one million of square miles; now they can hardly be rated above half a million. It has lost its possessions in Africa; Greece has been separated from its provinces in Europe; and Russia has taken portions of its Asiatic provinces. Of those which remain, some are independent in all but name, while the rest are divided by race and history, leaving only religion as the principle of cohesion and of fidelity to the government. The territory of Turkey has, therefore, been reduced one half within the last fifty years, while its moral and political power, in view of the relative strength and intelligence of European nations, is reduced in an equal degree. It is clear that if it were to become the policy of any leading nation of Europe to crush the Ottoman empire, its fate would be inevitably sealed; and even if no such catastrophe should happen, the influence of intercourse with Christendom, which is already visible in Turkey, must, ere long, as effectually subdue the barbarism of the people, as if they were to pass under the yoke of foreign conquest.

On the north, the entire continent is in possession of Russia; the great peninsula of the south is subject to Britain; and these two powers, advancing in their ambitious designs, have almost met, face to face, within the limits of the ancient empire of Persia. Neither of these energetic nations is likely to recede; on the contrary, their conquests will probably be indefinitely extended. On the east of Asia, a momentous change has recently taken place; the brazen gates of Chinese exclusion have been rudely broken open by the Samson of the sea, and "the beginning of the end" seems already shadowed forth to the view.

Thus, on all sides, the moral and religious barriers opposed to Asiatic civilization are giving way. Already one third of its territory is in possession of the two leading European nations; and from the extension of our own frontiers to the Pacific—thus bringing us within five thousand miles of Asia—a new element is added upon which to found calculations of improvement. It has often been remarked, that the course of intellectual illumination among nations has been like that of the sun, carrying its light over the world from east to west. The poet, following this idea, and alluding to America, has said,

"Westward the star of empire takes its way," &c.

In view of recent events, we may go beyond this prophetic suggestion, and while we see our country reflecting back upon Europe the civilization it borrowed there, we may soon behold it following the course of nature and of history, and completing the cycle by carrying civilization to Asia—destined to result in its regeneration. However we may distrust the philanthropy of the British and the Russians in their Asiatic conquests, we cannot but hope that good institutions will be planted by their means; but we believe a still more potent and beneficent influence will be felt in that quarter of the globe through America. Many persons living will doubtless see the population of our country tripled; then there will be weekly lines of our steamers across the Pacific, carrying our manufactures, and our institutions, civil, political, and religious, into the Chinese empire, Japan, and Farther India. These events, which seem inevitable, are but the threshold of that mighty future which seems to be dawning upon us!



AFRICA

Scale of Miles

700	400	600
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Tom. East from Washington.



CHAPTER CCLXXVII.

*Introduction — Geographical Sketch — Climate
— Vegetation — Mountains — Rivers — Political Divisions.*

AFRICA, in its geography and history, is marked with striking contrasts. Some portions of it were among the first to be explored and occupied by man, while others long remained untraversed, and some continue to the present day to be designated on the map as unknown regions. In the early ages, it was the seat and centre of learning and science, while the mass of its inhabitants have ever been shrouded in intellectual and moral darkness. Africa presents the most remarkable contrasts of fertility and desolation—the valley of the Nile, and the mighty wastes of Sahara. In its zoölogy, it not only affords the ostrich, the lion, the tiger, the elephant, and the rhinoceros,—animals common to the adjacent regions of Asia,—but the giraffe and the hippopotamus, which are peculiar to this quarter of the globe. In surveying its civil and social condition, we see the negroes, a weak and harmless race, made the prey of the Arab, the most despotic and remorseless of the human family. The lion, the leopard, and the panther, feasting upon the vast herds of antelopes that graze over the central wastes of Africa, afford a striking analogy to the state of human society—the weak, the timid, and the defenceless being made, without mercy or scruple, the prey of the daring and the strong.

Africa is a vast peninsula, attached to the eastern continent by the narrow isthmus of Suez. It is situated between 34° south and $37^{\circ} 30'$ north latitude. Its length is four thousand three hundred and twenty miles, and its utmost width four thousand one hundred and forty. Its shape is triangular, and bears a resemblance to an irregular pyramid, of which the Barbary States form the base, and the Cape of Good Hope the apex. Its extent is about eleven million square miles, and its population about sixty millions.

The prevailing aspect of Africa is rude, gloomy,

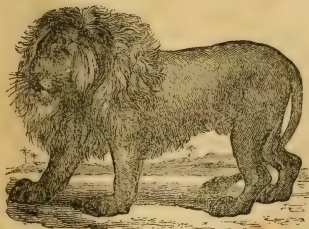
and sterile. It may be considered as, in all respects, the least favored quarter of the globe. The character of desert, which is elsewhere only partial and occasional, belongs to a large portion of its widely extended surface. Boundless plains, exposed to the vertical rays of a tropical sun, are deprived of all the moisture necessary to cover them with vegetation. Moving sands, tossed by the winds, and whirling in eddies, surround and threaten to bury the traveller, in his lengthened route over these trackless deserts. The best known and the most fertile portion is that which borders the Mediterranean on the north.

Our ignorance of this vast division of the globe renders it impossible to describe its mountains with accuracy. But Africa seems to have neither the lofty mountain chains nor the magnificent rivers of Asia and America. In general, the African mountains appear to be more remarkable for breadth than height. In the north is the Atlas range, rising in some places to the height of above twelve thousand feet. The Kong Mountains extend along the western limits of Senegambia and the northern border of Guinea, and in general have no great elevation, although some of their summits appear to reach the height of twelve or thirteen thousand feet. The Abyssinian Mountains, at some points, are of about the same elevation, but their continuation across the continent under the name of Mountains of the Moon is merely conjectural. Along the eastern coast, a continued chain extends from the Abyssinian range to the Table Mountain, but of no great height. It seems not improbable that the central part of the continent forms one great plateau, of which these littoral chains are merely the steep sides, descending seaward. The following table shows the height of the principal mountains of Africa:—

<i>Names.</i>	<i>Height in Feet.</i>
Atlas, Morocco,.....	12,800
—, Algiers,.....	8,900
Abyssinian,.....	14,700
I. of Bourbon,.....	12,500
Cape of Good Hope,.....	10,200
Teneriffe,.....	11,900



The Chimpanzé.



The African Lion.



The Panther.

Names.	Height in Feet.
Cape Verd,.....	7,900
Madagascar,.....	11,500
Mauritius, Peter Botto's,	3,764

We are not acquainted with the whole course of the largest rivers of Africa. The sources of the principal branch of the Nile are yet uncertain. The Quorra, or Niger, is known to us only in the upper and lower parts of its course. The Congo, or Zaire, is evidently a large river, of which but a small part has been visited, and the Zambeze, or Couama, on the eastern coast, probably traverses extensive regions of the unknown interior. The Orange and Senegal are, after these, the principal streams. The following shows the length of the largest rivers of Africa:—

Names.	Length in Miles.
Nile,.....	2,000
Niger,.....	2,300
Senegal,.....	850
Congo, or Zaire,.....	1,400
Orange,.....	1,050
Zambeze,.....	950

With the exception of comparatively narrow tracts on the northern and southern coast, the whole of this continent lies within the torrid zone, and presents the largest mass of land within the tropics, on the earth's surface. Africa is therefore the hottest region on the face of the globe. The effect of its tropical position is still further heightened by the nature of the soil and surface: the vast desert tracts of bare sand and shingle serve as a great reservoir of parched and heated air, the influence of which is often felt even in the more temperate regions of Barbary and the Cape Colony. The khamseen in Barbary and Egypt, and the harmattan in Guinea, are dry, burning winds from the deserts. The low country on the sea-coast and in the river-valleys throughout the tropical regions, is destructive to Europeans; the great heat, and the exhalations of the swampy soil, covered by an exuberant vegetation, generating fatal diseases.

Little is known of the mineral productions of Africa. Salt is abundant, except in Nigritia, and gold dust is found in many of the rivers, especially on the western coast.

The northern regions of Africa produce much the same vegetation as the southern parts of Europe, and the cereal grains and fruits of warm climates abound. The borders of the desert and the oases yield the date palm, affording the chief sustenance of the inhabitants. The sandy deserts of the north and the dry plains of the south produce only prickly grasses, and saline and succulent plants, which feed rather upon dews than upon the moisture of the soil. The tropical regions abound with forests of the finest timber trees, many of which are of gigantic dimensions.

The cotton tree, the baobab—the fruit of which yields a grateful drink—the chandelier tree, and the oil, sago, and other palms, are the characteristic productions of this tropical section. The cassava, yam, and ground-nut are the farinaceous plants, which here supply the place of the cereal grasses of temperate climates; the dourha, from which the Africans make an intoxicating drink called *boosa*, is the grain most extensively cultivated; the papaw, the tamarind, the cream-tree,

the water-vine, &c., are among the useful trees, yielding articles of food. The acacias and the sandarach-tree yield the valuable gums of commerce.

The animal products of Africa are remarkable. The species of apes, baboons, and monkeys are numerous. The chimpansé resembles man more than even the orang-outang of the Oceanic islands, having a much greater facility of standing and walking upright, and of using the hands.

The lion of Africa is the noblest animal of his race, the Asiatic lions being much inferior in size and strength. He approaches his prey slyly, like others of the feline tribe, never attacking openly, and when within a proper distance, pounces upon the victim with a tremendous leap. The leopard is fierce, powerful, and active, but inferior in size and strength to the tiger of Asia. The panther is found over a great part of Africa, and does not materially differ from the leopard. The tiger cat is a smaller animal of the same family.

The genus of hyenas is almost exclusively confined to Africa: the striped hyena is found in the north, and the spotted hyena in the south; and there is an animal called the *hyena dog* also found in the southern section. These creatures are ravenous and fierce; they are nocturnal in their habits, and live chiefly upon carrion and offals.

Elephants are numerous; they are a distinct species, and, as far as is known, smaller than the Asiatic elephant. The natives have not domesticated them; but they hunt them for their teeth. The food of the elephant is fruits, and the roots, leaves, and branches of trees. He is dangerous only when attacked. The hippopotamus, or river horse, is found in most of the rivers and lakes from the Nile to the Orange River; it dwells mostly in the water, from which it never goes far, but seems to derive its food chiefly from the land, browsing on the nearest shrubs, and feeding on the reeds of the marshes. The negroes and Hottentots take it in pits. The teeth furnish ivory, and the hides are made into whips and shields.

The rhinoceros of Africa has two horns, and the skin is not disposed in folds like the Asiatic species. The horns are esteemed by the natives for their supposed medicinal virtues. Its chief food is reeds and shrubs.

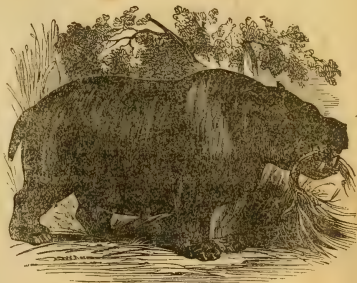
The zebra, the dromedary, and the quagga are distinct species of the horse kind. They are remarkable for the beauty of their markings, being regularly striped from the tip of the nose to the end of the tail. They are timid and swift, and if taken young may be tamed.

The antelopes of Africa are numerous, comprising no less than sixty species peculiar to it. Of these the gnu is the most remarkable; it partakes, in its formation, of the horse, the ox, the stag, and the antelope, having the shoulders, body, and mane of the first, the head of the second, and the tail and feet of the stag. It possesses in an eminent degree strength, swiftness, a keen scent, and a quick sight.

The camelopard, or giraffe, is peculiar to Africa. It is remarkable for the great length of its fore legs and neck, which renders it the tallest of



The Hyena.



The Hippopotamus.



The two-horned Rhinoceros.



The Zebra.



The Antelope.



The Egyptian Vulture.

animals; the hind legs are much shorter, and the gait, though rapid, is awkward. It is extremely timid and inoffensive, and feeds upon the leaves of trees.

The ostrich is a native of the torrid regions of Africa. It is generally considered as the largest of birds; but its great size and the shortness of its wings deprive it of the power of flying. It inhabits the most solitary and arid deserts, where there are few vegetables, and where the rain never comes to refresh the earth. It is said that the ostrich never drinks; but it is of all animals the most voracious, devouring leather, glass, iron, stones, or any thing that it can get. The savage nations of Africa hunt it not only for its plumage, but for its flesh, which they consider a great dainty.

The secretary vulture is styled by the Hottentots the *serpent-eater*, from the avidity with which it catches and devours those noxious reptiles. It may be easily tamed. The sociable vulture is of gigantic size, and is very numerous in the interior of Africa. In dimensions it is equal to the condor. Like other vultures, this is a bird of the mountains; the sheltered retreats formed by their caves and fissures constituting its proper habitation. In them it passes the night, and reposes, after it has sated its appetite, during the day. At sunrise, large bands are seen perched on the rocks at the entrance of their abodes, and sometimes a continued chain of mountains exhibits them dispersed throughout the greater part of its extent. The Egyptian vulture is a common species.

The crocodile inhabits the large rivers of the tropical regions, and the enormous python, a serpent of thirty feet long, lurks in the fens and morasses. The dipas, asp, and cerastes or horned viper, are the principal venomous serpents. Of the insect tribes, the locust has from time immemorial been the scourge of this continent; scorpions, scarcely less to be dreaded than noxious serpents, are numerous, and the zebu, or fly, one of the instruments employed to punish the Egyptians of old, is still the plague of the low and cultivated districts.

The Arabs and Moors, who are now scattered all over the northern parts of Africa, are of Asiatic origin. But there are at least four great families of nations strongly marked by physical peculiarities, that appear to be natives of the African continent. These are the Berbers in the north; the Negroes in the centre, and the Hottentots and Caffres in the south and east. Although the north-eastern part of Africa or the Nile valley was once inhabited by civilized nations, who had carried the arts and sciences to a high degree of improvement, and the northern coasts were at subsequent periods settled by numerous Phœnician, Greek, and Roman colonies, and still later have been the seat of refined and polished Arab states — yet the great mass of this continent has remained a stranger to the arts of improved life. The natives nowhere have the art of writing; no alphabet is found among them, and there is nothing to indicate that they have ever reached beyond some of the simplest useful arts.

The negroes are physically characterized by woolly hair, black skin, projecting lips, flattened nose, low and retreating forehead, and the peculiar

form of the legs. Morally they are indolent, harmless, easy, and friendly in their disposition; but even in their more civilized states, many barbarous usages and

savage customs prevail. For ages, the blacks have been sought for as slaves in other parts of the world; and even at home, the greater part of the population is the property of the rest. Many of the negro tribes live in the most degraded state, without government, without any religion but the most absurd superstitions, without the decencies and proprieties of life—naked, and without habitations. Others are wandering shepherds, and still others have organized regular governments, built towns, and cultivated the arts, though none have ever reached a high degree of civilization.

The following table exhibits the divisions of Africa, as presented in modern geography.



Moors.



Arabs of Africa.



Negroes.

Names.	Extent.	Population.
NORTHERN AFRICA.		
Egypt,.....	200,000	2,000,000
Nubia,.....	375,000	—
Abyssinia,.....	350,000	4,000,000
Tripoli and Barca,.....	270,000	600,000
Tunis,.....	62,000	1,800,000
Algiers,.....	600,000	2,000,000
Morocco,.....	175,000	6,000,000
Great Desert,.....	2,600,000	—
WESTERN AFRICA.		
Senegambia,.....	—	—
Sierra Leone,.....	—	42,000
Liberia,.....	—	25,000
Guinea,.....	—	—
Cimbebas,.....	—	—
CENTRAL AFRICA.		
Soudan, &c.,.....	—	—
Ethiopia,.....	—	—
SOUTHERN AFRICA.		
Country of Hottentots,.....	—	—
Boshuanas,.....	—	—
Cape Colony,.....	—	—
Caffraria,.....	—	—
EASTERN AFRICA.		
Mozambique,.....	—	—
Zanguebar,.....	—	—
Country of the Soumalies,.....	—	—
ISLANDS.		
<i>Atlantic Ocean.</i>		
Azores,.....	—	250,000
Madeiras,.....	200	100,000
Canaries,.....	3,256	234,000
Cape Verd,.....	1,700	60,000
St. Helena,.....	50	3,325
Ascension,.....	48	—
<i>Indian Ocean.</i>		
Madagascar,.....	200,000	300,000
Socotra,.....	1,000	5,000
Mauritius,.....	150	100,000
Seychelles,.....	—	—
Bourbon,.....	50	100,000

We propose to follow this arrangement in giving the history of these several countries. The chief cities of Africa, are as follows:

Names.	Population.
Cairo, Egypt,.....	330,000
Alexandria,.....	30,000
Damietta,.....	30,000
Morocco,.....	80,000
Algiers,.....	70,000
Fez,.....	100,000
Tunis,.....	120,000
Timbuctoo,.....	12,000
Gondar,.....	40,000
Cape Town,.....	20,000



CHAPTER CCLXXVIII.

Ancient Geography of Africa—Historical Outline.

SUCH is a view of the present state of Africa. In looking at its geography, as known to the ancients, we find that they had very inadequate and erroneous notions respecting it. They were acquainted with only the northern and eastern coast, and deemed it less extensive than Europe. The term *Africa* is derived from the Romans, who first restricted it to the region occupied by Carthage; but it was finally extended to the whole peninsula.

The Atlas were the principal African mountains known in ancient times. They were the occasion of many fanciful and fabulous ideas. It was imagined that the heavens rested upon their tops as pillars; and Atlas was personated as a gigantic Titan, who was condemned by Jupiter to sustain the vault of the skies on his shoulders. The Nile was deemed the largest river in the world.

The chief ancient divisions of Africa are as follows:

<i>Ancient Names.</i>	<i>Modern Names.</i>
Egypt,	Egypt.
Ethiopia,	Nubia and Abyssinia.
Ethiopia Interior,	Ethiopia.
Libya,	Barca.
Africa Proper,	Tunis.
Numidia,	Algiers, in part.
City of Carthage,	Carthage in ruins, near Tunis.
Mauritania,	Fez, Mauritania, and part of Algiers.
Getulia,	Bled el Jerid.
Phazania,	Fezzan.

The progress of discovery in Africa has been slow and difficult, owing to its vast deserts, and the want

of bays and rivers giving access to its interior. Egypt, having been discovered by Asiatic adventurers, was, in defiance of the clearest geographical outlines, long considered as a part of Asia. Even in the time of Strabo, the Nile was generally viewed as the boundary of the two continents; nor is it till the era of Ptolemy, that we find the natural limits properly fixed at the Red Sea and the Isthmus of Suez.

As the discoveries proceeded along the regions of Western Africa, objects presented themselves which acted powerfully on the exalted and poetical imagination of the ancients. They were particularly struck by those oases, or verdant islands, which reared their bosoms amid the sandy desert. Hence, perhaps, were drawn those brilliant pictures of the Hesperian Gardens, the Fortunate Islands, the Islands of the Blest, which are painted in such glowing colors, and form the gayest part of ancient mythology. There arises involuntarily, in the heart of man, a longing after forms of being, fairer and happier than any presented by the world before him—bright scenes, which he seeks an vainly in the circle of real existence. But imagination creates them in that dim boundary which separates the known from the unknown world. In the discoveries of any such region, novelty ushers in an exalted state of the imagination and passion, under the influence of which every object appears in higher colors than those of nature. No illusion cease, when a more complete examination reveals, that, in the regions to which they are attracted, no such beings or objects exist. The imagination clings tenaciously to its fond chimeras; it clings to them to the yet unknown region beyond, and, given them, discovers still another, more remote, to which they can take refuge. Thus we find these imaginary regions retreating before the

progress of discovery, yet finding still, in the farthest advance which ancient knowledge ever made, some remoter extremity to which they could fly.

The first position of the Hesperian Gardens appears to have been at the western extremity of Libya, then the farthest boundary upon that side of ancient geographical knowledge. The spectacle which it often presented — that of a circuit of blooming verdure amid the desert — was calculated to make a powerful impression on Grecian fancy, and to suggest the idea of a terrestrial paradise. As the first oasis became frequented, it was soon stripped of its fabled beauty; another place was found for it; and every traveller, as he discovered a new portion of that fertile and beautiful coast, fondly imagined that he had at length arrived at the long sought-for Islands of the Blest. At length, when the continent had been explored in vain, they were transferred to the ocean beyond, which the original idea of islands rendered an easy step. The Canaries, having never been passed, nor even explored, continued long to be called the *Fortunate Islands*, not from any peculiar felicity of soil and climate which they actually possessed, but merely because distance and imperfect knowledge left full scope to poetical fancy. Hence we find Horace painting their felicity in the most glowing colors, and viewing them as a refuge, still left for mortals, from that troubled and imperfect enjoyment which they were doomed to experience in every other portion of the globe.

The extent of the unknown territory of Africa, the peculiar aspect of man and nature in that region, and the uncertainty as to its form and termination, drew toward it, in a particular degree, the attention of the ancient world. All the expeditions of discovery on record, with scarcely any exceptions save those of Nearchus and Pythias, had Africa for their object. They were undertaken with an anxious wish, first, to explore the extent of its two unknown coasts on the Mediterranean and the Red Sea, and next, to penetrate into the depth of that mysterious world in the interior, which, guarded by the most awful barriers of nature, enclosed, as with a wall, the fine and fertile regions of Northern Africa. At a very early period, extraordinary efforts appear to have been made to effect the circumnavigation of Africa. The first attempt is that recorded by Herodotus, as having been undertaken by order of Necho, king of Egypt, and of which we have already given an account.

The memory of this voyage probably gave rise to another, which is also recorded by Herodotus. Sataspes, a Persian nobleman, having committed an act of violence, was condemned by Xerxes to be crucified. One of his friends persuaded the monarch to commute the sentence into that of a voyage round Africa, which was represented as a still severer punishment. Sataspes, accordingly, having procured a vessel and mariners in the ports of Egypt, departed on his formidable expedition. He passed the Pillars of Hercules, and sailed along the coast for several days, proceeding, probably, as far as the desert. The view of those frightful and desolate shores, and of the immense ocean which dashed against them, might well intimidate a navigator bred in the luxurious indolence of a Persian court. He was seized with a panic, and turned back. Xerxes ordered him to be put to death, but he made his escape to the Island of Samos.

The next attempt was made by a private individual, Eudoxus, a native of Cyzicus, who prosecuted his first

voyage of discovery under the patronage of Ptolemy Euergetes. He explored a part of the eastern coast of Africa, and carried on some trade with the natives. A desire to circumnavigate the whole continent seems here to have seized him, and to have become his ruling passion. He found, on this coast, part of a wreck, which was said to have come from the west, and which consisted merely of the point of a prow, on which a horse was carved. This, being carried to Alexandria, and shown to some natives of Cadiz, was pronounced by them to be very similar to those attached to a particular sort of fishing vessels which frequented the coast of Mauritania; and they added, that some of these vessels had actually gone to the west, and never returned. All doubt of the possibility of accomplishing his purpose now seemed to be at an end, and Eudoxus thought only of carrying this grand undertaking into effect. Conceiving himself slighted by Cleopatra, who had now succeeded Euergetes, he determined no longer to rely on the patronage of courts, but repaired to Cadiz, then a great commercial city, where the prospect of a new and unobstructed route to India could not fail to excite the highest interest.

On his way from Alexandria, he touched at Marseilles and a number of other ports, where he publicly announced his intention, and invited all who were animated by a spirit of enterprise to take a share in its execution. He accordingly succeeded in fitting out an expedition on a large scale. He had three vessels, on board of which were embarked, not only provisions and merchandise, but medical men, persons skilled in various arts, and even a large band of musicians. His crew consisted chiefly of volunteers, who, being doubtless full of extravagant hopes, were not likely to submit to regular discipline, or to endure cheerfully the hardships of such a voyage. They soon became fatigued with the navigation in the open sea, and insisted on keeping nearer to the coast. Eudoxus was obliged to comply; but soon an event happened which that experienced navigator had foreseen. The ships ran upon a shoal, and could not be got off. The cargo and part of the timber from them were carried to the shore, and from their materials a small vessel was constructed, with which Eudoxus continued his voyage. He speedily came to nations speaking, as he fancied, the same language with those he had seen on the eastern coast; but he found his vessel too small to proceed any further. He therefore returned and equipped a new expedition, but of the result of it, the ancient writers have given us no account.

The Carthaginians fitted out an expedition, with a view, partly, to plant colonies on the African coast, and partly to make discoveries. This armament was commanded by Hanno, and consisted of sixty large vessels, on board of which were thirty thousand persons of both sexes. The narration begins at the passage of the Straits of Gibraltar, or the Pillars of Hercules. After sailing two days along the African shore, they came to the city of Thymiatium, situated in the middle of an extensive plain. In two days more, they came to a cape, shaded with trees, called Solocia, or the promontory of Libya, on which they erected a temple to Neptune. They sailed round a bay thickly bordered with plantations of reeds, where numerous elephants and other wild animals were feeding. Beyond this they found, successively, four cities. Their next course was to the great River Lixus, flowing from Libya and lofty mountains in the interior, which

abounded with wild beasts, and were inhabited by a race of inhospitable Ethiopians, who lived in caves, and surpassed even the wild animals in swiftness. Sailing three days further along a desert coast, they came to a small island situated in a deep bay, where they founded a colony, and gave it the name of Cerne. They now entered another bay, and, passing along a great extent of coast, found many islands and rivers with great numbers of crocodiles and hippopotami. Farther south, a remarkable phenomenon arrested their attention: during the day a profound silence reigned along the shore, and the land was covered with a thick forest; but when night came on, the shore blazed with fire, and echoed with tumultuous shouts and the sound of cymbals, trumpets, and other musical instruments.

The Carthaginians, struck with terror, dared not land, but made all sail along these shores, and came to another region, which filled them with no less astonishment. The continent appeared to be all in a blaze; torrents of fire rushed into the sea; and when they attempted to land, the soil was too hot for the foot to tread upon. One object, in particular, surprised them, appearing at night to be a huge fire mingling with the stars; but in the daytime it proved to be a mountain of prodigious height, to which they gave the name of the *Chariot of the Gods*. After continuing their voyage three days longer, they lost sight of these fiery torrents, and entered another bay, where, on an island, they found inhabitants covered all over with shaggy hair, like satyrs. To these monsters they gave the name of *Gorilla*. The males evaded all pursuit, as they climbed precipices, and threw stones at their pursuers; but three females were caught, and their skins were carried to Carthage. Here the narrative closes, by saying that the further progress of the expedition was arrested by the want of provisions.

No voyage of discovery has afforded more ample room than this for the speculations of learned geographers. Many of the circumstances in the narrative, which at first were a marvellous aspect, have been found to correspond with the observations of modern travellers. The fires and nocturnal music represent the habits prevalent in all the negro countries— repose during the heat of the day, and music and dancing prolonged through the night. The flames, which seemed to sweep over an expanse of territory, might be occasioned by the practice, equally general, of setting fire, at a certain season of the year, to the grass and shrubs; and the *Gorillæ* were evidently that remarkable species of ape to which we give the name of *chimpanzé*. Much difference of opinion prevails as to the extent of the coast traversed; some writers contending that the voyage did not extend south of the limits of Morocco, and others that it reached beyond Sierra Leone.

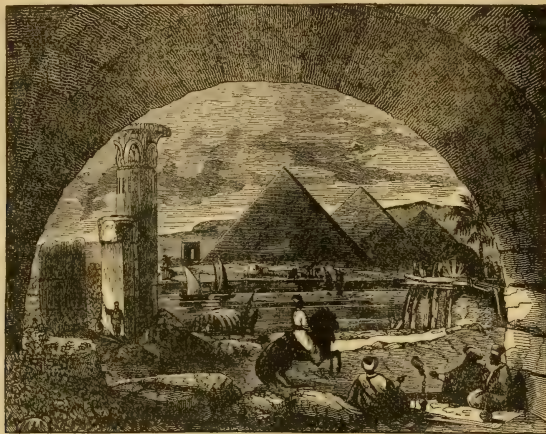
It does not appear that the Greeks and Romans ever navigated much along the western coast of Africa. The trade in this quarter was carried on chiefly by the Phœnicians. Ivory was so abundant that the natives made it into cups, and ornaments for themselves and their horses. The Phœnicians carried thither Athenian cloths, Egyptian unguents, and various domestic utensils. It was generally believed that the coast turned off to the east, from a point just beyond the limit of the Carthaginian discoveries, in a direct line toward Egypt, and that Africa thus formed a peninsula, of which the greatest

length was from east to west. Curiosity and commerce also attracted the attention of the ancients toward the eastern coast of Africa. As early as the time of Solomon, voyages were made down the Red Sea to regions farther south; but whether the Ophir of the sacred Scriptures was in Africa, Arabia, or India, cannot be determined. All knowledge of these voyages became lost, and in the time of Alexander, navigation did not extend in that quarter beyond Cape Guardafui.

The circumnavigation of Africa— except, perhaps, in a single instance, already noticed— was reserved for a modern date. The Portuguese, who took the lead in maritime discovery during the fifteenth century, spent sixty years in voyaging along the African coast, before they reached the Cape of Good Hope. Bartholomew Diaz discovered this cape in the year 1486. The violent storms which he encountered here caused him to bestow upon it the name of the *Cape of Tempests*; but King John of Portugal, elated with the prospect of a passage to India, which this discovery, as he justly deemed, secured to his nation, gave it the name which it has ever since borne. His preparations for the discovery of India were interrupted by his death. But his earnest desires and great designs were inherited by his successor, Emanuel; and on the 8th of July, 1497, Vasco de Gama sailed from Lisbon on a voyage to India. The preparations for this expedition, which are described with minuteness by the Portuguese historians, show how important the undertaking was deemed by all the nation. The day before sailing, Gama and his crew went to a chapel on the sea-shore, about four miles from Lisbon, and devoted themselves to religious services, in which they spent the whole of the following night. On arriving at the shore, where they were to embark, they found it covered with the population of Lisbon. Long processions of priests, dressed in robes, sung anthems and offered up invocations for the success of the enterprise. The multitude caught the fire of devotion, and joined aloud in the prayers. The relatives and friends of the mariners shed tears. Gama himself wept at parting. But he hurried from the affecting scene, and hastened on board his vessel. The sails were hoisted, the fleet of three ships departed; but the people lingered till they were quite out of sight. Such was the interest felt in this expedition, deemed so daring and dangerous. We can only add here, that, leaving the Cape de Verd Islands on the 28th of July, after many adventures, this navigator discovered the Cape of Good Hope on the 20th of November, and, doubling that promontory, steered westward into the Indian Ocean.

Thus the outline of Africa was explored; but the vast regions of the interior were still unknown. The sources of the Nile, the origin and course of the Niger, the situation of a vast interior capital, called *Timbuctoo*, were still subjects involved in mystery; nor was it till after several adventurous travellers, in modern times, such as Bruce, Park, Laing, Adams, Denham, Clapperton, Landers, and Caillié, had penetrated these regions, that the actual truth was known. And even now, as before intimated, a very considerable portion of Africa is marked on the map as "unexplored regions." The tract called *Ethiopia*, and crossed by the equator, is nearly equal to Europe in extent, but no traveller here has ever returned to describe it.

Egypt.



CHAPTER CCLXXIX.

Introduction — Physical Geography.

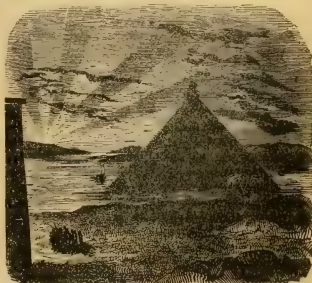
EGYPT is a country in the north-eastern part of Africa, and is bounded as follows: on the north by the Mediterranean Sea, on the east by Asia and the Red Sea, on the south by Nubia, and on the west by the Great Desert of Sahara. It is about six hundred miles long, and three hundred broad, having an area of one hundred and eighty-six thousand square miles, with a population of two million five hundred thousand.

By looking at the map of Africa, it will be seen that Egypt lies between the Great Desert and the Red Sea. In the mountains of Abyssinia the great River Nile has its rise; and such is its copious supply of water, that it sustains its current through a course of twenty-four hundred miles, where it enters the sea. As it annually overflows its banks, depositing considerable quantities of fertilizing mud, its valley, which but for this river had been a mere continuation of the Great Desert, is one of the most fruitful portions of the globe. So obvious is this, that an ancient writer, often quoted, says that "Egypt is the gift of the Nile."

The situation of Egypt in respect to other countries is remarkable. By way of the Mediterranean, it is accessible to the countries which surround that celebrated sea. Across the Isthmus of Suez, its caravans pass into Arabia and the countries of the East. Through the Red Sea, it has communication with the Indies. By means of caravans, it is connected with the interior of Africa and the states of Barbary.

The common division of Egypt is into three parts.

1. *Lower Egypt*, or Bahireh, comprises that part lying near the mouths of the Nile, which enters the sea by seven channels. This tract, called the *Delta*, from the resemblance it bears to the Greek letter of that name, is the most fertile portion of Egypt. Here are the great seaports of Alexandria, Rosetta, and Damietta.
2. *Middle Egypt*, or Vostani, consists of a narrow, but fertile valley, through which the Nile flows in a single stream. In this quarter are Cairo, the capital, the pyramids, and Fayoum.
3. *Upper Egypt*, or Said,



The Pyramid in Lake Moeris, at Fayoum.

the ancient Thebaid, extends from Middle Egypt north to the Cataracts of the Nile. Here the Nile.

bordered by hills, flows through a narrow valley, containing no great towns or cities, but the most remarkable of the ancient ruins and monuments.

Though the territory of Egypt averages three hundred miles in width, only a small part of this consists of fertile land. The cultivated tract, which is broad in Lower Egypt, tapers to a point at Cairo, ninety miles from the sea. Above this, the fertile valley is only three or four miles wide. To the north, in Nubia, the country passes into wild and desolate wastes. On the west, the territory is a barren desert, with some fertile oases. The country to the east, bordered by the Red Sea, is a desolate region of sand, traversed by stony ridges. Ranges of mountains, or lofty hills, extend on both sides of the Nile, nearly its whole length. The desert stretches out to the east and west of these ranges.

Egypt has a number of lakes, many of which are only adapted to the purposes of irrigation. The Natron Lakes are a series of small basins, in the north-western part of the country, which deposit common salt and soda. Lake Mareotis has been converted into a salt lagoon by the irruption of the sea. Lake Mœris is supposed by some, though without sufficient reason, to be a natural basin. Herodotus represents it as an artificial work, named after the engineer who constructed it. It is said two pyramids were erected in it, each with a colossal figure on the summit. These have disappeared, and the waters of the lake are chiefly dried up. Whether natural or artificial, this was used, in connection with other similar works, for irrigating the country.

Irrigation has always been an important method of aiding agriculture in Egypt. Immense canals and embankments were constructed by the ancient monarchs for this purpose; and it is said that six thousand canals, for the purpose of distributing the waters of the Nile over the land, exist at the present day. So essential are they to the prosperity of the country, that even the imbecile rulers of modern times have always sustained them.

The climate of Egypt is marked with striking phenomena. If a traveller visits this country in the hot season — about May or June — he will see only a vast plain, enclosed by naked, whitish hills or mountains, and sprinkled with a few trees and withered herbs. About the middle of June, the swelling of the Nile begins, and, by September, the valley is inundated, seeming like a vast lake, upon which are seen date-trees, figs, acacias, willows, tamarisks, &c. In December, the waters gradually retire, and vegetation appears in succession, as the spots of earth become dry. Upon the damp and muddy soil, splendid vegetation springs up, which costs nothing but casting the seed into the soil. The season of planting is from February to March. The grain crops are ripe in April; in May, the hot season has returned, and the verdure is speedily withered. The heat, for five months, is intense, and the *khamseen*, or hot wind of the desert, sometimes compels the inhabitants to shut themselves up in their houses, to escape its deadly effects. The sky is almost always clear. Light showers sometimes fall in Lower Egypt, but in Upper Egypt rain is almost unknown. Hasselquist speaks of seeing trees in Egypt six hundred years old, upon which six ounces of water have never fallen!

The Nile, being the chief fountain of life and enjoyment in Egypt, is regarded with great interest. In



ancient times, it was an object of adoration. When the river is at its proper height, — a matter determined



Nilometer, at Cairo.

by consulting an instrument called the *Nilometer*, — the inhabitants celebrate a kind of jubilee, with high

festivity. The banks or mounds which confine it are cut by the pacha, attended by his grandees; and, after this ceremony, the water is led into what they call the *khalij*, or grand canal, which runs through Cairo, whence it is distributed into cuts for supplying the fields and gardens. This being done, and the waters beginning to retire, such is the fertility of the soil, that the labor of the husbandman is next to nothing. He throws his wheat and barley into the ground in October and May. He turns his cattle out to graze in November. Though the country looks desolate during the dry season, yet nothing can be more charming than the prospect which the face of the country presents, when the season of verdure returns. Then the vegetation of the temperate and the tropical climes may be seen on every hand. Corn, vegetables, &c., are abundant, while oranges and lemons perfume the air. Dates, grapes, and figs, are produced in the utmost profusion. The palm-trees, which afford the means of making wine, are blooming and abundant. The culture of pulse, melons, sugar canes, and other plants which require moisture, is aided by small but regular cuts from cisterns and reservoirs. March and April are the harvest months, and they produce three crops; one of lettuces and cucumbers,—the latter being the ordinary food of the inhabitants,—one of corn, and one of melons. Onions are extensively cultivated, and so fine is their flavor, that a naturalist, visiting this country, says, "No wonder the Israelites should have quitted Egypt with regret, saying, 'We remember the fruit we did eat there, the cucumbers and the melons, the leeks and the garlies.'" The ancient Egyptians indeed worshipped the onion,* and "shed tears at the scent of a defied leek." The Egyptian animals are very prolific; most of the quadrupeds producing two at a time, and the sheep four lambs in a year. Among the vegetable productions of Egypt should be mentioned the papyrus, of which the ancients made their paper, though their mode of preparing it is now unknown, and the lotus, a kind of water-lily, held sacred by the ancient Egyptians, abounding in the Nile, after the inundation. The pith of the papyrus is said to be a nourishing food. The trees are the sycamore, acacia, willow, &c.

The Egyptian mode of hatching chickens in ovens is very curious, and has been practised

* It appears that onions have a history worthy of notice. By the Greeks this root was held in abhorrence; while the Roman soldiers and laborers almost lived upon it. In the south of Europe, the love of onions was formerly not confined to the lower classes, but extended even to the court; it is, however, related of Alfonso, king of Castile, who had a great aversion to that savory vegetable, that, in the year 1368, he instituted an order of knighthood, by the laws of which it was enacted that those knights who had eaten garlic or onion should not appear at court or have any communication with their brethren, for the space of one month. So great a quantity of onions was cultivated at the Alibi, in France, that the tithe of them produced to the archbishop an annual revenue of one thousand crowns.



Lizard.



Crocodile



Onions.

in Europe with success. Not less extraordinary and ingenious is the manner of raising and managing bees in that country. When the verdure and flowers fail in one part of Egypt, the proprietors of bees put



Papyrus.

their hives on board of large boats, each marking his own hive. The boatman proceeds with them gently up the river, and stops with them wherever he perceives flowery meadows. The bees swarm from their cells at break of day, and collect honey, returning

several times loaded with what they have obtained, and, in the evening, reënter their hives, without ever mistaking their abode. Cotton is raised in great abundance. It is sown in April, and the land is irrigated, to promote its growth. The neighborhood of the river is preferred for its cultivation. The plough is generally used.

The remarkable animals of Egypt are the crocodile, ichneumon, serpents of various kinds, including the deadly asp, and many species of lizards. Vultures and storks are common, and held in esteem for the services they perform in removing decaying flesh, which might infect the atmosphere. Partridges, quails, and bustards are found in the deserts: the ibis, worshipped in ancient times, is still to be seen in the marshes. The lion, hyena, and antelope are found in the desert, and the hippopotamus is met with in the Nile.

The domestic animals are not numerous. Cows, oxen, and buffaloes are trained to the plough: a few horses are in the possession of the rich. In Egypt, as in Syria, the ass is in general use: it is said there are forty thousand in Cairo alone. Camels are employed for caravan travel. The bordering deserts contain the lion, hyena, and antelope.



The Pyramids, Sphinx, &c., restored.

CHAPTER CCLXXX.

Ancient and Modern Cities — Antiquities — Ancient Geography of Egypt.

THERE is no kingdom more distinguished in history than ancient Egypt, and none whose name excites more awful and solemn ideas. The dim records of her remote annals are coeval with the origin of social union and the arts which improve and embellish human life. Yet her early dynasties are involved in obscurity, and, but for the astonishing documents which serve to attest their truth, we might treat them as the inventions of the poet and the fabulist. Some description of these wonderful vestiges seems a proper introduction to the history of ancient Egypt, and, as they cannot be separated from the places they occupy, we shall give our account of them in connection with a brief sketch of the principal modern towns and

cities of Egypt, — thus combining the ancient with the modern geography.

It is necessary to state here that the history of Egypt embraces three very distinct periods. The first extends from the foundation of the monarchy by Menes, four thousand years ago, to the conquest of the country by Alexander, 332 B.C. This is properly the period within which the *ancient history* of Egypt falls; the period at which Egypt attained its greatest extent, and reached its highest splendor and prosperity. It was in this period that the city of Thebes, the palaces of Luxor and Karnac, the pyramids, Lake Meris, and other mighty monuments, whose vestiges remain to excite the astonishment of the beholder, were constructed. It was during this period that Abraham visited the country, and found it a rich, populous, and flourishing empire; it was during this period that Joseph, and Jacob, and Moses dwelt in

Egypt; the period in which the Hebrews, finding their situation intolerable, fled to the wilderness. It was the period when the tombs and catacombs—those solemn and mysterious receptacles of the dead, which have excited the deepest interest in modern times—were constructed, and whose sculptures and paintings have thrown such a flood of light upon the manners and customs of the Egyptians who lived three or four thousand years ago.



Architecture of Ancient Egypt in the First Period of its History.

This first period of Egyptian history presents the nation as distinct and peculiar in its religion, its architecture, its government, laws, and modes of life. In modern times, some analogies have been traced between the arts of Egypt and those of Assyria and India; but it is still evident that here, amid a peculiar people, an original, and, at the same time, refined civilization was developed in the very dawn of history.

The conquest of Alexander, in 332 B. C., made a great change in Egypt. The capital was transferred to the new city of Alexandria, which was built in the Greek style. Ptolemy, a Greek, became master of the country in 321; and, for nearly seven hundred years,—that is, down to the conquest of the Saracens, A. D. 625,—the country was subject to Greek and Roman rulers. This space between Alexander's conquest and that of the Saracens forms the *second period* of Egyptian history, during which its ancient civilization passed away, and was partially superseded by the manners and customs of the conquerors.

The *third period* extends from the Saracen conquest to the present time, during which, being subjected to Mahometan government, the people have become assimilated, in religion, laws, government, manners, and customs, to other Mahometan countries. The traveller in Egypt, at the present day, will find distinct traces of these three periods of history: the ruins along the Nile are solemn and affecting memorials of the first; the ruins of Alexandria are witnesses to the second; the Saracenic architecture of Cairo—the mosques and monuments of other cities—the turban and the harem, every where—are significant of the last.

The general divisions of ancient Egypt compared nearly with those of modern times. The north was called *Lower Egypt*; the middle, *Heptanomis*; and the south, or Upper Egypt, the *Thebaid*. The whole comprised fifty-three *nomes*, or provinces. Its population, now only two millions and a half, is supposed to have been formerly seven or eight millions. How such a population could be sustained by a country whose productive territory did not equal that of the state of New York, might seem a question of difficult solution,



Alexandrin. — Architecture of the Second Period of Egyptian History.

did we not know that the long valley of the Nile is one of the most fertile spots on the globe. The Romans considered Egypt as the granary of the empire.

We begin our description with the Delta. The modern city of Alexandria is near Lake Mareotis. It is the chief port of Egypt, and the mart of that commerce which is carried on with Europe. Here merchants of nearly all countries may be seen; but the aspect of the streets is very dirty and gloomy. The population is about thirty thousand. Near by are

the ruins of the older city, which was founded by Alexander, and, being the capital of the Ptolemies, was one of the most splendid places in the world. Its population was said to be over half a million. The trade was immense, and nothing could exceed the splendor of its edifices, which were built in the Greek style. The ruins of the city abundantly sustain its ancient fame. Amid palm-trees and nopals, frequented by owls, bats, and jackals, are to be seen whole acres covered with broken walls, roofs fallen down, battlements decayed, columns, friezes, and architraves in



Mosque of Sultan Hassan, Cairo.—Architecture of the Third Period of Egyptian History.

ruins, with innumerable tombs and catacombs—the desolate abodes of the dead. Amid the general ruin, are two objects of great celebrity—Pompey's Pillar,



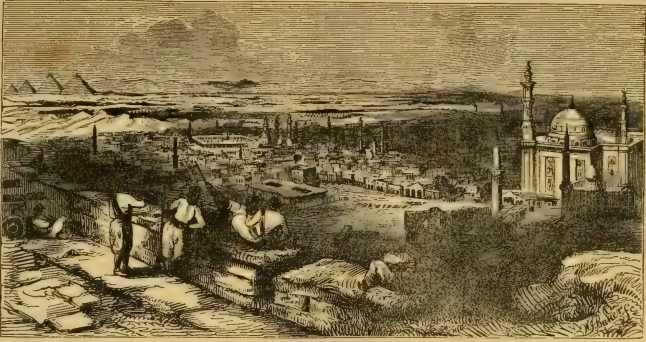
Cleopatra's Needle.

ninety-five feet high, and Cleopatra's Needle, fifty-eight feet high. This last is an obelisk of a single piece of

granite, covered with hieroglyphics. Near Alexandria, there was an ancient *pharos*, or lighthouse, five hundred feet high; but it has totally disappeared. About fifty miles north-east of Alexandria was Sais, once the capital of Egypt, and also the birth and burial place of the Ptolemies.

In sight of Alexandria is the Bay of Aboukir, celebrated for the sea battle between the French and English, in 1798, in which the former were totally defeated. To the east is the modern city of Rosetta, and still farther east is Damietta, both places of some trade and importance. In this region was the city of Pelusium, formerly considered the key of Egypt; and near by, bordering upon Arabia, was the "land of Goshen," inhabited by the Israelites. In this quarter was Heropolis, the residence of the Hyksos, or shepherd kings. A little to the north, on the Red Sea, is the modern town of Suez, with some trade and a good harbor. This was anciently connected with the eastern branch of the Nile by a canal; but it is now filled up.

Omitting places of less note, we come to Middle Egypt. The first object of interest is *Cairo*, the present capital, lying on the east side of the Nile. It is a place of great antiquity, being built on the ruins of a city named *Babylon*, so called as being the residence of some Babylonish captives brought hither by the conqueror, Sesostris. The present city was founded by the Fatimite khalifs, A. D. 973. Saladin surrounded it with strong walls and superb gates. It became the capital, and soon eclipsed Alexandria, which from this time declined. All over Africa and the East, Cairo is considered a superb city, and its splendors are celebrated in poetry. To a European it is dull and gloomy. Its streets are unpaved, winding and dark—no windows looking into them. The houses are of two stories. There are lawns, large and green, which become lakes during the inundations, and afterwards are covered with brilliant verdure. The finest building is the mosque of Sultan Hassan. This city is the greatest thoroughfare in the world, it being



View of Cairo and the Valley of the Nile, from the East : Pyramids of Ghizeh and Libyan Mountains in the Distance.

the focal point of the caravans which conduct the trade between Upper Egypt and the Mediterranean and Arabia. The streets are often thronged with such multitudes of camels, asses, and dogs, as to render it difficult to pass. Slaves are imported here in great num-

bers, and sold like cattle in the open market. The extent of Cairo is seven miles; it covers as much ground as Paris; its population is three hundred thousand. It is the largest city in Africa.

Near to Cairo are some of the most interesting an-



Belzoni, the Traveller and Antiquarian, in Egypt.

tiquities in Egypt. A few miles to the north-east are the vestiges of Heliopolis, the Or or Bethshemesh of Scripture, famous for its temple of the sun. A little

to the north of Cairo, and on the east side of the river, are the ruins of Memphis, the capital of Egypt in the time of Moses. The glory of Thebes had even then

departed, Memphis having superseded it. It flourished for ages, but was captured and plundered by the Persian king Cambyses about 529 B. C., since which it has gradually disappeared, excepting its ruins.

Opposite to Cairo is the village of Ghizeh; and here, scattered along the western bank of the Nile, are the pyramids—those stupendous works which seem to rival in magnitude the operations of nature. There are about sixty in number, extending along a slope to the river, for sixty miles. The largest are those of Cheops and Cephrenes. The first is six hundred and ninety-three feet square at its base, and five hundred feet high. It was built about four thousand years ago, and while machinery was but little known. It is said to have occupied a hundred thousand men for twenty years. It has been penetrated, and is found to have several long galleries, leading to two chambers, in one of which is a sarcophagus, now empty. The second pyramid is but four hundred feet high. This was opened by Belzoni, who found, in a chamber forty-six by sixteen feet, a sarcophagus containing only the bones of a bull! It is supposed that the pyramids were built as sepulchres for the kings, though there can be little doubt that some religious ideas were associated with their erection. Some authors have imagined them to have been only the central parts of temples, flanked with gigantic columns.

Though the mind is affected by these mighty monuments of antiquity,—carrying us back for forty centuries,—they must still be regarded as testimonials of a vain pomp and selfish arrogance on the part of the builders, who lavished the revenues of the empire upon works designed only to perpetuate their name. They remain as a standing proof of the fatuity of human pride. As works of art, they are entitled to no high commendation; and we are only astonished at their magnitude. As to the amount of labor required for their construction, they are even inferior to many modern structures. The pavements of London, for instance, the work of a single city, and exciting no sentiment of wonder, contain a larger mass of stones than the pyramid of Cheops.



Sphinx.

About six hundred feet from this is the Cyclopean image of the Sphinx, representing a human head, with the body of a lion. All but the head and neck are now covered with sand; the whole figure is sixty feet high, and one hundred and twenty-five feet long.

Omitting many other objects of interest, we must notice Rayoum, lying south-west of Cairo some fifty miles, and twenty-five miles from the Nile. By means of an artificial cut through the Libyan chain of moun-

tains, the waters of the Nile are let into this territory, converting what was once a desert into one of the most fertile parts of Egypt. After traversing the territory in numberless canals, irrigating and fertilizing the land, the water forms the present Lake of Fayoum, thirty miles long and four or five wide. This is identified with the ancient Moeris, already mentioned. It is supposed to be only the bed of the former one, which was spoken of by the ancients as like a sea, being one hundred and sixty miles square! It served as a sluice to let off the waters of the Nile, when its inundations were superabundant, and retained a supply when the water was deficient. In the lake were two pyramids, and near it was a labyrinth, containing three thousand rooms, one half above, and one half below the ground. These monuments have disappeared, leaving only uncertain vestiges behind them.

The chief place in this region is Medinet el Fayoum, which is a fine town, with four thousand inhabitants, a part of whom are Christians. It is situated upon the "canal of Joseph," and is chiefly built of the ruins of the ancient Arsinoe, or Crocodilopolis. The walls of Medinet show costly and highly-wrought columns, and various sculptures, roughly mortared together with other stones.

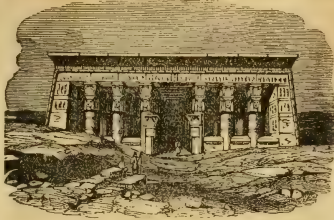
As we ascend the Nile from Cairo, numerous towns and villages are seen skirting the river on both sides. Hitherto the antiquities of Egypt astonish us rather by their magnitude; as we reach Minieh, we begin to meet with those which combine grandeur with displays of skill and art. On the eastern side of the Nile, the rocky faces of the hills are pierced with numerous tombs, which have been sealed up for ages, and when opened to modern inspection, have been found to have their sides decorated with paintings, still preserving their brilliant colors, and exhibiting the manners and customs of the Egyptians, in all the pursuits of life. These and other similar remains are among the most interesting antiquities of Egypt; and we shall hereafter give a more particular account of them in delineating the religion and civilization of the ancient Egyptians.

Two miles above Minieh, are the ruins of Antinoe, a city founded by the Roman emperor Adrian, and exhibiting the relics of theatres, porticoes, arches, and columns, all in the Greek style, and contrasting strongly with the ruins of obelisks, tombs, and gigantic temples of the ancient Egyptians in this region. On the opposite side of the river, in this quarter, vast plains are strown with mingled ruins of Egyptian, Greek, and Roman architecture.

We now come to Central Egypt. Siout is a large town on the east side of the Nile, with two hundred thousand inhabitants. The valley of the river, which is very narrow above and below, is here twelve miles wide, the river itself being but seven hundred and fifty feet in width. Here the caravans for Nubia and Darfur take their departure. The rocky faces of the mountains here exhibit multitudes of excavated tombs, richly decorated within with sculpture and paintings; some of these were occupied by Christian fanatics, who here began the system of seclusion which resulted in the foundation of monachism.

As we ascend the river from Siout, the most stupendous views begin to meet the eye. At Achmin, a neat town of ten thousand inhabitants, half of whom are Christians, the ruins of two great temples are seen. Still northward, on the west side of the river, are the ruins of Tentyra, or Dendera, which are the finest in

Egypt. The portico of the temple is inconceivably grand and beautiful. Its length is two hundred and sixty-five feet, and its height sixty. It is entirely



Dendera.

covered with mystic, varied, and fantastic sculptures, hieroglyphics, groups, figures of deities, sacred animals, processions of soldiers—in short, the manners and mythology of Egypt embodied. The workmanship is elaborate and highly finished. The interior

of the portico is equally beautiful. The roof contained a sculptured representation of the twelve signs of the zodiac, which has been taken down, and is now in the Museum at Paris. This is twelve feet long, eight feet wide, and three feet thick.

It is impossible even to name all the curiosities of this wonderful region. A few miles to the north of Dendera, the view opens upon a scene to which the world presents nothing parallel—an extensive plain, covered almost throughout its whole extent with the most amazing ruins. This is the site of Thebes—the city of the hundred gates, that mighty capital, the foundation of which is unknown in history, and belongs only to the dim ages of traditionary poetry, whose record would have been denounced as wholly fabulous, had not such mighty monuments proved that it fell short of the reality. This work of the first age of the world almost eclipses, as to grandeur, all that art and power have since produced. At first, the observer sees only a confusion of portals, obelisks, and columns, all of gigantic size, towering above the palm-trees. Gradually, he is able to distinguish, on the eastern or Arabian side of the ruins, the palaces of Karnac and Luxor; on the western or Libyan side, the Memnonium, and the tombs cut in the mountain behind.



Ruins of Temple of Karnac

Karnac* surpasses in grandeur every other structure in Thebes and in the world. The French engineers on horseback were an hour and a half in performing its circuit, which, they therefore conceive, cannot be less than three miles. On the north-east entrance the Egyptians appear to have lavished all their magnificence. The approach is by a long avenue of sphinxes, the largest of any in Egypt, leading to a succession of portals with colossal statues in front. Most points of view present only the image of a general overthrow, rendering it difficult to distinguish Karnac as a series of regular edifices. Across these vast ruins appear only fragments of architecture, trunks of broken col-

umns, mutilated colossal statues, obelisks, some fallen, others majestically erect; immense halls, whose roofs are supported by a forest of columns, portals, and propylæa, surpassing in magnitude all similar structures. From the west, this chaos assumes an orderly appearance; and the almost endless series of portals, gates, and halls appear ranged in regular succession and harmonizing with each other. When the plan is thoroughly understood, its regularity appears wonderful; and the highest admiration is excited by the arrangement and symmetry of all the parts of this vast edifice.

Not only the general extent, but all the particular features, of this extraordinary structure are distinguished by a magnitude elsewhere unparalleled. There are two obelisks of sixty-nine, and one of ninety-one, feet high: this, the loftiest of any in Egypt, is adorned

* The ruins of Thebes are distributed over four miserable villages—Karnac, Luxor, Gournel, and Medinet Abu.

with sculptures of perfect execution. The principal hall is three hundred and eighteen feet long, and one hundred and fifty-nine broad, having the roof still supported by one hundred and thirty-four columns. These are about seventy feet high, and eleven feet in diameter; and a long avenue of others have all, except one, fallen down entire, and lie on the ground, still



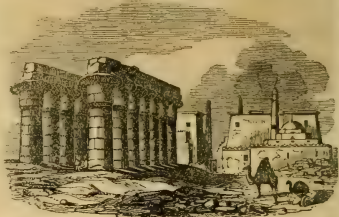
Ruins of the Memnonium.

ranged in their primitive order. All the sculptures are adorned with colors, which, though they ought, it should seem, to have most experienced the ravages of time, still shine with the brightest lustre. Of the large sphinxes, fifty are still remaining, and there are traces which show that the whole avenue once contained six hundred. The palace itself is entered with great difficulty, and its interior, being dark and filled with rubbish, presents few objects to attract the attention; but on reaching the roof, the spectator enjoys a distinct and most magnificent view of the whole range of surrounding ruins.

All who have visited this scene describe the impression made by it as almost superior to that caused by any other earthly object. According to Denon, the whole French army, on coming in sight of it, stood still, struck, as it were, with an electric shock. The scene, according to Jollois and Devilliers, appears to be rather the produce of an imagination surrounding itself with images of fantastic grandeur, than any thing belonging to real existence. Belzoni, in particular, declares that the most sublime ideas which can be formed from the most magnificent specimens of our present architecture, would give a very inadequate picture of these ruins. It appeared to him that he was entering a city of departed giants. He seemed alone in the midst of all that was most sacred in the world. The forest of enormous columns, adorned all round with beautiful figures and various ornaments; the high portals seen at a distance from the openings to this vast labyrinth of edifices; the various groups of ruins in the other temples—these, altogether, had such an effect upon his mind, as to separate him in imagination from the rest of mortals. For some time, he seemed unconscious whether he was on terrestrial ground, or on some other planet.

If Karnac is unrivalled in the grandeur and extent of its remains, the temple of Luxor, as a single and beautiful object, seems superior to any thing else in Egypt. The view from the river is peculiarly beautiful, where, across the verdant islands with which it is studded, appears a white plain covered with palm-trees, over which

these colossal masses throw their shadows; while, behind, the Arabian mountain chain forms the boundary of the landscape. The approach is through the modern village of Luxor, whose crowded and miserable huts form a strange contrast with these monuments of ancient splendor. At length, the portico appears, by the sides of which are seen the two most beautiful obelisks in the world. The interior of the palace is equally grand. It presents to the view upwards of



Ruins of the Temple of Luxor.

two hundred columns of different dimensions, many of them ten feet in diameter, and for the most part in an entire state. But nothing is more remarkable in this edifice, than the profusion of sculptures with which the obelisks, the walls, and all the apartments, are covered. These, indeed, are favorite ornaments on all the Egyptian edifices, and remarkably frequent in the palace of Karnac; but they occur here in unexampled profusion, and executed with as much care and delicacy as if they had been the work of the most skilful seal-engraver. They appear to represent the history and triumphs of an ancient Egyptian sovereign, probably the founder of the edifice. One compartment, in particular, exhibits a great battle, in which the Egyptians, armed with bows and arrows, gain a complete victory over their Asiatic enemies, armed with the spear and javelin. The forms of pursuit and retreat, the attitudes of the victors, the wounded, and the dying, are so varied and striking, that it is supposed this and a similar representation at Karnac may have furnished Homer with materials for many of the varied descriptions with which his narrative is filled. In another compartment, the conqueror is represented as seated on his throne, while the captive monarch is fastened to a car, and the chiefs are treated with all that studied and ruthless cruelty which the ancient laws of war were supposed to authorize.

The western or Libyan side of the Nile presents monuments of the grandeur of Thebes, which, though not of the same stupendous magnitude, are, perhaps, equally interesting. Among these are two statues still standing, but mutilated to such a degree that it is impossible to judge of the merits of the sculpture. One of them, from the numerous inscriptions, appears evidently to have been the vocal statue of Memnon, celebrated by the ancients as emitting a musical sound at sunrise, or when struck at particular times of the day. The noise resembled the snapping of strings upon a musical instrument. No modern visitor, however, has been able to elicit more than the usual sound made by percussion upon granite; and there seems no doubt that the musical tones were

produced by some artful contrivance of the Egyptian priests.



Memnonian Statues.

The tombs of Thebes remain to be noticed. The rocks behind conceal in their excavated bosom monuments, less vast, indeed, than those now described, but of a still more striking and peculiar character. In all the Oriental countries, peculiar honors are paid to the dead; but no nation appears to have equalled the Egyptians in monumental works. Wherever the remains of a city have been investigated, the mountains behind have been found excavated into sculptured tombs; and those of Thebes, as might be expected, surpass all the others in number, extent, and splendor. The Libyan chain, which presents, for about six miles, a perpendicular height of three or four hundred feet of limestone rock, appeared peculiarly suited for such elaborate sepulchres. These subterranean works of the Egyptians almost rival the monuments which they raised on the surface of the earth. Entrance galleries lead to large apartments, in which are placed the sarcophagi, and which are profusely decorated with that species of colored sculpture with which they lavishly ornamented their walls. The deceased lies surrounded with representations of all the objects which formed his pride and occupation while living. A complete picture is thus exhibited of the domestic life of the ancient Egyptians; and many of the customs there indicated have been transmitted unaltered, and are still characteristic of the nation. Festivals, agricultural operations, commercial transactions, hunts, bull-fights, fishing and fowling scenes, vineyards, ornamented grounds, form the varied subjects of these representations. The chambers and passages adjoining contain numerous mummies, in that wonderful state of preservation which the Egyptians had the art of securing to the mortal remains of their ancestors. They are found wrapped up in successive folds of linen or cotton cloth, impregnated with bitumen, and so skilfully applied, as to preserve almost unaltered the form of the features, and of the minutest parts of the body. Many of them contain, wrapped in their folds, papyri covered with hieroglyphical writing—an object of eager research to the European antiquary.

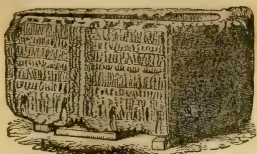
Belzoni gives a very lively description of the difficulties attending this search. "A vast quantity of dust rises, so fine that it enters the throat and nostrils, and chokes the nose and mouth to such a degree, that it requires great power of lungs to resist it and the strong effluvia of the mummies. You must creep through narrow passages, sometimes not more than a foot wide, after which you come to a more commodi-

ous place, perhaps high enough to sit. But what a place of rest! surrounded by bodies, by heaps of mummies, in all directions. After the exertion of entering into such a place, through a passage of fifty, one hundred, three hundred, or perhaps six hundred yards, I sought a resting-place, found one, and contrived to sit; but when my weight bore on the body of an Egyptian, it crushed it like a band-box. I naturally had recourse to my hands to sustain my weight, but they found no better support; so that I sunk altogether among the broken mummies, with a crash of bones, rags, and wooden cases, which raised such a dust as kept me motionless for a quarter of an hour, waiting till it subsided again."

These monuments of private individuals, however, are far surpassed by the tombs of the kings. At a small but highly-finished temple, called *El Ebek*, a narrow gorge or ravine leads by a winding track into the heart of the Libyan mountains. At the end of two miles, a narrow chasm between rocks opens into "the valley of the tombs"—a gloomy solitude, presenting the arid and desolate aspect of the most frightful desert. High mountains, with rocky summits, bound the horizon on all sides, and allow only part of the sky to appear. The heat reflected by them is so violent, that, in 1799, it killed two of Dessaix's escort; and there would be no possibility of enduring it, but for the shelter which the tombs afford. In this awful solitude, the ancient Egyptians sought to seclude from every human eye the magnificent monuments of the kings of Thebes. Avarice and curiosity, however, have triumphed over every precaution. All had been done to secure the entrance. The huge mass of stone which bars it, opens, when penetrated, into a narrow and intricate passage, closed by successive gate after gate. At length, entrance is found into a spacious chamber, in the middle of which is the sarcophagus, commonly empty, while the walls are adorned with painted sculpture, in the highest style of Egyptian magnificence. The subjects are of a different character from those found on the walls of the temples. They frequently consist of funeral processions, religious mysteries, sacred animals; a globe, the emblem of eternity; and Osiris judging the dead. The eye, however, is often shocked by the representation of a number of victims newly beheaded, and streaming with blood, while others are led to share the same fate. This seems too strongly to suggest the savage mode of honoring the royal funeral by sacrificing over it a number of captives. The high preservation of these paintings is the more remarkable, as they are in general executed, not on the solid rock, which is here too hard to be susceptible of such ornaments, but on a soft plaster or stucco, which, however, has preserved them unaltered during several thousand years.

At the time when Belzoni began his operations, ten of these tombs had been opened, and were accessible. That enterprising traveller succeeded in opening several; but there was one, of which the entrance had been so carefully concealed, that it long defied his efforts. At length, he found a stone similar to that which had formed the opening into the second pyramid, and which he was able to penetrate. After making his way through accumulated obstacles, he arrived at a sepulchral chamber, similarly adorned with the others, but far surpassing all the rest in magnificence. In the centre was a sarcophagus nine feet five inches long, and three feet five inches wide, composed apparently of alabaster,

though it has since been found to be aragonite. This remarkable sarcophagus, erroneously called *Alexander's Tomb*, was, by the exertions of Belzoni, transported to England, and is now placed in the Museum at London.



Alexander's Tomb.

We have space only to mention a few more of the curiosities of this wonderful region. Several miles north of the ruins of Thebes are those of Edfou, celebrated for their grandeur. Beyond this the valley is so narrow that the rocks overhang the river. Here are the sandstone quarries, from which the Egyptians obtained the greater part of the enormous mass of materials for their buildings. Essouan, the celebrated Syene of the ancients, is at the northern extremity of this dreary gorge. Here the river encloses the beautiful island of Elephantine, termed the *Isle of Flowers*, surrounded by scenes of desolation. This spot exhibits a verdure and fertility equal to Cashmere. The island contains two temples of small dimensions.

Three miles higher up the river are the Cataracts of the Nile, which, however, present only a rapid current dashing between rocks. In the height of the river, the roar may be heard three miles. Here is the boundary of Upper Egypt. A few miles north, and at the very gates of Ethiopia, is the island of Philæ, exhibiting monuments equal to the grandest found along the banks of the Nile, below. There are no less than eight different temples, built at various periods. Beyond is Nubia, whose architectural wonders we shall soon have occasion to notice.

CHAPTER CCLXXXI.

History of Ancient Egypt from the earliest Period to the Arrival of Alexander of Macedonia, 332 B. C. — Mythological Period — The thirty-one Dynasties — Cambyzes — Ochus — Alexander — Origin of the Egyptians — Their Civilization.

THE early history of this wonderful country remained for a long time shrouded in obscurity, and the researches of the antiquarians have not entirely succeeded in tracing out the records of its earlier ages. Two hundred and fifty years before the Christian era, Manetho, an Egyptian priest, by order of Ptolemy Philadelphus, then sovereign of Egypt, wrote a history of his country. This was in the Greek language, and was translated from the sacred archives composed by the priests, and which were kept in the temples, under their supervision. Had this history been preserved entire, it would have thrown much light on the subject; but the few fragments which remain are extremely useful for reference and comparison, when taken in connection with other records and monumental inscriptions. The first sovereign of the coun-

try, to whom a name can be given, and to whose reign a date can be fixed, was *Menes*, who lived, according to different authorities, from 2700 to 2000 B. C. Any inquiry into the history of the country previous to this can be little else than speculation, unsupported by evidence. The traditions of the country speak of gods and heroes having exercised the government during a period of little less than eighteen thousand years: confused records of mythological beings of gigantic stature, and superhuman endowments are all that reward the industry of the investigator in this region of inquiry. Taking the reign of *Menes* as a starting-point, however, the history becomes more intelligible, and with the aid of Manetho's list of dynasties, and the late discoveries of Champollion, something like a chronological series may be made out.

Menes seems to have been well worthy of the consideration and respect paid to his memory by successive generations. Belonging to the military caste, he turned the attention of his subjects to the art of war, and their arms were successfully employed against external enemies. He established a civil government in place of the theocracy which previously prevailed. He founded the city of Memphis, altering the course of the Nile for the convenience of the new city. He built a temple, which was celebrated during all subsequent eras of Egyptian history. Encouraged by him, the luxuries and refinements which had hitherto been confined to temples and places connected with the worship of the gods, were introduced among men, and exerted a happy influence in softening their manners, and in turning their attention to the amenities of life. The reigns of the kings who succeeded him* were not marked by any great event till we come to that of *Sophis*, and his brother, or brothers, in the fourth dynasty, to whom the great pyramid is attributed by many chronologists, and who are supposed to be the *Cheops* and *Cephrenes* of Herodotus. In the sixth dynasty, it is related that *Queen Nitocris*, of florid complexion and flaxen hair, succeeded to her brother, who died by assassination. To avenge his death, she invited to a banquet set out in a dark, subterraneous hall, all the persons whom she supposed to have been privy to the death of her brother: while in the midst of feasting and revelry, she introduced the river amongst them by a secret canal, in whose waters they were drowned. She then suffocated herself in an apartment filled with ashes. Dynasty after dynasty succeeded, and prince after prince passed to his grave, leaving no record behind him. Of one it is said that he was devoured by a crocodile, and of another that he was carried off by a hippopotamus; and there history leaves them. During the reign of one of the kings of the sixteenth dynasty, supposed to be *Osirtesin* by some, Abraham visited Egypt on account of a famine, and the Scripture account of this circumstance represents Egypt as being extremely fertile, and its production of grain abundant.

The seventeenth dynasty of Manetho was derived from a foreign source, and consists of the rule, during a period of about two hundred and fifty years, of the Hyksos, or Shepherd Kings. *Timaos*, the last king of the sixteenth dynasty, was overthrown by them, and

* We deem it unnecessary to encumber our pages with a list of Manetho's dynasties, and of the numerous sovereigns who composed them. In many cases, nothing is given but the bare names, without any record of the events which occurred during the various reigns.

they then took almost unresisted possession of the country. They burnt the cities, overthrew the temples, reduced many of the women and children to slavery, and finally, out of their own number, gave a king to Egypt. This monarch was named *Salathis*. He instituted a government of his own, laid the whole country under tribute, fortified its weak parts, and placed garrisons on the unprotected frontiers. Many different opinions have been held respecting the origin of these invaders. By some, they are supposed to have been Jews; by others, Assyrians; while Champollion, inferring from their physical characteristics, that they belonged to the white race, inclines to the opinion that they were Scythians.* Timaios lost his life in endeavoring to resist them, and his successors of the old dynasty, held a precarious kind of sovereignty in Upper Egypt—Memphis, Middle and Lower Egypt, acknowledging the sway of the Hyksos.

It was probably during the reign of *Apophis*, one of the kings of this line, that Joseph appeared in Egypt. From the degraded position of slave in the house of the king, he rose to be prime minister, and saved many nations from famine. It was here that Joseph interpreted the dreams of the butler and baker, and even of the king himself. Still later, Jacob visited the country, and his family settled and multiplied in Lower Egypt.† Towards the close of the line of the Shepherd Kings, the legitimate Pharaohs in the north were engaged in continual wars with the usurpers in the south. From this circumstance, the advances made by the people of Upper Egypt in the art of war, coupled with the probable stimulus with which they were inspired by the wealth drawn into the coffers of the Hyksos by the administration of Joseph, is to be in a great measure attributed the unanimity with which, it appears, they rose against the Shepherds, drove them from the country, and regained the sceptre from which they had been for so many generations excluded. The eighteenth dynasty succeeded, and according to the Greek writers, and from the appearance of the monuments, was the most celebrated of all the generations of kings that ever sat upon the throne of Egypt.

The first king of this line was *Amounopt*. One of his first acts was to make a treaty with the Shepherds, who had now established themselves on the borders of the empire. By this treaty, the Shepherds, with their wives and children, in number about two hundred and fifty thousand, were to depart from the confines of Egypt, and remove into Syria. Amounopt then restored the ancient laws and religion, and reformed abuses throughout the kingdom. He appears to have extended his sway into Ethiopia, Nubia, and Asia. He had three wives, one of whom was called *born of the moon*, and another, *the offered to the moon*. *Thothmes III.*, the fifth sovereign of this dynasty, has left behind him innumerable evidences of the brilliancy of his reign. Wonders of architecture and wealth, erected during his administration, are scattered throughout Egypt, and even Nubia. Under another of these kings was erected the celebrated vocal statue of Memnon, from which it was said that musical sounds issued at sunrise and sunset, and even from the pedestal, when the statue was dethroned.

The reign of *Rameses III.*, (the Great,) or *Sesostris*, a king of the eighteenth dynasty, follows soon after, and is fixed by Manetho's list, as well as by comparisons of various monuments, at 1565—1499 B.C. He appears to have aimed at universal sovereignty, and indeed very nearly succeeded in conquering almost the whole known world. He subdued the nations of Ethiopia, and imposed upon them an annual tribute of ebony, ivory, and gold. He built a fleet of three hundred ships on the Red Sea; he took all the islands on the eastern coast of Egypt, and passed through the Straits of Babelmandel to India. His army traversed Asia to the Ganges, and afterwards entered Europe, and penetrated into Thrace. Every where he went, he left sculptured records of his conquests, and monuments, commemorating his victories, were erected in the neighborhood of the places where they occurred. On his return, he adorned Thebes and Memphis with temples and palaces far surpassing those built by any earlier king. According to some chronologists, it was during the forty-third year of the reign of Sesostris that the Hebrews, the descendants of Jacob, left the country, under the guidance of Moses, and that a passage was opened for them through the Red Sea, in whose returning waves were engulfed the horses and chariots of Pharaoh, who attempted to pursue them. Of this episode in the history of Egypt we have given a full account in the history of the Jews.

Nothing of striking importance occurs in Egyptian history till the accession of the twenty-sixth dynasty. It seems that, at the expiration of the reign of the third of this line, twelve kings were chosen, among whom were divided the different districts of Egypt. It had been declared to them by an oracle that whoever should offer, in the temple of Vulcan, a libation from a brazen vessel, should be sole sovereign of Egypt. Upon a certain occasion, when the twelve kings were paying sacrifices, the chief priest gave them eleven, instead of twelve, golden cups, from which to pour their libations. *Psammeticus*, the last of them, took off his brazen helmet, and offered sacrifice from it. He was immediately deprived of his regal power, and confined to the marshy part of the country. While under confinement, however, he sent to consult the oracle of Latona. He was told that the sea would produce brazen men to avenge his cause. Soon after, a violent tempest threw an expedition of Ionians and Carians upon the coast, all of whom were clad in brazen armor. With their assistance, and that of his Egyptian adherents, he attacked his eleven colleagues, and made himself master of the whole country, 663 B.C. A change was now introduced into the Egyptian policy, commerce and intercourse with distant countries were encouraged, foreigners were induced to settle in Egypt, their languages taught to the young, and a spirit of amity and friendly relationship toward nations previously out of the pale of Egyptian intercourse was cherished and encouraged. "It is from this period," says Herodotus, "that we (the Greeks) have been able to learn exactly, by the aid of interpreters, the history of Egypt during the reign of Psammeticus and his successors; for the Greeks are the first foreigners who, speaking a language different from that of the Egyptians, have freely inhabited it."

The dynasty founded by Psammeticus, and which lasted about a hundred and fifty years, occupied the throne during a bright era in Egyptian civilization. Previous to this king, the Egyptians had no knowledge

* See history of Independent Tartary, p. 381.

† The word *Pharaoh* which is used in the Bible account of these occurrences, and elsewhere, is not, as was by some supposed, the proper name of the individual monarch, but a prefix, a title, and means simply *the king*.

of navigation, the boats which they possessed being rude and clumsy, and fit only for river service. The priests had inculcated the doctrine of seclusion and separation as a nation from the rest of the world, and the people were averse to maritime expeditions, from superstitious prejudice. The Phœnicians were then the sea-carriers of Egypt. But, after the revolution effected in their ideas by intercourse with foreigners, their rigidity in this respect relaxed; and, under *Apries*, one of the successors of *Psammetichus*, we hear of the Egyptian fleets coping with those of Tyre. His son *Nechoh* — the Pharaoh *Nechoh* of the Scriptures — fitted out fleets in the Red Sea and in the Mediterranean, and sent them, with Phœnician pilots, on a voyage of discovery. It is related that they sailed round Africa, thus discovering its peninsular form. Two thousand years after, in 1486, *Bartholomew Diaz* discovered the Cape of Good Hope. *Nechoh* also began the canal that joined the east branch of the Nile with the Red Sea. *Apries*, his grandson, is supposed to be the Pharaoh *Hophra* of the Scriptures, and his career affords remarkable instances of the fulfilment of prophecies.

It was during the reign of *Amasis*, the successor of *Apries*, (529 B. C.), that *Cambyzes*, son of *Cyrus* the Great, and king of Persia, determined to attack Egypt. He had some cause of ill feeling against *Apries*, which history does not very clearly explain. Before his arrival in the country, however, *Apries* had died, and his son *Psammenitus* had ascended the throne. He made great preparations for defence, and the battle which followed was long and fiercely fought: victory for a long time seemed doubtful; but the Egyptians finally gave way. *Cambyzes* took the city of *Memphis*, then the capital, and put many of its inhabitants to the sword. *Psammenitus* and his son, and two thousand Egyptian youths, were forced to walk in the triumphal march of the conqueror. *Psammenitus* himself was pardoned, but was afterward killed, having been detected in a conspiracy against *Cambyzes*.

The Persian line of Egyptian kings which now succeeded — *Cambyzes* and seven successors — forms the twenty-seventh dynasty, including a period of about one hundred and twenty years, (529 to 404,) and during which time Egypt remained a Persian province. *Cambyzes* had no love for the fine arts, and took special pains to show the contempt he entertained for the religion of the country. He put the sacred bull *Apis* to death with a blow of his dagger, and ordered the priests to be scourged; he shattered the head of the vocal *Memnon*, declaring that it was a mere priestly imposition, and mutilated and destroyed the finest temples and monuments. The Egyptians, however, were not quiet under the Persian sway. Several attempts were made by the nobles to recover the sovereignty, and the country was continually in a ferment from excitements of this nature. It was during this period that *Herodotus* visited Egypt, where he was powerfully struck by the advanced social state of the people, though they were in servitude and humiliation. In 404, a revolt on a large scale took place, which the confusion consequent on the death of *Xerxes* in Persia, only served to increase: vast armies on both sides were called out, but the Egyptians were finally victorious; the country was freed from the Persian yoke, and the usurpers were driven from its borders. The slaughter was such as occurred only in

ancient times and in Oriental countries. *Amyrtaus*, who had placed himself at the head of the outbreak, succeeded to the throne, and his reign alone forms *Manetho's* twenty-eighth dynasty. He was succeeded by the twenty-ninth dynasty, the kings of which defended the country against the repeated attacks of the Persians, with the assistance of Greek auxiliaries, under *Agessilaus*.

In the year 340 B. C., *Artaxerxes Ochus*, king of Persia, invaded Egypt with a large army, defeated *Nectanebo*, then its sovereign and a prince of the thirtieth dynasty, and, driving him into Ethiopia, took possession of the kingdom. Thus Egypt fell a second time under Persian sway. *Ochus* seemed intent on exceeding the cruelties committed by *Cambyzes*. The sacred bull, whose predecessor *Cambyzes* had killed, *Ochus* caused to be roasted whole, and served up at a banquet, at which he and his friends partook. Causeless murders, injustice, irreligion, and persecution, seemed to be his chief delight, and all Egypt groaned under his rod. He reigned but two years after his conquest, when he was poisoned by his general, *Bagoas*: his body was thrown to the cats, and sabre handles were made of his bones. He, with his two successors, forms the thirty-first dynasty of *Manetho*. With the coming of *Alexander* of *Macedon*, in 332 B. C., ceases what may be strictly called the ancient history of the Egyptians, alluded to in a previous chapter.

Though the sketch we have given here is necessarily brief, and, in some respects, obscure, yet it may well be imagined that the origin of the Egyptian nation and the source of its civilization are regarded as topics of the deepest interest. The ancient fathers of the church held the opinion that *Noah*, according to divine appointment, made a formal division of the world between his sons. This is confirmed by an Armenian tradition, which assigns to *HAM* the region of the blacks — *Idumea*, *Nigritia*, *Egypt*, *Nubia*, *Ethiopia*, *Scindia*, and *India*, including the *Hindoos*; to *SETH*, the region of the tawny race — *Palestine*, *Syria*, *Assyria*, *Samaria*, *Shinar*, *Babylon*, *Persia*, and *Arabia*; to *JAPHET*, the region of the ruddy race — *Greece*, *Spain*, *France*, and the country of the *Slavonians*, *Bulgarians*, *Turks*, and *Armenians*. These notions may be considered as embodying the observations of the ancients as to the early distribution of mankind; and modern inquirers have come to nearly the same result. The principal difference is, that the *Hindoos* are regarded by later authorities as the descendants of *Shem*, rather than of *Ham*.

Without entering into this bewildering subject, we may adopt the general belief that the people who founded the Egyptian nation were the immediate descendants of *Ham*. It is not improbable that the modern *Copts* of *Egypt*, regarded as the representatives of the ancient Egyptian race, may resemble their remote ancestors; but, in a country so often overrun by other nations, for so many ages subject to foreign conquerors, for so long a period of time receiving emigrants from every quarter of *Europe*, *Asia*, and *Africa*, and to such an extent as actually to have lost its language, its history, and its civilization, — it is not to be expected that we shall find the exact type of the original race. That the ancient Egyptians were not negroes, nor a mixture of the negro race with any other, is clearly proved. It seems that they were probably of the same, or nearly the same.

stock as the Abyssinians and Nubians of the present day.

As to the source of Egyptian civilization, there are various opinions. Some hold that the Egyptians were originally instructed by the Hindoos; others believe that the Ethiopians were their teachers; and others still, that their religion, their arts, and their institutions were indigenous. It is vain to determine authoritatively a question so hidden in the mist of bygone ages: it is not difficult, however, to form a tolerably satisfactory opinion. We believe that Noah imparted his own knowledge to his descendants, these — gathered in the valley of the Euphrates — improved rapidly in the arts and sciences. After the Dispersion, the various bands of emigrants carried with them the knowledge which had been collected in the plains of Shinar. This was modified in the course of time by the force of climate and the particular genius of individual nations; so that in India we see civilization developed in one form, in Assyria in another, and in Egypt in another. Under such circumstances, we should expect, amid some diversity, to discover some resemblance; and such is the precise fact; for, while it is clear that the ancient ruins of Egypt, of Assyria, and India are each marked with peculiarities, there are also striking similarities. We must also admit, what was doubtless the fact, that, in the earliest ages, there was frequent intercourse between these countries, and that a commerce of ideas, as well as of merchandise, was the consequence. Our theory, then, is, that the civilization of Egypt was, in its origin, partly borrowed and partly indigenous — borrowed from the first civilization at Shinar, and subsequently modified by the peculiar genius of the Egyptians, and occasional suggestions from foreign countries. In the course of time, Egypt advanced beyond all other countries, and at last became the schoolmistress of the world in arts, sciences, and religion.

CHAPTER CCLXXXII.

General Views of the Ancient Egyptians — General Policy — Castes — Priesthood — Army — War, &c.

HAVING closed our brief summary of the more ancient history of Egypt, we shall, in few words, advert to the social condition of the country during that period. That condition is tolerably well known by the attentive examination of its remaining monuments, and their sculptures and paintings. The researches of the French in the expedition to Egypt, and of Belzoni, Champollion, Rosellini, and others, have put us in possession of a series of sketches evidently drawn from the life, and descriptive of the arts, industry, and habits of the ancient Egyptians. There is no doubt that this singular nation had attained a high degree of refinement and luxury at a time when the whole western world was still involved in barbarism; when the history of Europe, including Greece, had not yet begun; and long before Carthage, Athens, and Rome were thought of.

This high state of material civilization was attained under a system of policy which resembles in some respects that of the Hindoos. It was a monarchy based upon an all-powerful hierarchy. The inhabitants were divided into hereditary castes, the first of which

consisted of the priests, who filled the chief offices of the state. They were the depositaries and expounders of the law and the religion of the country. They monopolized the principal branches of learning; they were judges, physicians, and architects. Their sacred books, like their temples, were not open to the vulgar. They had a language, or at least a writing, peculiar to themselves. The king himself, if not of their caste, was adopted into it, was initiated into its mysteries, and became bound by its regulations. The priests were exempt from all taxes, and a large portion of land was set apart for their maintenance. We read in Genesis, that when Pharaoh, in a season of famine, by the advice of Joseph, bought all the land of the Egyptians on condition of feeding them out of his stores, "only the land of the priests bought he not, for the priests had a portion (of corn) assigned them of Pharaoh, and did eat their portion which Pharaoh gave them, wherefore they sold not their lands." And again when Joseph, after the scarcity was over, made it a law of the land that the king should have, forever after, a fifth part of the produce of the soil, restoring the rest to the owners, he excepted only "the land of the priests, which became not Pharaoh's." The testimony of Scripture is here perfectly in accordance with that of Herodotus and other historians. The priests were subject to certain strict regulations; they abstained from particular meats, and at times from wine; they made their regular ablutions, and had but one wife, while polygamy was allowed to the other castes; and they wore a peculiar dress, according to their rank.

The soldiers formed the second caste; for Egypt had a standing army from a very remote period, divided into regiments or battalions, each having its standard with a peculiar emblem raised by a pike and carried by an officer. The military caste was held in high repute, and enjoyed great privileges. Each soldier was allowed a certain measure of land, exempt from every charge, which he either cultivated himself, when not in active service, or let to husbandmen and farmers. Those who did the duty of royal guards had, besides, an ample allowance of rations. They were inured to the fatigues of war by gymnastic exercises, such as wrestling, cudgelling, racing, sporting, and other games, of which the representations still exist on the monuments.

The husbandmen formed another class, which was next in rank, as agriculture was highly esteemed among the Egyptians. They made use of the plough and other implements. They had various breeds of large cattle, sheep, goats, pigs, and a quantity of poultry, reared chiefly by artificial means, the eggs being hatched in ovens, as it is the practice of the country at this day. The peasants appear to have been divided into hundreds, each with a peculiar banner, which they followed when presenting themselves before the magistrate for the census, which was taken at stated periods, when they were obliged to give an account of their conduct; and, if found delinquent, were punished with the stick.

The next class was that of the artificers and tradesmen, who lived in the towns. The progress made by the Egyptians in the mechanical arts, is evident from their monuments, paintings, and sculptures, in which the various handicrafts are represented. The mines of gold, copper, iron, and lead, which are in the mountains between the Nile and the Red Sea, were worked at a very remote date under the early Pharaohs. The

Egyptians were acquainted also with the art of gilding. The art of fabricating glass was early known among them. Beads of glass, generally colored blue, are found on many mummies, as well as other ornaments of a coarse kind of the same material. A kind of ancient porcelain, sometimes covered with enamel and varnish, is found in great quantities in Egypt. Their pottery was often of the most elegant forms. The taste displayed by the Egyptians in several of their articles of furniture, is not surpassed by our most refined manufactures of modern times. In the great French work on Egyptian antiquities, and in the recent one of Rosellini, we have specimens of many articles of furniture, especially chairs and couches which are singularly beautiful in their forms. Linen cloths, plain or embroidered, white or dyed, was an article of Egyptian manufacture highly in repute among foreign nations. The art of making leather was also known to them.

The last class, or caste, included pastors, or herdsmen, poulterers, fishermen, and servants. The herdsmen and shepherds appear to have been held in peculiar contempt. Beside servants, the people had a number of slaves, both black and white. Fish was an article of common food, except to the priests. Wine of native growth was used by the rich, and a kind of beer was the drink of the poor.

The above mentioned five castes were subdivided into ranks, according to the various callings and trades; and this has occasioned some variety in their enumeration. Herodotus reckons seven castes, Plato six; others have not reckoned the despised shepherds as a caste; and others have counted the military as one caste with the husbandmen, as being drafted from the body of the latter. Like the Hindoo, every Egyptian was required to follow his father's profession, and to remain in his caste.

That such institutions were incompatible with our modern notions of independence and freedom, is evident enough; but freedom is a word differently understood in different ages and countries; and the Egyptians, trained up as they were from infancy to reverence laws which they deemed immutable, might have enjoyed a greater degree of happiness than seems compatible with such a condition. Still the degradation of the lowest caste, and the waste of human strength and human life in the working of the mines, the building of the pyramids, and other colossal structures, together with the frequency and nature of the cruel punishments inflicted, seem to imply that the mass of the people, and the lower classes especially, found their superiors of the sacerdotal order to be severe task-masters.

The progress of the Egyptians in the exact sciences has been taken for granted, without sufficient evidence. Of their astronomy we know but little; but it appears to have been confounded with mythology and astrology, and made subservient to religious polity. Their year was of three hundred and sixty-five days. Diodorus says that they foretold comets; but he also says that they foretold future events, leaving us in doubt whether they were successful in either or both cases. Their mythology appears to have been originally symbolical, but afterwards degenerated, at least among the vulgar, into gross idolatry. That they had some practical knowledge of geometry, which, indeed, must have been requisite for the construction of their buildings, is generally admitted. Yet they appear not to

have known, until a comparatively later period, that the level of the Red Sea was much higher than that of the Mediterranean, or of the Nile.

There is a curious story in Plato's "Critias," of Sonchis, an Egyptian priest, having told Solon of the Atlantic isles, which he said were larger than Asia and Africa united, which seems to imply something like a knowledge of the existence of the western continent.

The money of the Egyptians was in rings of silver and gold, similar to those still used in Sennar. Its value was ascertained by weight, and its purity by fire. Gold was brought to Egypt from different tributary countries of Ethiopia and Asia, besides what they drew from their own mines. The revenue of Egypt, derived from the taxes alone, amounted, even during the negligent administration of Ptolemy Auletes, to twelve thousand five hundred talents—between twelve and fifteen millions of dollars. Josephus rates it at twenty millions of dollars.

In the early ages, it appears that the government of Egypt was effectually controlled by the priests. The revolution effected by Psammeticus, as we have stated, made the king supreme, and the government, instead of being hierarchical, was thenceforth monarchical; but the king was still restrained in many respects by the priesthood. The kingdom was divided into *nomes*, or prefectures: the administration, civil, religious, and military, was intrusted to officers under the direction of the hierarchy. The system of imposts was well regulated. There were solemn assemblies convoked by the king on important occasions, to which each nome sent deputies. The assemblies are supposed to have met in the famous Labyrinth, the king or his son presiding. The king was the head of the church and state, regulating sacrifices, feasts, and festivals. The crown was hereditary, the heir being required to learn the mystic arts and secrets of the priesthood. Women might ascend the throne, and officiate as priests, except in the highest offices. All learning, except what little was absolutely necessary for the exercise of the ordinary professions of the other castes, was retained in the keeping of the priests.

The soldiers were assigned a portion of the land, as already stated, to give them an interest in defending the country. Many foreigners were hired as auxiliaries, receiving money for their services. The strength of the army lay in the archers. Heavy infantry, divided into regiments, each distinguished by its peculiar arms, formed the centre, and the archers the wings. The infantry consisted of horsemen, spearmen, swordsmen, clubmen, and slingers, all trained to rapid and exact evolutions. Each battalion had its banner, representing a king's name, an animal, or some emblematic device. This standard was borne by an officer of known valor—and the sacred subject represented upon it being calculated to inspire reverence, every soldier was ready to defend what superstitious prejudice, as well as duty, forbade him to abandon. The system of discipline and drill was very complete. The soldiers were levied by conscription, drilled to the sound of the trumpet, and taught to march in measured time. Their martial music was produced by the trumpet and a long drum. Their weapons were bows, spears, javelins, slings, swords, daggers, falchions, axes, maces, and carved sticks. The men wore a helmet of metal, and a metal cuirass, or coat of arms; they had shields of wicker work or wood, covered with bull's hide, and strengthened with rims of

metal. Coats of mail were worn only by the principal officers, and some remarkable warriors, like Goliath, the champion of the Philistines. The war chariots carried two persons, one of whom managed the steeds



Egyptian War Chariot.

while the other fought, and were drawn by two horses, often richly caparisoned. They were mounted on two wheels, and made, especially the wheels, with great care. They were hung low; were open behind, so that the warrior could easily step in and out, and were without seat. Nations were distinguished from each other by the shape of their chariots. They were used to break the ranks of the enemy. Scaling ladders, battering rams, and testudos were used in sieges. They are said to have had movable towers, and to have used something like the Greek fire-balls.

CHAPTER CCLXXXIII.

Learning, Religion, Tombs, Burials, of the Ancient Egyptians.

THE writing of the Egyptians was of three kinds: First, the *hieroglyphic*, properly so called, in which the representation conveyed an idea of the object; the second was *symbolical*, or that in which symbols are used to represent ideas, as a censor, with incense, implies adoration; the third was *phonetic*, in which the signs represented sound, and not objects. Great progress has been made in deciphering the hieroglyphic inscriptions upon the monuments of Egypt, by Young, Champollion, and others. If, happily, these could be fully deciphered, most of the mysteries which still hang over Egyptian history would be solved.

It is not necessary for us again to discuss the question whether Egypt, or Assyria, or India, was the original source of the ancient arts, and civilization. It is probable these countries were mutually indebted to each other; for there can be no doubt that there was frequent intercourse between them. But Egypt at last took the lead, and for many centuries previous to the Christian era, was the school of the world in politics, philosophy, and civilization. So conscious were the ancients of her superiority in learning, that most of the illustrious men of other countries visited Egypt, either with a view of comparing her institutions with those of their respective states, or of acquiring new information. It was here that Homer, nearly a thousand years B. C., gathered materials for

song, and having refined and expanded his sublime genius with Egyptian lore, produced his immortal poems. Here Solon and Lycurgus found the archetypes of their celebrated laws, and the chief excellences of which are borrowed from the Egyptian polity. Pythagoras drew from Egypt the principal tenets of his philosophy; and the doctrine of the metempsychosis, or the transmigration of souls, was confessedly of the same origin. Here Plato imbibed that religious mysticism, those beautiful illusions, and those eloquent, but fanciful theories, which characterize his works; and he was probably indebted to the priests of Memphis and Thebes for the knowledge which he displays of the Deity in his "Phædon" and "Alcibiades," which, although obscure, is far superior to the vulgar conception of his age. Greece was indebted to Egypt, perhaps, for letters, and undoubtedly for the mysteries of religion. The polity of the Egyptians was equal to their skill in the arts and sciences. The princes of Egypt were not absolute monarchs, being bound by the existing ordinances and laws of the country. The government was a limited one, where the kings were the parents of the people, rather than their tyrants and despots. In contemplating such a form of government, in an age so early, we cannot avoid tracing it to that patriarchal system which was the origin of all legitimate authority.

It is lamentable, however, to think that a people so wise in their politics, so conversant with science, and so richly endowed with general knowledge, should have been so grossly superstitious as to expose themselves to the ridicule of nations greatly their inferiors in general intelligence, and should have cherished the meanest and most degrading conceptions of the Deity. They not only worshipped him under the symbols of Isis, Osiris, and Apis,—symbols which had not lost all trace of their philosophical origin,—but they made a cat, a dog, or a stork, an object of adoration, and admitted into the list of their gods the very herbs of their gardens. Superstition is always intolerant and cruel; while it debases the understanding, it hardens the heart. Those who imagined that they found a type of the Divinity in an onion, perceived not his image in a fellow-creature.

The vagaries of their religion were indeed amazing. Every priest was devoted to a particular deity, and to that only. Each temple was dedicated to some special divinity, as a cat, an ichneumon, a crocodile, a hawk, a snake, an ibis, a fish, an insect, or an herb. Apis, the ox, was one of the leading divinities. Some of the temples whose mighty ruins still excite admiration, were reared only for the worship of brutes, birds, or vegetables! The adoration of these objects originated in some fancied resemblance they have to the heavenly bodies. The whole mythology was the work of the priests, who used religion as the means of exercising power and influence over the people. They were the richest members of society, and enjoyed a consideration only due to Deity. It is not to be overlooked, however, that, behind the strange idolatries which appear in Egyptian religions, there doubtless was, as there is in all other religions, a profound sentiment of faith in a future state of rewards and punishments, which exercises an influence over the conduct of men, and establishes a system of morals founded in truth and justice.

The singular propensity of the Egyptians to decorate their tombs with the lavish splendor which other nations have reserved for the palaces and temples of the living,

is one of the most strange and inexplicable phenomena in the history of man. Many of these highly adorned sepulchral chambers appear to be accessible only through long, narrow, and intricate passages. The approach to others seems to have been closed with the strictest care, and concealed with a kind of reverential sanctity. *To each city or district belonged a city of the dead. In the silent and rock-hewn counterpartis of Memphis and Thebes were treasured up all the scenes in which the living king and his subjects had been engaged. Egypt is full of immense tombs, and their walls, as well as those of the temples, are covered with the most extraordinary paintings, executed thousands of years ago. In these paintings, the whole country, with all its natural productions, its animals, birds, fishes, and vegetables, and the people in all their private and domestic occupations, are delineated, if not in the first style of art, yet with that which renders them still more curious and valuable—an apparent Chinese fidelity of outline, and an extraordinary richness of coloring.

Religion presided over, if it did not originally suggest, the care of the Egyptians for their dead. The whole art of embalming the body, the preparing, the bandaging, the anointing, in short, the whole process of forming the mummy, was a sacerdotal function. The difficulty is to ascertain the origin and the connection of this remarkable practice—which, though it has prevailed in various forms in other countries, has never been so general, so national a usage, as in ancient Egypt—with the religious dogmas and sentiment of the people. The origin may undoubtedly be traced to the local circumstances of the country. In Egypt, the burning of the dead, the only funeral practice besides burial which has prevailed to any extent, was impracticable. Egypt produces little timber, and of its few trees, the greater part, the date, palm, and other fruit trees, are too valuable for common consumption. The burial of the dead was then the only method of disposing of them; and, independently of the value of land for agricultural purposes, in the thickly peopled state of the country, the annual inundation of the Nile would have washed up the bodies, and generated pestilence. The chains of rocky mountains, on each side of the river, appeared to be designed by nature for sepulchres. Yet the multitudes of the dead could not safely be heaped together in a state of decomposition, even in the profoundest chambers of these rocks, without danger of breeding pestilential airs. From those fatal epidemic plagues, which now so perpetually desolate the country, ancient Egypt, by all accounts, was remarkably free; and this was owing, without doubt, mostly to the universal practice of embalming the dead, which cut off one main source of noxious vapors. It was, in the first instance, then, a wise sanitary regulation, and was subsequently taken up by the sacerdotal lawgivers, and incorporated with the civil and religious constitution of the country.

The lawgivers of the people, having recognized the necessity of this provision for the public health, took care to secure its universal and perpetual practice, by associating it with one of the principal doctrines of religion—one which is most profoundly rooted in the heart of man, and which is of the most vital importance to the private welfare of each individual. They either taught the immortality of the soul, or found it a part of the general creed; to this they added the metempsychosis, or transmigration of the soul. According to

this belief, every spirit, on its departure from the body, must pass through a long predestined cycle, entering successively into the bodies of various animals, until it return in peace to its original dwelling. Whenever that body which it had last left became subject to corruption, the course of its migrations was suspended, the termination of its long journey and its ardently desired return to higher worlds was delayed. Hence every care was taken to preserve the bodies, not only of men, but of animals, and to secure them forever from perishing through putrefaction. The greatest attention was bestowed upon this work, which was enforced by severe and sacred laws. Certain orders of the priesthood were expressly intrusted with its due execution. It was solemnly performed with religious rites and processions, and the piety and interest of each individual took part in the ceremony. Herodotus informs us, that whenever a body was found seized by a crocodile, or drowned in the Nile, the city, upon whose territory the body was cast, was compelled to take charge of it, and to cause it to be embalmed and placed in a sepulchre. After having accomplished its revolution of three thousand years, the soul returned again, according to the Egyptian doctrine, to the human body.

In the catacombs of Egypt, every act of every department of life seems to have been carefully copied; and the imperfection of the art of design increases, rather than diminishes, the interest of the pictures, as they evidently adhere with most unimaginative fidelity to the truth of nature.



Egyptian King—copied from one of the Catacombs.

The tombs of the rich consisted of one or more chambers, ornamented with paintings and sculpture, the place and size of which depended on the expense incurred by the family of the deceased, or on the wishes of the individuals who purchased them during their lifetime. They were the property of the priests; and a sufficient number being always kept ready, the purchase was made at the shortest notice, nothing being requisite to complete even the sculptures or inscriptions but the insertion of the name of the deceased, and a few statements respecting his family and profession. The numerous subjects representing agricultural scenes, the trades of the people, in short, the various

occupations of the Egyptians, were already introduced. These were common to all tombs, varying only in their details and the mode of their execution, and were intended, perhaps, as a short epitome of human life, which suited equally every future occupant. In some instances, all the paintings of the tomb were finished, and even the small figures representing the tenant were introduced, those only being left unsculptured which were of a larger size, and consequently required more accuracy in the features, in order to give his real portrait; and sometimes even the large figures were completed before the tomb was sold, the only parts left unfinished being the hieroglyphical legends containing the tenant's name and that of his wife. Indeed, the fact of their selling old mummy-cases, and tombs belonging to other persons, shows that they were not always over-scrupulous about the likeness of an individual, provided the hieroglyphics were altered and contained his real name—at least when a motive of economy reconciled the mind of a purchaser to a second-hand tenement for the body of his friend.

The tomb was always prepared for the reception of a husband and his wife. Whoever died first was buried at once there, or was kept embalmed in the house until the decease of the other. The manner in which husband and wife are always portrayed, with their arms around each other's waist or neck, is a pleasing illustration of the affectionate temper of the Egyptians; and the attachment of a family is shown by the presence of the different relatives, who are introduced in the performance of some tender office to the deceased.

Beside the upper rooms of the tomb, which were ornamented by the paintings we have described, there were pits, varying from twenty to seventy feet in depth, at the bottom and on the sides of which were recesses, like small chambers, for depositing the coffins. The pit was closed with masonry after the burial, and sometimes reopened to receive the other members of the family. The upper apartments were richly ornamented with painted sculptures, being rather a monument in honor of the deceased than his sepulchre; and they served for the reception of his friends, who frequently met there, and accompanied the priests when performing the services for the dead. Tombs were built of brick or stone, or hewed in the rock, according to the position of the Necropolis. Whenever the mountains were sufficiently near, the latter was preferred; and these were generally the most elegant in their design and the variety of their sculptures. The sepulchres of the poorer classes had no upper chamber. The coffins were deposited in pits in the plain, or in recesses at the side of a rock. Mummies of the lower orders were buried together in a common repository; and the bodies of those whose relations had not the means of paying for their funeral, after being merely cleansed and kept in an alkaline solution for seventy days, were wrapped up in coarse cloth, in mats, or in a bundle of palm sticks, and deposited in the earth.

The funeral of Nophri-Othp, a priest of Amun, at Thebes, is thus described on the walls of his tomb: the scene lies partly on the lake, and partly on the way from the lake to the sepulchre. First came a large boat, conveying the bearers of flowers, cakes, and numerous things appertaining to the offerings, tables, chairs, and other pieces of furniture, as well as the friends of the deceased, whose consequence is shown by their dresses and long walking-sticks, the peculiar mark of Egyptian gentlemen. This was followed by

a small skiff, holding baskets of cakes and fruit, with a quantity of green palm-branches, which it was customary to strew in the way as the body proceeded to the tomb, the smoothness of their leaves and stalks being particularly well adapted to enable the sled to glide over them. In this part of the picture we discern the love of caricature which was common to the Egyptians, even in the serious subject of a funeral. A large boat has run aground and is pushed off the bank, striking a smaller one with its rudder, and overturning a large table, loaded with cakes and other things, upon the heads of the rowers seated below—in spite of all the efforts of a man in the prow, and the earnest vociferations of the alarmed helmsman.

In another boat, men carried bunches of flowers and boxes supported by yokes on their shoulders. This was followed by two others, one containing the male and the other the female mourners, standing on the roof of the cabin, beating themselves, uttering cries, and making other demonstrations of excessive grief. Last came the consecrated boat, bearing the bier, which was surrounded by the chief mourners and the female relatives of the deceased. Arrived at the opposite shore of the lake, the procession advanced to the catacombs. On their way, several women of the vicinity, carrying their children in shawls, suspended at the side or back, joined in the lamentation. The mummy was placed erect in the chamber of the tomb; and the sister, or nearest relation, embracing it, commenced a funeral dirge, calling on her relative with every expression of tenderness, extolling his virtues and bewailing her own loss. The high priest presented a sacrifice of incense and libation, with offerings of cakes and other customary gifts for the deceased; and the men and women continued the wailing, throwing dust upon their heads, and making other manifestations of grief.

In another painting is represented the judgment of a wicked soul, which is condemned to return to earth in the form of a pig, having been weighed in the scales before Osiris* and found wanting. It is placed in a boat, and, attended by two monkeys, is dismissed from heaven, all communication with which is figuratively cut off by a man, who hews away the ground behind it with an axe.

CHAPTER CCLXXXIV.

Domestic Life, Arts, Manners and Customs of the Egyptians.

In the extensive domains of wealthy landed proprietors, those who tended the flocks and herds were under the supervision of other persons connected with the estate. The peasant who tilled the land on which they were fed was responsible for their proper maintenance, and for the exact account of the quantity of food which they consumed. Some persons were exclusively employed in the care of the sick animals, which were kept at home in the farm-yard. The superintendent of the shepherds attended, at stated periods, to give a report to the scribes belonging to the estate, by whom it was submitted to the steward, and the latter was responsible to his employer for this, as well as every other portion of his possessions. In the paintings, we

* Osiris, worshipped under the form of a bull, was a god symbolized by the sun. Isis was married to Osiris, and typified by the moon. These were the two chief deities of Egyptian mythology.

behold the head shepherd in the act of rendering in his account; behind him are the flocks committed to his charge, consisting of the sheep, goats, and wild animals belonging to the person in the tomb. In one of the paintings, the expressive attitude of this man, with his hand raised to his mouth, is well imagined to convey the idea of his endeavor to recollect the numbers which he is giving from memory, to the scribes. In another, the numbers are written over the animals. Thus we have no contemptible picture of an Egyptian farm.

First come the oxen, over which is the number eight hundred and thirty-four; then follow two hundred and twenty cows, three thousand two hundred and thirty-four goats, seven hundred and sixty asses, and nine hundred and seventy-four sheep; behind which follows a man carrying the young lambs in baskets, slung upon a pole. The steward, leaning on his staff, and accompanied by his dog, stands on one side; and on another are the scribes, making out the statement. In another painting are men bringing baskets of eggs, flocks of geese, and baskets full of goslings. An Egyptian "Goose Gibble" is making obeisance to his master. In another are persons feeding sick oxen, goats, and geese. The art of curing diseases, in animals of every kind, was carried to great perfection by the Egyptians; and the authority of ancient writers and paintings has been curiously strengthened by a discovery of Cuvier, who, finding the left shoulder of a mummified ibis fractured and reunited in a peculiar manner, proved the intervention of human art.

All classes of the Egyptians delighted in the sports of the field, and the peasants deemed it a duty, as well as an amusement, to hunt and destroy the hyena and other wild animals, from which they suffered annoyance. The hunting scenes are very numerous among their paintings, and the devices for capturing birds and beasts seem to have been as various as they are in modern times. The hyena is commonly represented caught in a trap.

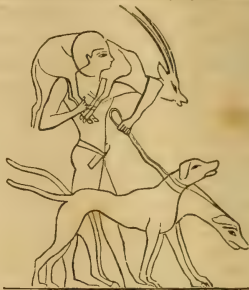


Wild oxen were caught by a noose or lasso, precisely as the South Americans take horses and cattle,



although it does not appear that the Egyptians had the custom of riding on horseback when they used it. From

the introduction of a bush in one of the pictures immediately behind the man who has thrown the lasso, we may suppose the artist designed to show that the huntsman was concealed. Hounds were also used to pursue game, as may be perceived from the subjoined representation of a huntsman carrying home his prey.



All the operations of agriculture, farming, breeding cattle, &c., are depicted in these drawings with the most curious fidelity and minuteness. In the accompanying sketch is seen an ox lying on the ground, with his legs pinioned, while a herdsman is branding a mark upon him with a hot iron, and another man sits by, heating an iron in the fire. The pictures give us



the whole history of Pharaoh's kine, which are usually copied after the fattest, rather than the leanest, specimens. From one of them it appears, that the Egyptian monarch was himself a pretty extensive grazier, as we find the king's ox marked eighty-six. In another we have a regular cattle-show, and in another the veterinary art in actual operation; cattle doctors are exhibited performing operations upon sick oxen, bulls, deer, goats, and even geese. It is a singular fact, which will amuse the reader not a little, that the hieroglyphic which denotes a physician is that well-known domestic bird whose cry is, "*Quack! quack!*"

Among the trades represented is glass-blowing. The



form of the bottle and the use of the blow-pipe are unequivocally indicated; and the green hue, in the painting, of the fused material, taken from the fire at the point of the pipe, cannot fail to show the intention of the artist. Until within a few years, the belief was

universal, that the ancients were unacquainted with the manufacture of glass; but it is now indisputable, that ornaments and vases of glass were made in Egypt one thousand four hundred and ninety years before the Christian era.



The use of the spindle and loom, sewing, braiding, &c., form the subjects of many of the paintings, as also the process of cultivating flax, beating and combing it.



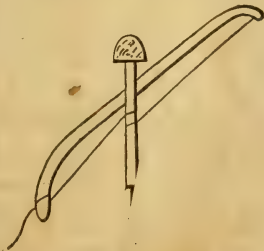
The accompanying figure represents a hatchel, or flax-comb, depicted in the drawing.



We have also the process of currying leather, and the operation of shoe-making. Not less curious is the business of chair-making in all its details. The Egyptian chairs, of which we have a great variety of representations, were not inferior in elegance to any thing of the kind at the present day.



In the accompanying sketch, we see the workman drilling a hole in the seat of a chair. The shape of the drill and bow may be seen in the following cut.

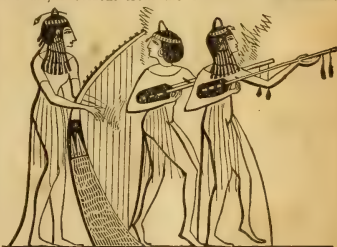


The following is from an historic painting. It represents an Ethiopian princess on her journey through Upper Egypt to Thebes. A large tribute is described



in another part of the picture, as brought from her countrymen, the "Cush," or Ethiopians, which seems to show that it relates to a visit of ceremony from the queen or princess of that country. The chariot is drawn by oxen, a mode of conveyance in use at this day in Southern Africa.

That the Egyptians paid great attention to the study of music, and had arrived at a very accurate knowledge of the art, is evident from the



instruments which they used. Their drawings represent the harp, the guitar, the tambourine, the lyre, the flute, the pipe, and other instruments difficult to describe. Bands of music generally compose a part of the representation of a feast or entertainment, and musicians are exhibited singing, playing, and dancing in the street. These musical instruments were in common use at the earliest



periods of the known history of the Egyptians. The game of chess, or draughts, appears to be of equal antiquity, and is very accurately represented in the adjoining cut. Some of the Egyptian female sports were



rather of a hoidenish character, as the game of ball, in



one picture of which we are instructed that the loser was obliged to suffer the winner to ride on her back. Some of these identical balls have been found in the tombs at Thebes. Wooden dolls for children have also been discovered of various fashions, some of them precisely similar to those in use among us, and others of a different shape, like the following:—



The Egyptian shops exhibited many curious scenes. Poulterers suspended geese and other birds from a pole in front of the shop, which, at the same time, support-



ed an awning to shade them from the sun. Many of the shops resembled our stalls, being open in front, with the goods exposed on the shelves or hanging from the inner wall, as is still the custom in the bazaars of the East. The kitchens afford scenes no less curious. In the following cut we see a cook roasting a goose: he holds the spit with one hand, and blows the fire with



a fan held in the other. A second person is cutting up joints of meat and putting them into the pot, which is boiling close at hand. Other joints of meat are lying on a table.

Monkeys appear to have been trained to assist in gathering fruit; and the Egyptians represent them in the sculptures handing down figs from the trees to the gardeners below; but, as might be expected, these animals amply repaid themselves for the labor imposed upon them,



and the artist has not failed to show how much more they consulted their own wishes than those of their employers. The following is a representation of a



wine-press, in which the grapes are squeezed in a bag. It will be interesting to compare this with a picture copied from the wall of a house in Pompeii, representing the vintagers treading the grapes with their feet.



The Egyptians appear to have been addicted to a very liberal use of wine; even the ladies do not seem to have practised total abstinence; and there are scenes depicted in the paintings which gallantry will not permit us to hint at more plainly, though they will perhaps dwell the most strongly

in the memory of those persons who have seen the publications of Rosellini and Wilkinson. The Egyptian painters had something of a satirical turn. The import of the accompanying "scrap," from the "last of a feast," cannot be mistaken.



Among the peculiar articles of furniture, we may specify the double chair, the *diphros* of the Greeks, usually kept as a family seat, and occupied by the master and mistress of the house,



though occasionally offered, as a special honor, to the guests. The following drawing of an ottoman,



or settee, is from the tomb of Ramesses III. The



Egyptian couches were also executed in good taste. They were of wood, with one end raised, and receding in a graceful curve; the feet, like those of many of the chairs, were fashioned to resemble those of animals.

Pillows were made of wood, and sometimes of alabaster, in the shape of the accompanying figure.



In the next engraving, we find two boats moored to the bank of the river by ropes and stakes. In the cabin of one, a man inflicts the bastinado on a boatman. He appears to be one of the stewards of an estate, and is accompanied by his dog. In the other boat is a cow, and a net containing hay or chopped straw. There is a striking resemblance in



some points between the boats of the ancient Egyptians and those of India. The form of the stern, the cabins, the square sail, the copper eye on each side of the head, the line of small squares at the side, like false windows, and the shape of the oars of boats used on the Ganges, forcibly call to mind those of the Nile, represented in the paintings of the Theban tombs.

The Egyptians used needles of the following fashion.

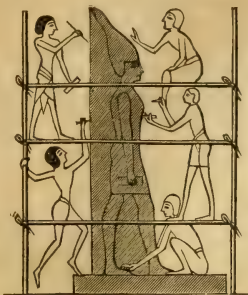


They wrote with a reed, or rush, many of which have been found, with the tablets and inkstands belonging to the writers. Habits among men of similar occupations are frequently alike, even in countries very widely separated; and we find it was not unusual for an Egyptian artist, or scribe, to put his reed pencil behind his ear, when engaged in examining the effect of the painting, or listening to a person on business, as in a modern counting-room. In the accompanying picture, we see a scribe at work with a spare pen behind his ear, his tablet upon his knee, and his writing-case and inkstand on the table before him.



The occupations of the mason, the stone-cutter, and the statuary are often alluded to in the paintings. Workmen are represented polishing and painting statues of men, sphinxes, and small figures; and two instances occur of large granite colossi, surrounded with scaffolding, on which men are engaged in polishing and chiselling the stone—the painter following the sculptor to color the hieroglyphics which he has engraved on the back of the statue.

Among the remarkable inventions of a remote era may be mentioned bellows and siphons. The former were used as early as the reign of Thothmes III.,



the contemporary of Moses, being represented in a tomb bearing the name of that Pharaoh. They consisted of a leather bag, sewed and fitted into a frame, from which a long pipe extended for carrying the wind to the fire. They were worked by the feet, the operator standing upon them, with one under each foot, and pressing them alternately, while he pulled up each exhausted skin by a string. In one instance, we observe



from the painting, that when the man left the bellows, they were raised, as if full of air; and this would imply a knowledge of the valve.

The religion of Egypt does not derive so much new light from these discoveries, as most other points in relation to the manners of the people. The reason is obvious. All that paintings can communicate of religion is its visible forms and mythological representations. But with the forms of the Egyptian religion — the names, attributes, and local worship of the various deities — we were before acquainted from statues and sculptures, and from the writings of the Greeks. It is the recondite meaning of all this ceremonial, the secret of these mysteries, the key to this curious symbolism, which is still wanting. That it was a profound nature-worship, there appears to be no doubt. That the "wisdom of the Egyptians," in its moral and political influence upon the people, was a sublime and beneficial code, may be inferred from the reverence with which it is treated by the Greek writers; by the awe-struck Herodotus, who trembled lest he should betray the mysteries, with which he was probably by no means profoundly acquainted; by Plato himself; by Diodorus and Plutarch. That its groundwork was the great Oriental principle of the emanation of all things from the primeval Deity seems equally beyond question. The worship of the sun, under the guise of Osiris, as

the image or primary emanation of the Deity, is confirmed by almost all the inscriptions. But the connection of this sublime and metaphysical creed with that which degenerated into the grossest superstition — the worship of quadrupeds, reptiles, and vegetables — remains still a sealed mystery.

But although we gain but an imperfect knowledge, in respect to the religion of the Egyptians, from their antiquities, they are exceedingly interesting on account of the light they throw upon portions of the Bible. Not only does a part of the history of the Hebrews lie in Egypt, but Palestine, their home and country, is but about two hundred and fifty miles from it. There was a good deal of intercourse between the two nations, and the history of one naturally runs into that of the other. One instance, among many, in which the Bible record is illustrated and confirmed by the Egyptian antiquities, is as follows: Among the animals mentioned in the Bible, as illustrative of the wisdom and power of Providence, is one called in Hebrew the *reem*, a word which literally signifies "the tall animal." It is thus described in Scripture: "Will the reem be willing to serve thee, or abide by thy crib? Canst thou bind the reem with his band in the furrow? or will he harrow the valleys after thee? Wilt thou trust him because his strength is great? or wilt thou leave thy labor to him? Wilt thou believe him, that he will bring home thy seed, and gather it into thy barn?" (Job xxxix. 9—12.) The translators have rendered the word *reem* *unicorn*, which seems absurd. Some commentators assert that it is the rhinoceros, or the buffalo, because the cognate Arabic word is sometimes applied to a species of gazelle, and the Arabs frequently speak of oxen and stags as one species. But neither the rhinoceros nor the buffalo can be called a tall animal, and the analogy between them and any species of gazelle with which we are acquainted would be very difficult to demonstrate. But we find upon the monuments an animal fulfilling all the conditions of the description; and that is the giraffe, which is represented



several times among the articles of tribute brought to the Pharaohs from the interior of Africa. The preceding sketch represents one of these designs.

A most interesting proof of the accuracy and fidelity of the Bible narration is furnished by the following considerations: The artists of Egypt, in the specimens which they have left behind, delineated minutely every circumstance connected with their national habits and

observances from the cradle to the grave; representing with equal fidelity the usages of the palace and the cottage; the king surrounded by the pomp of state, and the peasant employed in the humblest labors of the field. In the very first mention of Egypt, we shall find the scriptural narrative singularly illustrated and confirmed by the monuments.

"And there was a famine in the land — of Canaan — and Abram went down into Egypt to sojourn there, for the famine was grievous in the land. And it came to pass, when he was come near to enter into Egypt, that he said unto Sarai his wife, Behold now, I know that thou art a fair woman to look upon; therefore it shall come to pass, when the Egyptians shall see thee, that they shall say, This is his wife; and they will kill me, but they will save thee alive. Say, I pray thee, thou art my sister, that it may be well with me for thy sake; and my soul shall live because of thee. And it came to pass, that, when Abram was come into Egypt, the Egyptians beheld the woman that she was very fair. The princes also of Pharaoh saw her, and commended her before Pharaoh, and the woman was taken into Pharaoh's house." (Gen. xii. 10—15.)



Now let it be remembered that at present the custom for the Egyptian women, as well as those of other Eastern countries, is to veil their faces somewhat in the manner here represented. Why, then, should Abram have been so anxious because the princes of Pharaoh's house would see his wife Sarai? How, indeed, could they see her face, and discover that she was handsome, had she been veiled, according to the custom of the country now? The question is answered by the monuments, for here is a representation of the manner in which a woman was dressed in Egypt in ancient times.

It seems, therefore, that they exposed their faces; and thus the Scripture story is shown to be agreeable to the manners and customs of the country at the date to which the story refers. It is impossible to bring a more striking — though unexpected — proof of the antiquity and minute accuracy of the Bible record than this.

The period at which the custom of veiling the faces of women was introduced into Egypt was probably about five hundred years before Christ, when Cambyses, king of Persia, became master of that country. It was but natural that the conquered nation should adopt the fashions of the conquering one, particularly as at this period Persia was an empire of great wealth and power, and likely to give laws not only in respect to government, but in respect to manners also. The probability, therefore, that the Bible record was made previous to this event, even had we no other testimony, is very strong, from the fact that it relates — in the story of Abram and his wife, — an account which implies a fashion that probably never existed in Egypt after the conquests of Cambyses. How wonderful it is, that these mute monuments, after slumbering in silence

for ages, should now be able to add their indubitable testimony to the truth of that book which we hold to be the Word of God!

CHAPTER CCLXXXV.

332 B. C. to A. D. 1798.

The Conquest of Alexander — Greco-Egyptian Kings — Cleopatra — Egypt a Roman Province — Origin of Monachism — The Saracens — The Mamelukes — The Turks.

THE year 332 found Alexander of Macedon at the gates of Egypt. Tyre and Gaza had fallen before him, and Jerusalem had been passed without the shedding of blood. Nothing remained to check his march into Egypt; and in seven days the army arrived from Gaza at Pelusium, the frontier town of Egypt on the east. The Persian garrison yielded without striking a blow, foreseeing that resistance would be useless; and the whole country soon passed under the dominion of the Greeks. In fact, the Persians were the only inhabitants of Egypt who would have lifted a hand in opposition to Alexander; for the Egyptians were so galled by the Persian sway, and by the cruelties inflicted on the land by Cambyses, Ochus, and his successors, that the Greeks were welcomed as deliverers, and the conqueror of the world was received with open arms as the legitimate possessors of the country. Since the time of Psammetichus, also, a large number of Greeks had made Egypt their home, and, being liberal and accommodating in religious and political matters, the Egyptians had learned to look upon them more as allies than as foreigners. Alexander marched from Pelusium to Heliopolis, the sacred city, renowned for its temples and obelisks; from thence he went to Memphis, the capital of Egypt, and then, turning his steps northward, founded Alexandria, which became one of the most famous cities of ancient times. In order to confirm his power, he restored the former customs and religious rites of the Egyptians, which the Persians had so wantonly repressed; and, having thus enlisted in his favor the feelings of the entire nation, and having, furthermore, established the government on a wise and liberal footing, he and his army recommenced their march, and went into Assyria, where Darius was awaiting his approach.

On the death of Alexander, (323 B. C.), his possessions were divided, and Egypt fell to the lot of *Ptolemy Lagi*, one of his generals. He was the founder of a line of Greco-Egyptian kings, who held the government of the country during a period of two hundred and ninety years. The first three of the line were, in particular, the patrons of learning. Ptolemy Lagus did much towards embellishing Alexandria, and founded the library of that city. He established a museum or university, which afterwards became the centre of the civilization of the world. Philosophers and men of learning were invited to seek shelter in the tranquil land of Egypt from the storms which filled the horizon on every other side. He was succeeded by his son, *Ptolemy Philadelphus*. Under his auspices, the Septuagint translation of the Old Testament from Hebrew into Greek was made, for the benefit of the Jews who had settled in Egypt. The Ptolemaic

line extended through the following princes, to the conquest by the Romans, in 30 B. C. :—

Ptolemy Lagus,.....	323 B. C.
" Philadelphus,.....	284
" Euergetes,.....	246
" Philopator,.....	221
" Epiphanes,.....	204
" Philometor,.....	180
" Physcon,.....	145
" Lathyrus,.....	116
" Alexander,.....	80
" Auletes,.....	65
Cleopatra,.....	52
The Roman conquest,.....	30

Cleopatra was the eldest daughter of Ptolemy Auletes, and wife of his eldest son. They shared the

throne together for a time ; but, by a succession of intrigues, Cleopatra was deprived of all authority in the government, the whole of which was vested in the person of her brother and husband. Julius Cæsar, who came to Alexandria at this period, saw her, was captivated by her charms, and seconded her claims to the throne, which were ultimately acknowledged. In a revolt which followed, her husband lost his life, and Cæsar proclaimed her queen of Egypt. She was compelled to take her younger brother, only eleven years old, as her husband and colleague in the government. She caused him to be poisoned, however, at the age of fourteen, and remained sole possessor of the throne. When Cæsar was killed, she showed her regard for his memory by refusing to join the party of his as-



Cleopatra entering her Barge to sail up the Cydnus.

sassins, though threatened with death by Cassius unless she lent them her support. She even took part against them, and sailed with a fleet to the assistance of the triumvirs, but was forced back to Egypt by a storm. After the battle of Philippi, Mark Antony summoned Cleopatra to appear before him at Tarsus, in Cilicia, on the pretext that she had furnished supplies to Cassius. She prepared for the interview in a manner suitable to the most beautiful queen of the East, who was to present herself before the Roman conqueror. Laden with the most magnificent offerings and presents of all kinds, she sailed, with her fleet, to the mouth of the Cydnus. History seems to have left her here, and the wand of the poet to have taken the place of the pen of the historian. Her voyage along the banks of the Cydnus has furnished a theme for the most florid description to the romancers of all ages, and, in the coloring of Shakspeare, it seems more like an Oriental vision than a reality.

"The barge she sat in like a burnished throne
Burned on the water: the poop was beaten gold;
Purple the sails, and so perfumed, that
The winds were lovesick with them: the oars were silver,
Which to the tune of flutes kept stroke,"

"For her own person,
It beggared all description: she did lie
In her pavilion, (cloth of gold, of tissue.)
O'erpicturing that Venus where we see
The fancy outwork nature. On each side her

Stood pretty, dimpled boys, like smiling Cupids,
With diverse-colored fans, whose wind did seem
To glow the delicate cheeks which they did cool."

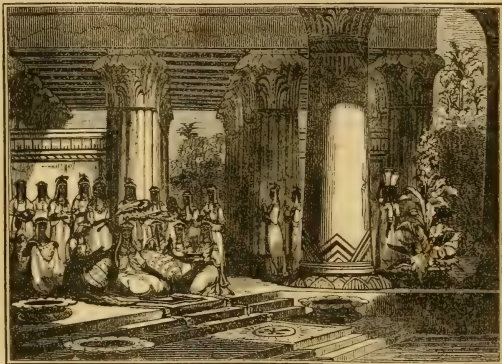
"At the helm
A seeming mermaid steers; the silken tackle
Swells with the touches of those flower-soft hands
That yarely frame the office. From the barge
A strange, invisible perfume hits the sense
Of the adjacent wharfs. The city cast
Her people out upon her; and Antony,
Enthroned in the market-place, did sit alone."

As Cleopatra had anticipated, Antony saw, and was captivated. He followed her to Alexandria, where he remained in her company through the winter that followed. He then returned to Rome, where, for political reasons, he married Octavia, the sister of Augustus then called *Octavius*. When the civil war between Antony and Octavius broke out, Cleopatra joined the former with a fleet of sixty ships. In the sea fight of Actium, however, her courage was unequal to the conflict, and, as the danger approached, she fled with the whole squadron, and Antony, "whose heart was to her rudder tied by the string," steered after her, leaving his hope of victory and the honor of his name behind him. Octavius sent word to Cleopatra that, on condition of her putting Antony to death, or banishing him from her kingdom, she might expect every favor at his hands. She refused, and Octavius marched against Alexandria, which fell before his arms after a slight

resistance, in which Antony's fleet, cavalry, and infantry successively deserted him, and went over to Octavius. Antony fell upon his own sword; and Cleopatra died from the bite of an asp, which she applied to her arm, rather than grace the triumph of Octavius. Cleopatra was the last of the line of the Ptolemies, and with her death closed the Greco-Egyptian dynasty. Egypt became a Roman province, and the immense treasures of its royal palace fell into the hands of Octavius, who now became emperor of Rome.

For six hundred and seventy years Egypt remained in the hands of the Romans, quietly submitting to the law of necessity. It continued to be the "granary of Rome," and, for seven centuries, a portion of its full harvests crossed the Mediterranean, to feed the millions who ranged themselves under the banner of the Empire. Alexandria preserved its commercial importance, and, for a long period, continued to be one of the most wealthy and busy cities in the world.

The peace of the Roman dominion in Asia and



Cleopatra.

Africa was secured by eight legions of the standing army maintained in this quarter. The Christian religion, during this period, gradually gained a footing in the country, and was accompanied by the same enthusiasm, sectarianism, and mental gloom, which, in the earlier history of Egypt, had accompanied the pagan mysteries. It was here that anchorites and monks had their origin. The sternness of a sombre religion in every part of the East threw over life a melancholy shade; and, at the period of Christ's coming, it was more than ever considered a religious act to quit the busy world, and even to add bodily pain to the gloom of solitude. At the commencement of the Christian era, when civil war and battles by land and sea were every-day occurrences, retirement and religious meditation were only the more agreeable to men of contemplative minds. This spirit, which still prevails in the East, passed over, with many other Oriental ideas and doctrines, to the early Christians, and it was in Egypt, during the Roman sway, that they existed in the greatest number. Persecution soon following under the emperor Decius, every cave or hollow tree held its recluse; and in every solitary wild wandered and prayed the hermit or the anchorite. Still later, a sect of anchorites was founded in Syria, from whence their doctrines spread into Egypt. Simeon Stylites was the father of the sect, and a most devoted observer of its tenets. He passed thirty years on the top of a column, without changing his position, and finally died there. Somewhat in the spirit of derision, his followers were called *pillar saints*, *holy birds*, and *aërial martyrs*. As if seclusion

were not enough, these deluded fanatics passed their time in ingenious self-torture—perpetual silence, heavy chains, severe flagellations, and loud hymns, even during the coldest winter nights. Such was the origin of Monachism, which still exists, though with the revival of science, and the consequent diffusion of more liberal views, the stricter kinds of anchorites have gradually disappeared. At the present day, few men retire to a closer seclusion than that of a convent.

After the division of the great Roman empire, in the time of Theodosius, into the Western and Eastern empires, Egypt became a province of the latter, and sunk deeper and still deeper in barbarism and weakness. To the spread of the Saracenic empire it could offer no resistance, and, with the exception of Alexandria, which made a vigorous defence, (A. D. 640,) fell an easy prey to the Mahometan invaders. In our history of the Saracens, we have given a full account of the victories of Amrou, the general who led the forces of Omar through the Egyptian campaign. For six centuries Egypt remained under the khalifs, the administration being conducted by local governors, who, from time to time, rebelled against the authority of the khalifs, thus frequently requiring them to despatch an army to subdue the disaffected province. In 970 commenced the dynasty of the Fatimite khalifs, who reigned over Egypt, independent of, and rivals to, the Abbaside khalifs of Bagdad. This was the period of the wars of the early crusades, in which the Fatimites acted a conspicuous part. During the reign of Dhaher, the seventh khalif of this line, occurred the most dreadful famine which ever visited Egypt. The Fatimite line

ceased in 1171, when another dynasty succeeded. Finally, in 1254, occurred the insurrection of the Mamelukes, who drove the khalifs from the country, and seized the government for themselves.

These Mamelukes, or Memlooks — a name derived from an Arabic word signifying *slaves* — were originally prisoners of war, with whom the Asiatic markets were glutted by the devastating wars of Zingis Khan. Many thousands of them were purchased by Malek Saleh, a distant connection of one of the khalifs of the last mentioned dynasty, and were embodied by him into a distinct military organization. There were twelve thousand of them, and their discipline and severe training rendered them one of the most efficient arms of the service. Their very excellence, however, rendered them formidable to their masters; and when, in 1254, they revolted, and killed Tooran Shah, the last of the khalifs, they found but little difficulty in elevating to the throne one of their own number, *El Moez Turkoman*. For two hundred and sixty-three years the Mamelukes held the country under their sway, acknowledging no higher authority than that of the bravest of their number — whom they elected to the supreme power. They were merciless and rapacious; their morals were depraved, and their habits licentious. Successive chiefs held the power, alternately making conquests beyond their frontiers, and losing them again before a quarter of a century had elapsed.

In 1517, Selim I., sultan of the Ottomans, marched against the Mamelukes. A battle ensued between his forces and those of Tuman Bey, the Mameluke commander. The latter was defeated and slain under the

walls of Cairo, the dynasty to which he belonged, was completely overthrown, and Egypt fell into the hands of the Turks. Selim was obliged to retain the Mamelukes, however, as a military aristocracy in Egypt. The twenty-four beys, who governed as many provinces, were left in possession of their power, though subject to a pacha, who was appointed by the Ottoman sultan, and who resided at Cairo. Selim even made conditions with the Mamelukes by a regular treaty, in which he acknowledged Egypt as a republic, the nominal head of which was to be a sheik, appointed by the twenty-four beys. In time of war, the republic was to send twelve thousand men to join the Ottoman armies. The pacha could be suspended from his functions by the beys, if he acted arbitrarily, until the pleasure of the sultan should be known. The beys were elected by their own body, and were in reality nearly independent of the authority of the sultan, and of his deputy at Cairo. This state of things continued till the middle of the last century, when, under Ali Bey, who reigned from 1766 to 1773, the number and wealth of the Mamelukes gave them such a superiority over the Turks in Egypt, that the sultan was obliged to conform entirely to their wishes. This aristocracy continued to reign till the close of the eighteenth century, when the invasion of Bonaparte changed the destinies of Egypt. In the battle of the Pyramids, the Mameluke cavalry dashed itself to pieces against the French squares, and their ranks melted away before the destructive fire of European artillery. Of the French in Egypt we shall speak more fully in the next chapter.



Bonaparte at the Pyramids.

CHAPTER CCLXXXVI.

A. D. 1798 to 1849.

The French in Egypt — Mehemet Ali — Destruction of the Mamelukes — Egypt at the present Day.

THE Directory which governed France, in 1798, planned the invasion of Egypt for two reasons — to

open a way for attacking the British in India, and to remove Bonaparte, for a time, at least, from France. Avowing neither of these reasons, their ostensible pretext was to rescue Egypt from the domination of the Mamelukes, from whose tyrannical and oppressive government Egypt had long been suffering. The expedition was fitted out on a grand scale. Bonaparte regarded it as a gigantic conception, and a new means of astonishing mankind. The fleet consisted of sev-

eral hundred sail, among which were thirteen ships of the line, with many smaller vessels of war and transports. In this fleet embarked an army of twenty-eight thousand men, and a body of one hundred men of science, who were furnished with books and the instruments necessary for prosecuting their researches among the antiquities of Egypt. The expedition set sail from Toulon on the 18th of May, 1798. In six weeks it arrived off Alexandria: the following day, the 30th of June, this city capitulated to the advanced French guard, consisting of three thousand men, poorly armed, and harassed with fatigue. Five days after, Rosetta and Damanhur had fallen before Bonaparte, and he had obtained a secure footing in the country. On the 19th of July, his army came in sight of the Pyramids. Their progress, however, was not an easy one: provisions were scarce; the sun poured down its scorching heat; and, as if to inflict upon them the sufferings of Tantalus, they often encamped in immense fields of wheat, while the country around afforded neither mill to grind it nor oven to bake it. But, in spite of these disadvantages, they persevered; and, in the battle of the Pyramids, which occurred on the 27th of July, the Egyptians, with the Mamelukes, were defeated, with the loss of ten thousand men, their artillery, and baggage. Cairo soon fell into the hands of the French, and the country became virtually theirs.

While in Egypt, Napoleon caused strict justice to be practised between man and man. He encouraged commerce, and gave free passage to all pilgrims going to and from Mecca. He granted equal rights of inheritance to all the children of the same parents, and

improved the condition of women, by giving them a certain portion of their husbands' property at their death. He encouraged marriage between his soldiers and the natives, and endeavored to restrain polygamy. The situation of France being such as rendered his presence necessary, he left Egypt in August, 1799, closing his career in that country with the defeat of the Turkish army at Aboukir. General Kleber was left in command; but, being assassinated by one of the natives, the authority devolved upon General Menou. In 1801, the British, who, three years before, had destroyed the French fleet in Aboukir bay, despatched an expedition to restore Egypt to the Turkish power. This was finally successful, and the pacha appointed by the sultan was restored. The Mamelukes, however, who still remained in the country, could never agree with the deputy appointed by the Porte, and continual scenes of bloodshed and treachery took place.

In these contests between the rival powers, a poor Albanian youth, named *Mehemet Ali*, distinguished himself by his bravery and devotion, and gradually obtained such a hold on the affections of the soldiers of the pacha, that this officer became jealous of his power; and, to get rid of him, obtained his appointment as governor of Saloniki. But Mehemet's influence was already so great that the inhabitants of Cairo took arms in his favor, and it was even represented by the *ulemas*, or "wise men," to the divan of Constantinople, that he alone was able to restore tranquillity to Egypt, which, at this time, the governor, Rhenschid Pacha, plundered and oppressed. Before receiving the appointment from Constantinople, the people had conferred upon Mehemet the office, the duties of



Slaughter of the Mamelukes.

which he discharged, without accepting its external dignities and emoluments. In 1806, he was confirmed as governor of Egypt by the Porte, and was elevated to the rank of a pacha of three tails. He soon restored the country to order, and accustomed the undisciplined troops to subordination. He reduced the Mamelukes to subjection; but, finding them untractable and treacherous—continually at war one with another, without union for the common good, and leagued together only for evil—he formed the design of destroying them at a single blow. He therefore collected the greater

part of the entire corps, at the citadel, as for a banquet. Here four hundred and seventy were shot, and the rest were decapitated. The scene has been thus described:—

"They came, according to custom, superbly mounted on the finest horses, and in their richest costume. At a signal given by the pacha, death burst out from all sides. Crossing and enfilading batteries poured forth their flame and iron, and men and horses were at once weltering in their blood. Many precipitated themselves from the summit of the citadel, and

were destroyed in the abyss below. Two, however, recovered themselves. At the first shock of the concussion, both horses and riders were stunned; they trembled for an instant, like equestrian riders shaken by an earthquake, and then darted off with the rapidity of lightning: they passed the nearest gate, which, fortunately, was not closed, and found themselves out of Cairo. One of the fugitives took the road to El Arish, the other darted up the mountains. The pursuers divided, one half following each.

"It was a fearful thing, that race for life and death! The steeds of the desert, let loose upon the mountains, bounded from rock to rock, forded torrents, or sped along the edges of precipices. Three times the horse of one Mameluke fell breathless: three times, hearing the tramp of the pursuers, he arose and renewed his flight. He fell, at length, not to rise again. His master exhibited a touching instance of reciprocal fidelity: instead of gliding down the rocks into some defile, or gaining a peak inaccessible to cavalry, he seated himself by the side of his courser, threw the bridle over his arm, and awaited the arrival of his executioners. They came up, and he fell beneath a score of sabres, without a motion of resistance, a word of complaint, or a prayer for mercy. The other Mameluke, more fortunate than his companion, traversed El Arish, gained the desert, escaped unhurt, and in time became governor of Jerusalem." A few of the Mamelukes, not in the citadel at the time of the massacre, made their escape to Dongola, and a number collected at Derr. But the victorious troops of the pacha pursued them, and they are now extinct.

From this time tranquillity reigned in Egypt. The extirpation of the Mamelukes proved a blessing to the country; but the means of obtaining his end, brought much obloquy upon Mehemet's name. He, however, devoted himself with such energy to the improvement of the condition of his people, that it was impossible not to see that, in his own opinion, he had acted for the best, and that he considered himself justified by the state of the country and the necessity of taking stern measures for self-defence. He established an army to consolidate his power and preserve his authority; not an army after the Turkish fashion—a mere turbulent militia, dangerous to those who kept it in their pay—but an army subjected to the rigor of discipline. He next turned his attention to the wants of the navy, and afterwards to the establishment of schools and hospitals. The ulemas were transformed into paid officers; agriculture was extended, and the races of sheep and horses improved; commerce and manufactures flourished; Europeans were protected

and countenanced, and learned travellers encouraged. Ismael Gibraltar and others were sent to Europe, in 1818, in order to form alliances; a canal was dug, to connect Cairo with Alexandria. Under the auspices of the pacha, olive and mulberry-trees, hitherto unknown in Egypt, were planted; sugar refineries, salt-petre manufactories, and cannon foundries established; quarantine rules and vaccination were introduced.

The British, French, and other nations now sought the friendship of Mehemet, and the Porte began to be terrified at the spread of his power and influence. In the Greek revolution, which commenced in 1821, and lasted for many years, the Egyptians several times took part, fighting on the side of the Turks. Ibrahim Pacha, the son of Mehemet, led the troops, and Ismael Gibraltar held the command of the fleet. In 1827, the combined Turkish and Egyptian fleets were destroyed at Navarino. Since this period, Egypt has played no prominent part in history. Mehemet Ali remained sovereign of Egypt, till 1848, preserving the external marks of respect towards the grand seignior. He was the absolute lord of the soil and of all its productions. He held the monopoly of the products of Egypt, and of the East India goods which passed through it: a few houses only were permitted to take part in the commerce. Young Turks were educated at Paris, out of a fund appropriated by him: the Christians possessed his confidence, and he even raised them to the rank of bey—a thing before unheard of among Mussulmans. He was a despot, and his government was absolute; but he still chose to govern according to systematic forms and regulations. He formed a council, consisting of his chief officers, and of the provincial and local governors and sheiks, whom he occasionally consulted. Tortures and other barbarous punishments were abolished; prejudices against the arts and languages of Europe were removed from the minds of his subjects. He was very sensitive to calumny from abroad, and thought much of his reputation, and of the name he would leave after him. It is certain that he gave an impulse to the native population, which can never be entirely lost, and that the seeds of improvement which have been scattered over Egypt must, in course of time, spread into other portions of the Arab world.

Mehemet ceased to rule, through imbecility, in 1848, and died in August, 1849; his son Ibrahim Pacha inheriting the throne, and following his system. He ruled but a short time, however, dying November 10, 1848, after a reign of two months and ten days; Abbas Pacha, his nephew, being his successor, and the present sultan of Egypt.



CHAPTER CCLXXXVII.

Modern Egypt. — Manners and Customs.

It is now about twelve hundred years since Egypt has been under the sway of the Mahometan rulers, and, as might have been expected, the people are assimilated to other Mahometan countries. The physical features of the country remain, though even these are modified. The Nile still rolls through its lengthened course, and still annually overflows its banks; but owing to the neglect of the inhabitants, the desert has encroached upon the fertile land, and at the present day, out of two hundred thousand square miles of territory, only sixteen thousand are susceptible of cultivation.

The present population of Egypt, in its varied races, bespeaks the vicissitudes of its history. The old inhabitants are, indeed, passed away—the builders of Thebes, and Memphis, and the Pyramids, have vanished, leaving no certain type of their generation. The following is the common classification of the present inhabitants: the *Copts*, supposed to be the descendants of the original Egyptians, though probably they are the feeble remnant of a more numerous Christian population; the *Fellahs*, who form the bulk of the laboring classes; they are a mixture of Arabs and Syrians, and are rigid Mahometans; the *Bedouin Arabs* are numerous in the deserts and plains, and are like their countrymen elsewhere; the *Arabian Greeks*, descendants of Greek colonists, who have lost their language, and speak a kind of Arabic. Beside these there are Jews, Maronites, Syrians, Armenians, Turks, Moggrellins, or Western Arabs, Ethiopians, and Europeans. The numbers of the leading classes are thus estimated:—

Copts,	160,000	Jews,	20,000
Arab Fellahs,	2,250,000	Syrians,	20,000
Bedouins,	130,000	Armenians,	10,000
Arabian Greeks,	25,000	Europeans,	4,000

The Copts, are nearly of the same color as mulattoes. They have small black eyes, high cheek bones, short elevated noses, large mouths, thick lips, slight beards, and half-woolly hair. In the towns they are merchants, and many officiate as clerks and accountants. They are represented as crafty, covetous, cringing, and addicted to mean sensual indulgences. They are, however, a peaceable race, and are said to be remarkable for the warmth of their domestic attachments. Though they are found in every part of the country, their chief seat is in Upper Egypt, where whole towns are peopled by them.

The most numerous part of the population, being that almost exclusively employed in agriculture, consists of Arabs, whom the fertile soil of Egypt has attracted from all the surrounding regions of desert. Lower Egypt has been peopled chiefly from Arabia and the shores of the Red Sea: Upper Egypt, from the tracts of Africa, which lie to the west and south. These cultivating Arabs, called *Fellahs*, retain much both of the features and character of their original tribes—an oval countenance, dark skin, large forehead, and small, sparkling eyes. Neither have they, by any means, lost that pride, attachment to kindred and ancestry, and vindictive spirit which distinguish the independent sheiks of the desert. On the whole, however, their conduct is much more settled and peaceable; indeed, in the large towns of the Delta, they have contracted dissolute and irregular habits, which seem to have prevailed from antiquity in that part of Egypt.

The Mamelukes can claim but slight notice, as forming part of the inhabitants of the country, since the rigorous though cruel policy of Mehemet Ali has finally rooted them out of Egypt, and scarcely allowed them to find refuge in the remotest depths of the African continent. This extraordinary race, without kindred, without progeny, consisting of slaves imported from a remote country and raised, by the ill-earned favor of



Egyptian Women riding.



An Egyptian Party at Dinner.



Lady dressed for walking: Lady in her Dress at Home.

their masters, to the most distinguished posts, formed the most prominent part of the Egyptian population. Their bravery, their splendor, their incessant conflicts with each other and with the Turks, gave to Egypt a stirring and picturesque aspect, which no other part of the Ottoman empire exhibited.

The modes of dress are as various as the classes of people, especially in the larger cities. The Turkish costume, consisting of a flowing robe and large turban is prevalent. The ladies are veiled when riding or walking, as in Syria, and other parts of Turkey. Some of them are handsome, and are distinguished for a graceful carriage. The sex are secluded in harems, though they have more freedom than in most Mahometan countries. Women of the lower classes are seen abroad and unveiled. Among the merchants, in the largest towns, the European dress is beginning to be adopted. In place of the robe, a frock coat is common, and a low, cylindrical cap and tassel sometimes supersede the turban.

It is a common practice with ladies in Egypt, as in Persia, to tinge their eyes with a black powder, called *khol*. This seems to have been an ancient practice, for vessels containing this powder have been found in the tombs. The hands and feet are also tinged with a decoction of the henna-tree, a kind of privet, which imparts an orange hue. Women of the lower classes mark their bodies with a blue tint, like that used by sailors in tattooing their wrists and arms. Beauty, in women, is somewhat estimated by weight, as in many other Mahometan countries.

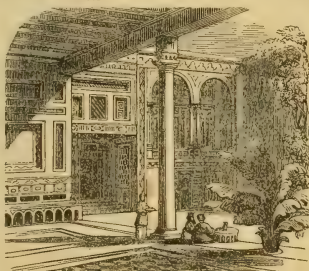
The general mode of travelling is on camels, horses, asses, and mules, or in boats on the Nile. At present, travellers may go safely, though not with much comfort, to the most interesting ruins. The people are so various that the customs are diversified, though Turkish manners prevail. The Arabs are cheerful, quiet, and have many good qualities. The Jews are described as marked with avarice and a want of neatness. They, with the Copts, are generally merchants and officers of the customs. The Bedouins, or pastoral Arabs, are warlike and free, living by plunder as much as by industry. The inhabitants of the cities are indolent and sensual. They have little employment, and their amusements are of a depraving kind.

The modern Egyptians are so inert, that they hardly possess a national character. They have many things in common with the mass of Orientals. As in other Mahometan countries, the European or American here remarks various trifling practices, totally at variance with those to which he has been accustomed. He will observe that the beard is worn and the hair shaven; that the men wear petticoats and trousers, and the women trousers. Fingers supply the place of forks; a cushion is used instead of a chair, and a tray instead of a table, is set upon the floor. To inquire for the health of the ladies of a family is a mortal affront to the master, and to praise his children is to be suspected of fascination, and the "evil eye." Females hide their faces, and display their bosoms. Many things seem to be studiously adhered to because they are at variance with European usage. The morality and religion differ no less than the manners from our own. "An Englishman," says Madden, "calls Oriental courage, ferocity; religion, fanaticism; wisdom, craft; policy, perfidy; philosophy, taciturnity; dignity, arrogance; sentiment, sensuality. On the other hand, a Mahometan considers European morality to be infi-

delity; science, witchcraft; precaution, impiety; peacefulness, imbecility," &c.

In Cairo, and other large towns, the inhabitants delight in the exhibition of wrestlers, rope-dancers, &c. Swimming is a common amusement, and it is common to see a party of youths swimming far into the Nile to visit a distant village. Sometimes they float downwards on their backs, holding their pipes in their mouth. The exhibitions of the serpent charmers are terrific. They handle the serpents with perfect familiarity, and are seldom bitten: in some cases, they have probably deprived the reptiles of their power to do harm. The dancing women are numerous. They perform in public, and also in the harems. Their exhibitions conform to the state of moral sentiment, and are, of course, such as would not be tolerated in Europe.

The common language of Egypt is the Arabic, and among merchants the *lingua Franca*. The Coptic is the most ancient tongue, but it is not spoken. It is used by the Copts in worship, and there is in it a version of the Scriptures. It is supposed to be the language of the ancient Egyptians, though mixed with Greek and Arabic.



Interior of a House.

In the towns, the houses are generally square, with flat roofs, and built without much regard to elegance. Some of the dwellings of Cairo are fine, and in the Turkish fashion. Many of the Arabs live in tents or rude huts. The Arabs of Goomoo dwell in the passages of the ancient tombs, which they divide with partitions of clay.

Egypt is the land of abundance. In many places, there are three harvests a year. Food is cheap, and yet many of the inhabitants, unable to obtain the means to purchase it, suffer under privations. The common food is *pillau*, or boiled rice, and rancid butter, bread of millet and dates. Some mutton and poultry is consumed and much buffalo milk. The water is that of the Nile, collected in cisterns. *Rakee* is consumed in considerable quantities, and many drink it to intoxication. Smoking is as general as it is in Turkey. In Upper Egypt, one thousand eggs, or fourteen fowls, may be purchased for a dollar—but that dollar is scarce. The same sum will purchase a large number of pigeons, which are bred extensively.

The most common diseases are hydrocele and ophthalmia; the most fatal, the plague, dysentery, and fevers. European physicians are in great request, though barbers are generally the chief surgeons. Charms and amulets are resorted to in cases of disease.

In modern, as was the fact in ancient times, throughout the whole of Egypt, even in the Delta, there are numerous canals to preserve the water after the overflow; and from these the country is supplied with moisture. The lands in Upper Egypt—to aid the process of artificial irrigation—are dug into small squares, connected by gutters or furrows; and the water, being raised from the stream, either with a machine or by manual labor, is admitted into these ridges, and flows from one square into another. This operation forms the most laborious part of a Fellah's employment; particularly where the Persian water-wheel—adopted in many parts—is not in use.

It has been remarked that, among the Egyptians, the attachment is less to the soil than to the river—the River Nile, which is in their eyes, as it was in the eyes of their forefathers, a sort of Divinity. They speak of their Nile with the intensity of personal affection; it is their daily benefactor; to it they owe their wealth, great or small, the verdure of their fields, their food, their drink, their clothing; for it produces the vegetables and fish they eat; it gives the water with which they quench their thirst and cook their victuals; it causes the cotton-tree to grow, of which they make their garments; it supplies their flocks and herds. There is not a woman on its banks, who, from the time at which she is at first able to carry a pitcher on her head, or bear one in her hand, does not daily replenish it from the sacred and venerable stream. Its praise passes into proverbs, in their daily talk. "I remember," says Bowring, "travelling to the Bahr el Teressouff, and having alighted, gave my horse to a poor Fellah woman; when, on remounting, I put a small coin into her hand, she said, 'May Allah bless thee as he blessed the course of the Nile!' A hundred times I had been told in Egypt, 'You will return hither. No one ever drank the waters of the Nile, without being irresistibly impelled to drink them again.' And the water, though not clear, is delicious and healthful. The Egyptian Levantines have a saying, that 'what Champagne is to other wines, is the Nile to other waters;' and there is also an Arabian proverb—'Had Mahomet drank the waters of the Nile, he would have staid on earth, and not have allowed himself to be conveyed to Paradise.'

"There are between five and six thousand boats constantly in movement on the two main branches of the Nile, through Rosetta and Damietta, and from the point of their union up to Assouan. There is the first cataract, as it is called: but it is not a cataract; it is merely a rapid, where the waters rush through the granite rocks, having, however, channels so large, that during certain months of the year, the boats can be hauled through, and proceed to Wadi Halfa, the second cataract. The boats are of all sizes, from the smallest *punt* to vessels which will convey two hundred tons of goods. They are for the most part of coarse construction, carrying enormously large triangular sails, and are frequently overturned by the sudden gusts on the river."

Among the people of Egypt, parents seldom devote much of their time or attention to the education of their children; generally contenting themselves with instilling into their young minds a few principles of religion, and then submitting them, if they can afford to do so, to the instruction of a schoolmaster. As early as possible, the child is taught to say, "I testify that there is no deity but God; and I testify that Ma-

homet is God's apostle." He receives also lessons of religious pride, and learns to hate the Christians, and all other sects but his own, as thoroughly as does the Moslem in advanced age. Most of the children of the higher and middle classes, and some of those of the lower orders, are taught by the schoolmaster to read, and to recite the whole or certain portions of the Koran by memory. They afterward learn the most common rules of arithmetic.

Schools are very numerous, not only in the metropolis, but in every large town; and there is one, at least, in every large village. Almost every mosque, public fountain, and drinking-place for cattle, in the opolis, has a school attached to it, in which children are instructed at a very trifling expense; the master, or master of the school, receiving from the parent of each pupil about three cents of our money weekly Thursday.

The master of a school attached to a mosque, or other public building, in Cairo, also generally receives yearly a piece of white muslin for a turban, a piece of linen, and a pair of shoes; and each boy receives, at the same time, a linen skull-cap, eight or nine yards of cotton cloth, half a piece of linen, and a pair of shoes, and in some cases from three to six cents. These presents are supplied by funds bequeathed to the school, and are given in the month Ramadan. The boys attend only during the hours of instruction, and then return to their homes.

The lessons are generally written upon tablets of wood painted white, and when one lesson is learnt, the tablet is washed, and another is written. They also practise writing upon the same tablet. The schoolmaster and his pupils sit upon the ground, and each boy has his tablets in his hands, or a copy of the Koran, or one of its thirty sections, on a little kind of desk made of palm sticks. All who are learning to read, recite their lessons aloud, at the same time rocking their heads and bodies incessantly backward and forward; which practice is observed by almost all persons in reading the Koran, being thought to assist the memory. The noise may be imagined.

The schoolmasters in Egypt are mostly persons of very little learning; few of them are acquainted with any writings except the Koran, and certain prayers, which, as well as the contents of the sacred volume, they are hired to recite on particular occasions. We are told of a man, who could neither read nor write, succeeding to the office of a schoolmaster in some village. Being able to recite the whole of the Koran, he could hear the boys repeat their lessons; he employed the head boy in school to write them, pretending that his eyes were weak. A few days after he had taken this office upon himself, a poor woman brought a letter for him to read from her son, who had gone on a pilgrimage. The fiskee pretended to read it, but said nothing; and the woman, inferring from his silence that the letter contained bad news, said to him, "Shall I shriek?" He answered, "Yes." "Shall I tear my clothes?" "Yes." So the woman returned to her house, and, with her assembled friends, performed the lamentation, and other ceremonies usual on the occasion of death. Not many days after this, her son arrived, and she asked him what he could mean by causing a letter to be written stating that he was dead. He explained the contents of the letter, and she went to the schoolmaster, and begged him to inform her why he had told her to shriek and to tear her clothes,

since the letter was to inform her that her son was well and arrived at home.

Not at all abashed, he said, "God knows futurity! How could I know that your son would arrive in safety? It was better that you should think him dead, than be led to expect to see him, and perhaps be disappointed." Some persons who were sitting with him praised his wisdom, exclaiming, "Surely our new fiskee is a man of unusual judgment." And for a while, he found that he had raised his reputation by this trick.

It will be seen from this account that education is in a low condition; and even this is only enjoyed by a portion of the people. Among other means of raising their character, Mehemet Ali established a college at Boulak, near Cairo, which for some years had several hundred students. Various books were translated for the use of the institution, and instruction given in the French and Italian languages. The general mass of the people, however, still remain sunk in ignorance, and the arts are in a state of equal depression.

The general religion is the Mahometan. The Copts, however, profess Christianity, though they practise circumcision, and have auricular confession. In their religious superstitions, the Egyptians resemble the Turks. They have hired wailers at funerals, to make loud lamentations: in the case of a *welce*, or reputed saint, these mournings are turned into cries of joy, at the release of the pious man from this world to the world of happiness, to which it is supposed he has certainly departed. The belief in genii—a class of spirits who play so prominent a part in the Arabian Nights' Entertainments—is not only held by the people, but the learned. These supernatural beings are supposed to have a sort of middle rank between angels and men, to be created of fire, capable of assuming any form, and of becoming invisible. They are presumed to inhabit rivers, ruined houses, wells, baths, ovens, &c.

Marriages in Egypt are generally contracted by the intervention of friends, and frequently the parties do not see each other till the wedding ceremony. This is attended with rejoicings. The females are married at fifteen, and often at an earlier age: they have passed their prime soon after twenty.

Egypt is an independent and absolute government, under the rule of a prince who styles himself *pacha*. Mehemet Ali passed many good and useful laws; but the country is, nevertheless, much depressed. Various losses compelled him to raise a revenue from the small gains of the industrious; and the Fellahs receive so little of the crops, that they would cease to cultivate the earth unless compelled to plant, and to sell the produce to the pacha. Of course, he sets the price, and, moreover, makes a part of the payment in his own merchandise. The exportation of cotton constitutes an important item in the commerce of Egypt. Until 1822, that which was raised was of an inferior quality. Since then, a better sort has been introduced, little inferior to the Sea Island. The annual crop is now twenty million pounds. Caravans are employed in the trade with Assyria, Darfur, Sennaar, Barbary, and Syria. There is also some trade with the ports of the Red Sea. Mehemet Ali made strenuous exertions for the promotion of manufactures. Cotton and woollen cloths are made in Esueh, Boulak, and other places. Linen is manufactured at Siout. There are also some manufactures of silk, saltpetre, and

earthen ware. It is said that the pacha mistook the resources of the country and the disposition of the people in establishing these. Agriculture is the true wealth of Egypt, and the manufactures are supposed to have impoverished it. This may be the case thus far, but the final result may still prove advantageous to the nation.

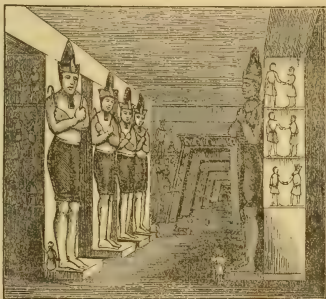
The military force of Egypt is about seventy-five

thousand men, disciplined and armed in the European mode, beside the irregular forces of the country, employed on extraordinary occasions. The troops are chiefly Arabs and Syrians. The navy was nearly annihilated at the battle of Navarino, in 1827, but still consists of twelve ships of the line, fifteen frigates, and forty smaller vessels. The revenue of the government is estimated at twenty millions of dollars.

Ethiopia: Nubia.

CHAPTER CCLXXXVIII.

Ancient Names of Ethiopia—Geographical Account—Interior—Ethiopian History—Nubian History.



Interior of the Temple of Ipsambul.

NUBIA is the name given to an extensive tract of country stretching along the Upper Nile, from the tropic nearly to the tenth degree of north latitude. It formed a part of the ancient ETHIOPIA, which, in its restricted sense, included Ethiopia beyond Egypt, or Nubia and Abyssinia, and Interior Ethiopia, or Kordofan, Darfur, Bergoo, and other countries of Central Africa but little known.

Nubia, as we proceed south, bears the names of *Dongola* and *Sennaar*. At first, the country susceptible of cultivation, particularly between the cataracts, is confined, like that of Egypt, to a narrow strip along both sides of the Nile. South of the second cataract, the tillable land expands into broad plains, now covered with ruins, showing a former dense population. Indeed, before the obstructions at the cataracts were worn away, the upper country seems to have been extensively watered by the river. The Great Desert, approaching close to the Nile, shuts in Nubia on the west, and the Red Sea bounds it on the east. Between this sea and the Nile, and extending to 20° north latitude, is the frightful Nubian Desert, which has been very destructive to the slave and merchant caravans that cross it from one bend of the Nile to the other. Three fourths of Nubia are an irreclaimable waste.

The frontier town in Egypt is Assouan, or "the opening," so called because by its situation, from the

structure of the mountains on each side, it formed a kind of gate to Ethiopia. The former names of the place were *Philæ* and *Syene*, both having the same meaning as *Assouan*. Here, too, the Ptolemies built the town of Elephantine, whose ruins, which still astonish the traveller, we have already noticed.

Derr is at the point where the caravans, coming north through the Nubian Desert, strike the Nile. Dongola is a great slave mart, in about 20° of latitude, on the Nile. Here the Mamelukes established themselves when driven from Egypt. In about latitude 18°, the River Tacazze, the first tributary to the Nile, enters that singular stream. Shendy, the chief depot of slaves and gold from Central Africa, is on the Nile, half way between the mouths of the Tacazze and of the "Blue Nile," which also comes in from the west. In this quarter was the ancient Meroë, an early focus of civilization. The town of Sennaar is a place of some ten thousand inhabitants, situated about one hundred and eighty miles up the Blue Nile. Suakem is the chief port of Nubia on the Red Sea.

All along the banks of the Nile in Nubia, are strewn pyramids of unknown antiquity, ruined temples in the midst of uninhabited tracts, and a variety of monuments, partaking of the general character of those of Egypt, and thought by some to be the ancient models of the latter. Near Merawe are seven or eight temples, adorned with sculpture and hieroglyphics: one of them is four hundred and fifty by one hundred and fifty-nine feet in extent. Near Shendy are forty pyramids. But the most remarkable monument of Nubia is the Rock Temple of Ipsambul, not far above Derr. It is cut from a mountain of solid rock, and adorned within with colossal statues and painted sculptures, representing castles, battles, triumphal processions, and religious pageants. On the outside are four colossi, larger than any sculptured figures in Egypt, except the Sphinx. One of them measures sixty-five feet in height. This temple is one hundred and seventy feet deep, and has fourteen apartments. One of these is fifty-seven feet by fifty-two, supported by images with folded arms: these are thirty feet in height. The rock in which this temple is built is six hundred feet high.

It is said that there is a remarkable resemblance between the great temple of Ipsambul and the celebrated excavated structures on the island of Elephantia, near Bombay, on the coast of Hindostan. The gen-



Colossus of Ipsambul.

eral plan is the same in both—massy pillars, huge figures, emblematic devices, and mystic ornaments. It is also said that a frequent resemblance is found between the religious vestiges of Egypt and Ethiopia and those of India. It is hence inferred that the religion of Ethiopia was derived from the former country. A curious incidental confirmation of this idea is adduced in the fact that the sepoys, which joined the British army in Egypt, in the war with the French, imagined that they had found their own temples in the ruins of Dendera, and were greatly incensed to observe that the people neglected the statues of those whom they conceived to be gods.

It is impossible here to note all the remarkable antiquities in this region; but we must not omit those of Barkal, about a mile from the Nile, and near the village of Merawe, the ancient Napata, the capital of Queen Candace. This is in what is called *Dongola*. Here is a rock which rises four hundred feet perpendicularly toward the river, at the foot of which are the ruins of five or six rock-hewn temples, of vast magnitude and extent. The walls are covered with hieroglyphics, in high relief, representing figures of kings and gods, among which Isis, Ammon, Apis, Horus, and Mendes, are distinguishable. There are other stupendous ruins in this quarter.

To the west of the barbarous kingdom of Sennaar, we find Kordofan, a collection of oases inhabited by black tribes, who use iron armor. They have sometimes been subject to Sennaar, and sometimes to Darfur; but, since the Egyptian expedition, in 1820, they have been tributary to the pacha of Egypt. Darfur is west of Kordofan, and, like Bergoo, still farther west, is an oasis, or collection of oases, in the southeast corner of the Sahara Desert, inhabited by fierce and warlike tribes, who were scarcely known till the Egyptian expedition of Mehemet Ali into Nubia. Darfur numbers some two hundred thousand inhabitants—Arabs and Negroes. Bergoo is more populous. Cobbi, said to have six or eight thousand people, is the capital of Darfur, and Wara of Bergoo. Like all tribes of the desert, these people are partly nomadic and partly agricultural; and the several nations often change their relations to each other, first one and then another obtaining dominion over the rest. Thus Darfur at one time ruled Bergoo on the west, and Kordofan on the east. These obscure revolutions have nothing worthy of historical record to relieve the monotonous details of violent and bloody deeds.

Abyssinia is the only part of ancient Ethiopia which has retained to the present time traces of its early Ethiopian culture, and a national existence. We shall therefore make its history the subject of another chapter by itself, and confine our remarks to the present condition and brief annals of Nubia and its dependencies, with notices of ancient Ethiopia, of which it formed the most populous and important part.

Ethiopia presents a subject peculiarly embarrassing and unsatisfactory. Its mighty monuments, now surrounded by deserts, and many of them buried in the encircling sands, assure us that here was the seat of powerful monarchies and a great population, in the remotest ages. Oriental history, as well as tradition, furnish us with glimpses of these. But, after every degree of investigation, it is impossible to make out any connected narrative of the size, progress, and fall of the empires which anciently flourished here. It appears that, beside other less civilized states, there

were two kingdoms famous for their control over the caravan trade of Africa, and, in connection with this commerce, for their extensive influence in moulding the religious rites of Eastern Africa and even Egypt. These two kingdoms were *Meroë*, and *Axum*, its offshoot. Adulis, the port of Axum, was famous for its trade in ivory. Axum, the capital, still exists, and contains remarkable antiquities. Among these there is in the great square an obelisk eighty feet high, beside forty others of less size.

Some of the ruins, at this place are believed, by the inhabitants, to be as old as the time of Abraham. Here is a stone slab, eight feet by three and a half, which has an antique Greek inscription. The following is a translation of the beginning:—

"We, Aëizamus, king of the Axomites, and of the Homerites, and of Raëidan, and of the Ethiopians, and of the Sabæans, and of Zeyla, and of Tiamo, and the Boja, and of the Taguie, King of Kings, Son of God, &c. &c."

It seems that Aëizamus was king of this country in the time of Constantine, the Roman emperor, and that the latter wrote a letter to him. But the preceding as well as the subsequent history of this portion of Ethiopia is involved in obscurity.

Meroë, whose capital was of the same name, comprised the peninsular region between the Astapus and Astaboras, now called the *Blue Nile* and *Tacaze*. During the rainy season, it becomes an island. Here was the centre of the ancient Ethiopian empire. The existing pyramids surpass those of Egypt in architectural beauty. The temples contain the names of some of the kings who reigned many centuries before the Christian era. It is said that the country was invaded by Semiramis, the Assyrian queen; but she was baffled by the deserts, and went back conscience smitten by the solemn religious rites of the god Ammon. The Egyptian king Sesostrius conquered Ethiopia, but at an uncertain date. In 957 B. C., the Ethiopians, aided Sheshonk, king of Egypt, in his expedition against Judea. Sixteen years later, Zerah, king of Ethiopia, invaded Judea with an immense army; but he was totally defeated.

In the eighth century B. C., Egypt was conquered by the Ethiopians under Shebak, or Sabaco. It was one of his successors who assisted the Israelites in their wars with Sennacherib. In the time of Psammetichus, two hundred and forty thousand soldiers deserted from Egypt, and entered the service of the king of Ethiopia, who employed them in subduing some of his discontented subjects. The expedition of Cambyses, of which we have given an account at page 97, was subsequent to this event. It would appear that, after this period, the kingdom of Axum rose into consequence, and became the nucleus of the Ethiopian power.

In regard to the religion of the ancient Ethiopians, it may be said to have been similar to that of Egypt in its earlier periods. It has been supposed, indeed, that Ethiopia imparted its religion to Egypt. Jupiter Ammon was the chief deity, and to him several temples were erected. The political power was vested in the priests, who were a sacred caste. They chose the sovereign from among themselves, and could take his life at pleasure, in the name of their gods. Such was the power of these priests over the wild African tribes through their superstitions, that a single priest, sent at the head of a caravan, was sufficient to insure the safe passage of untold wealth through the fiercest

nations. The temples, too, formed a safe place of deposit for the wares of the merchant; and here, beneath the shadow of an inviolable sanctuary, citizens of a hundred hostile nations met to transact their business in perfect peace and security. Wherever it was desirable to have an *entrepôt* of trade, one of these temples was built to protect it.

Among the rude tribes of ancient Ethiopia, some lived on locusts, and were hence called *Myrmikophagi*; others lived on elephants, and others still on ostriches. Those nations were hence denominated, respectively, *Elephantophagi* and *Struthiophagi*. The *Troglodytes* were rude shepherds, and had their name from living in caves. The *Blemmyes* were fabulously described as without heads, and having their eyes and mouths in their breasts. These stories arose, probably, from their dressing themselves in some fantastic way for war, like the braves among our western Indians. The *Pygmies* also were placed in Ethiopia, a nation of dwarfs, now probably extinct, though obscure accounts say such tribes still exist in some part of mysterious Africa. In Europe, a similar race, who have given origin to the stories of "brownies" and "dwarfs" of popular superstition, seem to have been driven from Central Europe far to the north, where they now appear as the Laplanders, who are veritable dwarfs. The poets describe the *Pygmies* of Ethiopia as warring with the cranes, and going forth to battle with all the mettle of chivalry, mounted on the backs of goats and rams. The *Macrobbii*, or "long-lived," so called from their longevity, were found to the south of Meroë. They were a tall, handsome, and vigorous race, among whom the age of one hundred and twenty years, and more, was not uncommon. Gold was so abundant with them, that the fetters and manacles for their prisoners were made of that precious metal. It was against these people that the Persian conqueror Cambyses attempted to lead his army, but was foiled in his purpose.

It is an interesting question, What has become of the race of Ethiopians who are so highly praised for their character by all antiquity? Is there no remnant of that "blameless race," whom the oldest of the Grecian poets describes as so highly esteemed by the gods, that these disdained not to grace the Ethiopian banquets with their presence? Travellers describe to us a fine people still inhabiting these countries, who are thought to be of this ancient stock. They differ from the Arabs, who, perhaps, form one element of the ancient Ethiopian race. They are slender, tall, and of complexions varying by circumstances, from jet black, through swarthy and yellow, to white. They have none of the lineaments of the negro. Their moral character has been favorably estimated, and those who have observed them think, if their talents were duly cultivated, they would, in all probability, become one of the first nations in the world. The best specimens of them are seen in the Tuaricks of the eastern part of the Sahara; but they are found from the Red Sea to the Atlantic.

A new state arose in Meroë, at the period of the Christian era, on the ruins of the ancient theocratic commonwealth. Queen Candace, one of its sovereigns, is named in the New Testament. Her capital was at Napata, already mentioned. Her troops invaded Egypt, when that country was under the Romans; but Petronius, the Roman prefect, defeated her armies and, marching southward, plundered her capital.

From the time of Candace, the history of Nubia

is shrouded in darkness for a thousand years, and the light of civilization seems to have been extinguished. The chief modern event in its history is the invasion of the country by Ismael Pacha, son of the viceroy of Egypt, sent by his ambitious and able father to reduce the rude tribes of the Upper Nile to obedience. Mehemet Ali's object was to secure to Egypt the trade in gold, ivory, ostrich feathers, slaves, and other products of Central Africa.

Ismael departed from Cairo, in the summer of 1820, with an army of ten thousand men, — Turks, Arabs, Bedouins, and Moors. He occupied New Dongola, which had been evacuated by the Mamelukes, and who had gone up to Shendy some months previous. He then advanced into the territory of the Sheggyans, a warlike race, fond of liberty. But the second battle soon showed these brave warriors the superiority of firearms, and the barbarians fled in dismay, or fell on their faces, and held up their shields over their heads, to implore mercy. These people usually advance to the attack with light-hearted gayety, give their enemies the salam, or salute of peace, and, at the same time, the death thrust; thus seeming to make mockery of what other men deem dreadful. Arms are their playthings, and war a sport. They use their shields so as to parry every stroke of a sabre or spear. The barbarians now supposed they were victims of supernatural powers, and were fully subdued by their fears, like their ancestors of old. Shooous, the chief, fled to Shendy, leaving numerous castles, with their dependent villages, and a rich and beautiful country, in the power of the conquerors, who, in their fury and avarice, committed many atrocities.

The daughter of the Melek Zibana, a Sheggyan chief, fell into the hands of Ismael. His treatment of her was very noble. When this young and beautiful lady was presented to him, instead of claiming her as the slave of his harem, according to the usual right arrogated by the Asiatic conqueror, he ordered her to be dressed superbly, mounted on a camel, and conducted immediately back to her father. At sight of the Egyptian ornaments, the chief turned away his head in grief; but, when he found she had been honorably treated, he embraced her with the liveliest joy, and made no further resistance to the youthful victor.

Shooous now sued for peace; and Ismael offered it, on condition that his people should surrender their horses and arms, and return to their country. These terms were refused, and Ismael followed up the advantage he had obtained, and advanced into Sennaar, where he received the submission of its sultan; though he found himself still opposed by chiefs who despised the sultan's act, and continued to hold out. They were all reduced, however, in the course of several expeditions from the capital. In 1821, Ibrahim, another son of Mehemet Ali, joined his brother Ismael, at Sennaar. They ascended the Nile in separate expeditions, and, after being roughly handled by the infidel mountaineers, managed to take a few hundred of them, who were reduced to slavery. They also arrived in the gold country, and procured some gold, but were continually harassed by the natives. The whole expedition, in fact, proved of little profit. It seems, however, to have resulted in the establishment of a precarious rule over the rude Nubians by the pacha of Egypt, who, it is understood, receives a tribute from the several tribes of the Upper Nile, as far as Abyssinia.

Abyssinia.



Abyssinians.

CHAPTER CCLXXXIX.

Abyssinia — Its Name — Geography — Divisions and Cities — History — Struggles against Mahometanism.

THIS country has excited a high degree of interest, from having maintained itself for many centuries as a Christian kingdom, though buried, afar from the rest of Christendom, deep in the midst of Mahometanism and Idolatry. And while Europe itself has not escaped the Mahometan yoke through its whole extent, this little kingdom has not only resisted the fierce invasions of the elsewhere victorious followers of the false prophet, but seems to have kept up, for ages, a continual predatory warfare on the formidable idolaters who enclose it on all sides.

The present kingdom of Abyssinia is identified, by some, with ancient Ethiopia; but, in our last chapter, we have shown that this term has a wider sense. The Abyssinians, however, call themselves *Itiopavian*, and their country *Itiopia*, but prefer the name *Gheez* and *Agazians*. *Habesh*, from which we derive *Abyssinia*, is the Arabic name, and means "mixed;" the natives therefore scornfully disclaim it. The Greeks used *Ethiops*, as the Hebrews did *Cush*, to denote the "colored race."

The region is a table land, steep on the east, where it reaches the sea, and on the south, where it is bounded by the bloodthirsty Galla tribes. But, on the north-west, it gradually slopes into the wide countries of Central Africa. Lake Dembea, the branches of the Nile, and the head streams of the Tacazze, are the chief waters of Abyssinia. Its contrasted aspects, from its high position, so near the equator, give it a vast variety of productions, combining most of the vegeta-

ble riches of both the tropical and temperate zones. Its species of animals display equal variety and abundance. The cattle have horns of incredible size, and are very large. The ass and mule take the place of the camel. The horses are vigorous and lively, but small. The two-horned rhinoceros is seen here, wandering in numerous herds; also the wild buffalo. The unicorn, generally considered a fabulous animal, is said to be occasionally seen, as in Thibet and South Africa. It is represented as bearing a resemblance to a horse, and as having a mane. Lions, panthers, and the giraffe are found; and hyenas are so numerous and bold, that they sometimes prowl through the streets of cities by night. We may also enumerate, as Abyssinian animals, wild boars, gazelles, monkeys, zebras, lynxes, numerous kinds of serpents, some of enormous size, crocodiles, hippopotami, eagles, ostriches, birds of paradise, and many other singular birds. The zimb-fly sometimes depopulates whole territories, causing man and beast to fly from the lowlands into the mountains or the desert. Both the scorpion and locust infest the country.

Abyssinia has four chief divisions: *Amhara*, in the west, with eight districts; *Tigre*, in the north, with twelve districts; the province of the *Prince of the Sea*, in the east, with ten districts; and, fourth, *twelve* states in the south, more or less independent. Shoa is one of these; some of the others are tributary to its sovereign.

Amhara contains Gondar, the capital of the whole kingdom. It is a town of fifty thousand inhabitants, in the district of Dembea. Amhara gives customs and manners to the modern Abyssinians, and has also furnished a name to their language, which is a mixture of the Ethiopic with native African dialects, and is called the *Amharic*. The district of Gojam has various

products; but its chief wealth is cattle. Begemder, to the eastward, has fine flocks of sheep; its people are warlike, and can send into the field a formidable levy of cavalry. Amhara Proper, farther south, is a chief province, and contains a numerous and brave race. Here is the famous state prison of Amba Gesheh, now succeeded by another in Begemder. The former is surrounded by steep mountains, into which the prisoners are let down by a rope through a cave. In such a prison, the monarch confines all those of the royal family from whom he apprehends any danger; for, in consequence of the principle of succession to the throne being unsettled in the minds of the Orientals, the king's "foes are often they of his own household." The grandees of Abyssinia have repeatedly come to this prison to select a ruler whom they may call to the throne. Damot, a district of Amhara, has gold mines, and cattle with monstrous horns; it is described as one of the most temperate, healthy, and delightful countries of the whole world—as having the aspect of a pleasure garden, in a climate where the operations of sowing and reaping are common to all seasons.

Recently, Tigre has been a most important section of the empire. It is extensive and populous, and contains several cities famous in antiquity or in modern times, as Axum, Dixan, Chelicut, and Antalo. Adowa is the chief town, though but an open village. The Abyssinian monarchs still resort to Axum to be crowned. Antalo stands on the eastern frontier, and, in the time of the traveller Salt, was the residence of the viceroy: it consists of a thousand hovels of mud and straw, with a palace more distinguished for size than beauty. The Jesuit monastery of Fremona is here; it is a mile in circumference, surrounded by walls and towers, so as to present the most defensible place in the kingdom. Of the districts of Tigre, Lasta produces much iron; Samen contains the steep and almost inaccessible table land of Amba Gedion, with a soil of sufficient extent and fertility to support many thousands. This was the fortress of the Abyssinian Jews, who were once masters of the province.

Of the independent states of the south, Shoa is interesting to us as being the scene of Johnson's agreeable fiction of Rasselas. It is a large valley, very difficult of access. The more remote districts of the south are at present under the yoke either of various savage tribes, or of the ferocious Galla, who are described in our chapter upon Eastern Africa. These parts are little known, and, in fact, the same may be said of most, if not all the districts of Abyssinia,



Mule.



Scorpion.



Locust

but especially of the southern and interior regions.

On the east, the high grounds just back of the coast shelter a miserable race, whose soil and climate have, in all ages, kept them in a uniform state of savage wretchedness, under the name of *Sukkiim*, or *Troglodytes*, that is, "dwellers in holes." The hollows of the rocks are their ordinary dwellings, and they get a scanty subsistence from their flocks of sheep and goats, and from fishing. They live in tribes, under hereditary chiefs. Masuah, a safe harbor, is the chief approach to Abyssinia from the east; though much of the trade passes by Suakem, in Nubia, now held by the viceroy of Egypt. From this port, the "Land of the Sea King," as it was called, extended to the Straits of Babelmandel. On this wild shore, the Ptolemies procured elephants for their armies, and here an English admiral discovered a large harbor, which he called *Port Mornington*. Dhalac Island, off this coast, is the largest in the Red Sea, being sixty miles in circumference. It produces silky-haired goats and gum-lac, and was once famous for excellent pearls; but this product is now quite inferior.

Besides the Troglodytes, there are several negro tribes in Abyssinia who still remain in a state of paganism. The Shangallas are east of the Tacazze, inhabiting wooded heights. The faces of these negroes resemble those of apes. They spend half the year under the shade of trees, and the other half in caverns dug in the soft sandstone rock. Some live on elephants, others on rhinoceroses, lions, or boars; and one tribe subsists chiefly on locusts. Their soil, alternately parched with heat or inundated with water, refuses any successful tillage. They go quite naked, and are armed with poisoned javelins. The Abyssinians hunt them like wild beasts. The Agows, Gafates, and Gurags, are wild tribes, some of whom are famous as horsemen, others as intrepid robbers. The Falasja are an historical curiosity. They are Jews who have been for thirty ages more or less independent in the province of Samen, and are employed as weavers, smiths, or carpenters. They speak a corrupt jargon of Hebrew and other tongues. The Gallas, described elsewhere, have many customs to the last degree filthy and detestable; they live on raw meat, — which, indeed, the Abyssinians esteem a luxury, — wear the entrails of their slain enemies around their waist, and braid them in their hair, and make murderous forays on their neighbors, in which they commit dreadful atrocities, sparing neither age nor sex. The envoy sent by England, in 1843, to the court of Shoa, found it to be the practice of the Abyssinian Christian king to make an annual incursion into the pagan countries around, displaying the prowess of his cavaliers by hunting down, plundering, torturing, and killing or enslaving the wretched victims of their fanatic fury.

Abyssinia has, like the rest of Ethiopia, an uncertain origin. Its people are probably an ingrafting of Arab adventurers upon an indigenous Berber stock, like the Tartars upon the Tajiks. We have no better history to give of them than what they themselves insist upon; the native accounts, indeed, invariably connect their religion, civil polity, and the pedigree of their royal family, with the queen of Sheba, who, they assert, had a son by Solomon named *Menilec*, otherwise called *In Hakim*, "the son of the sage." With this son, they say, came, in about the year 1000 B. C., the twelve doctors of the law that form the right

hand bench in judgment;" also "the master of the horse, the high chamberlain, and he who carried the ten commandments and holy water." Though this story is deemed by some the ridiculous fable of a monk, yet it could hardly have been palmed off upon the nation so as to become, as it is, the universal belief, had there not been some foundation for the tale in actual fact. Nor is there aught incredible on the face of it; for Abyssinia was Sheba, or a part of it, without doubt. Seba and the "tall" Sabaeans, we may here remark, were Meroë, or Axum, and its people, and a trace of the name is found in that of the port of Azab. The queen of Sheba is also reckoned by the Yemennians of Arabia among their sovereigns, so that she seems to have ruled on both sides of the straits.

The Abyssinians, or Axumites, as they were anciently called, enumerate seventeen kings from Menilec to the Christian era. But their chronology is bare of events. Christianity was early planted here, and Athanasius, patriarch of Alexandria, raised one Frumentius to the bishopric of Abyssinia. Constantius, the emperor, wrote a letter to Aizana and Saizana, the Abyssinian monarchs, in A. D. 356, to convert them to Arianism. The sway of these sovereigns then extended over part of Arabia, and as far down the Nile as the mouth of the Tacazze. Two hundred years after, the Abyssinians, as they commanded the trade of the Red Sea, began to take the lead in Eastern Africa. At great cost of blood and treasure, they had conquered Yemen with very little advantage; but, in 592, were driven out of the Arabian peninsula by the Persians, who were, in turn, displaced, during the next century, by the Mahometans.

Meanwhile Abyssinia, though within five hundred miles of the walls of Mecca, remained unconquered, and true to the Christian faith, presenting a mortifying and galling object to the more zealous of the followers of the prophet. On this account, implacable and incessant wars ravaged her territories, as the native princes on the eastern borders were supplied with money and arms by the sheriffs of Mecca, whose attention never ceased to be directed to the conquest of "infidel" Abyssinia. She lost her commerce, saw her consequence annihilated, her capital threatened, and the richest of her provinces laid waste; but her constancy to the true religion remained unshaken, and her belief afforded, throughout the protracted struggle, the most vigorous motives to her patriotism. Yet there is reason to apprehend that she must have sunk under the pressure of repeated invasions, had not the Portuguese arrived at a seasonable moment to aid her endeavors against the Moslem chiefs.

About the year A. D. 1000, there occurred an important revolution, in which the line of the ancient royal race was broken, by Judith, who restored the Jewish religion. This beautiful and talented woman was of a Hebrew family, whose ancestor had retired into the fastnesses of the mountains of Samen when Abyssinia was converted to Christianity. Inflamed with zeal for the religion of her fathers, she aimed to subvert the doctrine of Christ, and extirpate the apostate race of Solomon. She began by the massacre of the young princes who were confined, according to custom, on the high hill of Damo. One of them, however, an infant, escaped, and was carried into the loyal province of Shoa. Judith ascended the throne, and fixed her seat of government at Lasta. Here she reigned forty years, and transmitted her vigorous suc-

tre to a long line of descendants, who ruled over most of Abyssinia for three centuries.

The ancient royal family continued to rule in Shoa, and about the year 1255 the whole kingdom was restored to its representative. This bloodless change of dynasty and religion was effected by the able management of a monk, Tecla Haimanout. He prevailed upon the reigning sovereign of the Judith dynasty to abdicate his throne in favor of Icon Amlac. By the conditions of the act, a portion of land was given to the retiring prince; one third of the kingdom was appropriated for the maintenance of the church; and the *abuna*, or head of the body of ecclesiastics, was to be always named by the patriarch of Egypt, and must never be an Abyssinian.

A succession of thirty-four reigns is given from A. D. 1255 to 1753. During three of these reigns, the crown was worn by three kings at once, and during three others by two kings at once; so that, in all, about forty-three kings are named, the last of whom was Ayto Yoas, who was murdered the year the famous traveller Bruce entered Abyssinia. The most interesting portion of this period is that before alluded to, when the Christians of Europe interfered in defence of the kingdom against the Moslems. The vague accounts of a certain "Prester John," a Christian priest-prince, who ruled in great wealth and state over an extensive empire in the East, had influenced the imaginations of the Portuguese, who sought him in vain along the western coast of Africa. But, pushing their discoveries along the eastern coast, they heard of the Christian king of Abyssinia, and at once imagined he might be the royal priest, Prester John, himself.

In 1487, De Payva, sent out by Portugal, after making the circuit of the Indian Ocean, visited Alexander, king of Abyssinia. He was cordially received at the royal residence at Shoa, and treated with the highest honors: he was either persuaded or compelled to remain, as he never returned to Europe. In 1510, Helena, then queen of Abyssinia, sent an ambassador to the court of Lisbon, to ask assistance against the Turks. He arrived, by way of India, in 1513, and, in 1515, went back with a fleet, under the command of a successor of Albuquerque, with an embassy. After various mishaps, the embassy was welcomed on the coast by the "king of the sea," a tributary of the Abyssinian king, and forwarded to his sovereign. He was found in the midst of an almost endless range of tents and pavilions overspreading an immense plain. This was the grand array or regal camp of the king, who, being constantly at war, had at this time no other capital. The mission advanced between two rows of about forty thousand persons, among whom a hundred bore whips, with which they maintained order. At first, the envoys were only allowed to converse with the king through the rich curtains of silk which concealed him, as he sat on a kind of bed, beneath a canopy. But, after some days, they were admitted to a more formal audience; and, a series of curtains being raised, each richer than the last, "Prester John" appeared. He was a ruddy young man, of about twenty-three years of age, of a low stature, and habited in a splendid dress of silk and gold, holding in his hand a silver cross.

The priestly ambassador endeavored to persuade the king that he ought to submit the ecclesiastical jurisdiction of his people to the pope, and thus bring

them into communion with Rome, the only true church. But the king rebutted his arguments, with acuteness, from the Christian fathers — whom he quoted, as likewise the decrees of councils, in defence of the marriage of priests, &c. He likewise perplexed the Romish priest by questioning him whether, if the pope were to order any thing contrary to Scripture, the faithful were bound to obey him. But, after many years intercourse with Portugal, this reluctance to embrace Romanism was overcome; inasmuch that, in 1535, the place of *abuna*, or primate, was given to Bermudez, a Romish priest, then resident in the country. The empire being hard pressed by the Arabs of Adel, the Portuguese assisted the Abyssinians very effectually against them. But, when they were subdued, the Catholic zeal of the king seemed to flag, and hostilities even ensued between him and his allies. About the year 1620, the policy of the Catholic emissary Paez had brought the Abyssinian government back into the papal fold; but to the mass of the people Romanism was odious, and the Romish priests were finally betrayed and sold to the Turks. In 1638, all the Catholic monks remaining in the country were barbarously put to death, and the Roman religion finally rooted out of Abyssinia.

The more modern history is but a record of petty wars of rival chiefs, among themselves and against the general government. Bruce found the authority in the hands of a remarkable chief, named *Ras Michael*, the governor of Tigre, who, under a nominal subjection, held the real power of the state. Our space will not permit us to copy the interesting narrative of Bruce. When he left the kingdom, in 1771, it was a prey to anarchy, and much of it subject to the savage chieftains of the Gallas, who had even obtained the ascendancy at Gondar, the capital. Since then, the country has been in a state of great disorder. Tigre has a tyrannical governor; Amhara is divided among petty Galla chiefs; and, since 1820, there has not been even a nominal king of the whole country.

In 1842-3, the English government sent an embassy to Abyssinia. It found Sahela Selasse reigning at the independent capital of Shoa, as "Negos of Shoa, Efai, and the Galla." He rules a population of a million of Christians, and a million and a half of Mahometans and Pagans. The annual expenses of the state are ten thousand dollars; its yearly revenue is eighty or ninety thousand German crowns, beside the tribute in kind. Of his government the English envoy says, "The essence of despotism pervades the land to its very core."

While the embassy was at the Abyssinian court, the annual fanatic foray against Pagans took place, and "four thousand five hundred Gentiles were butchered by the soldiers of Christ" — most of them being shot from the trees they had climbed to escape. The king shot three with his own hand. Four thousand three hundred head of cattle were driven off to replenish the royal pastures. Yet, says the envoy, though possessed of detestable faults, inseparable from the barbarian, the king has been found mild, just, clement, and almost patriarchal in his government; he is a monarch whom experience has proved worthy to reign over a better people, and to be possessed of an understanding and of latent virtues requiring nought save cultivation to place him, in a moral and intellectual point of view, immeasurably in advance of other African potentates.

Carthage, Numidia, Mauritania, Libya: The Barbary States.



View of Algiers.

CHAPTER CCXC.

The Barbary States — Description of the Country.

THE northern portion of Africa has figured in the history of ancient as well as modern times. Here was the seat of the ancient Cyrenaica, Carthage, Numidia, and Mauritania — all connected with the annals of the early nations. Here are Tripoli, Tunis, Algiers, and Morocco — four states which have enjoyed an inglorious celebrity in modern days.

The general title of this region is *Barbary*, or *Land of the Berbers*, the original inhabitants. It embraces the strip of fertile territory along the northern border of Africa, from Egypt to the Atlantic. It is bounded on the north by the Mediterranean, and on the south by the Great Desert of Sahara. It is traversed nearly its whole length by the Atlas chain of mountains, whose highest points are twelve thousand feet above the level of the sea. The streams issuing from these enter the sea after a short course, but impart fertility to their borders. A large part of the surface is occupied by mountains, and to the east by deserts; but a considerable portion of it is highly productive. Lying between twenty and thirty degrees of north latitude, — that is, in the same parallels as Cuba, Florida, and Mexico, — the climate is hot, though the coasts are cooled by the sea breezes. At certain times, the country is swept by the burning winds of the desert.

In ancient times, Mauritania, Numidia, and Africa Proper, composed the region called *Barbary*. Mauritania occupied a part of the territory of Morocco and the most of Algeria. Numidia occupied a part of

Algeria, Tunis, and Bled el Jerid. Africa Proper embraced the greater part of Tripoli and Tunis.

The present political divisions of Barbary are as follows: *Tripoli*, lying to the east, includes Barca, the ancient Libya, which is a vast desert, with several fertile oases. In one of them was Cyrene, the fine ruins of which are still to be seen. Barca is to a great extent occupied by Arabs, who acknowledge no chief but their own sheiks: it is understood, however, to be tributary to Tripoli, and is classed under that state. Fezzan is a large province, with a number of oases, in a wide desert, whose chief is tributary to Tripoli. Its capital is Mourzook, which has a great caravan trade with the interior of Africa. The capital of Tripoli is a city of the same name. It has many buildings in the European style, and several edifices of great magnificence. It is surrounded by a strong wall and formidable fortifications. The population is twenty-five thousand. It is generally conceded that the Tripolitans are the most highly civilized inhabitants of Barbary.

Tunis is the smallest, but most populous and best cultivated of the Barbary States. Tunis, the capital, is well built, but the houses are low and mean. Near this city are the ruins of Carthage, once the rival of Rome. The vestiges consist of fragments of walls, aqueducts, &c.

Algiers, now *Algeria*, occupies a rich and important territory. Algiers, the capital, is a fine city, of fifty thousand people. This country was conquered by the French, in 1830, and is now a French colony. Its present name was given by its conquerors. It is an important colony, and many French people are settled here.



The Date Palm.

Morocco is the most western of the Barbary States. In climate, soil, and position, it enjoys great advan-

ages. The city of Morocco, the capital, has seventy thousand people. Fez, the chief town of a province of that name, has two hundred mosques and two colleges. This place was formerly a famous seat of learning, and the western metropolis of the Mahometan faith. It has eighty thousand inhabitants. Mequinez, Mogador, Sallee, and Tangier are all places of some note.

Bled el Jerid is a strip of territory lying between the Atlas Mountains on the north, and the Desert on the south. Its name means *Land of Dates*, and is significant of its character. It is generally sandy and barren, with patches covered with thick groves of date palms. The inhabitants are a mixture of negroes and Arabs.

The government of the Barbary States is despotic. The chief of Tunis and of Tripoli is called *pacha*; the ruler of Morocco is called *emperor*. Algeria is committed to the care of a French governor-general.

All the Barbary States, and especially Algeria, were addicted to piracy until within the present century, when the civilized nations of Christendom compelled them to abandon these infamous practices. The people consist of mixed races—Moors, Arabs, and Negroes. Most of them are Mahometans, and all are in a low state of civilization.

In treating of the history of this region, we shall begin with *Carthage*, the portion which stands first in chronological order and in historical fame. We shall then successively notice *Numidia*, *Mauritania*, and *Libya*. Having despatched these topics, which belong to ancient history, we shall proceed to sketch the annals of the modern states of Barbary.

Carthage.

CHAPTER CCXCI.

846 to 800 B. C.

Origin of the Carthaginians—Story of Dido.

THE kingdom, or republic, of Carthage, in its most flourishing and powerful state, was bounded on the north by the Mediterranean, on the east by Cyrenaica, on the south by the Lake Tritonis, and on the west by Numidia. The western frontier was very vague and unsettled on account of the nomadic tribes by which the country was inhabited. The southern part of this country is sandy, level, and parched by the heat of the sun. The territory along the shore of the Mediterranean is more fertile, producing the olive in great abundance. It contains at this day many towns and populous villages. The western part is full of mountains and hills, watered by numerous rivulets, with highly fertile banks, yielding the finest and most abundant crops. The Carthaginian territory contained most of what now constitutes the governments of Tunis, Tripoli, and perhaps, at its greatest extent, parts of Algeria and Morocco. The city of Carthage stood not far from the modern city of Tunis.

The history of this nation is more obscure than that of the Greeks or Romans of the same age. The works of the native Carthaginian writers are all lost; nor is any mention made of Carthage, in its early times,

by the Greek and Roman historians, except in cases where the history of that country is connected with the affairs of their own nations. We possess, it is true, accurate accounts of the wars of Carthage with Syracuse and Rome, in the works of Polybius, Diodorus, Livy, and Appian; but none of these writers treat the history of that country as a primary subject. The only notices which we have of the early history of Carthage, are found in Justin, a Roman writer, who took them from Theopompus, a Greek. The constitution of Carthage is described by Aristotle in his Politics. The Carthaginians were called *Carchedonoi* by the Greeks, and *Pani* by the Romans; whence the wars with Carthage were called *Punic* wars.

The northern shores of Africa appear to have been occupied before the arrival of the adventurers who founded Carthage. Procopius informs us that all Northern Africa, from Egypt to the Atlantic Ocean, was peopled by the tribes that fled before the Israelites under Joshua, at the conquest of Canaan. This relation, however, is not supported by the testimony of any other writer. The Phœnicians visited this country in some of their earliest maritime enterprises, and founded a settlement at Utica; but the date of this event is unknown. Carthage was undoubtedly founded by the Phœnicians. Most ancient writers agree in following an old story or tradition which represents this deed as

having been performed by Dido, or Elissa, a princess of Tyre. She is said to have been the great granddaughter of Ithobal, king of that city, who was father to Jezebel, mentioned in Scripture. She was the wife of Sichæus, or Sicharbas, a rich Tyrian prince. Pygmalion, king of Tyre, was her brother; and that mon-

arch having treacherously put Sichæus to death in order to seize his wealth, Dido made her escape with a band of followers, and after long wandering about the Mediterranean, landed on the African shore, in the Gulf of Utica.

The wanderers were kindly received by the people



Dido selecting the Site of her Colony.

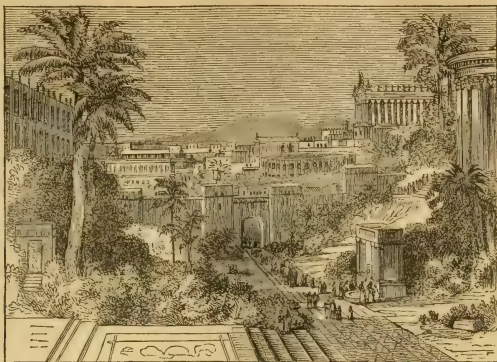
of Utica, who regarded them as their own kindred. Dido resolved to found a city in the neighborhood, and bargained with the inhabitants for a piece of land. They refused to sell more than an ox-hide would enclose; and the terms being agreed upon, the Tyrians overreached the Africans by cutting the hide into a long string, and claiming all the land which it enclosed. Such is the story which is related in all the common histories of Carthage. We have no means of knowing whether it be true or not; but a similar tale has been related in the history of many other parts of the world. The year 846 B. C. may be regarded as the epoch of the foundation of Carthage, though different dates are assigned to it by different chronologers. The city, in fact, consisted of three distinct portions, which were probably erected at different times.

Carthage occupied a very commanding position, both for commerce and security against enemies. It stood on a peninsula at the bottom of a wide bay, which was shut in by promontories in such a manner as to afford shelter to a large navy. This peninsula was about forty-five miles in circuit, and was joined to the continent by an isthmus three miles in breadth. On this neck stood the citadel, called *Byrsa*, occupying the summit of a rock. The harbor was on the east side of the peninsula, and consisted of two divisions—an inner and an outer port. The inner port was called *Cothon*, or the “cup.” Both of these were strongly defended by nature.

The history of Dido has probably received some embellishments from the writers who have related the early events of Carthaginian history. Justin relates that Iarbas, king of the Mauritians, wishing to marry the queen of Carthage, sent for ten of the principal men of that place, and laid his proposals before them, threatening to declare war in case of a refusal. These ambassadors, on their return to Carthage, were afraid to make the communication in direct terms to the

queen, and practised a stratagem to ensnare her. They informed her that Iarbas desired to have some person sent to him who was capable of civilizing and instructing him and his subjects; but that no Carthaginian could be found who was willing to quit his home and friends, to live among these barbarous people, who were as wild as the beasts in their own woods. Dido replied indignantly, by asking them if they were not ashamed to decline such a proposal, to devote themselves for the good of a country to which they owed their lives. They then delivered the king's message, and bade her set them a pattern, and sacrifice herself for the country's welfare.

The queen, finding herself ensnared, determined to commit suicide, either to avoid the indignity of becoming the wife of a barbarian, or in consequence of a vow which she had previously made to her husband, Sichæus. She accordingly erected a funeral pile, and caused herself to be burnt upon it, exclaiming with her last breath that she was going to her husband, as they had requested her to do. It is probable that this account was very little relied upon as authentic history in ancient times, for we find Virgil giving a different story of the death of Dido in the *Æneid*. He represents *Æneas* as escaping from the destruction of Troy, and visiting Carthage in the course of his wanderings about the Mediterranean. Dido received him with great hospitality, and became so interested in the relation which he gave of his adventures, that she was smitten with a strong passion for him. *Æneas*, however, deserted her in consequence of a celestial warning, and the unhappy queen destroyed herself on a sepulchral pile, when she saw the sails of his fleet disappearing at sea. This romantic fiction, whether the invention of Virgil himself, or one of popular origin, was well calculated to account for the hereditary enmity which always existed between the Romans and Carthaginians.



View of Ancient Carthage.

CHAPTER CCXCII.

800 to 500 B. C.

Story of the Phileni — Invasion of Sicily — Treaty with the Romans — Alliance with the Persians.

THE first wars of the Carthaginians seem to have been undertaken to free themselves from the tribute imposed upon them by the Africans. They afterwards carried their arms against more distant tribes in Numidia and Mauritania. By repeated conquests, they extended their dominions till they touched the limits of Cyrenaica in the East. This was a colony of Greeks formed by Battus, a Lacedæmonian leader, on the Mediterranean, between Carthage and Egypt. A dispute arose respecting the boundaries of the two nations, which they agreed to settle in this manner: Two young men were to set out from each city at the same time, and walk toward each other: the spot where they met was to be fixed upon as the boundary. The two Carthaginians proved swifter of foot than their antagonists, and gained considerable distance in the Cyrenian territory before they were met. The Cyrenians contended that their rivals had fraudulently set out before the stipulated time, and refused to stand to the agreement, unless the Carthaginians, to remove all suspicion of unfair dealing, would consent to be buried alive on the spot where they had met. The two Carthaginians, who were brothers, of the name of Phileni, acquiesced in the proposal, and a monument was erected over their grave, with two altars to their memory, on which divine honors were paid them. This spot was long held sacred as the eastern boundary of the Carthaginian empire.

For three hundred years after this event, we have hardly any historical record of the Carthaginians. During this time, the government seems to have changed from a monarchy to a republic or oligarchy; but of the date or circumstances of this change we know nothing. In this interval, however, thus lost to history, the Carthaginians must have made rapid progress in wealth, power, and civilization. They are first men-

tioned after this period by Herodotus, who states that, in the year 539 B. C., they were in alliance with the Tuscans, and had a navy of one hundred and twenty ships. These two powers were at war with the Phœceans, who had formed settlements in the Island of Corsica, in their progress from the coast toward the southern shores of France. The historian Justin informs us that about the same time the Carthaginians were engaged in war with their neighbors in Africa, and that they were victorious through the skill and bravery of their general, Malcus. Under the command of this leader, they made, for the first time, a descent upon Sicily, and subjected a great part of that island.

Their success in Sicily encouraged them to attempt the invasion of Sardinia; but this design miscarried. Malcus was defeated, with the loss of half his forces. The Carthaginians passed a sentence of banishment against the unfortunate general and his surviving soldiers. The remonstrances against this unjust decree were unheeded by the Carthaginians, and the army, returning to Africa, marched against the city and laid siege to it, having first called the gods to witness that they were unwillingly driven to these extreme measures. The senate and people now felt that their condition was desperate, and began to repent of the course they had taken. In this conjuncture, Curtalo, the son of Malcus, happened to return to Carthage from Tyre, to which place he had been sent with a tenth part of the Sicilian spoils, as an offering to the temple of Hercules. The Carthaginians made him their mediator to propose terms of accommodation with the army. He proceeded on his mission clad in his robes as priest of Hercules. But his father was so far from being moved by his entreaties, that he ordered him to be crucified. The citizens, dismayed by this act of resolute severity, surrendered at discretion. Malcus used his victory with more moderation than could have been expected from a man who had perpetrated an act of such unnatural cruelty. He put to death ten of the senators by whose advice the decree against him had been adopted. This appears to have terminated the dissensions between the army and the citizens. Some

time afterward, Malcus, being suspected of aiming at the sovereignty, was put to death.

During the reign of Cambyses, king of Persia, the Carthaginian power had increased to such a degree as to excite the jealousy of that monarch. He planned an expedition against Carthage, and attempted to persuade the Phœnicians to join with him for that purpose; but these people refused, alleging, in excuse, that the Carthaginians were their kinsmen. Cambyses, having no ships of his own, was in consequence obliged to abandon his design.

The first transaction between the Carthaginians and the Romans recorded in history, took place 507 B. C., the first year after the expulsion of the kings from Rome, when the Carthaginians sent an embassy and concluded a treaty with the Romans. The objects of this treaty were purely commercial. The Carthaginians admitted the Romans to their capital and their colonial possessions, but excluded them from all the richer and more fertile part of their African territory. Mago, who succeeded Malcus as the leading man at Carthage, was the founder of the powerful family that gave birth to Hannibal. Under the administration of Mago, the affairs of Carthage flourished both at home and abroad, and its army was, for the first time, brought into a state of discipline and subordination. Hasdrubal and Hamilcar, the sons of Mago, succeeded to his power in the state.

Darius Hystaspes, king of Persia, having determined to make war upon the Greeks, applied to the Carthaginians for assistance in this enterprise, but without success. This monarch is said also to have sent an embassy to Carthage for the purpose of inducing the Carthaginians to abstain from human sacrifices, from eating dog's flesh, and from entombing their dead. We are not informed how these proposals were received. An alliance between the Carthaginians and the Persians took place, in the reign of Xerxes, in the following manner: About 500 B. C., the Greek colonies in Sicily being perpetually harassed by the Carthaginians, and unable to defend themselves, applied for assistance to the Spartans. This application was fruitless; but the Carthaginians being apprehensive that the Sicilians would procure the aid of some other nation, resolved to enter into a league with Xerxes, king of Persia. By this arrangement, it was agreed that the Carthaginians should invade Sicily with all their forces, while Xerxes marched into Greece with the whole military strength of the Persian empire.

CHAPTER CCXCIII.

480 to 242 B. C.

Disasters of the Carthaginians in Sicily—Expedition of Hanno—The First Punic War—Story of Regulus.

THE Carthaginians made great preparations for this war. Xerxes supplied them with immense sums of money. Yet the armament was so enormous that three years elapsed before the fleet and army were completely equipped. The forces comprised three hundred thousand men, principally mercenaries, and a fleet of two thousand ships of war and three thousand transports. This great expedition met with a course of disasters equal to those which attended the

Spanish Armada, in the reign of Queen Elizabeth. Scarcely had the fleet put to sea, when it was scattered by a storm, in which the commander's baggage was lost—a calamity which the Carthaginians, with their customary superstition, considered as ominous of the misfortunes which ensued. The army landed at Panormus, near Palermo, (480 B. C.,) and marched into the interior. A great battle was fought at Himera, in which the Carthaginians were utterly defeated, with the loss of one hundred and fifty thousand killed. The rest surrendered at discretion. The Carthaginian general, we are told, sacrificed human victims, during the battle, in hopes of propitiating the gods; but finding the fortunes of the day going against him, he rushed into the flames of the sacrificial pile, and perished. The Carthaginian fleet fell into the hands of the victors, so that only twenty ships escaped from Sicily. The misfortunes of the expedition did not end here; the ships were lost in a storm; a small boat alone survived to reach Carthage. Such is the story of this gigantic military expedition, which has perhaps been much exaggerated and embellished by popular credulity and the love of the marvellous so common to the early Greek writers.

The pride of the Carthaginians was completely humbled by this overwhelming catastrophe. The senate despatched an embassy to Gelon, the tyrant or king of Syracuse, to sue for peace. This was granted on condition that the Carthaginians should pay two thousand talents, build two temples to consecrate the treaty, and abolish human sacrifices. This treaty deserves honorable mention, as being the first recorded in history which contains a stipulation for the general benefit of humanity. It was followed by a tranquil period of seventy years, during which Carthage appears to have reached the summit of its political prosperity. It was probably in this interval that the Carthaginians sent two fleets to explore the western coast of Africa and Europe. The first was commanded by Hanno, who took with him thirty thousand colonists of the naval population, whom he distributed in six settlements on the African coast, between the Straits of Gibraltar and the River Senegal, though the precise limit of his voyage to the south cannot be ascertained. The other expedition, under Himilco, sailed round the coast of Spain as far as Cape Finisterre. Either about this time or previously, the Carthaginians had discovered the Canaries, called anciently the *Fortunate Islands*. But the original accounts of this discovery are very indistinct. The ancient geographers state that a large island, with rivers and forests, existed in this quarter, the situation of which was kept concealed as a state secret by the Carthaginians. It was supposed that they intended it as a place of refuge in case of some great calamity. It has been conjectured that they had discovered the western continent; but there appears no good ground for the belief that their ships ever sailed farther west than the Canaries and Madeira.

While Carthage retained the dominion of the seas, a rival state was growing up in Italy, before whose conquering arms she was destined to fall. Rome at first seemed very unlikely to become a rival to Carthage in naval strength; yet so jealous were the Carthaginians of the ambition of this republic, that in the first treaty between the two nations, it was stipulated that the Romans should not enter the ports of Sicily. The Carthaginians had sent a second expedition to this

island, about 410 B. C., which was more successful than the first, and gave them a firm footing in Sicily, where they maintained themselves above one hundred and fifty years. But their connection here kept them engaged in continual wars, and at length brought on a series of struggles with the Romans. The first of these collisions, called the *first Punic war*, broke out 264 B. C. The Romans despatched an army under Regulus into Africa, which penetrated some distance into the country. On the banks of the Badagra, a small river which runs into the Mediterranean near Carthage, the march of the army was stopped by a monstrous serpent, which infected the waters of the stream, poisoned the air, and killed animals by its breath. When the Romans went to the river for water, this huge monster attacked them, and squeezed them to death in his folds, or swallowed them alive. His hard and thick scales were proof against their darts and arrows, and they were compelled to use their military engines, which cast huge stones at him. By the help of these formidable machines, the serpent was killed. But his dead body corrupted the air of the neighborhood and the water of the rivers, spreading so great an infection that the Romans were obliged to decamp. Regulus sent to Rome the skin of this monster, which was one hundred and twenty feet long. It was hung up in a temple, and preserved for one hundred and thirty years. Such is the story related by Livy, Pliny, and other Roman writers. It is no doubt greatly exaggerated.

Regulus at first obtained many advantages over the Carthaginians; but in a great battle he was defeated and taken prisoner. The Carthaginians were so enraged against him for his arrogant behavior during his first successes, that they treated him with great cruelty. If we may believe the Romans, he was thrown into a dungeon, where he had only food enough to keep him from starving. To heighten his sufferings, the Carthaginians, knowing him to be greatly terrified at the sight of an elephant, kept one of these animals constantly near him, that he might not enjoy a moment's repose. As the war was protracted, the Romans met with more success, and the Carthaginians began to use their prisoner less cruelly. They allowed him to accompany their ambassador to Rome with proposals for a peace. Regulus took a solemn oath to return to Carthage in case the negotiation should fail. When he arrived at Rome, he refused to enter the gates, regarding himself as a slave to the Carthaginians. His wife and children came out to meet him; but he fixed his eyes on the ground, and declined their caresses.

Regulus might have obtained his liberty by advising the Romans to make peace; but preferring what he believed to be the interest of his country to his own welfare, he gave his opinion for the continuance of the war. The proposals, in consequence, were rejected, and Regulus, true to his oath, returned to Carthage. The people of that city, it is said, were exasperated to the highest degree by his patriotic behavior, and vented their rage against him by the most barbarous tortures. They imprisoned him for a long time in a dismal dungeon; then, cutting off his eyelids, they drew him out, and exposed him to the noonday sun. They next threw him into a chest, or cask, stuck full of sharp spikes; and after he had suffered a long series of torments in this manner, he was nailed to a cross, where he expired. This story has been repeated by

most historians of the Punic wars; but its truth may well be doubted. There is good reason to believe that Regulus died a natural death at Carthage, and that the story of his tortures is an invention of the Romans, to palliate the cruelties which they afterwards exercised towards their conquered rivals. Cicero and Seneca indeed allude to the martyrdom of Regulus as an historical fact; but we must consider that the popular version of the story is well adapted to the purposes of rhetoric and poetry, and therefore was likely to be regarded with favor by these writers. In this manner a great portion of the history of all nations has become falsified.

CHAPTER CCXCIV.

242 B. C. to A. D. 698.

The Second Punic War — Exploits of Hannibal — Ruin of the Carthaginian Power — The Third Punic War — Siege and Destruction of Carthage — Rebuilding of the City — Its final Extinction.

AFTER twenty-four years of obstinate and bloody contest, both nations began to grow weary of the war. The Romans, however, had somewhat the advantage, and dictated the terms of peace. The Carthaginians gave up their possessions in Sicily and the Lipari Islands, and agreed to pay, within twenty years, twenty-two hundred talents of silver—about two million five hundred thousand dollars. The first Punic war ended 242 B. C. But another war soon broke out, almost equally disastrous to the Carthaginians. The mercenary troops, who had served in Sicily, were disbanded in Africa, after the peace, without being fully paid. They rose in rebellion under two chiefs, devastated the country, threatened the city, and carried on the war for several years. In the midst of these troubles, the Romans seized upon the Carthaginian colonies in Sardinia. The Carthaginians were too weak to resent this treacherous act, but they sent an army under Hamilcar Barcas, to make conquests in Spain. This general conquered the southern and eastern part of the peninsula, and founded the city of Barcelona. He was succeeded in the command by his son-in-law Hasdrubal, who took Hannibal as his colleague. The people of Saguntum, who still resisted the arms of the Carthaginians, solicited the alliance of the Romans. The senate received the proposal favorably, and, after some negotiation, a treaty was made, by which the Carthaginians relinquished all claim to that part of Spain east of the Ebro.

But the peace between the Romans and Carthaginians could not continue long. A fierce and uncontrollable enmity inspired each nation against its rival, and soon burst out into open hostility. On the death of Hamilcar, the command of the Carthaginian armies devolved upon Hannibal, who was then twenty-four years of age. So strongly did the national spirit prevail in his family, that his father carried him to the altar when a boy, and compelled him to swear eternal enmity to the Romans. Hannibal, having strengthened his army in Spain, by ample preparations, began hostilities against the Romans by laying siege to Saguntum. (218 B. C.) This was the commencement of the second Punic war—a struggle in which the martial

genius of the Carthaginian general achieved the most wonderful victories, and gained him the reputation of the greatest military commander of his age.

During the first Punic war, Carthage had lost her finest colonies, — the Island of Sicily, as well as the Lipari Isles, — all of which had fallen into the hands of Rome. She had now recovered from the losses of that war, and Hannibal determined to revenge the injuries she had inflicted upon his country. Accordingly, he laid siege to Saguntum, in Spain, a large city subject to Rome, and situated on the Mediterranean, near the present town of Valencia. Faithful to their alliance, and expecting succors from Rome, the people made the most determined resistance for eight months. They were at last reduced to such fearful extremity for food, that they killed their infant children, and fed upon their blood and flesh. Filled with a horrid despair, they finally erected an immense pile of wood, and setting it on fire, the men first hurled their women, slaves, and treasures into the blaze, and then plunged into it themselves. Hannibal now entered the city; but, instead of finding rich spoils, he only witnessed a heap of ashes. The solitude of that scene might have touched even a warrior's heart. The present town of Murviedro, the site of the ancient Saguntum, and the witness of these horrid scenes, still abounds in remains of Roman architecture.

The war thus begun, was the most formidable in which Rome had ever been engaged. Hannibal, who had determined upon the invasion of Italy, spent the winter in making his preparations. Leaving a large force in Africa, and also in Spain, to defend these points, he set out, in the spring of the year 218, with eighty thousand foot and twelve thousand horse, to fulfil his project.

His course lay along the Mediterranean; the whole distance to Rome being about one thousand miles by the land route which he contemplated. When he had traversed Spain, he came to the Pyrenees, a range of mountains separating that country from Gaul, now France. Here he was attacked by wild tribes of fierce barbarians; but he easily drove them back. He crossed the Pyrenees, traversed Gaul, and came at last to the Alps, which threw up their frowning battlements, interposing a formidable obstacle between him and the object of his expedition. No warrior had then crossed these snowy peaks with such an army; and none but a man of that degree of resolution and self-reliance which will not be baffled, would have hazarded the fearful enterprise. Napoleon accomplished the task two thousand years afterward, but with far greater facilities.

Hannibal, after a march of five months, descended the southern slopes of the Alps, and poured down upon the soft and smiling plains of Italy. The northern portion, called *Cisalpine Gaul*, was peopled with northern tribes, long settled in the country. They were desirous, however, of throwing off the Roman yoke, and therefore favored the Carthaginian cause. Hannibal, whose army had been greatly reduced in his march, especially in crossing the Alps, remained among some of these people for a time, to recruit, and then proceeded southward toward Rome.

On the banks of the River Tessino, he was met by a Roman army despatched against him; but, after a bloody conflict, he was victorious. In a few weeks, he again encountered the Romans, and again he tri-

umphed. Thus the whole of Cisalpine Gaul fell into his hands; and these people, relieved from the presence of the Roman army, aided him freely with every kind of supplies.



Hannibal looking down on the Plains of Italy.

Rome now presented a scene of the greatest activity. She was not yet softened by luxuries, nor corrupted by indulgence; she did not, therefore, yield to fear, as in after days, when the wild leaders of the north poured down from the Alps like an avalanche. She was alarmed, but yet she met the emergency with courage and resolution. Every artisan in the city was busy in preparation; the senate were revolving deep schemes; generals held councils of war; soldiers were recruited and trained; the people ran to and fro in the streets, telling the last news, and recounting some marvellous legend of the Carthaginians and their dreaded leader. All was bustle and preparation.

When the spring of the year 217 B. C. arrived, two Roman armies took the field; one under the consul Flaminius, and the other under the consul Servilius. Hannibal first marched against Flaminius; but in passing the swamps of the River Arno, his army suffered greatly, and he himself lost one of his eyes. Soon after this, Flaminius, who was a rash and headstrong man, came up with him on the banks of the Lake Thrasymenus, and gave the Carthaginians battle. Here, again, the genius of Hannibal triumphed. The conflict was dreadful, and the water of the lake, where the armies met, was red with blood. But the Romans were totally defeated.

After this event, a famous general, Quintus Fabius Maximus, was appointed dictator of Rome, and, under his direction, a new policy was adopted. Instead of sending armies to act offensively against Hannibal at a distance, the defensive system of warfare was rigidly observed. This prudent course, adopted by Fabius, has given a signification to his name; the *Fabian* policy being a term which is used as synonymous with *prudent* policy. It is thought that Washington, in our revolutionary war, imitated this great Roman general.

But the successes of Hannibal and the disasters of Rome had not yet ended. In the year 216, another battle was determined upon, and Hannibal met the enemy at Cannæ, near the present city of Naples. Here, again, the Romans were defeated with dreadful slaughter. Not less than forty thousand of their sol-

diers were slain. To this day, the relics of the fight are ploughed up from the ground, and the spot where the battle took place is called the *Field of Blood*. If the red stain has long since vanished from the soil, time cannot wash out the bloody record from the memory of man.

Beside this fearful carnage, ten thousand Roman soldiers were taken prisoners. The Carthaginian loss was small. We can only account for such events as these by the supposition that Hannibal, whose army was scarcely half as large as that of the Romans, was a man greatly superior in capacity even to the able and practised generals of Rome, who were sent against him. Nothing in modern times has been witnessed, to compare with his achievements, except those of Napoleon, operating in the same countries, and also contending against disciplined troops and generals long practised in the military art.

The whole of Lower Italy was now in the possession of Hannibal. He had entered the country by the north, and, having passed Rome, was in the southern portion of the peninsula. It would seem that he was now near the consummation of his wishes, and that the imperial city must fall before him; but such was not the event. A defensive system was still observed, and the city being too formidable for attack, Hannibal was obliged to look around for aid. He applied to Philip of Macedon and the Syracusans, but the Romans contrived to keep both occupied at home.

Hasdrubal, the brother of Hannibal, had charge of the Carthaginian forces in Spain, where he conducted the war with ability. In a great battle, he defeated the Romans; and two generals, by the name of Scipio, fell. Another Scipio was sent thither, and he soon recovered in Spain what the Romans had lost there. Hasdrubal now left that country to join his brother, and, crossing the Alps without opposition, reached Italy. Before he could effect the junction he desired, he was met by the Roman forces, his army cut to pieces, and he himself slain. Hannibal was now obliged to act on the defensive. Yet he continued to sustain himself here for a series of years without calling upon Carthage for supplies.

Scipio, having finished the war in Spain, now transported his army across the Mediterranean; thus carrying the war into Africa, and giving rise to an expression still in vogue, and significant of effective retaliation. By the aid of Masinissa, a powerful prince of Numidia, now Algeria, he gained two victories over the Carthaginians, who were obliged hastily to recall their great commander from Italy. He landed at Leptis, and advanced near Zama, five days' journey to the west of Carthage. Here he met the Roman forces, and here, for the first time, he suffered a total defeat. The loss of the Carthaginians was immense, and they were obliged to sue for peace. This was granted on humiliating terms by Scipio, called *Africanus* after this victory. Hannibal would still have resisted, but he was compelled by his countrymen to submit. Thus ended the second Punic war, 200 B. C., having continued about eighteen years.

By this, the maritime power of Carthage was utterly annihilated, and the country was reduced from the station of an independent state to that of a dependency of the Romans. By the terms of the peace, all the Carthaginian possessions in Spain were given up, together

with all the colonies of the nation out of Africa. The Romans also seized all the ships of war and elephants, and compelled the Carthaginians to pay large sums of money, and to stipulate not to make war without the consent of the Roman senate.

The remainder of the history of Carthage exhibits a melancholy and affecting picture of the humiliation and decline of a proud and powerful state. The Carthaginians observed the treaty faithfully for half a century, and bore patiently the insults of the Romans, and the arrogance of their ally, Masinissa, king of Numidia. At length, the encroachments of the chief caused a complaint to be laid before the Roman senate, who despatched a body of deputies into Africa to investigate the matter. Cato the Censor was one of these. The stern, inflexible old Roman examined every part of the great commercial city of Carthage, and was astonished at the sight of the wealth and magnificence which it still retained. He persuaded himself that nothing but the ruin of this city could insure the safety and supremacy of Rome; and this belief kept so constant a possession of his mind, that whenever he made a speech in the senate, he always concluded with these words, *Delenda est Carthago*, "Carthage must be destroyed" — an expression which has passed into a proverb. The pertinacity with which Cato urged this subject, at length had its effect, and the Romans embraced the first pretext for quarrelling with the Carthaginians. This pretext was, that the latter had made war against the Numidians, contrary to the treaty. The Carthaginians, however, had only defended themselves from the attacks of Masinissa; but this did not prevent the Romans from declaring war against them, 149 B. C.

The terrified Carthaginians attempted to appease their haughty enemies by the most humble submissions. They banished all their citizens who had incurred the displeasure of the Romans, and surrendered their arms and military stores, consisting of two hundred thousand complete suits of armor, two thousand catapults, and an immense number of spears, swords, bows, and arrows. The Romans, having thus disarmed their submissive rivals, ordered them to abandon their city, which was to be razed to the ground. The inhabitants were informed that they were not to be allowed to dwell within ten miles of the sea, nor to build any fortified residence. When these cruel and terrible orders were made known, the unfortunate Carthaginians were overwhelmed with surprise, astonishment, and indignation. The populace kindled into rage. Despair and frenzy succeeded, in every breast, to dejection and pusillanimity. Every method which ingenuity could suggest was put in requisition to provide for the defence of the city, and to replace the arms which they had so foolishly and shamefully surrendered. They demolished their houses to supply the docks with timber. Palaces and temples were converted into workshops. Gold and silver vases and statues supplied the want of brass and iron. The women sacrificed their ornaments, and even cut off their hair to make cordage. The Romans, believing that a city without arms could make no resistance, attacked them in expectation of an easy and immediate conquest, but they were repulsed, and their fleet was burnt by the Carthaginian fire-ships. Hasdrubal, the Carthaginian general, would have cut the Roman army to pieces, but for the skill of Scipio *Emilianus*, who succeeded in covering the retreat of the legions

with a body of cavalry. For two years, the Romans could gain no advantage over their enemies.

Scipio, at length, being intrusted with the chief command, laid siege to Carthage. The siege was pressed for three years, during which the inhabitants fought and suffered with the greatest heroism: but, at length, these wretched people, were reduced to the necessity of again offering their submission, and they declared themselves ready to comply with any terms except the destruction of their city. But the cruel determination of the Roman senate was inflexible, and Scipio, not having it in his power to prefer humanity to revenge, was obliged to reject their offers. He gained possession of one of the gates by a stratagem, and thus the Romans made their way into Carthage. During six days, the inhabitants, animated by despair, continued to dispute the progress of the enemy, and successively set fire to the buildings when compelled to abandon them. The whole city was thus laid in ashes. Of the seven hundred thousand inhabitants, only fifty thousand survived: the remainder perished by famine, the sword, and the flames. Hasdrubal, who had displayed the talents of a brave and skilful commander, till the city was irrecoverably lost, begged his life of the conquerors; but his wife, loading him with reproaches, stabbed her children, and then threw herself into the flames.



Burning of Carthage.

Carthage burnt for seventeen days, and such parts of the city as the flames could not destroy were demolished by the Romans, in pursuance of a decree of the Roman senate, that the whole city should be razed to the ground. This catastrophe took place B. C. 146. At the time of its destruction, it was one of the most wealthy and magnificent cities in the world. This act is a dark stain on the Roman character. A great nation was blotted out of existence, and all its literature and arts were destroyed. Civilization in Northern Africa was thrown back for centuries. The colonies of the Carthaginians on the shores of the Atlantic were forgotten, and the key to the maritime discoveries and foreign trade of this people was lost. Such was the brutal and hard-hearted policy of Rome, which could perpetrate the most barbarous cruelties rather than endure the shadow of a rival.

The miserable remnant of the Carthaginian population, which had survived the ruin of the city, was scattered abroad in different quarters, and the nation may

be said to have been extinguished. For thirty years, the spot where Carthage stood remained a desert. After this, the Gracchi, who were then in power at Rome, began a scheme of colonizing the place with Roman settlers. We hear little more of this undertaking till the time of Julius Cæsar, who sent reinforcements to the colony. Augustus also contributed to this work, and under his auspices a new city was built and called *Colonia Carthago*. It occupied a part of the site of the old city, and in course of time rose to considerable importance as the capital of that part of Roman Africa. In Christian history, it is known for its councils, and for the spiritual labors of St. Augustine. It was taken A. D. 439, by the Vandals under Genseric, and was retaken from the Vandals by Belisarius, in 533. Lastly, it was captured and destroyed by the Saracens in 698. Thus ended the second Carthage, after an existence of seven centuries. Some ruins are yet visible on that part of the coast belonging to the Roman Carthage; but there are no relics extant of the Tyrian city except some cisterns, and perhaps the fragments of an aqueduct.

CHAPTER CCXCV.

Government, Military System, Religion, Character, Manners, &c., of the Carthaginians.

THE extent of the Carthaginian empire varied much at different periods. In Africa, it is said to have comprised three hundred and sixty cities in the days of its highest prosperity. In other parts, it extended over a great part of Spain, Sardinia, Corsica, Sicily, Malta, and the Balearic Isles. Of the population of the Carthaginian dominions, nothing can be said with certainty. The city of Carthage was unsurpassed, in its day, for wealth, splendor, populousness, and commercial activity.

The government of Carthage was at first monarchical; but the Carthaginian monarchy hardly belongs to historical times. All the great deeds of this people are those of the republic. The government comprised three bodies, the *suffetes*, or chief magistrates, the senate, and the third estate. The *suffetes* were similar to the Roman consuls; their name appears to be the same with that of the *shophetim*, or "judges," of the Hebrews. They exercised both civil and military authority, presiding in the senate, and commanding the armies in war. The senate was composed of the most illustrious men of the state. This body exercised supreme jurisdiction in questions of peace and war, with the power of making law and appointing to all offices civil and military. When their vote was not unanimous, an appeal lay to the people; otherwise their decision was absolute. The third estate was a popular body. On the first establishment of the republic, this body took no active part in the administration of affairs; but, in proportion as the people acquired wealth, they claimed a share of influence in the government, and at length absorbed nearly the whole power of the state. They instituted a council of one hundred and four persons, called the "tribunal of the hundred," and intended as a check upon the power of the nobles and senate. The members were elected for life, and five of their number had a supreme power peculiar to themselves.

The Carthaginian constitution was considered, by

many of the ancient writers, as a pattern of political wisdom; and Aristotle, in his *Politics*, recommends it as a model to other nations. He states that, during a space of five hundred years, from the foundation of the republic down to his own time, no tyrant had destroyed the liberty of the state, and no demagogue had stirred up the people to anarchy. By the wisdom of its laws, Carthage had been able to avoid the opposite evils of aristocracy on the one hand, and of democracy on the other. The nobles did not engross the whole power, as at Sparta, Corinth, and Rome; nor did the people exhibit the factious spirit of an Athenian mob, or the ferocious cruelty of a Roman rabble. During the last days of the republic, however, the proceedings of the popular body were characterized by fickleness, tyranny, and oppression.

The military strength of Carthage was derived not only from the resources of their own commerce and industry, but from the nations tributary to the republic, which furnished both men and money. The Carthaginian armies were generally composed of mercenary troops, which were taken from various nations, the selection being made of such as bore the highest reputation. The cavalry was drawn from Numidia, and constituted the main strength of most of their armies. The Balearic Isles furnished slingers who were accounted the most skillful in the world. Spain provided the heavy infantry. By the employment of mercenary troops, the Carthaginians spared the blood of their own people; but this was balanced by a great disadvantage. The mercenaries, who were accustomed to measure their fidelity by the pay they received, were always ready, on the least discontent, or the expectation of a higher reward, to desert to the enemy, and turn their arms against their former associates. Thus the grandeur of the Carthaginian state, being sustained only by these foreign supports, was shaken to the foundation when they were removed. If, at the same time, their commerce was interrupted, or their naval armaments defeated, the Carthaginians imagined themselves on the brink of ruin, and sunk into despondency, as was the case at the end of the first war with Rome.

In addition to their mercenaries, the Carthaginians had a small body of troops levied among their own citizens. This was a sort of school, in which the flower of their nobility, and those whose talents and ambition prompted them to aspire to the first dignities in the state, learnt the rudiments of the art of war. From among these were selected all the general officers of their armies. They were too jealous to intrust high commands to foreigners, though, on extraordinary occasions, this appears to have been done.

We are not so well acquainted with the religion of the Carthaginians as with that of the Greeks and Romans. They worshipped a number of deities; but two of these were prominent above the others. One was the goddess Cælestis, or Urania, called by Tertullian the "promiser of rain," and by the prophet Jeremiah the "queen of Heaven." She was probably the same as the Tyrian Astarte. This goddess was invoked on the occasion of great calamities, particularly in droughts, to which the northern parts of Africa have always been subject. The second deity was Saturn, probably the Moloch of Scripture. The sanguinary worship of this god was derived from the Tyrians. Human sacrifices were offered to him both at Tyre and Carthage. The victims were generally

children; and to this circumstance is probably owing the fable of Saturn devouring his own offspring. Persons who wished to avert any great calamity, and had no children of their own, purchased those of the poor, in order that they might not be deprived of the merit of so great a sacrifice. At first, these children were inhumanly burnt either in a furnace, or enclosed in a flaming statue of Saturn. The cries of the unhappy victims were drowned by the noise of drums and trumpets. Mothers made it a merit to view this shocking spectacle with dry eyes and without a groan. If a tear or sigh stole from them, the sacrifice was deemed less acceptable to the deity, and the effects of it were lost. Afterwards, it appears that they contented themselves with making their children pass through the fire, in which they frequently perished.

The Carthaginian generals looked upon it as an indispensable duty to begin and end all their enterprises with the worship of the gods. Their treaties were always sanctioned by very solemn religious adjurations. The following are the words used in a treaty between the Carthaginians and the Macedonians, as reported by Polybius: "This treaty was concluded in the presence of Jupiter, Juno, and Apollo; in the presence of the genius [*dæmon*] of the Carthaginians, of Hercules and Iolaus; in the presence of Mars, Triton, and Neptune; in the presence of all the confederate gods of the Carthaginians; in the presence of the sun, the moon, and the earth; in the presence of the rivers, the fields, and the waters; and in the presence of all the gods who rule over Carthage."

According to the statement of Tertullian, the barbarous practice of human sacrifices prevailed in the Carthaginian territory long after the ruin of the city. It was abolished by the proconsul Tiberius; but the date of this event is not exactly known.

The Carthaginians, in their general character, were regarded as crafty and avaricious. The Romans, however, who were always their deadly enemies, have been the chief authority on which these accounts have been given. "Punic faith" was a proverbial phrase at Rome to signify falsehood; but it is always unsafe to judge of a nation from the testimony of its enemies. Probably the Carthaginians could have said as much of the perfidy and falsehood of the Romans. The love of gain, however, must be regarded as a distinguishing mark of the Carthaginian character. This reputation even attached to the new city, as we learn from St. Augustine. A mountebank once promised the citizens of this place that he would discover to them their most secret wishes, in case they would come on a day appointed to hear him. When they were all assembled, he told them they wished to buy cheap and sell dear. Every man's conscience pleaded guilty to the charge, and the mountebank was dismissed with applause and laughter.

These people do not seem to have made any great proficiency in the fine arts. No works of sculpture or painting from their hands have come down to us; though this may be attributed partly to the industry with which the Romans labored to destroy every monument of Carthaginian greatness. Of the style of architecture peculiar to the Carthaginians, we have no account. Their capital abounded with magnificent buildings, and, in the day of its prosperity, was twenty-three miles in circuit. The country around was cultivated like a garden, and covered with villas. The population in the environs was great.

CHAPTER CCXCVI.

Commerce, Trade, Colonies, Monetary System, and celebrated Characters of Carthage.

THE Carthaginians, in their anxiety to monopolize the commerce of the west, opened only the ports of their capital to the vessels of foreign nations, excluding them as much as possible from the ports of their colonies, in order to avoid a competition which they judged prejudicial to their interests. The intercourse with foreign countries was facilitated by leagues and alliances. The navigation of the Carthaginians extended to almost all the coasts and islands of the Mediterranean. Beyond the Pillars of Hercules, they shared with the Phœnicians the trade carried on between Gades and the Tin and Amber Islands, supposed to be the British Isles. On the western coast of Africa, their traffic was carried on, not only with their own colonies, but with the coast of Guinea, farther south. Their principal Mediterranean commerce was with the Greek settlements in Sicily and the south of Italy, from which they obtained wines and oil in exchange for negro slaves, precious stones, and gold, which they procured from Africa, and for cotton cloths, which were manufactured at Carthage, or obtained in the Island of Malta. From Corsica, they procured wax, honey, and slaves; from Sardinia, corn; and from the Balearic Islands, a valuable breed of mules. Sulphur and pumice stone were articles of trade obtained from the Lipari Islands. Iron was furnished from Elba.

The Island of Cerne was the chief commercial mart on the western coast of Africa. Goods were transported from it to the main land in boats, and bartered with the natives. The Carthaginian exports were cotton cloth, arms, pottery, saddles, and trinkets, for which they obtained gold, raw hides, and ivory. They had also a caravan trade between their southern settlements and the interior of Africa. From the districts bordering on the desert they obtained dates and salt; from beyond the desert, negro slaves and gold dust. They had also caravans eastward, between the two Syrtes, which extended their trade to Egypt. The intercourse with the barbarous tribes of Africa was carried on chiefly by barter. The ignorant savages exchanged valuable commodities for showy trifles, and the admission of foreign competitors in this trade would have been fatal to the profits of the Carthaginians.

The mines of gold and silver discovered by the Carthaginians in Spain, constituted a rich fund of wealth, which enabled them to sustain their long wars against the Romans. The native Spaniards appear to have known little of these mineral treasures, which lay concealed in the bowels of the earth, or at least were ignorant of their value. The Phœnicians were the first to take advantage of this ignorance. They bartered some wares of little value for the precious metals, and made great profits. When the Carthaginians became masters of Spain, they made a discovery similar to that of the Americans in California. They dug deeper into the earth, and laid open a mass of riches, the existence of which had hardly been suspected. After the Roman conquest, these mines continued to be worked. The labor was very difficult; the mines were drained of water by pumps, which had been invented by Archimedes in Egypt. Polybius informs us

that in his day, forty thousand men were employed in the mines of Nova Carthago, which produced four thousand dollars a day.

The Carthaginians appear to have been the authors of one invention, of which we find no trace among contemporary nations, nor even in subsequent times, for many ages. This was a species of national banking, in which sealed bags of metal were used instead of paper notes. These bags contained pieces of a compound metal, prepared for this purpose, in a manner which was kept secret, to prevent counterfeiting. The bags were stamped with the seal of the government, and a mark of their nominal value. This circulating medium was current only among the Carthaginians; but as its credit was sustained by the government, it answered the common purposes of money. This fact is curious, not only on its own account, but as being the first instance on record of an attempt to establish a currency upon credit.

Though the Carthaginians had great knowledge of agriculture and gardening, still commerce was the particular object and engrossing pursuit of the people. It formed the chief support of the commonwealth, and it may be affirmed, in a word, that the power, the conquests, and the glory of the Carthaginians all flowed from their commerce. From their advantageous situation in the central part of the Mediterranean, they extended their commerce eastward and westward, till it comprised all the maritime countries of which they had any knowledge. From Egypt, they imported fine flax, paper, corn, sail-cloth, and cordage; from the Red Sea, spices, frankincense, perfumes, gold, pearls, and precious stones; from Tyre and Phœnicia, rich stuffs, purple and scarlet, tapestry, costly furniture, and works of art.

Of the celebrated men of Carthage, the most conspicuous is Hannibal, whose great military achievements have been already mentioned. After the conquest of Carthage by the Romans, he applied himself, with great assiduity, to the reform of abuses in the government of his native state. In this he was supported by the people; but he incurred the dislike of certain leading men among his countrymen. These, insensible to his great services, and only guided by their jealousy, sent to the Roman authorities certain representations, calculated to excite their suspicion and arouse their anger against him. Ambassadors were accordingly sent to Carthage, to demand his punishment; but Hannibal, foreseeing the storm, fled to Tyre. From this place he went to Ephesus, and induced Antiochus to declare war against Rome, (B. C. 196.) He had himself but a subordinate command, and when the war, which proved unfortunate, was over, he was compelled to depart, and seek a refuge with Prusias, prince of Bithynia, in Asia Minor. The Romans, being uneasy so long as their formidable enemy was alive, sent to Prusias to demand that he should be given up. Hannibal, now driven to extremity, and sick of life, destroyed himself by poison, B. C. 183, in the sixty-fifth year of his age.

We have no accounts of this wonderful man except from his enemies, the Romans, and nothing from them but his public career. Prejudiced as are these sources of evidence, they still exhibit him as one of the most extraordinary men that has ever lived. Many of the events of his life remind us of the career of Napoleon. Like him, he crossed the Alps with a great army; like him, he was repeatedly victorious over

disciplined and powerful forces in Italy; like him, he was finally overwhelmed in a great battle; like him, he was a statesman as well as a general; like him, he was the idol of the army; like him, he was finally driven from his country, and died in exile. No one achievement of Bonaparte's life was equal to that of Hannibal in crossing the Alps, if we consider the difficulties he had to encounter; nor has any thing in generalship surpassed the ability he displayed in sustaining himself and his army, for sixteen years, in Italy, in the face of Rome, and without asking for assistance from his own country.

During this whole period, he never once dismissed his forces; and though they were composed of Africans, Spaniards, Gauls, Carthaginians, and Greeks,—persons of different laws, languages, and habits,—never was any thing like mutiny displayed among them. How wonderful was the genius that held such a vast number of persons—the fiery spirits of so many different nations—subject to one will, and obedient to one authority! Where can we look for evidence of talent superior to this? We cannot doubt that Hannibal, in addition to his great mind, possessed those personal qualifications, which enabled him to exercise powers of fascination over all those persons who came into his presence; and that, in this respect too, he bore a resemblance to Napoleon.

We may not approve, yet we can hardly fail to admire, the unflinching hostility of Hannibal to Rome. He had been taught this in his childhood; it came with the first lessons of life, and from the lips of a father; he had sworn it at the altar. Rome was the great enemy of his country; and as he loved the last, he must hate the first. His duty, his destiny, might serve to impel him to wage uncompromising war against Rome; for this he lived—for this, at last, he died.

Nor can we believe that this sentiment, which formed the chief spring of his actions, was unmingled with patriotism. Indeed, this was doubtless at its very root. It was for the eclipse that she cast over Carthage that he would annihilate Rome. It was from a conviction that one of these great powers must give way to the other—that the existence of Rome boded destruction to Carthage—that he waged uncompromising and deadly war upon the former.

That Hannibal was patriotic, is evinced also by the reforms which he sought to effect in the government of his country. These had for their object the benefit of the people at large. For this, he obtained the confidence of the mass, while he incurred the hostility of the few. It is no evidence against him that he fell a victim to the jealousy thus excited; for such has too often been the fate of the lover of his country.

Mago was another famous Carthaginian general; he not only distinguished himself by his victories, but by his pen. He wrote twenty-eight volumes upon husbandry, which the Roman senate held in such esteem, that after the conquest of Carthage, they ordered these books to be translated into Latin. Hanno, the naval commander who led the Carthaginian expedition to the western coast of Africa, wrote an account of this undertaking, which is extant at the present day in a Greek translation. Clitomachus of Carthage, called, in the Punic tongue, Hasdrubal, was the most eminent philosopher of this nation. He succeeded the Greek teacher Carneades, and maintained the honor of the Academic sect. Cicero pronounces him a more sensible and studious man than the generality of his countrymen.

He was the author of several works, in one of which he endeavors to console his unhappy countrymen, who, by the ruin of their city, were reduced to slavery. Terence, the admired author, who, from being a slave at Rome, rose to high literary honors, was a native Carthaginian.

CHAPTER CCXCVII.

800 B. C. to A. D. 40.

NUMIDIA. — *The Massyli and Massæyli — Wars with Carthage — Masinissa — Jugurtha — Juba.* — MAURITANIA.

NUMIDIA was bounded north by the Mediterranean, east by the Carthaginian territory, south by the Desert, and west by Mauritania. It comprises a part of the territory of Tunis, Algeria, and Bled el Jerid. Previous to the Roman conquest, it was occupied by two distinct nations, the Massyli in the east, and the Massæyli in the west. Their territories were separated by the River Ampsagas. The aboriginal Numidians were a brave and active race, accustomed to endure fatigue and hardship. They rode fearlessly without saddle or bridle, and often made nocturnal attacks on their enemies. The name of *Numidia*, or *Nomadia*, as this country was called by the Greeks, was derived from the nomadic or pastoral habits of the people.

The Carthaginians, during the infancy of their state, appear to have paid tribute to the Numidians and Mauritians; but about four hundred years before the Christian era, the former were powerful enough to vanquish these nations in battle, and released themselves from this badge of dependence. There is no connected history of the Numidians for any length of time. They appear to have had their kings at a very early period; and after the conclusion of the first Punic war, they waged a sanguinary conflict with the Carthaginians, who despatched an army under Hamilcar to ravage their country. This design was carried into effect with the utmost severity. Hamilcar plundered and laid waste every thing before him, crucifying all the inhabitants that fell into his hands. This caused such indignation and resentment among the Numidians, that they and their posterity ever afterward bore an implacable hatred to the Carthaginians.

During the second Punic war, the Numidians became embroiled in the hostilities between Rome and Carthage. When Scipio landed in Africa to attack Carthage, he was joined by *Masinissa*, king of Numidia, with a large body of cavalry. This chief had at first allied himself with the Carthaginians, and made war against the Romans in Spain. By a succession of singular events, he repeatedly lost and recovered his dominions, which at length were bestowed by the Carthaginians on Syphax, prince of the Getulians, who had married Sophonisba, the daughter of Hasdrubal, a leading man in Carthage. This injustice so alienated Masinissa from the reigning government, that he espoused the cause of the Romans. Amid the misfortunes which befell the Carthaginians, Syphax refused to desert them, and fought bravely in every battle; but being deserted by his followers, he was taken prisoner, and fell into the hands of his mortal enemy, Masinissa. Sophonisba shortly afterward shared the same fate, and was compelled to become the wife of her captor. Scipio, the

Roman commander, was displeased with this, fearing that the influence of Sophonisba would be exerted to draw away her husband from his alliance with the Romans; he refused to consent to the marriage, and claimed Sophonisba as a prisoner. The unfortunate princess swallowed poison to escape the indignity of Roman servitude.

After the overthrow of Carthage, Masinissa was confirmed in his authority over Numidia, and the crown descended to his posterity. About the year 120 B. C., the tranquillity of the country was disturbed by the Jugurthine war. Jugurtha was an illegitimate nephew of *Micipsa*, king of Numidia. This monarch, on his death-bed, divided the kingdom between his two sons, *Hiempsal* and *Adherbal*, and his nephew *Jugurtha*. The latter was a bold, ambitious, and unprincipled person; he was not content with his own portion of the kingdom, but determined to reign sole master. He murdered *Hiempsal*, expelled *Adherbal*, and seized the whole of Numidia. The fugitive prince sought refuge at Rome, and succeeded at first in engaging the senate in his interests. But *Jugurtha* managed to bribe the senators, and obtained from them a decree ordering that the kingdom should be equally divided between the two claimants. Impunity stimulated the usurper to fresh crimes. He made war upon *Adherbal*, gained possession of his person by a capitulation, and, in violation of his word, put him to death. Even this atrocity failed to arouse a sense of justice in the Roman senate; and *Jugurtha* would have escaped unpunished, had not *Memmius*, one of the tribunes, exposed the profligate venality of the aristocracy in a general assembly of the people, and persuaded them to send *Cassius*, the prætor, into Africa, to bring *Jugurtha* to Rome, that the affair might be legally investigated.

Jugurtha was compelled to present himself at Rome; but by bribery and management, he gained so many friends in the senate, that he would have stifled all inquiry into his misdeeds, had his prudence been equal to his capacities for intrigue. But his outrageous barbarism in murdering his cousin *Massiva*, at Rome, was exposed, and caused such indignation among the citizens, that he was compelled to flee from the city to save himself from popular rage. The Romans sent an army, under *Metellus*, to take possession of Numidia. *Jugurtha* fought many battles in defence of his kingdom, and baffled the invaders with such skill as to cause serious alarm at Rome. At length, *Metellus* drove him from his dominions, and compelled him to seek an asylum with *Bocchus*, king of Mauritania. *Caius Marius* succeeded to the command, (B. C. 106,) and defeated the united armies of *Jugurtha* and *Bocchus*. The Moorish king, terrified by his losses, was prevailed upon to betray *Jugurtha*; and this profligate usurper, after having been exhibited in triumph by *Marius* at Rome, was thrown into a dungeon, where he starved to death.

The crown of Numidia was bestowed on *Hiempsal II.*, by whom it was transmitted to his son *Juba*. In the reign of the latter occurred the civil war between *Pompey* and *Cæsar*. This conflict was extended to the shores of Africa. *Juba*, whose claims to the crown had been opposed in the Roman senate by *Cæsar*, took the side of *Pompey*; but all efforts to sustain his party in Africa were unavailing. *Cæsar* defeated *Scipio Metellus*, the father-in-law of *Pompey*, in that country; and *Juba*, in order to avoid falling into the hands of

the victor, caused his own friend *Petreius* to run him through the body. Numidia fell completely under the dominion of the Romans. But *Cæsar* was too well acquainted with the manners of the people to establish a regular provincial government over them. He preserved the monarchical forms to which they had been accustomed, and gave the crown to *Juba*, a son of the deceased king, who was a youth at that time, and had been educated at Rome in all the learning and accomplishments suitable to his rank.

This monarch, *Juba II.*, is represented by historians as a very extraordinary person. According to *Pliny*, who frequently quotes his writings, he was a curious and indefatigable collector of historical records. He extracted from the Greek, Latin, Punic, and African chronicles, every thing valuable and interesting relative to the history of his own country, combining those materials in a regular and finished narrative. This history, unfortunately, has perished in the general wreck of ancient literature.

Juba acquired the esteem of *Augustus*, who carried him as a companion in all his expeditions. At the end of the civil war, when the family of *Cleopatra*, queen of Egypt, were received under the Roman protection, *Augustus* gave a daughter of *Cleopatra* to *Juba* for a wife, with the kingdom of Mauritania for a dowry. *Ptolemy*, the son of *Juba* and *Cleopatra*, reigned over the united kingdoms; but his life was most unfortunate. His reign was disturbed by a rebellion, which was quelled only by a great expense of bloodshed. Afterward he was invited by the emperor *Caligula* to Rome, where he was barbarously murdered by command of that tyrant, who is supposed to have coveted his riches. Numidia was reduced to a province at his death.

MAURITANIA was bounded north by the Mediterranean, east by Numidia, south by the territory of the *Getulians*, and west by the Atlantic. Its ancient limits cannot be settled with much precision; but the kingdom is supposed to have comprised the northern part of the empire of Morocco, and the western part of *Algiers*.

The *Mauri*, an aboriginal race, who were the earliest inhabitants of the country, have been celebrated in the fables of ancient mythology. *Neptune* is said to have been the first prince of Mauritania. Next to him were *Atlas* and *Antæus*, who are celebrated for their wars with *Hercules*. According to the legends of this country, *Antæus* defeated many of the armies of *Hercules*; but the latter, having intercepted a strong body of *Libyans*, who were marching to the assistance of *Antæus*, gave him a total overthrow, in which the latter and the greater part of his men were killed. This decisive action subjected all *Libya* and *Mauritania* to the dominion of *Hercules*. From this historical fact arose the fable of *Hercules* and *Antæus*, the latter of whom is represented as a giant of enormous size. These two being engaged in single combat, *Hercules* threw his antagonist to the ground several times; but finding him receive fresh strength as often as he fell upon his mother earth, he lifted him up into the air, and squeezed him to death. There is an ancient fable, also, that *Hercules* took the globe from *Atlas* upon his own shoulders, overcame the dragon that guarded the orchard of the *Hesperides*, and made himself master of the golden apples that grew there.

These fables are all the materials we have from the early history of Mauritania. The Romans knew hardly any thing of this country before the time of the

Jugurthine war. We have already alluded to its history in connection with that of Numidia. On the death of Ptolemy, who reigned over these two kingdoms, Mauritania was divided into two provinces, but the country was not reduced to tranquillity for many years. *Edemon*, one of the freedmen of King Ptolemy, took up arms to avenge his death, and the war was carried on till the middle of the first century, after which Mauritania was incorporated with the Roman empire, and shared the general fortunes of the states of Northern Africa.

CHAPTER CCXCVIII.

A. D. 150 to 647.

Revolt of Firmus — Invasion of the Vandals — Conquests of Genseric — Overthrow of the Vandals by Belisarius — Desolation of Africa.

MAURITANIA, in connection with the other parts of Roman Africa, endured great sufferings during the decline of the empire. These were occasioned by the ferocious character of the barbarous tribes in the neighborhood, and by the avarice of the officers who were sent by the imperial court to exercise the government. In the reign of *Valentinian*, about the middle of the fourth century, the military command was intrusted to a chief, with whom sordid views of interest were the leading motives of action, and who administered his office as if he had been the enemy of the provinces, and the accomplice of the barbarians by whom they were assailed. The cities were compelled to shut their gates, in order to protect the lives and property of the people from the marauders of the desert. The inhabitants of the rural districts were massacred, their villages burnt, and their vines and fruit-trees rooted up or consumed by fire. In the midst of these calamities, *Firmus*, the son of *Nabal*, a Moorish prince, found means to possess himself of the sovereignty of Mauritania by murdering his brother. Imitating the policy of *Jugurtha*, this usurper had recourse at once to policy and arms; but, finding the former unavailing, he took the field at the head of a formidable army, and bade defiance to the Romans. His authority was soon established throughout all Mauritania and Numidia. *Romanus*, the count of Africa, was unable to resist the progress of his arms, and Africa would have been lost to the empire had not *Theodosius*, a much abler general, been sent to oppose the Moorish usurper. *Firmus*, after an obstinate contest, was compelled to abandon Numidia, and withdraw to the interior of Mauritania. *Theodosius* pursued him into the fastnesses of Mount Atlas, and finally succeeded in taking him prisoner. *Firmus*, who had the example of *Jugurtha* perpetually before his eyes, resolved to disappoint the triumph of his adversary, who had determined to make him a public spectacle at Rome. He committed suicide in Africa, A. D. 386.

The death of *Firmus*, however, did not restore tranquillity to Africa. *Gildo*, his brother, had been allowed to retain the vast possessions which had been forfeited by the treason of *Firmus*. To secure his fidelity to the empire, he was raised to the dignity of a count, and invested with the command of the Roman territory. His ambition increased with his augmented power, and, amid the dissensions which preceded the elevation of *Theodosius* to the throne, he declared

himself the sovereign of Africa. During twelve years, he exercised a tyrannical sway in that country; but, at length, in the reign of *Honorius*, an army was sent to Africa against the usurper. *Gildo* made great preparations to meet this attack. He drew from the deserts of *Getulia* and the valleys of the *Atlas* a large body of natives, who were accustomed to regard him as their hereditary prince. Finding himself at the head of a host of seventy thousand men, he boasted that his cavalry would trample the Roman cohorts under their feet, or drive them into the sea. But the issue of the first battle disappointed his hopes; and *Gildo*, deserted by his troops, escaped on board a ship, and set sail for Greece. The wind proved contrary, and the mariners were compelled to put back to Africa. *Gildo* was seized and thrown into a dungeon, where he followed the example of *Firmus*, and put an end to his life, A. D. 413.

A few years after this revolution, the Vandals, who had invaded Spain under their commander *Genseric*, crossed the Straits of Gibraltar, and established their camp in Mauritania. Their army at first did not exceed fifty thousand in number, but they received a very rapid augmentation from the Moors. These people, who had endured very reluctantly the dominion of Rome, seized with eagerness an occasion so favorable for throwing off the yoke, and gratifying their revenge upon their ancient oppressors. Thousands of these barbarians issued from the Desert of Sahara and the mountains on its northern border, and placed themselves under the banner of *Genseric*. He also received an accession to his numbers from the sect of the Donatists, who had been recently expelled from the Catholic church and severely oppressed. Africa was dreadfully ravaged by the Vandals and their native allies. Wherever they met with resistance, they put all to the sword. When a city was taken, its defenders were buried in its ruins. Where hidden wealth was suspected, torture was applied without mercy, or regard to age or sex. The barbarians took pleasure in effacing every mark of civilization and improvement. They rooted up the fruit trees and the vines, destroyed houses and churches, and even slaughtered the inhabitants, that their unburied bodies might infect the air and spread a pestilence.

In 439, the Vandals captured Carthage; the city was abandoned to pillage, and the whole of Northern Africa exhibited a frightful scene of bloodshed and desolation. *Genseric*, having established his authority in this country, prepared to pursue the Romans into Italy. He determined first to create a naval power, both for his own security and the prosecution of his schemes of conquest. In the glens of Mount Atlas he found an inexhaustible supply of timber, and the inhabitants of the seaport towns were acquainted with the art of ship-building. A formidable fleet was soon equipped, the Vandals landed in Italy, captured and plundered Rome, A. D. 455.

The pillage of the city lasted fourteen days and nights, and all that could be found of public or private wealth was eagerly conveyed to the Vandal ships. Among the spoils the splendid relics of two sanctuaries and two religions exhibited an instructive example of the uncertainty of earthly things. The roof of gilt bronze, which adorned the Roman Capitol, was torn down, to be transported to Africa. The holy instruments of Jewish worship, the golden table and the candlestick with seven branches, originally framed

according to the particular instructions of Jehovah himself, had been ostentatiously displayed to the Roman people when Titus triumphed in the conquest of Judea. They were afterward deposited in the Temple of Peace. Genseric seized these sacred trophies, which, with other immense treasures of ornament and statuary, were destined to embellish his capital of Carthage. The ship in which they were conveyed was wrecked as she entered a harbor in Africa; and these relics of antiquity may possibly, at some future day, be discovered among the sands of the Barbary coast, as the gigantic monuments of ancient Nineveh have been recently disintombed, after lying hidden under ground for two or three thousand years.

Genseric, although he gained an easy victory over the metropolis of the West, did not attempt a permanent conquest of Italy. He carried home to Africa many thousands of captives, comprehending some eminent individuals of both sexes, whom he distributed among his followers. Among these prisoners was Eudoxia, the widow of the emperor Valentinian, whose eldest daughter became the wife of Hunneric, the heir of the Vandal monarch. This connection with the imperial family conveyed to the Vandals a claim on Rome, which seemed, in the eyes of the people of that age, to justify the frequent inroads which the nation afterward made upon the empire.

Genseric was master of the Mediterranean, and, by means of his naval force, kept the coasts of that sea in continual terror. At length, Leo, the emperor of the East, resolved to deliver the empire from the grievous scourge to which it had been so long subjected by the new masters of Northern Africa. He despatched an expedition from Constantinople consisting of eleven hundred ships and one hundred thousand men. At first this armament obtained some advantages over the Vandals, but the superior equipments of the latter turned the fortunes of the war. They sent fire-ships into the midst of the Greek squadron, and destroyed or dispersed the whole armada. Genseric again became undisputed master of the sea, and was allowed to terminate his reign, (A. D. 533,) without any further disturbance from the Romans either of the East or the West.

The Vandals in Africa for half a century encountered no enemy, either by land or water, to whom they were not superior. But the accession of Justinian to the throne of the united empire led to new efforts for the recovery of Africa. The sceptre of Genseric had already passed through his son Hunneric to his grandson Hilderic, who, being of a mild disposition, and proving unfortunate in war, was dethroned by Gelimer, a chief distinguished by popular qualities and a high military reputation. He possessed an army of one hundred and fifty thousand men, and imagined himself able to encounter any force which the Roman empire could send against him. But the army of Justinian was commanded by Belisarius, the ablest general of his age. He landed in Africa, and was immediately encountered by the Vandals, commanded by their king. The battle was short; the Romans easily overthrew and dispersed the numerous host of their enemies, and Gelimer was obliged to escape to the desert. The surrender of Carthage followed this important victory; the citizens, eager to receive the imperial deputy as their deliverer, instantly opened their gates, and the entrance of Belisarius into the city was celebrated by a splendid spectacle.

Gelimer, though defeated, was not entirely subdued. His army was rather scattered than cut off; and, as his followers had no surer resource than war, they were not unwilling to second his endeavors for the recovery of his crown. The Moors, sympathizing with his misfortunes or inflamed with the love of pillage, supplied him with some hardy recruits. The Vandals were again assisted by the theological dissensions of the Christians. The Arians of Africa, who foresaw in the success of Justinian the rejection of their creed by the new authority, flocked to the standard of Gelimer. A new army was collected, which outnumbered that of Belisarius, and a second battle resulted in victory to the imperial troops. Gelimer fled from the field, and outstripped the speed of the light troops who were sent in pursuit of him. Belisarius, knowing that it would be vain to follow his rapid retreat into the mountains of Mauritania, desisted from the attempt, and established his winter quarters at Carthage. The inhabitants of the sea-coast submitted to his authority. All the cities comprehended in the modern states of Tripoli, Tunis, and Algiers, acknowledged the government of Justinian, which extended westward as far as the town of Septem, the modern Ceuta, on the Straits of Gibraltar.

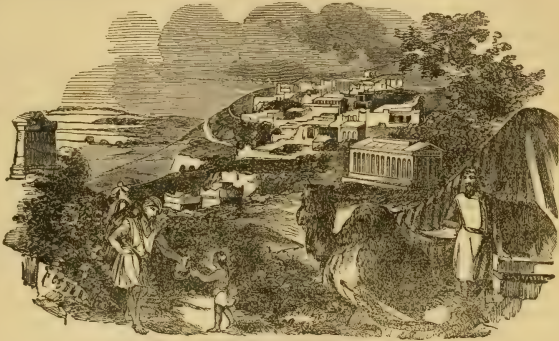
The conquest of Barbary was completed by the capture of Gelimer, who had fled to the mountain of Papua, in the great chain of the Atlas. Here he was besieged for a long time, till famine compelled him to surrender. He was carried a prisoner to Constantinople, where he was led in triumph by Belisarius. As he marched through the streets at the chariot wheels of the conqueror, he continually repeated the words, "Vanity of vanities! all is vanity!" After the triumphal show, however, Gelimer had no reason to impugn the generosity of the emperor: he was allowed an ample estate in a pleasant part of Asia Minor, where he passed the remainder of his life in affluence and repose.

From this period, the descendants of the warlike barbarians who followed the standard of Genseric from Spain into Africa cease to occupy the attention of history as a separate people. The Vandal warriors entered into the armies of Justinian; the lower classes mixed imperceptibly with the dominant population; and there is now no visible evidence of the great conquest effected by German tribes on the shores of Barbary, except the casual occurrence of fair complexions and yellow hair, which have met the eyes of recent travellers on the borders of the Great Desert.

The dominions of Justinian in Africa were soon disturbed by the restless spirit of the Moors, who thought themselves entitled to aspire to the eminence from which the Vandals had been compelled to descend. They carried their arms from the Atlas Mountains to the sea-coast, and became masters of all the country between the Atlantic Ocean and the modern city of Algiers. Solomon, the Byzantine governor of Africa, marched against them. He attacked and cut to pieces an army of sixty thousand Moors, and pursued the fugitives into the mountains. This success, however, was followed by great reverses; and, amidst these wars, such was the desolation of the African provinces, that a traveller might have wandered whole days through the country without meeting a human being. The nation of the Vandals, though amounting to six hundred thousand individuals, had entirely disappeared. The number of Moors who were extirpated was still greater; while, on the other hand, the

Romans, with their allies, sustained, from the ravages of the climate and the fury of the barbarians, a loss quite equal to that of the Moors and Vandals combined. When Procopius, the annalist of these destructive wars, first landed in Africa with the army of Belisarius, he was struck with astonishment at the populousness of the country and the industry of the inhabitants. In less than twenty years, this busy scene was converted

almost into a solitude. Five millions of human beings had perished by war, famine, and disease. A long period of weakness and dissension ensued, when, at last, the mixed population of Northern Africa were roused, as if from a long slumber, by the irruption of the Saracen hordes from Egypt. This event brings us to the modern history of the Barbary States.



Remains of the Tombs and Monuments of Cyrene.

CHAPTER CCXCIX.

650 B. C. to A. D. 616.

LIBYA. — *Cyrenaica* — *Marmarica* — *Augila* — *Ammon*.

THE name of *Libya* was at first given by the Greeks to the whole of Africa, except Egypt. Afterward it was restricted to that part now constituting the state of Barca, the oasis of Augila, and Ammon, and the desert tract of Marmarica. The most important part of this territory was Cyrenaica. This district was bounded north by the Mediterranean, east by Egypt, south by the Desert, and west by the Gulf of Sidra. The greater part of this country is a sandy desert; but along the sea-coast is a strip of fertile territory, producing the palm-tree, the orange, and the lemon. The frontiers are by no means strictly defined, and a large extent may be said to be under no government at all.

Cyrenaica was also called *Pentapolis*. The former name was derived from *Cyrene*, a city founded here by a colony of Spartans. Four additional cities sprang up here in the course of time, which suggested the name of the *Pentapolis*, or "five cities." The history of Cyrene, the oldest of these settlements, is given by Herodotus in his usual manner, mixing fable with facts, and connecting real events with the legends of a superstitious age. According to this relation, a company of Spartan wanderers, after roving from place to place, at length consulted an oracle as to the spot where they should fix themselves. They were directed to settle in *Libya*, the name by which this part of Africa was then known. In obedience to this injunction, they proceeded to this wild region, and built the city of Cyrene on a high and rocky part of the sea-coast. *Battus* was the name of the leader under whom this enterprise was accomplished. The date is commonly fixed at 650 B. C.

Arcesilaus succeeded *Battus* as chief of this colony. After his death, another body of settlers arrived from Greece; and the increasing strength of the colony so alarmed the African tribes in the neighborhood, that they applied to Apries, or Pharaoh Hophra, king of Egypt, for assistance against the Greek invaders. An Egyptian army marched against Cyrene, but the Greeks met these foes at the Fountain of Thesta, and drove them back to Egypt. The Cyrenians, having thus secured their safety, had leisure to quarrel among themselves. A large number of them separated from the rest, and built the rival city of Barca, a little farther to the west. The two cities became involved in war, and the Egyptians were called upon to interfere. Egypt was then under the Persian dominion. Argandes, the Persian viceroy, despatched an army and fleet, which captured the city of Barca; the inhabitants were given up to the Cyrenians, who massacred them all in the most inhuman manner. Barca was ruined; but a small seaport, bearing the same name, afterward sprang up in the neighborhood.

A blank ensues in the history of this country, and hardly any mention is made of Cyrene till the time of Alexander, when, according to Aristotle, the government of Cyrene was republican. After the death of Alexander, Ptolemy, king of Egypt, established his authority here. Magas, his brother, reigned in Cyrene for half a century. The Ptolemæan dynasty remained in authority till the ascendancy of the Romans in Egypt, when Cyrene became subject to the republic. The cities of the *Pentapolis*, however, were allowed to be governed by their own magistrates, and the Roman authority appears to have been merely nominal. The whole territory, in consequence, became a prey to civil discord, every ambitious leader aspiring to the sovereignty.

During the first Mithridatic war, Lucullus visited

Cyrenaica, and restored some degree of tranquillity to the country. But no permanent quiet ensued till about 70 B. C., when the Pentapolis was formally reduced to the condition of a Roman province. At a later period, it was associated with the government of Crete. From this time, we gradually lose sight of Cyrenaica in history. The cities appear to have fallen to ruins, and become abandoned, but from what cause we are unable to learn. The final extirpation of the Greek inhabitants was accomplished by Chosroes, the king of Persia, who overran Syria and Egypt, (A. D. 616,) and carried his arms westward as far as the frontiers of Tunis. If the Persian armies left any part of their work of destruction incomplete, the remainder was accomplished by the Saracens.

MARMARICA was the name given to a barren, sandy region of indefinite extent on the western frontier of Egypt, peopled by a race of men similar in habits to the modern Bedouins. They were called *Marmaridæ*, and were celebrated for their swiftness of foot and their skill in curing the bites of serpents. Of the history of these people nothing is known.

On the south of Cyrenaica and Marmarica lay the oases of *Augela* and *Ammon*, surrounded by a sandy desert. The former has been celebrated in ancient and modern times for its fertility in dates. The oasis of Ammon was famous for its temple of Jupiter, and its oracle, which were visited by Alexander the Great after his conquest of Egypt, as already related in the history of that monarch. The ancient sovereigns of Ammon are called *kings* by the Greek historians, but in the time of Alexander, the high priest of Jupiter held the supreme authority. The situation of this place is not exactly known, but it is supposed to be the same with *El Kasr*, a plain in the desert about fourteen miles long and eight broad, having a spring of water and the ruins of an ancient tower. It lies out of the caravan routes, and is hardly ever visited. It is inhabited by a tribe of rude Arabs, who hold little intercourse with the rest of the world.

CHAPTER CCC.

A. D. 640 to 1815.

THE BARBARY STATES.—*Barca and Tripoli.*

THE Barbary States, as we have said, occupy the northern part of Africa, and include Tripoli, Tunis, Algiers, and Morocco. We shall now give a brief notice of their modern history.

BARCA, the most eastern of these divisions, corresponds nearly with the ancient Cyrenaica. By some geographers it is called a *desert*, and by others a *kingdom*. There is little history connected with this territory; the greater part of which is still occupied by wild and wandering tribes, as in the time of Herodotus. When the Saracens overran Northern Africa, they made the town of Barca the capital of a province, and this country became subjected to the government of the khalifs. The Mussulman viceroys of Egypt oppressed the Barcans so severely that the greater part of them abandoned their country. Barca became either quite depopulated, or unknown to history for many centuries. Some time in the fourteenth century, this country appears to have been frequented by the traders of the Mediterranean; for we find that a treaty

of commerce existed between the republic of Genoa and a Mahometan chief named *Bussaccherino*, who styled himself "Lord of Africa." By this treaty, the Genoese were allowed to trade from Tripoli to the extremity of the kingdom of Barca. About the middle of the sixteenth century, Tripoli and Barca were conquered by the Turks, under Sultan Solymán, who made a pachalic of the two districts.

In the war between the United States of America and Tripoli, in 1805, Barca was conquered by the Americans, under General Eaton. This officer, who possessed the courage and adventurous disposition of a knight-errant of old, marched from Egypt at the head of an army consisting of nine American sailors, twenty Greeks, and five hundred Arabs and Turks. After a march of two months, across the burning sands, they reached the city of Derne, which was then the second place in strength and importance in the regency of Tripoli. The city was defended by an old castle; but Eaton attacked the place without any delay, and, after a sharp contest of two hours, Derne was taken by assault. For the first time since the creation of the world, the American flag was displayed in token of victory in the African desert. The capture of this place struck terror into the bashaw of Tripoli, and he immediately consented to terms of peace. This is the last act recorded in the history of Barca. The country is hardly ever visited by travellers, and nothing is known of its present condition. Derne and Bengazi are its only towns. Derne is a seaport, with a fine situation, surrounded with groves of orange and lemon trees, and a fertile territory, able to afford subsistence to a very large population. The city is built with much regularity; but the houses are low and small, built chiefly of pebbles cemented with clay. The insecurity of the government alone prevents the place from becoming the seat of a very flourishing trade. The population is about five thousand. Bengazi is the Hesperis of the early Greek writers, and the Berenice of the Ptolemies. It was formerly a splendid city, but is now little more than a village. The neighborhood abounds in ruins, and beautiful fragments of ancient architecture and sculpture.

TRIPOLI adjoins Barca on the west. It is bounded north by the Mediterranean, and on the other sides by countries which form portions of the Great Desert. The territory, though sandy, is fertile, compared with that of Barca. During summer, no rain falls here, so that vegetation abounds most in winter. The history of this country is closely connected with that of the other Barbary States. After the Saracen conquerors had consolidated their power in Northern Africa, and made themselves independent of the Egyptian khalifs, Tripoli was governed by the Arab dynasties of the west. In the twelfth century, this country was seized by Roger, king of Sicily, who held it for a short time, after which it was annexed to Tunis. Amidst the ignorance which followed the conquests of the Saracens, Tripoli ceased to attract the attention of Europe, and is scarcely mentioned by historians till the beginning of the sixteenth century, when the ravages of the Barbary corsairs brought the communities of Northern Africa into notice.

The Spaniards attacked Tripoli in 1510, and made themselves masters of the city. Twenty years afterwards, Charles V. made a gift of it, together with the Island of Malta, to the knights of St. John of Jerusalem, who had been recently expelled from Rhodes by

the Turks. The knights kept possession of Tripoli till 1551, when they were expelled by a Turkish force commanded by Sinan Pacha, and the famous corsair Dragut Rais. The latter was invested with the government, under the authority of Sultan Solymán of Turkey. With this chieftain for their leader, the Tripolitans returned to their piratical habits, and became formidable for their attacks upon the commerce of Christian nations in the Mediterranean. In 1675, they were attacked by an English fleet, under Sir John Narborough, and in 1683 by a French fleet, which bombarded the city, and compelled the bashaw to send an embassy to apologize to Louis XIV. Notwithstanding these chastisements, and the treaties which they had made with other nations, the Tripolitans seldom allowed a ship at sea to escape them, if they could make a prize of her with impunity. They made slaves of their prisoners, and, in common with the other Barbary powers, exacted tribute from the commercial nations of Christendom.

In 1801, a war broke out between Tripoli and the United States, during which an expedition, under the American General Eaton, captured Derne from the Tripolitans, as we have already related. In 1804, an American squadron, under Commodore Preble, bombarded Tripoli, and a peace was concluded in the following year. But hostilities were renewed on the breaking out of the war between the United States and England, in 1812. This led to the humbling of the Barbary powers by the arms of the United States, and the abandonment of all claims of tribute by them, as will be found in the history of Algiers.

The Turks exercised the government of Tripoli till 1714; the pacha, or bashaw, being appointed by the Porte, and the regular army being supplied from Constantinople. In that year, a domestic revolution took place in Tripoli, which fixed a regular dynasty of princes on the throne, and greatly diminished the influence of the Porte. The reigning sovereigns have ever since been of the Moorish race, though they continue to acknowledge the sultan of Turkey as their lord paramount. For some years past, the principality has been much distracted with internal troubles.

The population of this territory may be estimated at six hundred thousand. The capital, Tripoli, is the chief theatre of the intercourse with Bornou and Housa, the most fertile countries in the interior of Africa. This city has a fine palace and some handsome mosques, but is inferior to the cities of the western Barbary States. It has a population of twenty-five thousand, who are supported rather by commerce and manufactures than by agriculture. In the neighborhood of Tripoli are some interesting remains of antiquity, among which is a triumphal arch.

CHAPTER CCCI.

A. D. 640 to 1849.

Tunis and Algeria.

TUNIS lies west of Tripoli. It is bounded on the north and east by the Mediterranean, on the west by the Algerine territory of Constantine, and on the south by Bled el Jerid. It is the smallest of the Barbary States, but by no means the least important. The southern part is sandy and barren, but the north is more produc-

tive. In this country is situated the Lake of Loo-deah, the Palus Tritonis of the ancient geographers. Tunis was called by the Romans *Africa Propria*, and was the seat of the republic and city of Carthage.

The victorious Saracens, after they had separated themselves from the government of the khálifs of Egypt, fixed the seat of their empire in Barbary at Kairwan, or Cairoan, in this territory, where a viceroy, with the title of *emir*, or prince of the believers, was invested with supreme power. This authority continued amid various wars and revolutions till 1206, when a new dynasty was elevated to the throne of Morocco. In consequence of this change, the governor of Tunis raised the standard of independence, and assumed the title of sultan. From this chieftain sprang the race denominated *Lassis*, who are regarded as the primitive kings of Tunis. This dominion was soon extended over the neighboring territories of Constantina, Barca, and Tripoli: the Tunisian court was maintained in great splendor, and the corsairs of this state infested every part of the Mediterranean, intercepting the supplies and reinforcements that were sent to the crusaders in the Holy Land. Louis IX. of France, commonly called *St. Louis*, undertook, in 1270, an expedition against Tripoli, in the hope of either converting or conquering the Mahometan sovereign of this country; but this enterprise totally miscarried, and the king died among the ruins of Carthage.

The last of the Tunisian kings of the race of Lassis was Muley Hassem. In 1513, he was deprived of his throne by the celebrated corsair Hayraddin, or Khairadeen, called also *Barbarossa II.*, who had a short time previous acquired the sovereignty of Algiers, under the authority of the Turkish sultan. The expelled king of Tunis sought the assistance of the emperor Charles V., who sent an expedition against the piratical usurper, and reinstated Muley Hassem on the throne in 1535. He held his dignity as a tributary prince till 1574, when the Turkish sultan, Selim, sent an armament of forty thousand men, which conquered the country, and made Tunis a dependency of the Ottoman Porte. Toward the close of the seventeenth century, the authority of the Porte was virtually discarded, and the bey of Tunis became a sovereign prince. The dey of Algiers subsequently usurped the government, and this act was followed by various revolutions, which were finally composed in 1782, since which time tranquility and peace have prevailed in Tunis. The present reigning family are descended from a Greek renegade.

The population of this territory is about two millions. The capital, Tunis, is the largest city in Barbary, and possesses all the local advantages which raised Carthage to such a height of prosperity. Its streets, like those of most cities in warm climates, are very narrow. The principal mosque is spacious, and the new palace, constructed at great cost in the Moorish style, is one of the finest edifices in Barbary. The Tunisians, having entirely renounced their piratical habits, now devote themselves to various branches of productive industry. They have large manufactories of velvets, silk stuffs, and the red caps generally worn in the Levant. They also carry on a considerable traffic with the interior of Africa for gold, ivory, and ostrich feathers. The population of the city is about one hundred and thirty thousand. Kairwan, one of the cities founded by the Saracens, as above stated, and long the capital of their dominion in Northern Africa, is within the territory of Tunis. It has a great mosque,

supported by five hundred granite columns, which is said to be the most elegant as well as the most revered of all the mosques in Africa.

ALGERIA, which is the name bestowed by the French on this country since its conquest by them in 1830, lies between Tunis and Morocco, with the Mediterra-



Constantina.

nean on the north, and the Desert of Sahara on the south. It is less sandy and more fertile than Tunis, with a more temperate climate. The mountains are loftier, and the rains more abundant; the springs and streams more numerous, and the vegetation more active and diversified. The western part is one of the most finely watered countries in the world.

When the Moors were expelled from Spain, Ferdinand the Catholic sent an expedition, under the command of Cardinal Ximenes and Don Pedro Navarro, against Oran, a town on the Barbary coast, opposite to Spain. This town and some other places in the neighborhood were captured. The next year, the Spaniards took possession of a small island opposite Algiers, and built a fort upon it. The Moors called to their assistance the Turkish corsair Horush, who was then the terror of Christendom for his piratical exploits in the Mediterranean. He attacked the Spaniards with some success, and was made sovereign of Algiers. But his tyrannical government irritated the Algerines; they rebelled and put him to death. His brother Hayradin was invested with his authority, and confirmed by the Turkish sultan.

Charles V., in 1541, equipped a formidable expedition for the conquest of Algiers. This armament comprised a body of twenty-five thousand men, beside a strong naval force. Charles took the command in person, and the army landed near Algiers in safety. The city was defended by a garrison of hardly five thousand men, but the commander, Hassan, refused to surrender. While the Spaniards were preparing to attack Algiers, a furious storm came on, which wrecked the whole fleet, and deprived the army of its stores and ammunition. Algiers was saved, and the Spaniards were compelled to return home overwhelmed with mortification at the miscarriage of this great undertaking. Oran, however, was retained in their hands till 1712.

The Algerines, no longer in fear of the military expeditions of the Spaniards, became from this time the most famous pirates in the world, and kept all the Christian states on the Mediterranean in constant terror. Impunity and success rendered them arrogant, and they believed themselves invincible. In the sixteenth century, they ventured into the Atlantic, and made prizes of the ships of such nations as did not pay them tribute. The first check which they received was from the English, in the time of Cromwell, who sent a squadron, under Admiral Blake, against them. The Algerine corsairs were compelled, by this commander, to respect the flag of England. A French squadron, in the reign of Louis XIV., bombarded Algiers. The Spaniards, under General O'Reilly, made an attempt against the city in 1775, which resulted no more successfully than the expedition of Charles V. The Dutch, Danes, and Swedes were compelled to purchase with a tribute the immunity of their commerce in the Mediterranean. The Austrians and Russians were protected by the special authority of the sultan of Turkey, who had bound himself to that effect by positive treaties.

The greatest sufferers by the Algerine piracies were the maritime states of Italy. The corsairs of Algiers, and of the other Barbary powers, not only seized their vessels and cargoes, but made slaves of their crews, either selling them in the market, or sending them in chains to the public works. These slaves were kept in rigorous servitude, without hope of escape, except by the payment of enormous ransoms; and thus the piratical system became a rich source of revenue to the Barbary governments, as well as of profit to private speculators. But as the naval power of Great Britain and France increased, in the eighteenth century, the ravages of the Barbary corsairs became less frequent and atrocious; and at length the attacks of the Algerines on the commerce of the United States brought

upon them a visitation which forever destroyed the system of Mediterranean piracy. During the early period of the existence of the American republic, the unprotected condition of our commerce had tempted the Algerines to repeated acts of treacherous hostility. In common with the nations of Europe, the American government had paid tribute to all the Barbary powers; but in the year 1815, the Americans determined to submit to this disgrace no longer. A squadron, under Commodore Decatur, was sent into the Mediterranean. Two Algerine men-of-war were captured, and the American fleet immediately appeared before the fortifications of Algiers. The dey, struck with terror by the loss of his ships and the reputation which the American navy had acquired in the war with Great Britain, consented, without delay, to all the terms dictated by the American commander. Indemnities were paid for all the property captured from the Americans; all claims of tribute were removed forever, and the dey gave up to the Americans all the Christian captives in his territory. All the other Barbary powers were compelled, in the same manner, to renounce their claims of tribute.

The United States thus set the first example of throwing off that odious badge of servitude—the tribute to the Barbary pirates. Such an exploit attracted the attention of Europe. The Congress of Vienna took the affairs of the Barbary powers into consideration, and determined to follow in the course pointed out by the American republic. A resolution was adopted in that body to put an end to Christian slavery in Algiers. In pursuance of this plan, a British fleet, under Lord Exmouth, was sent into the Mediterranean in 1816; Algiers was bombarded, and the dey compelled to submit to terms similar to those dictated by Commodore Decatur.

This, however, did not long restrain the Algerines within the bounds of moderation. Their lawless and arrogant spirit was not yet completely broken. No effort was spared to repair the damages caused by the bombardment, and to place the city in a more formidable state of defence than ever. The Algerine corsairs, soon found themselves in a condition to set the Christian powers at defiance. They first interrupted the trade of the French. The consul of this nation remonstrated, and the dey, in an angry dispute with this officer, struck him with a fan. The French government resented this insult by declaring war, and a powerful expedition was immediately equipped to attack Algiers. In May, 1830, a force of thirty thousand men, under General Bourmont, sailed from Marseilles, and landed in the Bay of Sidi Ferruch, near Algiers. The city could offer no effectual resistance, and the dey was compelled to surrender. The French retained possession of the city, and the dey was allowed to retire to Italy.

The French found a large sum of money in the treasury of the dey, which indemnified them for the first expenses of the conquest. But their subsequent fortune in this country has not equalled that of the outset. They determined not only to keep the city of Algiers, but to colonize the whole territory. In this attempt they have been most unfortunate. All their endeavors to conciliate the wild Arabs of the neighborhood have been unavailing, and the constant hostilities in which they have been engaged with these people have caused expenses vastly beyond any advantages, either military or commercial, which

have been secured to France by the possession of the territory. The conquest of Algiers has, in fact, turned out to be the most profitless undertaking of the kind in modern times; and there is no doubt that nothing but national pride has prevented the colony from being formally abandoned by the French government many years ago.



Abd el Kader.

In their wars with the natives, the French met with a formidable enemy in Abd el Kader, an Arab chief, who displayed a surprising degree of courage, perseverance, and skill in resisting the attacks of the invaders. His rapid movements, and his familiar acquaintance with the country, enabled him for a long time to baffle every attempt made by his enemies to destroy or capture him. If defeated in an engagement, he reappeared in a short time at the head of as strong a body of followers as ever. He harassed the French troops by incessant attacks, surprising their foraging parties, and cutting off their detachments in such a manner, that the armies opposed to him were compelled to return to their encampments, worn out by continual fighting, and intolerable fatigue under the burning sun of Africa.

In 1845, a dreadful act of vengeance was inflicted by the French upon their African enemies, which gave the war in Algeria a character of unnatural ferocity. About midsummer, a body of troops, under Colonel Pelissier, was engaged in pursuing the Ouled Riabs, a tribe of Kabyles, one of the Berber nations, who had never been subdued, on account of the nature of their country, which contains an immense number of mountain caves, with intricate labyrinthine passages, in which the French could not attempt to pursue them without the utmost danger. The Ouled Riabs, on the approach of Pelissier, fled to their mountain refuge. The French surrounded one of these caverns, and piled up heaps of fagots at the entrance. The French commander then caused letters to be flung into the cavern, informing the natives that the fagots would be set on

fire, and they would all be suffocated to death, unless they surrendered their arms and horses. They refused at first, but afterwards replied that they would comply with the demand if the French would withdraw to a distance. This condition was rejected, and the fagots were set on fire.

The French then heard dreadful noises in the cavern, and it was afterwards known that the Kabyles were debating whether they should surrender or not; some were for submission, and others stubbornly opposed it. The latter prevailed; but from time to time individuals escaped. Pelissier again sent to the besieged in the cavern, exhorting them to surrender; but they again refused. Some women tried to escape; but their husbands and others shot them in the act, with the terrible resolution that all should suffer martyrdom together. The French commander then ordered the burning of the fagots to be stopped, and sent into the cavern a flag of truce, which the natives drove away with a shower of musketry. The fire was then rekindled, and the appalling cries of the victims were heard echoing through the windings of the cavern. Gradually they died away, till no sound fell upon the ear but the crackling of the green branches in the flames.

When the fires were extinguished, the French entered the cavern, where a thousand human beings had been pent up without an outlet, and engaged in a terrible struggle for life amidst suffocating smoke and profound darkness. The rock was strewn with dead bodies, trampled under foot, and piled in heaps. Some were found standing up with their faces stuck into clefts of the cavern, where they died, gasping for air. Many had dropped into chasms of the rock, where they could not be reached. Others were killed by fragments of the heated rock falling upon them. Others were crushed to death by the cattle which had fled with their owners into the cavern. Of a thousand men, women, and children, only thirty-seven survived. The tribe of the Ouled Riahs was exterminated.

Abd el Kader, after having, for a long time, set the French at defiance, and caused them an enormous expenditure of blood and treasure, was at length captured, and transported to France, where he is still retained in captivity. Since this event, the French establishments in Algeria have been less exposed to the hostilities of the natives.

The population of the whole territory of Algeria is about two millions. The city of Algiers is built on the declivity of an eminence facing the Mediterranean. The streets rise by gradation one above the other, and are crowned by lofty hills above, the whole presenting a magnificent appearance from the sea. Within, however, all this beauty disappears, the whole city being a labyrinth of narrow, dirty lanes. There are, however, several splendid edifices, particularly the palace and the principal mosques. The French barracks are also fine structures, adorned with fountains and marble columns. Since the occupation of the city by the French, its population has materially decreased. It is now estimated at twenty-five thousand. Tremecen, or Tlemcen, in the western part of Algeria, is situated in a beautiful and finely-watered district. It has a population of twenty thousand. Oran, on the coast, is much decayed, but has been recently repaired by the French. The population is about four thousand. Constantina, in the east, is the ancient Cirta, once the

capital of Numidia. It has a picturesque situation, on the summit of a precipitous rock overhanging a river. The neighborhood is covered with ruins and splendid monuments of antiquity. The population is about fifteen thousand. This place was captured by the French, after a long and bloody siege.

CHAPTER CCCII.

A. D. 640 to 1849.

MOROCCO.—*Foundation of the Empire of Morocco—Conquests in Spain—Revolution in Morocco—Character of the Moorish Sovereigns.*



Emperor of Morocco.

THE empire of Morocco comprises the two kingdoms of Morocco and Fez. It is the most westerly, the most extensive, and the most important, of the Barbary States. It is bounded north by the Mediterranean, east by Algiers and Bled el Jerid, south by the Desert of Sahara, and west by the Atlantic. It is generally mountainous, with a fertile soil in those parts favored with rain. South of the Atlas chain is an arid region, unproductive in grain, but affording the finest dates in the world, and possessing a breed of goats whose skins are manufactured into the morocco leather, which has taken its name from this country.

When the Saracens established their dominion in Northern Africa, one of their capitals was fixed at Fez. The city of Morocco was built in 1054, by the Almoravides, or Morabeth, a sect of Mussulman enthusiasts, who originated in the Great Desert. They invaded Spain, and defeated and killed Alphonso, king of Castile, at the battle of Badajos, in 1180. The dominion of these enthusiasts extended over Algiers, the Great Desert, Timbuctoo, and Soudan. The kingdoms of Fez and Morocco, after continuing for some time separate, were united under one head. *Abu Jacob*, surnamed *Al Mansur*, or the Victorious, acceded to the throne of Morocco in 1184. He exhibited great military skill, courage, and activity, and extended his conquests as far eastward as Tunis. He was also successful in his wars in Spain. In the latter part of his life, he fell into despondency, in consequence of

having broken his word, by putting to death a Marabout, or Moorish priest, whom he had promised to pardon. In this state of mind he disappeared, and is said to have become a wanderer throughout the world. At this time, a portion of Spain was under the dominion of Morocco; but this part of the empire was lost in the thirteenth century, and a series of revolutions and civil wars distracted the country for many years.

About the year 1500, a Moor, named *Mohammed ben Achmet*, calling himself a *sherif*, or descendant of the prophet, planned a scheme for the elevation of one of his sons to the throne of Morocco. He sent his three sons on a pilgrimage to Mecca, where they acquired a great reputation for sanctity. On their return to Morocco, they obtained an immense influence over the fanatical and credulous portion of the people; and as all political power among the Mussulmans is connected more or less with religious enthusiasm, the scheme of Mohammed ben Achmet succeeded, and his eldest son was made sovereign of Morocco. His posterity reign in that country to this day. The history of these monarchs offers little but a series of tyrannical acts, and bloody and ferocious civil wars, which would afford no instruction to the reader. The emperors of Morocco have been distinguished for nothing but despotism, cruelty, and oppression. The Moors have had little connection with the nations of Europe since the overthrow of their dominion in Spain. *Muley Sidi Mohammed*, who came to the throne of Morocco in 1757, was engaged in wars with France, Spain, and Portugal. He died in 1790, leaving the throne an object of contention to his sons. *Muley Soliman*, the successful competitor, made a treaty with the United States in 1795, and sent a body of troops to assist the Turks of Egypt, when that country was invaded by the French under Bonaparte. He died in 1822, and was succeeded by his nephew, *Muley Abd-er-Rahman*, the present emperor. The conquest of Algiers involved him in a war with the French invaders, which, however, led to no important results. His reign has been occupied principally in repressing rebellions among the wild tribes of the interior, and in making domestic improvements.

The population of the empire is about six millions. The city of Morocco is situated in the middle of a wide and fertile plain, overlooked by the lofty range of the Atlas Mountains. Its mosques are numerous, and several of them afford striking specimens of Arabian architecture. The palace forms an enclosure nearly a mile in extent. Beautiful gardens surround the city, and spacious aqueducts convey water to it from the mountains twenty miles distant. The population is about eighty thousand. Fez has much declined from its ancient splendor, but is still an agreeable place. It stands in a valley, with a river winding through it. The population is about equal to that of Morocco. Mequinez has lately risen to importance by becoming the residence of the sovereign. Mogadore, a seaport on the Atlantic, is the chief emporium of trade with Europe. It is handsomely built of white stone, but is surrounded by a sandy desert. The population is ten thousand. Salce, once a famous resort for pirates and rovers, is now almost abandoned. Tangier, on the Straits of Gibraltar, is the chief residence of the consuls of Christendom to the Empire of Morocco.

CHAPTER CCCIII.

Manners, Customs, &c., of the Inhabitants of Barbary.

THE inhabitants of the Barbary States constitute three distinct classes—the Moors, the Arabs, and the Berbers. The Moors inhabit the cities and the country in their immediate vicinity. These cities in general present a very uniform scene. The inhabitants pass their time in a secluded, gloomy, and monotonous existence. They are strangers to social assemblies and public amusements, to the elegant arts, and to almost every thing that embellishes or animates life. The females are strictly excluded from general society, and are allowed to see no men except their husbands. The aspect of apathy and gravity, however, which a Moor presents at first view, is in a great measure fallacious, and he is easily roused from it to the most outrageous acts of bloodshed and violence. In the maritime cities, the habits of a seafaring and piratical life have rendered these occasions more frequent, and have produced a character more habitually turbulent and disorderly than is usual in Mahometan states.



Shopkeeper of Algiers.

The remoter districts of Barbary are inhabited by a race called *Arabs*, either because they are the descendants of the Saracen conquerors, or because, from their situation and circumstances, they have acquired habits similar to those of the people of Arabia. They dwell in a species of movable encampments, called *douars*, composed of a number of broad, low tents, resembling in form a ship bottom upwards. These are made of coarse camel's hair cloth, or the fibres of the palm-tree, and are generally arranged in three concentric circles, in the interior of which the cattle are secured during night. Each *douar* is governed by a sheik or chief, who is considered as standing in

a paternal relation to the rest. The manner of living is quite patriarchal, and their rites of hospitality are so primitive that they remind us of those practised by Abraham to the three angels, as recorded in Scripture. The greatest sheik, when a stranger enters his tent, fetches water, and assists him to wash his feet. He goes to the flock, brings a calf or a kid, kills it, and delivers it to his wife to dress. Like all the races which bear the name of Arab, these people are equally distinguished for hospitality and robbery. The different communities are often animated by deadly feuds with each other, which lead to bloody wars.

While these wandering tribes cover the plains, the mountain districts of the Atlas are occupied by the Berbers. These seem to be the most ancient inhabitants of Barbary, who were driven to take refuge in these lonely retreats. In the little valleys imbosomed within the huge declivities of the Atlas they build their villages, which are beautifully enclosed with gardens and plantations. Some of them dwell in caves cut out of the rock. The Berbers are hard-featured, athletic, and patient of fatigue. They are occupied in pasturage, agriculture, and hunting. They are skilful in the use of firearms, and are not at all quiet in their subjection to Morocco and the other states which claim dominion over their territory. Their only homage consists of a tribute at once scanty and uncertain. In their revolts, they have sometimes descended into the plains, and carried their inroads to the very gates of Morocco. They have none of the migratory habits of the Arab, but, on the contrary, are unwilling to remove from their original homes. Unlike the Arabs, too, they elect their sheiks, and have a republican form of government—a thing very unusual in Africa. They speak a language entirely different from that of the Moors and Arabs.

All the governments of the Barbary States are despotic except that of Algeria, which country is now regarded as a portion of the French republic, and sends its representatives to the legislative assembly

at Paris. The prevalent religion of Barbary is Mahometanism, and the country is overrun by superstitions of all kinds, such as usually prevail among the vulgar in unenlightened countries, among which the belief in the potency of the evil eye is the most frequent. Learning and science in this country may be regarded as almost extinct, though the Barbary States, and particularly Morocco and Fez, were formerly distinguished for the cultivation of mathematics and astronomy. The amusements of the people are very little varied. The day is spent chiefly in listless indolence, lounging at coffee-houses and barbers' shops, which are the favorite places for gossip and scandal. Opium is not used by the Moors, but instead of it, they intoxicate themselves with a preparation of hemp. The favorite exercise is horsemanship, in which their feats are often very wonderful. The dress of the Moors and Arabs consists of a *haïck*—a large, square, woollen cloth, nearly twenty feet in length, which is folded very loosely round the body, and secured by a girdle. Under this is a tunic or coat, and beneath this a shirt. In cold or rainy weather, a cloak, called a *burnoose*, is thrown over the haïck. Caps and turbans are worn upon the head. With regard to food, one dish prevails at the tables of all, from the prince to the peasant. This is *cuscusoo*, a sort of paste made of bread crumbs, and enriched with meat, vegetables, and condiments. The rich have a variety of dishes, but all of the nature of spoon meat. The Moors use neither knife, fork, nor spoon, but eat with their fingers.

No people, who have once been civilized, retain so few marks of their former improvement as the Moors and Arabs of Barbary. In no other region of the earth have the ravages of time been so deplorable in obliterating nearly all the traces of civilization, and destroying the works of art. The inhabitants of this country seem not to know that their ancestors were learned and enlightened, and they are ignorant of the very history of the monuments which give interest to their wild shores and dreary plains.

The Desert of Sahara.

CHAPTER CCCIV.

Geographical Description of the Desert—History.

THIS gloomy and desolate portion of Africa extends from Barbary on the north to Nigritia on the south, and from Egypt and Nubia on the east to the Atlantic on the west. Its length is about three thousand miles, from east to west, and its width, from north to south, eight hundred. Its whole extent is equal to the whole of the United States, and is quite equal to the half of Europe. The tropic of Cancer passes through its centre; its position, therefore, is one that would ordinarily insure to it the highest fertility: yet of all portions of the globe, it presents the most fearful and appalling spectacle of waste and sterility.

Sahara consists of a table land, raised a little above the level of the sea, covered with moving sand, and

here and there containing some rocky heights and valleys, where the water collects and nourishes a few thorny shrubs, ferns, and grass. Along the shore of the Atlantic are some mountains in detached peaks; toward the interior, the heights lose themselves in a plain covered with white and sharp pebbles. The soil, shaded by no trees, and seldom moistened by rain, becomes one great furnace, which reflects and radiates the burning heat of the sun; and for a great part of the year, the dry, heated air has the appearance of a reddish vapor, and the horizon looks like the fire of a series of volcanoes. Rain falls in some districts in the latter part of the summer. An aromatic plant, resembling thyme, acacias, and other thorny shrubs, nettles, and brambles, are the ordinary vegetation. A few groves of the date, or other palm-trees, are met with here and there. On the southern border are forests of green trees. Some monkeys and gazelles support themselves on the scanty vegetation. Numerous

flocks of ostriches are found here. Lions, panthers, and serpents add to the horror of the scene.



A Sand Storm of the Desert of Sahara.

In some parts there are fertile oases of considerable extent, and there are pools, or small lakes, from distance to distance. The mode of travelling is by caravans; the travellers are obliged to go armed and in numbers, to protect themselves from the wild robber tribes that roam through these frightful wastes; the camel is used both for carrying burdens and for transporting the traders, as the patience with which that useful animal bears fatigue, hunger, and thirst, particularly adapts it for this region of drought and sterility. Caravans sometimes perish of thirst, when the dry wind has absorbed the water usually found in the springs, and they are exposed to great dangers from pestiferous winds and moving sands. The soil is impregnated with salt. The eastern part of the desert is chiefly occupied by the Tibboos, a Berber race, who own great herds of camels, and plunder the unlucky travellers whom they encounter. Their country contains numerous salt lakes, and yields quantities of that valuable mineral, in which some of the Tibboos now carry on a profitable trade with Nigritia.

In the central part are the Tuaricks, also a Berber nation. Some of their oases contain considerable towns. The Tuaricks are often engaged as guides to the caravans, as agents for foreign merchants, and sometimes become traders themselves.

On the west coast are various Moorish and kindred tribes, most of whom are robbers, and extremely fierce and savage in their manners.

In the eastern portion of the Great Desert, there are several oases, some of considerable extent. The ancient Romans penetrated hither, and described the appearance of the country as spotted like a leopard's skin. Fezzan, the ancient Phazania, is a tolerably fertile tract of about two hundred miles square. From this point the Romans advanced to Soudan; and, in the eighth century of the Christian era, the hardy Arabs first found their way into the same regions.

The great caravan route from Barbary to Soudan, is by way of Mourzouk, Tibesty, and Bilma, where oases are found at no great distance from each other;

yet such are the dangers of even this route, that the destruction of human life is enormous. In 1805, a whole caravan from Soudan for Morocco, consisting of two thousand persons and all their camels, was totally lost. In 1811 and 1813, two entire caravans between Augela and Waday, with but few exceptions, perished amidst indescribable misery. Sidi Hamed gives a fearful picture of the misery and massacre which ensued in a caravan with which he travelled, when they came to the wells of Haherah and found them dry. At the same time, both the caravans from Tripoli and Tunis were wholly destroyed. Denham and Oudney give us a terrific account of the ravages in caravans amidst these deserts, where so many perish from want and thirst. From the well of Ohmah to the wells of El Hammar, inclusive, a distance of one hundred and forty miles, they travelled amidst and over human skeletons, crushing at every step beneath the feet of the camels and horses—many of them with the flesh so entire, as to render the features, and the age, and the sex, distinguishable. Around the wells of El Hammar, in particular, the skeletons lay “in countless numbers.”

“About sunset,” says Major Denham, “we halted near a well within a half a mile of Mesroo. Around this spot were lying more than one hundred skeletons, some of them with the skin still remaining attached to the bones—not even a little sand thrown over them. The Arabs laughed heartily at my expression of horror, and said, ‘they were only blacks—Nam boo!’ (damn their fathers!) and began knocking about the limbs with the butt-end of their firelocks, saying, ‘This was a woman! This was a youngster!’ and such like unfeeling expressions. The greater part of the unhappy people, of whom these were the remains, had formed the spoils of the sultan of Fezzan, the year before. I was assured that they had left Bornou with not above a quarter's allowance for each; and that more died from want than fatigue. They were marched off with chains round their necks and legs. The most robust only arrived at Fezzan in a very debilitated state, and were there fattened for the Tripoli slave market!”

Caillié, the French traveller, who went from Nigritia, by way of Timbuctoo, to Morocco, gives vivid pictures of the horrors of the desert: “What distressed me most during this terrible day was the pillars of sand, which threatened to bury us in their course. One of the largest of these pillars, crossing our camp, overset all the tents, and, whirling us about like straws, threw us one upon another, in the utmost confusion: we knew not where we were, and could distinguish nothing at the distance of a foot. The sand wrapped us in darkness like a thick fog, and heaven and earth seemed confounded, and blended into one.

“In this commotion of nature, the consternation was general; nothing was heard on all sides but lamentations, and most of my companions recommended themselves to heaven, crying with all their might, ‘There is no god but God, and Mahomet is his prophet!’ Through these shouts and prayers, and the roaring of the wind, I could distinguish, at intervals, the low, plaintive moan of the camels, who were as much alarmed as their masters, and were to be pitied, as they had not tasted food for four days. Whilst this frightful tempest lasted, we remained stretched upon the ground, motionless, dying of thirst, burnt by the heat of the sand, and buffeted by the wind.”

From these sketches, it appears that the desert has its annals, though, like those of the sea, they are chiefly hidden in its bosom. The camel has been called the "ship of the desert," and it would seem that its wrecks are even more frequent and fatal than those upon the deep. Like the sea, the desert continues, with little

change, from age to age: what has been said by the poet, in respect to the ocean, —

"Time writes no wrinkles on thine azure brow —
As at creation's dawn, thou rollest now," —

may be also said, with little variation, of Sahara.

Western Africa.



Baobab.

CHAPTER CCCV.

Geographical View — Divisions — Native Tribes — General History — Remarks.

THE name of *Western Africa* is employed to designate a vast strip of land along the western coast of the continent, extending more than four thousand miles in length — nearly from tropic to tropic — and three hundred miles in average breadth. It is supposed to contain one million two hundred thousand square miles, and to support twenty to thirty millions of people. The coast, for one hundred miles inland, is generally level: beyond that the scenery is highly picturesque. Every where the luxuriant vegetation of the tropical climates spreads an unbroken verdure to the eye. The most delicious fruits are here spontaneous, and every nourishing vegetable flourishes in abundance. Nowhere are the means of human subsistence more varied, more plentiful, or more easily procured. But the heat and moisture of the climate, which are both excessive, render it generally unhealthy for a European constitution, and in some places it is deadly.

Among the products of Western Africa is found the monarch of the vegetable world — the gigantic baobab, or monkey-bread-tree, whose fruit is a chief article of food with the negroes, and has the taste of acidulated gingerbread. Other products are cocoas, pineapples, palms, mangoes, bananas, tamarinds, papaws, citrons, oranges, pomegranates, and the strawberry peach, of a luscious, strawberry taste; cotton, indigo, gums, ebony, dye-woods, rice, tobacco, holcus or dourra, maize, potatoes, yams, and every other tropical fruit. The animal world, too, is replete with life in these prolific regions. Here are found twelve kinds of

monkeys, including three or four of baboons, and the chimpanzé; beside these there are elephants, wild boars, hippopotami, many kinds of antelopes, three kinds of bats, &c., &c. Among reptiles may be enumerated the crocodile, the monstrous boa, and a multitude of other serpents. Insect life is at once arrayed in brilliant colors, and endowed with peculiar venom. Lizards abound, and among them the chameleon and gecko. Here is the white ant, so famous for its civil and social economy, and the enormous size and durable nature of its structures. Birds and fish are no less numerous in species, nor less abundant in numbers, than the other varieties of animal life.

Ranges of mountains, some of them said to be capped with snow, rise at the distance of three to five hundred miles all along the coast, except for two hundred miles where the Niger flows into the ocean. The chief rivers are the Senegal, with a course of nine hundred miles; the Gambia, a shorter and more rapid stream; the Niger, which, after a course of two or three thousand miles, has several mouths, and a broad and often flooded delta; and the Congo, which rises in unknown regions, and pours a large stream through a succession of pleasing landscapes. The Old Calabar, once deemed an outlet of the Niger, has lately been found to be a larger river, coming down from the north-east by itself. At the distance of one hundred and eighty miles up, it has a width of three fourths of a mile, and a depth of eight fathoms. It has been ascended by steam as far as to the latitude of the Shadda, and is thought to receive all that river, except in the rainy season, when a part flows off into the Niger. The Old Calabar is thought to be more available for commerce to Central Africa than the Niger.

The divisions of Western Africa are Senegambia



Gecko.



Monkey.



Antelopes.

Sierra Leone, Maryland Colony, the republic of Liberia, Guinea, Lower Guinea, and Cimbébas.

Senegambia.—This district, as its name imports, is watered by the two rivers Senegal and Gambia. It is filled with a variety of petty kingdoms, whose limits and power are perpetually changing, and whose revolutions, were they known, would probably present nothing worthy of note. Some of the leading tribes, however, possess quite an interesting, indeed a very promising character, particularly the Foulahs. These, with the Jalofs, the Mandingoes, and the Feloops, merit a passing notice, especially as they are the most industrious and peaceful of the negroes of Western Africa.

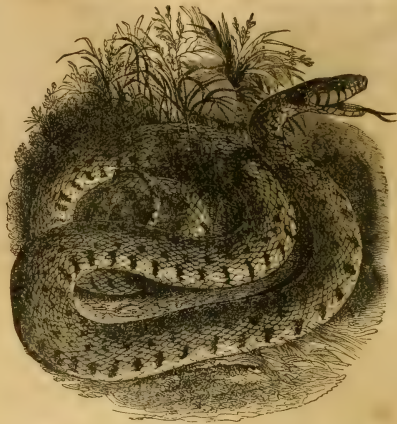
The *Foulahs* seem not to be pure negroes, but a mixed race of Moors and negroes. They are extensively diffused, and occupy the banks of the Senegal, the great kingdom of Fouta Jalloo to the south, and many districts on the banks of the Gambia. Some suppose them of the same race with the Fellatahs of Central Africa. Their features are high and of an olive tint, and have an agreeable expression. Their manners are gentle and courteous, and they are extremely hospitable and charitable. In religion they are Mahometans, but without the usual bigotry. They are a pastoral people, under republican chiefs of their own. So well do they conduct themselves, that it is considered infamous to injure them, and a blessing is said to rest on any territory that contains one of their villages.

The *Mandingoes* are widely diffused, particularly along the Gambia; their original country is the elevated region of Manding. They are entirely negro,—cheerful, inquisitive, and gay,—but have not the steady industry of the Foulahs: they practise agriculture and fishing, and are particularly addicted to traffic, conducting trading caravans into the interior, and acting as factors between the tribes. Beside music and dancing, they delight in the extemporary composition and recitation of poetry. They are Mahometans. The *Feloops* live on the shores south of the Gambia, and are wild and rude.

The *Jalofs* occupy most of the territory between the Senegal and Gambia. Many of them are the subjects of a prince who boasts of his dynasty, as being formerly sole rulers in this part of Africa. Of all the negroes, they are the handsomest, and claim to be the most ancient race; and, of the negro languages, theirs is the softest and most agreeable. They manufacture the best cottons, and give them a superior dye. They are fearless and expert in hunting, and rival the Moors in horsemanship.

The kingdom of *Bambouk* is near the head of the Senegal. It is a country of mountains, whose numerous streams roll down golden sands. For four feet from the surface, the fat soil abounds with grains of gold, which are separated by agitation with water in a calabash. Deeper in the earth, the metal appears in spangles, or scales, and at twenty feet in small lumps of from two to ten grains; the pieces becoming larger as the miner descends.

The Senegal has been the theatre of repeated and expensive attempts by the French to establish



Serpent.

themselves, and command the trade of the river, which was supposed to be the same with the Niger. Fort St. Louis, on an island of the river, is the capital, with about six thousand inhabitants. It controls the trade in gum-senegal from the Great Desert, and in gold from Bamboek. In the country along the banks of the Senegal, serpents are so numerous as to get into the thatch of the houses, in pursuit of rats and cockroaches! The English alone have attempted settlements on the Gambia for the last two centuries. Fort James, in the middle of the river, commands its entrance. Pisania is a small factory, forty miles up. Timboo is the capital of the *Foota Jallós*, who can bring sixteen thousand men into the field of battle: their king is engaged in perpetual wars to supply victims for the slave trade.

Sierra Leone is a British settlement, undertaken to provide an asylum for recaptured slaves. It is on the obsolete plan of a peasantry and gentry. The first colonists were some blacks who were freed by British law, on coming to England, and free negroes who had served Britain in the army and navy during the American war. They were settled here in 1787. The colony has experienced many disasters, political and commercial, and has cost England fifteen million dollars. It has, probably, fifty thousand inhabitants, mostly liberated Africans: six thousand of the population are at Freetown, the capital; the rest in eight or ten little towns in its vicinity. Some two thousand children are in its missionary schools.

The *Maryland Colony* is at Cape Palmas, and it will soon join the republic of Liberia on the north, and stretch one hundred and fifty miles along the shore, to the south-eastward of the cape. It was founded by the Maryland State Colonization Society. It is deterred from joining the Liberian republic at present by the fact that Maryland allows it ten thousand dollars per annum, as a colonizing place for her free blacks. Like Liberia, its institutions are American in principle

and practice. This system of colonization seems the best means yet adopted for effectually extinguishing the slave trade.

Liberia is a republic, with an extent of territory nearly twice as large as New England. It was founded by the American Colonization Society, in 1821, for the double purpose of colonizing the free negroes of the United States, and of civilizing Africa, so as effectually to put an end to the vices and wrongs of the negro, by giving him the gospel and civil liberty. In 1843, the number of blacks who had been sent out by the society amounted to seventeen hundred and thirty-six; the whole American-born population was two thousand three hundred and ninety. The whole population in the republic of Liberia is now one hundred thousand. In 1845, through purchases of the natives, the territory of the colony extended from Digby on the north-west, to Grand Bassa Point on the south-east—a line of coast three hundred miles long, and extending twenty to sixty miles inland. On January 1, 1848, the colony, by advice of the Society, resumed all the powers it had conferred, adopted a constitution, and took their rank as an independent nation. Its independence was acknowledged by England, France, and Prussia, in 1849, and a treaty of amity and commerce with it was entered into by the two former powers. Great Britain also presented the new republic with a revenue cutter of four guns. Under the new constitution its influence is extending, and its prosperity seems secure.

This state has at present eleven immigrant settlements: Monrovia, the seat of government, has a population of one thousand souls. The country exports produce, chiefly palm oil, to the value of seventy-five thousand dollars per annum. Thus far the objects of the colony have been fully attained. The emancipated slaves have felt the influence of enterprise and freedom, and have been improved in condition and character. The natives in the vicinity are broken up into

small and feeble tribes, incapable of disturbing the progress of the settlers, but in a good condition to receive from them the blessings of civilization.

Guinea has been divided into the Grain Coast, the Gold Coast, the Ivory Coast, and the Slave Coast, with reference to the commercial products of each region. For eleven hundred miles, the coast is one slave mart.



Negro of Guinea.

All its native kingdoms are now sunk beneath the sway of the Ashantees. This fierce and bloodthirsty nation of pure negroes dwell inland, and are superior to the natives of the coast: they are more orderly, and their manners are more dignified and polished; but they are odiously distinguished for the great number of their human sacrifices. These take place by thousands at the death of a king or any member of the royal family; also when the king consults the omens. There are two grand annual sacrifices, also, to the manes of ancestors. And, as there is great emulation among the chiefs in regard to the number each sacrifices, the life of a citizen is unsafe in the streets. Polygamy is carried to the most absurd and revolting extent. The king is allowed three thousand women, and the fairest damsels in the empire are deemed his by right. The arrogance of the sovereign is only equalled by the servility of his courtiers and subjects. Dahomey, now subject to the Ashantee king, carried these institutions to a still more disgraceful excess. The bodies of victims were hung on the walls to putrefy, and the king's chamber was paved with skulls.

The Ashantee kingdom, with its vassals, has a population of five millions. It reckons forty-seven tributary states. It was a powerful monarchy as early as the first part of the seventeenth century, when its king, with his allies, could muster an army of sixty thousand. About the beginning of the last century, it conquered Dinkira, a neighboring kingdom, killing, in two battles, it is said, one hundred thousand men. The territories of this monarchy continued to extend by repeated conquests; and, in 1807, an Ashantee army reached the coast, where the Europeans held their trading posts. In 1816, the British of Cape

Coast Castle interfered for the protection of the Fantees, a clever, stirring, turbulent race on the coast, who had fallen under the rule of the Ashantees. The matter was amicably adjusted for the time; but, in 1821, war broke out between the British and the Ashantees; and, in 1824, the latter defeated a British army of two thousand men, taking prisoners the commander, Sir C. McCarty, and nearly all his officers.



King of Ashantee.

The war lasted till 1826, when the Ashantee king agreed to a treaty of peace, by which he renounced his claim to the sea-coast. The government is a despotism, partially controlled by an aristocracy. The military force of the nation is estimated at two hundred thousand men.

Coomassie is the capital of Ashantee. It is four miles in extent, with a population of one hundred thousand. The other towns of Guinea are Elmina, the capital of the Dutch settlements since 1637, near a large and dirty native town of some fifteen thousand people; and Cape Coast Castle, an English fortress of ninety guns, built on a rock, near a town of eight thousand. The Dutch have many posts along these coasts, and the Danes have two. At Fernando Po, a fine, high island, lately occupied by a lawless race of refugees, the British, in 1827, formed a settlement; but it has proved unhealthy.

Lower Guinea comprises the following divisions: Congo, whose people are small, and of little energy, but cheerful and good humored. Cabenda, the "paradise of the coast," and Malemba, are the great slave marts. Angola and Benguela lie on the south of Congo, and the Gaboon country on the north. In this latter region American missionaries are established, who have reduced the language to writing; and, by a comparison of dialects, the remarkable fact is developed, that all the nations of the east and west coasts and interior of Africa, south of the Mountains of the Moon, have, as far as is known, one mother language, of which the various languages of this vast region are but dialects! Some of these languages vary so little, that nations of the eastern coast can understand those of the western coast. In Benguela, the Portuguese claim some jurisdiction, and command the trade, which is chiefly in slaves.

Cimbebas is a district farther south, and but little known. It is one of the most arid wastes on the globe, and the existence even of the nation called Cimbebas is yet to be proved.

Western Africa has very little general history. Till 1432,* it was thought a great achievement to pass south of Cape Bojador. After that, successive Portuguese navigators explored the coast, and, in 1484, had gone so far south as to sail up the Congo. All this coast the Portuguese claimed by that strange principle of law, the "right of discovery." Settlements were formed at the leading points, and great exertions made to convert the natives to Romanism. But Portugal lost all these possessions, except those in Lower Guinea. In 1643, the Dutch drove her from the Gold Coast, and claimed it. But, in 1661, the English took Cape Coast Castle, and built forts along the coast of Guinea, dispossessing the Dutch in part. About the same time, the English formed settlements on the Gambia, and the French on the Senegal. The founding of the republic of Liberia by Americans is as great an event for Africa as that of Plymouth was for America. Intrepid travellers have lately explored the source and course of the Niger, and the last great effort of the British government was the late Niger expedition, which attempted to open a commercial intercourse with Central Africa, by its great river, but failed through great mistakes. This will no doubt be effected, however, by the Niger or Calabar, at no distant day, and the light of science and a pure religion will, as usual, penetrate where trade has made for them a way.

But hardly any where does the human race exhibit itself under so degrading an aspect as in Western Africa. Here is the chosen region of human sacrifice, and that by hecatombs; here prevail cannibalism, and the most besotted forms of idolatry, and the lowest indulgences of sensuality; here is found the most abasing of despotisms and of servitudes; here was the chosen spot for the Saturnalia of piracy; and here was, and is, the focus of that "sum of all villainies," the African slave trade.

For nearly four centuries, the negro of Western Africa, beside his own savage instincts and detestable habits, has been contaminated by the influence of the vilest of wretches, whom Christendom ejected from her borders, and who, as slave traders, convicts, and pirates, practised upon this coast every enormity which could enter the imagination of a stealer of men or a robber upon the high seas. The following authentic anecdotes illustrate the characters of both the "civilized" teachers and their savage pupils, in this quarter.

The first story is related in 1823, by Mr. Ashmun, president of the colony of Liberia, "not," he says, "for its singularity, for *similar events take place, perhaps, every month in the year*," but because it fell under his own observation. King Boatswain† received a quantity of goods in trade from a French slaver, for which he stipulated to pay young slaves. He made it a point of honor to be punctual to his engagements. At the time the slaver was about to return, he found he

had no slaves on hand with which to fulfil his obligation. Looking round on the peaceable tribes in his vicinity for victims, he singled out the Queahs, a small agricultural and trading people, of most inoffensive character. His warriors were skilfully distributed to the different hamlets, and, making a simultaneous assault on the sleeping occupants in the dead of night, accomplished, without difficulty or resistance, the annihilation, with the exception of a few towns, of the whole tribe. Every adult man and woman was murdered; very young children generally shared the fate of their parents; the boys and girls alone were reserved to pay the Frenchman.

In 1724, the captain or chief of a village, situated in the region now called Liberia, died after a hard drinking-bout of brandy. The cries of his wives immediately spread the news through the town. All the women ran together to the body, and "howled like furies." The favorite wife distinguished herself by her grief, and not without cause, as will appear in the sequel. She was watched by the other women to prevent her escape. The marabout, or priest, examined the body, and pronounced the death natural—not the effect of witchcraft. Then followed washing the body, and carrying it in procession through the village, with tearing of the hair, howling, and other frantic expressions of grief. During this, the marabout made a grave deep and large enough to hold two bodies. He also stripped and skinned a goat. The pluck served to make a ragout, of which he and the assistants ate. He also caused the favorite wife to eat some, who had no great inclination to taste it, knowing it was to be her last meal. She ate some, however; and during this repast, the body of the goat was divided into small pieces, broiled, and eaten. The lamentations began again; and when the marabout thought it was time to end the ceremony, he took the favorite wife by the arms, and delivered her to two stout negroes. These, seizing her roughly, tied her hands behind her, bound her feet, and, laying her on her back, placed a piece of wood on her breast. Then, holding each other with their hands on their shoulders, they stamped with their feet upon the piece of wood, till they had broken the woman's breast. Having thus at least half despatched her, they threw her into the grave, with the remainder of the goat, casting her husband's body over her, and filling up the grave with earth and stones. Immediately, on her cries ceasing, silence succeeded the noise, and every one returned home as quietly as if nothing had happened.

After five years' residence among these Africans, Mr. Ashmun remarks, that "their character is vicious and contaminating in the last degree." He doubts whether the simple idea of moral justice has a place in the thoughts of one of them. "As a principle of practical morality, I am sure," he adds, "that no such sentiment obtains in the breast of five Africans within my acquaintance. A selfishness which prostrates every consideration of another's good; a habit of dishonest dealing; an unlimited indulgence of the appetites; and the labored excitement and unbounded gratification of lust the most unbridled and beastly,—these are the ingredients of the African character—the common character of all."

This, of course, is said of the negroes of the western coast, who are naturally among the lowest of the race in intellect and morality, and are still farther degraded by contact with the whites, in the manner already

* It is said that some Normans commenced trading here nearly a century earlier, in 1346, and commenced a fortress at Elmina in 1383, and, four years after, built a chapel; also, that the trade was abandoned, except that to the Senegal, about 1413. It is well known that Necho, king of Egypt, who reigned from 610 to 604 B. C., sent Phoenicians, who, issuing out of the Red Sea, passed round the Cape of Good Hope, and returned to Egypt through the Straits of Gibraltar. The Carthaginians sailed, probably, as far as Senegal, and settled colonies along the coast northward.

† This negro had served in the British navy till he attained the rank of a boatswain, and afterward gradually rose among his own people by his superior intelligence and force of character.

stated. It must not be forgotten, however, that there is a brighter side to the picture. Amid all its darker traits, the negro character has many engaging qualities. His cheerfulness and gayety are inexhaustible; his hospitality is in the highest degree affectionate, free, and disinterested. Though a creature almost uniformly obeying the dictates of impulse rather than of principle, he is often faithful in friendship, guileless, and religious, without the jealousies, double-dealing, and bigotry of his neighbors, the Moors of Barbary and the Arabs of the Desert. Neither is the

negro the unimprovable being he is often represented to be; he is capable of as high a civilization as the other races, and perhaps a higher, if we rank right affections above intellectual power. Though strangers to literature, refined luxuries, and the ornamental arts, yet, whenever adequate objects are presented, the African displays energies which show him fully capable of civilization. Unfortunately, the ease of procuring subsistence and the absence of arousing circumstances have tended to sink most of the race into indolent self-indulgence—the bane of improvement.

Central Africa: Soudan, Nigritia.

CHAPTER CCCVI.

History of Central Africa and Central Asia compared — Geography — Soudan and its Divisions — Empires — General History — Remarks.

THIS country, in natural advantages, is one of the finest on the globe. Its boundaries are indefinite, but it is generally said to extend on the south to certain mountains supposed to cross the continent in the latitude of 60°, which are called *Mountains of the Moon*. On the north, lies the Great Desert; on the east, Abyssinia and the Gallas; on the west, Senegambia and Guinea. Several fine rivers water this region, as the western branch of the Nile, the Niger and its branches, and the Shadda; and in the centre is the great lake of Tchad, whose size is vastly increased in the rainy season. The country abounds in scenery of great natural beauty; and the facility of intercourse and travel across it is such, that its inhabitants, like those of Tartary, in Asia, are many of them nomadic. Hence we might expect analogies between Central Africa and Central Asia, in their political history; and we accordingly find that, as in Tartary, the states and empires of this broad tract are constantly varying in relative size and power, with the ambition, enterprise, and ability of the chiefs.* There is also the same simplicity in the elements of the history, and the same monotony in their combination. Since Egypt ceased to sway the destinies of Central Africa, as she did in the days of Moses, and previously, there has been wanting a great and enduring empire to give dignity to African history by the vastness of its interests, as China gives dignity to Tartar history, by exhibiting, from time to time, magnificent results, upon which the mind may rest with satisfaction, and feel itself ennobled by the contemplation of what human wisdom has accomplished, under Providence, for human happiness. It is to be hoped, however, that a new day is dawning upon Africa, and that the establishment of civilized empires on her north, west, and south, by France, America, and England,—with the regeneration of Egypt on the east,—will give the continent a place in future history which she seems to have held in the

past—though at a period so remote as to be veiled in the obscurity of fable.

The countries that belong to CENTRAL AFRICA are sometimes called by the general terms *Soudan*, or *Nigritia*, both which names mean “country of the blacks;” this excludes the districts of Darfour, Bergoo, and Kordofan, which are reckoned to belong to Sahara, and Nubia; and also *Fertit*, and *Donga*, to the south of them, which belong to the Nile valley, and of which little is known but that Donga contains negroes, and Fertit produces copper. It also excludes the unexplored region, sometimes called *Ethiopia*, and sometimes included in Central Africa, and which lies between the Mountains of the Moon, South Africa, East Africa, and Lower Guinea.

Soudan, or Central Africa, thus restricted, is more than two thousand miles in length by six or eight hundred in breadth, and contains Kaarta, Timbuctoo, Houssa, and Kanem, on the north, along the borders of the Sahara; Kong, Yarriba, and Mandara, along the Mountains of Kong and of the Moon; Bambarra, Saccatoo, Bornou, and Begharmi, in the middle. Its chief towns are Timbuctoo, farthest north and nearest Morocco; Sego, in the centre of the western part; Saccatoo, in the middle, and Birnia, on Lake Tchad, in the north-east. Separated by deserts and savage tribes from the rest of the world, these secluded regions are but little known.

The Niger and its tributaries water two thirds of Soudan. This river rises in the mountains of Senegambia and Kong, and running north-east about a thousand miles, turns at Timbuctoo, in latitude 14°, on the edge of the Sahara, and runs a south-easterly course for twelve hundred miles, when it receives a river from the west, and turning its course south-westerly for four hundred miles, enters the Gulf of Guinea by several mouths, through a wide and pestilential delta.

The animals of Central Africa are similar to those of the adjacent territories: elephants, hippopotami, crocodiles, common to other parts of Africa, are abundant here. Lions infest the country, and often prey upon the inhabitants. There are some remarkable species of animals more peculiarly belonging to this region. The Ethiopian boar is represented as a hideous animal with enormous tusks. The great horned antelope, the pégasse, a species of buffalo that roars like a lion, and the giraffe, are mentioned by travellers in this quarter. The latter is one of the most curious productions of animated nature. A few years since, its existence was doubted; but it is now made familiar to us by specimens in caravans and museums. The ostrich is com-

* It was a remark of Milton, in respect to the history of the Saxon Heptarchy in England, that their squabbles and changes were as little worth relating as the “flights of hawks and crows in the air.” Historians might entertain a similar opinion in respect to the endless scenes of violence presented by the annals of the African tribes.



Negroes killing a Crocodile.



Mungo Park and the Frogs.



The Giraffe.

mon, and is said to be ridden by the young negroes, like a horse. Mungo Park found the frogs so numerous in the pools, that he was obliged to whip them out of the way, so that his horse might drink.

The civil and social condition of the Central Africans marks them as barbarians, elevated more or less above the savage state. Agriculture is perseveringly practised, though with little system, or scientific skill. Rice and cotton, with a sort of millet, are the chief agricultural products. Good cloth is woven of cotton, and it is dyed with indigo, which seems to be indigenous. In the manufacture of warlike weapons much skill is shown, but the arts of peace are backward. Not a road, canal, or bridge exists. Commerce, however, is very active, and the camel supplies the place of every other travelling facility. The cities are but vast assemblages of mud huts, though in some of them the streets exhibit a commendable cleanliness; the palaces are sometimes of considerable size, and furnished with barbaric splendor. War seems to be the most natural condition of the people, and plundering the most common employment. In fact, the armies are paid by plunder, and the wars are but freebooting expeditions, in which, after the lust of murder is satiated, not only the property of the enemy is carried off, but their persons also, are sold into slavery, at some one of the slave marts on the north, south, east, and west.

In the twelfth century, after the struggle which took place at that time between the two dynasties of the Arabian empire, the Abbassides and the Omniades, the vanquished party was obliged to seek safety by flight into the remotest regions of Africa. Passing along the southern boundary of the desert, these fugitives were easily able to subdue the simple negro tribes of Soudan, through their superior skill in the military art. By this means, powerful states were established by the immigrant colonists along the "Negro Nile." Among them were Kano and Saccatoo. Arabian geographers describe the court of the former as displaying much splendor, chiefly through the gold derived from the south and west. Bornou was then a powerful negro state; it was subdued by the Arabs.

Bambarra.—The most prominent state of Western Soudan was the "vast and powerful kingdom" of Bambarra. But of late this empire has been divided into High and Low Bambarra. The former is still extending itself toward Senegambia, in the account of which country it will be found described with Western Africa. Park visited its capital, Sego, which contained thirty thousand inhabitants. The houses were constructed of clay and whitewashed; its streets were quite broad, and it was surrounded by an earth wall.

Low Bambarra was founded, not many years ago, by a Foulah chief, named Sego-Ahmadoo, who rebelled against the king of High Bambarra, and defeated his armies. He also successfully resisted the powerful Tuaricks of the desert, who exacted tribute from Central Soudan. He gave the little kingdom of Massina to his brother; and established his own capital at Jenne, on an island of the Niger. Its houses are equal in size to those of European villages; most of them are of one story, without windows on the street, but opening around a court within. Although the streets are not straight, they are sufficiently wide, and are kept very clean, being swept daily. Numerous caravans, every day, arrive and depart, and many strangers reside here for commercial purposes, especially Mandingoes, Foulahs, Bambarrans, and Moors.

Timbuctoo, in the fourteenth century, was the nucleus of a vast empire, with seven dependent kingdoms under its dominion. It was tributary to Morocco from 1672 to 1727, and under the influence of that empire till 1795. Since then it has been the vassal sometimes of Bambarra, sometimes of Houssa. Now it appears to be independent, although obliged to pay annually a pretty heavy tribute to the Tuaricks who wander on its frontiers, to prevent them from molesting the caravans which repair from all parts of Africa to its capital, the centre of the Barbary trade. Its power is now confined to the immediate neighborhood of this mart.

The degree of civilization, and the populousness of the mysterious city of Timbuctoo, have been much exaggerated in former times. It is eight miles from the river, upon an immense plain of white and moving sands, which nourish no vegetation except a few stunted shrubs. It is without walls, and three miles in circuit. The streets will allow three horsemen to pass abreast. The houses are of brick, large, and one story in height. Many round straw huts are seen, which accommodate the poor and slaves, who sell their little stocks of merchandise for the account of their masters. There are ten mosques, two of which are large, with brick towers.

The *Fellatah Empire* was founded by Sheik Othman, called also *Danfodio*. He was a chief and a prophet, and possessed the unbounded confidence of the Fellatahs, who had, up to that time, lived dispersed in the forests throughout Soudan, occupied in tending cattle. Availing himself of his sway over the minds of his countrymen, Danfodio assembled them, and seized upon the rich province of Kano, then on that of Gouber, whose sultan he killed; he then subjugated Houssa, Kubbi, Youri and part of Nyffe. All the interior of Soudan quailed before him. Bornou, in the east, and Yarriba, in the west, were assailed with success, and, in spite of a vigorous resistance on the part of the Yarribans, the fiery prophet-chief took many of their towns, and pushed his conquests as far as the coasts of Senegambia. Katunga, their capital, was taken and nearly destroyed. These triumphs attracted to the standard of Danfodio a multitude of Foulahs, a people of Senegambia, heretofore described. To these he assigned the houses and lands of the conquered negroes in several provinces, especially Zeggég.

In 1802, this terrible conqueror became insane, through religious fanaticism. He died in 1816, and was succeeded by his son *Bello*. At the death of Danfodio, a confederation was entered into by the conquered states to recover their independence, and six or eight of them shook off the Fellatah yoke, killing every one of that race they could lay hands on. But Bello's valor and ability recovered most of these states, and his empire continued to preponderate in Nigritia. Among his subjects was a tribe of cannibals, of Jacoba. He could bring into the field a larger army than any other African prince.

Bello fixed his ordinary residence at Saccatoo, the largest city of Africa, next to Cairo, and containing eighty thousand inhabitants. It is on the summit of a gentle eminence, four days from the Niger, on a small tributary of that river. It was built, in 1805, by Danfodio, and Bello surrounded it with a wall twenty-four feet high, and a dry ditch. Without the walls, much of the city consists of gardens; there is also a spacious market, two mosques, and a large square before the sultan's house. This last structure is a kind of little city in itself. Bello used to spend the heat of the day

in a large square tower, forty feet high, and surmounted by a dome. Zariya is a city said to contain fifty thousand inhabitants, and Kano forty thousand. This latter is of an oval shape, fifteen miles in circuit, surrounded with a wall thirty feet high, and a double dry ditch. In the wall are fifteen gates of wood, covered with iron plates. Fields and gardens, and stagnant ponds, are found within the walls. The houses are generally of two stories. The market is the greatest and best regulated in all Central Africa.



Sheik of Bornou.

Empire of Bornou.—This state is now small; but it once extended its sway over all Southern and Eastern, and a great part of Central Soudan. A short time after the conquest of Bornou by the Fellatahs, the sheik *El Kanem*, at the head of the warlike citizens of Kanem, succeeded in expelling the conquerors from his country. This chief, as prudent as he was brave, from this time became sovereign in fact, while the emperor was so only in name. The empire of Bornou, indeed, resembled the condition of France under her “do-nothing kings.” But, spite of her losses, Bornou still seems to be the preponderating state in Eastern Soudan. Its two great enemies are the emperor of the Fellatahs, and the sultan of Begharmi.

In 1827, the sheik was beaten by the troops of Bello, in an invasion the former had made into the territories of the latter. By the latest information, Bornou appears to comprise Bornou Proper, along the Yeou and the western border of Lake Tchad; Kanem, on the northern and western shore of that lake; a part of Loggun, to the south of the lake; a part of Mandara, south of Loggun, and a part of the Mongowi country on the left of the Yeou.

New Birnia, a walled city, near the lake, and containing ten thousand people, is the capital. Angornou, close by, is the most commercial city of Bornou, and contains thirty thousand inhabitants, and Digoa as many. Old Birnia is entirely in ruins. Its former splendor, when it was said to contain two hundred thousand souls, is attested by the scattered remains of its walls, three or four feet in thickness, and made of red, burnt brick. Gambarou, once the sultan's residence, and whose structures are thought to have

been the most magnificent in all Soudan, is entirely in ruins. Mora is the capital of Mandara, the ally or tributary of Bornou.



Soldier of Bornou.

Begharmi, stretching to the eastern shores of Lake Tchad, and whose extent on the east is unknown, borders on Bornou, with which it is constantly at war. Its inhabitants are distinguished among the negroes of Africa by their bravery and industry. Some years ago, the *Begharmians* threw off the yoke imposed upon them by their neighbor *Saboon*, sultan of Bergoo. This country has a military force, consisting of mounted lancers, covered, both horse and rider, with iron mail. Bornou has a similar troop, though not so thoroughly covered with mail.

The native history of Africa, as we have remarked, is a bloody record of wars, ending in plunder, massacres, and slavery, and carried on under the same pretences as the wars of civilized nations; but less cloaked in the tricks of diplomacy. The following proclamation of Sultan Bello, and the answer, may be called an epitome of African history, as showing the usual motives for war in all their nakedness, combining them with a fanaticism which has shed the blood of millions also in Asia, Europe, and America.

The late sultan Bello, says a traveller, assembling all his forces, marched with a formidable army toward the devoted Fundah; and halting about half a mile from the city, sent the following message to the king: "Ruler of Fundah! deliver up your country, your riches, your people, and your slaves, to the beloved of God, Mohammed Bello, king of all the Mussulmans, without reluctance on your part; for if you do not suffer him quietly and peaceably to take possession of your kingdom, in order to propagate the religion of the only true prophet in it, he will shed your blood, and the blood of your household; not one shall be left

alive; while your people he will bind with fetters of iron, to be his slaves and bondsmen forever: God having so spoken by the mouth of Mohammed!" Certainly this is not far behind Nebuchadnezzar, Tamerlane, Pizarro, or the crusaders!

The answer of the king of Fundah is equally characteristic: "Sultan of the Fellatahs! the king of Fundah does not know you or your prophet; he laughs your boastings to scorn, and despises your impotent threats. Go back to your country, and live in peace with your people; for if you persist in the foolish attempt to invade his dominions, you will surely fall by his hands; and instead of he or his subjects being your vassals and bondsmen, your slaves shall be his slaves, and your people his people. Your chiefs, and warriors, and mighty men will be slaughtered without mercy, and their blood shall be sprinkled on the walls of his town; while even your mallams and emirs, priests and princes, will be thrust through with spears, and their bodies cast into the woods, to be devoured by lions and birds of prey!"

Most of the real negro race, who remained unconquered by the Mahometan arms, and unconverted to the Mahometan faith, were, six to eight centuries ago, driven into the western and south-western border of Soudan, and to Guinea. In those regions, very high mountains and impenetrable forests have sheltered them from the fanatic Moor, and still more fanatic negro Mahometan convert. Being now but two hundred and fifty miles from the Atlantic also, they could procure arms and ammunition from Europeans more abundantly and easily than their enemies could get them across the Sahara. This has saved them from the Mahometan yoke—a thing, perhaps, to be regretted in one respect, as wherever the Moslem religion prevails, it has put an end to the wholesale atrocities and grovelling superstitions which make the negro countries emphatically a land of blood. Long previous to the irruption of the Arabs, who made their power felt to the mouths of the Niger, ancient Egypt is thought to have extended its influence into the heart of Soudan, and Abyssinia had anciently a trading route by the Nile and Shadda to the Atlantic at Benin. A Coptic Christian empire is also said to have existed at Gamberou, in Central Soudan. The Foulahs and Fellatahs are thought to be the descendants of the aboriginal Berbers, who claim to speak the language of Noah, and were found all over North Africa, when Phœnicia first planted colonies there; they have come successively in contact with Egyptians, Phœnicians, Greeks, Romans, and Arabs.

The discoveries of Park, Bowditch, Adams, Caillié, Lander, Denham, Clapperton, and the Niger expedition, have, from 1798 to the present time, disclosed a new world to Europe, in Central Africa. Hitherto the efforts to open a commercial intercourse with the interior have failed. Fortunately for Africa, the commercial supremacy and prosperity of Great Britain depend on her opening new markets for the products of her industry. Hence she has for thirty years put forth vast efforts, and expended more than one hundred millions of dollars, beside sacrificing many valuable lives, to destroy the slave trade and open the African market. It would also be exceedingly unjust to deny to that commanding nation a large share of philanthropy in these persevering efforts. But hitherto her attempts have proved abortive. English cottons are not worn on the Tchad and the Niger, and the

slave trade takes away from the coast three hundred thousand victims yearly — where thirty years ago it took thirty thousand. Meanwhile, the internal slave trade to the north and north-east demands its two hundred thousand victims annually. The English are not a nation, however, to stop short in this noble enterprise; and taught as it has been by the mistakes of the past, the settled purpose of that government seems now to be, to arouse the African from the torpor of that universal indolence which has for so many ages cursed him with slavery; to make it more profitable for him to grow sugar, and cotton, and other articles for commercial exchanges, than to catch slaves, especially as the demand for slave labor will cease in exact proportion to the increase of African industry, judiciously applied. Hence the policy now seems to be, to plant industrial missionary colonies of blacks, like that of Liberia, along the coast, and even far in the interior upon the Niger, which, by creating new wants through the example of civilization, shall arouse the imitative genius, and awaken the industry of the torpid African to improve his condition by agriculture, trade, and the thousand arts of life, and thus let his country take her place as an equal among the nations of the earth.

The state of society in this part of Africa, though it has not passed the limit of what must be denominated barbarous, has yet made a greater approach towards civilization than among any other African nations, except those which border on the Mediterranean. Nor is this solely owing to the migrations from that region, though these have been numerous, and a great part of the population is derived from them. The states purely negro, which have imbibed no portion of Arabic religion and literature, have made nearly an equal advance in arts and improvements. The total absence, however, of alphabetic writing, and of any written or even painted records, seems to place these last decidedly beneath the least improved among the great nations of the Asiatic continent.

In the moral existence of the Central African there are many very dark features. War is carried on with all the ferocity of the most barbarous nations; many tracts, formerly flourishing, were seen, by the recent travellers, reduced by it to a state of entire desolation. Another deep blot is the extensive prevalence of robbery, practised not merely by desperate and outlawed individuals, but as the national and state concern of almost every community — great and small. In other parts of the world, robbery is carried on by the poor against the rich; in Central Africa, it is equally or more by the rich against the poor; for there, he who is destitute of every thing else, has at least himself, who, converted into a slave, forms the richest booty that can tempt the plunderer. The treatment of the numerous bands of captives who are conveyed across the desert is also attended with many circumstances of remorseless cruelty.

Yet it must not be concluded that an unbroken gloom hangs over the moral condition of Africa. There seems even to be something peculiarly amiable and engaging in the social feelings and habits there prevalent. Warmth of friendship, hospitality, and humanity are virtues of which Park* and other recent



Park in Central Africa.

travellers have given many shining instances. They are furnished even by Moslems, notwithstanding the hostile feelings cherished by a bigoted creed. When

But there the same distrust of the white man's purposes prevailed, and no person would allow him to enter his house. He says, "I was regarded with astonishment and fear, and was obliged to sit all day without food, under the shade of a tree. The wind rose, and there was great appearance of a heavy rain; and the wild beasts are so very numerous in the neighborhood, that I should have been under the necessity of resting among the branches of the tree."

"About sunset, however, as I was preparing to pass the night in this manner, and had turned my horse loose, that he might graze at liberty, a woman, returning from the labors of the field, stopped to observe me. Perceiving that I was weary and dejected, she inquired into my situation, which I briefly explained to her; whereupon, with looks of great compassion, she took up my saddle and bridle, and told me to follow her. Having conducted me into her hut, she lighted a lamp, spread a mat on the floor, and told me I might remain there for the night. Finding that I was hungry, she went out, and soon returned with a very fine fish, which, being broiled upon some embers, she gave me for supper. The women then resumed their task of spinning cotton, and lightened their labor with songs, one of which must have been composed extempore, for I was myself the subject of it. It was sung by one of the young women, the rest joining in a kind of chorus. The air was sweet and plaintive, and the words, literally translated, were these:—

'The winds roared, and the rains fell;
The poor white man, faint and weary,
Came and sat under our tree.
He has no mother to bring him milk,
No wife to grind his corn.

CHORUS.

Let us pity the white man.
No mother has he to bring him milk,
No wife to grind his corn."

The reader can fully sympathize with this intelligent and liberal-minded traveller, when he observes, "Trifling as this recital may appear, the circumstance was highly affecting to a person in my situation. I was oppressed with such unexpected kindness, and sleep fled from my eyes. In the morning, I presented my compassionate landlady with two of the four brass buttons remaining on my waistcoat—the only recompense I could make her."

* When Park reached Sego, in Bambarra, he found that the negro king was suspicious of him, and forbade him to advance and cross the river. Under these discouraging circumstances, he was obliged to lodge at a distant village.

Major Denham was fleeing from battle in a naked and miserable state, a young African prince pulled off his own trousers, and bestowed them upon him. Both Clapperton and Lander paint the Fellatah shepherdesses in the most engaging colors; describing their dress as arranged with taste, their hair braided with peculiar neatness, their manners artless and simple, their conversation at once modest and full of kindness.

In regard to religion, the nations of this region are pretty equally divided between two systems, the Pagan and Mahometan; one native, the other introduced by migration and intercourse from Northern Africa.

Learning, throughout Central Africa, appears in a very depressed state. The reading even of the Koran is confined to a very few of the great *fighis*, or doctors. Its verses are chiefly employed as amulets to secure triumph over enemies, or success in the different pursuits of life. Its contents are frequently imbibed by writing the characters with a black substance on a wooden board, washing them off, and drinking the liquid. The Arabs, who possess somewhat greater information, often practise most scandalous impositions on the credulity of the negroes. Extemporaneous poetry, sung by the composers, is repeated at almost all the African courts. Singing men and singing women are constant attendants on the chiefs and caboceers; and their songs, though conceived probably in terms of the grossest flattery, appear to contain a large portion of national history. The Arab caravan drivers also cheer their long expeditions by reciting poems, where the talent displayed is often considerable, and is derived less, probably, from any acquired literature, than from the excited state of passion and feeling, which arises in a life of wild and wandering adventure. In the most improved of the native states, there appears to exist a considerable taste for sculpture, and in their edifices, the doors, with the other ornamental parts, are adorned with pillars, on which are carved the exploits of their warriors, combined with the various movements of favorite animals.

The amusements of these nations are not extremely refined. Wrestling and gaming are favorites in Bornou. The wrestling exhibitions are made by slaves captured from the neighboring and hostile countries of

Begharmi and Musgowy. The masters place their pride in the victories achieved by these slaves, cheering them during the combat, and often, on a favorable issue, throwing to them valuable robes and other presents. A powerful wrestling slave will sell for one hundred dollars; but a defeat, the disgrace of which is never forgotten, causes him to fall at once to four or five. Ladies, also, even of rank, delight in a strange exercise, where they beat particular parts of the body against each other with such force, that the vanquished party is thrown flat on the ground. The principal game, and one skilfully played, is a species of rude chess, carried on by beans, with holes made in the sand. At Kano, the most flourishing of the cities of Houssa, boxing is practised with some science, and such excessive fury, that a thorough set-to not unfrequently terminates in the death of one of the combatants.

The performers exhibit for pay; and when Captain Clapperton hired a party, the whole population, male and female, quitted their occupations, and thronged to view their favorite spectacle. In Eyeo, there is a species of dramatic exhibition, consisting, however, merely in a display of mimicry, tricks, and buffoonery. Persons enclosed in sacks pursue each other with surprising agility; out of one comes a representative of the boa constrictor, who exhibits an excellent imitation of the movements of that animal; there was also exhibited to Captain Clapperton the "white devil," a caricature of the European; a thin figure, painted white, shivering with cold, and performing very naturally a variety of movements which appear strange in the eye of an African. We may conclude with dancing, which, over all native Africa, is the standing and universal amusement, continued often for whole nights, and practised in every form, from slow movements resembling the stately minuet, to curvets that might rival those of Grimaldi. Even the kings place a peculiar glory in their skilful performance of this exercise; to be an expert dancer is thought almost as flattering as to be a successful warrior; and those monarchs, whose advanced age disqualifies them from any real eminence in this performance, strain every nerve, by elaborate displays of it, to extort the flattery of their subjects.

Southern Africa.

CHAPTER CCCVII.

Geographical Survey — Divisions — Boshuanas — Caffres — Hottentots — Cape Colony — Towns — General History.

SOUTHERN AFRICA comprehends that part of the continent south of the tropic. It is a triangular tract of territory, equal in area to the settled part of the United States. On the north is a wide extent of desert and unexplored country; on the west is the Atlantic; on the south is the Southern Ocean; and on the east the Indian Ocean. The southern part of South Africa presents three successive mountain ranges, running parallel to the coast and to each other. The first chain rises within twenty to sixty miles of the coast;

the second, or Black Mountain, at an interval of the same distance back of the first. This second chain is much higher and more rugged, and consists often of double and triple ranges. Behind, at the distance of eighty to one hundred miles, rise the New-world Mountains, whose eastern summits attain the elevation of ten thousand feet, and are called the *Snowy Mountains*, being covered, to a great extent, with snow. North of the mountains is an immense pastoral plain, growing more fertile as it stretches to the northward.

The plain nearest the sea is fertile, well watered, and richly clothed with grass and trees. It enjoys a mild and agreeable climate. The plains between the successive ranges are elevated, and much of their surface is arid and desert. The southern plain, three hundred miles long by one hundred broad, is covered

with a hard, impenetrable soil, almost unfit for any vegetation. The eastern coast consists chiefly of a fine pastoral plain, broken by mountain chains.

Southern Africa is watered by the Mapoota River, emptying into Delagoa Bay, on the east; by hundreds of streams running from the mountains to the sea on



Conflict with a Lion.

the south; and on the north by a fine large river, the Orange; formed by the union of the Vaal and the Cradock, with their long and numerous branches.

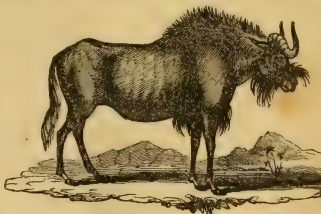
Southern Africa may be described under three divisions: the colony of the Cape of Good Hope, or Cape Colony, or the Cape; Caffraria, or the Caffre country; and the country of the Boshuanas. Six different races



The Cape Wildcat.

This country has great wealth of flowers, among which are three hundred species of heath. It produces in perfection every vegetable and fruit of the temperate climates, and fine forest trees. It also abounds in wild animals, of which eighty species are enumerated. Among these are two or three kinds each of the jackal, hyena, wildcat, ichneumon, rhinoceros, gnu, zebra, hare, squirrel, twenty-six kinds of antelope, beside buffaloes, elephants, and black-maned lions. Many perilous adventures have taken place with the lion, and the oxen are only inferior to the horse in draught, for the lion is very furious and almighty enemy, and are able and will even attack them.

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The Gnu.

are found in this wide empire, namely, the British, who are the officers of the colonial government, the troops of the Cape, and a few thousand agricultural immigrants; the Dutch, who farm most of the lands in the territory, and form the chief part of the inhabitants of Cape Town; the Hottentots, the native race, reduced to degrading servitude by the Dutch, and also existing as independent tribes on the north; the Bosjesmans, or Bushmen, a miserable and savage tribe of Hottentots, inhabiting the mountainous districts, and carrying on a constant predatory war against the settlers; the Caffres, a fierce, pastoral race, inhabiting the country beyond the eastern limit of the colony, and extending along the Indian Ocean; and, sixthly, the Boshuanas, a pastoral and partly agricultural race, possessing the country that stretches north of the colony. The government of the native tribes is a rude monarchy, irregularly controlled by the independent spirit of simple and pastoral races. That of the Cape is the usual colonial government adopted by Britain in her colonies.

The Boshuana Country.—This is in the north-east



Pursuit of the Ostrich.



Caffre.

quarter of South Africa. It is separated from the colony by the Snowy Mountains, the Orange River south, and the pastoral districts of the Corana and Griqua Hottentots. On the east are the Caffres, on the west broad deserts, and on the southwest the Makooanas, or Namaquas, a numerous and powerful tribe, stretching, it is said, from the Atlantic to Mozambique. The Boshuanas were first discovered in 1801, when two Englishmen, seeking a supply of cattle, passed over a long reach of wild pasture land, and, very much to their astonishment, came to Lattakoo, in a beautiful and fertile country, filled with numerous herds, and showing many marks of cultivation. Campbell, the missionary, anxious to give this fine people the gospel, penetrated two hundred miles beyond Lattakoo, to Kurrechane, the most northern and largest of the Boshuana states. These towns have, the one twelve thousand, and the other sixteen thousand inhabitants.

The Boshuanas are tall and handsome; they dwell in large towns, of regularly built wooden houses, plastered with earth, and often surrounded by a stone wall, and ornamented with painting and sculpture. Tending and milking cattle is the business of the men; the women build the houses and till the ground, which produces crops of millet, beans, gourds, and melons. Round each town is a space appropriated to culture, and beyond these fields the cattle are pastured by day, and at night are driven within the protection of the walls. Excepting the usual deadly enmity of the African tribes to each other, in which the Boshuanas share, this people are honest and friendly. The favorite wives of the king and chiefs are bedizened with fantastic ornaments, large mantles, furs, feathers, coral, beads, and brass-rings. But the prevalent fondness for plundering expeditions obliges them to live in towns, and causes the open country to run to waste. The manners of the people are simple; and, though great inequality of wealth exists, the kings are accessible and familiar. The most important affairs are transacted by an assembly of chiefs, where speeches are often made, replete with good sense and rude eloquence. The chief arts

understood by the towns-people are the making of pottery, preparation of skins, and smelting of iron and copper.

Caffraria.—The coast of the Indian Ocean, from Delagoa Bay to the frontiers of the Colony, and the country for two or three hundred miles inland, is possessed by Caffres. They are said to be of all nations the most completely pastoral in their habits. They lead a roaming life, neither farming, nor hunting, nor fishing; but they thoroughly understand the management of cattle. The men tend and milk the cows, and send forth their herds to pasture, or bring them back to the enclosure at night, by peculiar calls, which they have trained the cattle to understand and obey. They live on milk, seldom killing an animal, except on high festivals or other important occasions. They are warlike, and have been repeatedly at war with the Colony.

In personal appearance, they are said to be handsomer than other blacks: the men are tall, robust, muscular, yet of great symmetry of form. In some of the districts, their manners are easy, their expression frank, generous, and fearless. The females are less beautiful; their persons are somewhat short and stunted; the skin is of a deep glossy brown, but their features are almost European, and their dark, sparkling eyes bespeak vivacity and intelligence. The dwellings of the Caffres are various; sometimes small, conical structures of earth, and sometimes only coverings made of poles and leaves. We are told of large trees, in which the people occasionally build their dwellings, in order to live secure from the lions which infest the country.

Of the various Caffre tribes, the Tambookies are most industrious, and are skilled in working silver and iron. The Zoolas, or Zulus, are the most powerful and numerous; their standing army is fifteen thousand, and they can bring one hundred thousand men into the field. Their king has been quite a conqueror: after the manner of the Tartars of Asia, he has driven before him several neighboring tribes, who

have become wanderers, seeking new habitations, and have desolated much of the Boshuana country and of Caffre territory, alarming even the Colony of the Capo.

The Hottentots.—These are more or less subject to the colonial government, and are among the most degraded of the human race. They are represented as having a yellowish-brown skin, thickly coated over



Inhabited Tree in Caffria.

with smoke and grease, with prominences of fat jutting out where least ornamental, and a deformed head, covered with tufts of coarse, wiry hair. It is said they greedily devour the entrails of animals, warmed upon the coals. Their villages are filthy labyrinths of low, conical huts, made of twigs and earth, into which they crawl like beasts to their dens.

Such is the picture of the Hottentots, as drawn by the European colonists. We must not be too ready to believe its truth or justice. It is the custom of civilized nations, in seizing upon the country of savages, to represent the people whom they rob, as wicked and debased, in order to apologize to themselves and the world for their conduct. Savages, too, are apt to adopt the vices of civilized people, without their virtues, and thus become their victims. In the present case, the Hottentots have, doubtless, suffered alike from the oppressions of their European masters, from contact with them, and, finally, from overcharged pictures of their degradation.

The Hottentots of the colony are employed by the Dutch boors as herdsmen and farm-laborers, and, though fixed to the soil, are no longer bought and sold. In their wild state, they had a republican form of government, under chiefs, and went to battle to the sound of pipe and flageolet.

Of all human beings, the condition of the Bushman Hottentots is said to be the most forlorn. Houseless and homeless, they are exposed to the severity of the climate of the mountains, and live precariously on the scanty game found in their haunts: often they are obliged to subsist on the larvæ of ants and locusts. Their agility among the rocks defies pursuit. Yet these robber outcasts are gay, and sometimes spend

the whole of the moonlight nights in singing and dancing.

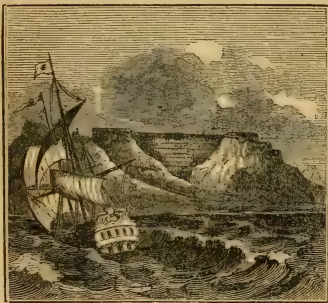


Hottentot.

The Colony of the Cape of Good Hope.—This colony occupies the extreme south part of Africa. Its southern shore runs nearly east and west; its western shore nearly north and south. It is five hundred and eighty-eight miles long, and at its greatest breadth three hundred and fifteen; but the average breadth is but two hundred miles. It contains one hundred and twenty thousand square miles—an area equal to Spain, and somewhat larger than New England and New York. Its population is about one hundred and

sixty thousand. Its imports and exports are valued at about a million and a half of dollars each. It exports wine, hides, skins, aloes, argol, wool, &c.

With the exception of a few vineyards, and a small portion of the country under tillage for grain, the whole territory is devoted to pasturage. The boors, or Dutch farmers, have grazing farms which are several miles in extent, in every direction. They are the bulk of the population, and live in indolence, giving the care of the flocks and herds, which cover their extensive domain, to their farm-laborers, or slaves, who are generally Hottentots. The farmer gets neither milk, butter, fruits, wine, nor vegetables, from his farm, but is content with three greasy meals of mutton, soaked in the fat of the large-tailed sheep, if he can also have his tobacco-pipe, which scarce ever quits his mouth, and his glass of brandy. His wife sits immovable, with a cup of coffee always before her: and his daughters, their hands folded, appear as stationary as the idols of a heathen temple. But the hospitality of this stupid household is unbounded. "A stranger has only to open the door, shake hands with the master, kiss the mistress, seat himself, and he is then completely at home."



Cape of Good Hope.

Cape Town is near the neck of an isthmus, with a bay upon each side; behind it rises, to the height of three or four thousand feet, a remarkable mountain, with a top so square that it is called *Table Mountain*. On each side rise two other summits, of nearly equal height. The triple summit forms a striking object when approached from the ocean. Table Bay, on which the town stands, affords excellent anchorage and water; hence the place must ever be a thoroughfare between the East and West. It has about twenty-five thousand inhabitants; and the residence of the officers of government has given it quite the air of an English town.

Most of the other places are agricultural villages, important only as being the seat of the local administration. Constantia is a village which produces a little wine, called *Cape wine*. Simon's Town is a dock for shipping. The neat village of Gnadenthal is the chief station of the missionaries. Graham's Town is an ill-built, straggling frontier town, of three or four thousand people. It is romantically situated in a deep valley, surrounded by hills and glens, through which heavy wagons are seen coming often from a

great distance, not only with provisions and necessities, but skins of the lion and leopard, buffalo horns, eggs and feathers of the ostrich, tusks of the elephant and rhinoceros, and rich fur mantles.

The history of Southern Africa presents little variety. It is the record of a discovery, a colonization, a violent change of masters, and obscure wars with the oppressed and abused native tribes. In 1493, Bartholomew Diaz, the Portuguese navigator, one year after the discovery of America, reached the cape. But its stormy aspect and the varying currents appalled him. He named it the *Cape of Tempests*, and returned without doubling it. Vasco de Gama, a bolder spirit, passed easily and safely round this dreaded boundary of the known world, which had been renamed — by the enterprising Portuguese king, Emanuel — the *Cape of Good Hope*, as promising a wide and boundless field of maritime adventure.

But the Portuguese, satisfied to make this a mere place for watering and provisioning their ships, hurried to more tempting regions, and more wealthy scenes in Asia. Their few settlements at the cape, therefore, never became of any other consequence than as depôts of provisions and conveniences for watering. The prudent and economical Dutch, however, foresaw the commercial and political advantages of the locality, half way between Europe and India, and in 1650, founded Cape Town. They gradually extended the dominion of this colony to its present boundary, successfully opposing the steady, persevering spirit of their nation to the ill-concerted and desultory efforts at resistance of the rude and sluggish Hottentot. The mass of these Hottentots were reduced to slavery, while the untamable part of them were driven to the hills and mountain fastnesses, where they still cherish an implacable hatred to their oppressors, and take every opportunity of plundering them. The war is one of extermination on both sides, for the savage Hottentot, or *Bushman*, as he is called, puts every Dutchman to death who falls into his hands, and with every cruelty his barbarity can suggest; while, on the other hand, the Dutchmen hunt down the wild Hottentot as they would a beast of prey.

In consequence of the union of Holland with France, during the wars of the empire, she became involved in hostilities with Great Britain, the bitter antagonist of France, in the great struggles of the latter part of the eighteenth and beginning of the nineteenth centuries, which grew out of the first French revolution. The result to Holland was the loss of most of her colonies, which came into the power of Great Britain, who was then mistress of the seas. In 1795, Cape Town was attacked and taken by a British naval force. The transient peace of Amiens restored it to the Dutch; but on the renewal of hostilities between France and England, — Holland being still an ally of the former, — the Colony of the Cape was again taken possession of by Britain in 1806. She was permitted to retain it by the treaty of Vienna, in 1815. Since 1806, therefore, the Cape has been in quiet possession of Great Britain, to whom, with her vast Asiatic and Australian interests, it is a possession of inestimable value.

The energetic and fierce Caffres have resisted all attempts to enslave them, and the only other alternative, "civilized" Europeans are wont to offer the savage, is extermination. The usual frontier quarrels between the grasping, overbearing white, and the mis-

understood and violent savage, have occasioned frequent wars, in which the Caffres have not always been worsted. One of these wars—a very serious one—occurred in 1848-9, and, according to the latest information, has at length been quelled, after great suffering and loss of life; and, of course, an increased degree of exasperation on both sides.

The power of Great Britain over the colony seems, however, on the whole, to have been successfully

exerted in promoting its happiness and prosperity, while the best interests of the poor native races have not been forgotten. Many measures have been attempted for the amelioration of their condition, and every encouragement has been afforded to the philanthropic missionary, before whom a promising field is opening in South Africa, of wider and wider usefulness.

Eastern Africa.

CHAPTER CCCVIII.

Geography — Tribes — Mucaranga — Sowhylee — Galla — Somaulies — Mozambique — Monomotapa — The Interior — General History.

EASTERN AFRICA comprises Adel, Berbera, Ajan, Zanguebar, Mozambique, lying along the eastern coast, together with interior countries very little known. It stretches about twenty seven hundred miles, from the Straits of Babelmandel to Delagoa Bay, a distance equal to that from New York to St. Francisco, in a direct line.

Besides the Mountains of the Moon, which divide Eastern Africa from Abyssinia, the chief mountains of this quarter are the range called Lupata, or Backbone of the World, commencing in the Snowy Mountains of South Africa, and running, at three to five hundred miles from the coast, to the west of Quiloa, where, by a bend of the shore, they approach within one hundred and fifty to one hundred miles of the sea, and so continue. A lower chain runs within one hundred to one hundred and fifty miles of the Mozambique Channel, ending in Cape Delgado, in 10° of south latitude.

In the Lupata mountains rise several rivers that flow into Delagoa Bay; and through both the chains flow the large rivers of Zambeze, six hundred miles long, which enters the sea at Quilimane, and Livuma, four hundred miles long, which disembogues at 10°. Both of these flow from several sources in the vicinity of the Nyassi, or Great Lake—erroneously called *Maravi*—south and north of it. This lake is more than six hundred miles long, and about one hundred broad, and lies north-west and south-east; being divided in the middle by the tenth parallel of south latitude. It is fresh, and full of fish, and navigated by canoes holding twenty men. The Lufiji River, five hundred miles long, rises near the north-east shore of the lake, and runs through the Lupata chain nearly east to the ocean, which it enters opposite Monfia Island. The other large rivers are the Zebbe, the Reques, and the Webbe, which appear to rise in the Mountains of the Moon, south of Abyssinia, and run, by a south-east course, six or eight hundred miles, to the ocean.

The countries of Eastern Africa have been rarely visited by scientific men, and we know little of its animal or vegetable productions. The tusks of elephants and rhinoceroses are brought to market by the natives, which shows that these creatures are plentiful there. Large forests are seen along the coast, and in some parts, the soil is so rich that rice, millet, and manioc are raised almost without labor. The columbo-root,

used in medicine, is indigenous, and also the *Telfairia volubilis*, a creeping plant of amazing fecundity, bearing an esculent fruit, three feet long, containing two hundred and fifty almond-like seeds, agreeable to eat, and yielding a fine oil. Gold and slaves are important articles of trade.

The natives of these countries are divided into numerous tribes, all being brown or black; but they are not negroes. The Arabs appear for many ages to have possessed the maritime portions, and the Portuguese have also had extensive colonies here for nearly three centuries.

The Mucaranga tribes stretch due north from Delagoa Bay to a distance of three hundred miles northward of Nyassi Lake. They are more civilized and better disposed than their neighbors; the most civilized of them are the Monomoëzi, who dwell on the north of the lake, occupying a comparatively level territory, five hundred miles in length by two hundred in breadth. They are a tall, brown, and handsome people, very honest, and civil to strangers, distinguished for industry and commercial activity, but pagans. They are under four independent sovereigns, or a great sultan, have many asses, and few elephants, live in wooden houses thatched with grass, and go nearly naked, but when they come to the coast are decently clothed with native cotton stuffs. They take nine or ten months for the trip to Zanzibar and back, and use asses as beasts of burden; they have boats eighteen feet long, narrow, and without sails. Across the lake is a great trade in ivory, red oil, and slaves, like the Nubian. To the west of the lake, the Yoah tribe call themselves Mahometans. North-east of the Monomoëzi, about latitude 3° south, and longitude 35° east, are the Meremongao, still farther advanced in civilization. They have iron of the best possible quality, and are the great smiths and cutlers of Eastern Africa. They make Damascus blades, and swords similar to those of the Knights Templars.

The coast from Cape Guardafui to Cape Delgado, the southernmost point known to Classic geographers, has been claimed for some years by the Imaum of Muscat—on the south-east corner of Arabia—though he has neither conquered it nor acquired it, because no European power wishes to see it in the hands of any other European power. The English gave him back Mombas, in 1827, and he has subdued several other places on the coast, or they have voluntarily submitted, and obey him as long as he allows them to govern themselves.

The trade is profitable: copal, costly skins, six thousand elephant's teeth annually, and cloves, are exported, and all European wares are admitted. The

trade of the natives goes to Madagascar, Arabia, and India. The Imaum, himself, however, is the sole merchant, and employs his fleet of twenty sail in the commerce. Despite of treaties with the English, he permits the slave trade all along this coast, because of its enormous profit; as a slave may be bought on the coast for two or three dollars, and traded off at a profit of forty or fifty dollars.

The inhabitants of all the narrow strip of coast, from 4° south to Mozambique, are called *Sowhylee*, that is, "coast people;" their language is original, and cognate with those of the interior and the west coast; but they are Mahometans. Formerly they made expeditions into the interior, alone or with the Portuguese, to capture slaves and plunder; but lately the inland pagan tribes have turned the tables upon them, and now make inroads upon the coast, and have destroyed many maritime places. Even Melinda has been abandoned through fear of the Gallas, who dwell between the Sowhylees and Abyssinia.

These *Gallas* are pagan nomads, and lords of the coast from the equator to 4° south; they number eight or ten millions. The barbarism which makes those in Abyssinia an object of terror, is still more marked in this region: they open the veins of goats and sheep to drink their warm blood—a custom unknown to the Abyssinian Gallas, who are agriculturists. They differ also in language, government, and many other matters, from the nomads of the coast. These latter serve as guards against the Mahometans for those of the interior, who are more powerful, and on whom they are dependent. Their caravans go sometimes thirty or forty days' journey into the interior, to a land, probably Jinjro and Kaffa, surrounded by a river, whither the Abyssinians also trade. Among other things in respect to these fierce Gallas, some of whose filthy customs we have already noticed, travellers describe them as a brown race, of rather small stature, and very energetic character. In their incursions, they spare neither age nor sex, and for more than a hundred years have spread the terror of their arms far and wide, so as to have earned for themselves the name of the Tartars of Africa.

South of the Gallas, and back of the Sowhylee, dwell the Wanika, Ukuafi, and Wakamba, tribes kindred with the Sowhylee, but differing greatly from the Gallas in language, manners, customs, and power. The Ukuafi are the most barbarous; they do not bury their dead, but leave them to the wild beasts. The Wakamba go entirely naked. The Wanika live in the forests, number about two hundred thousand, and are pagans, though without idols. They prepare a strong drink from the cocoa-nut, are addicted to drunkenness and other vices, and delight in certain games in which a man must always fall a sacrifice. Still farther south dwell the Musambara; and over against the Island of Zanzibar, the Msegua tribe, through whose territory a caravan route leads far into the interior of Africa, as we have seen.

While among all these various tribes there is scarcely a trace of civil order, and the chief of every place is like a king, the country itself, at least that part of it south of the equator, is fitted to stimulate its inhabitants to a higher culture. For it is not, like the region north of the equator, a tract of sandy deserts; on the contrary, it is full of mountains and forests, and is fertilized by frequent rains.

The *Somaulies*, who are spread over Magadoxa, Ajan,

and the interior, are addicted to commerce and navigation. Several of them are established at Denakil, on the Red Sea, and at Mocha, in Arabia, to carry on their business. This pastoral and trading people is also remarkable for beauty of feature, and for its address in living at peace with its rude neighbors, even the ferocious Gallas; and for its odd custom of frizzling the hair to resemble the fleece of a sheep, and staining it yellow with ochre. Berbera is the principal port and mart: a fair is held here from December to April; and considerable caravans bring hither gum arabic, myrrh and incense, from near Cape Guardafui. The sovereign of Hanim, twenty miles inland, sends here his gold and ivory, and other princes send melted butter, a great number of slaves, camels, horses, mules, and asses; and the Somaulies carry them to Arabia and elsewhere, in their own vessels, not suffering an Arab craft to appear in the port. Zeyla has almost as much trade: in the hot season, it is nearly deserted, on account of the flies.

The coast of Ajan and the interior is a sandy desert. Hurrur is the centre of the once famous kingdom of Adel, the inveterate Moslem foe of Christian Abyssinia, whose territory it often and cruelly devastated. At the beginning of the sixteenth century, it extended its sway over the Adael, whose capital was Zeyla. In the seventeenth century, this state played a conspicuous part both in commercial and in military affairs. Quiloa, Mombaza, Melinda, and Magadoxa, were petty kingdoms in Zanguebar, now mostly sunk into utter insignificance.

The mountains of Lupata are inhabited by tribes, among whom the Miyao, or *Makooas*, are most esteemed in the slave market of Zanzibar, which is furnished from this country with seven or eight thousand slaves annually. Some of them go voluntarily into slavery, "to seek their fortunes." The Mabungo women, a white race on the northern branches of the Livuma, sell as high as the handsomest Abyssinians, sometimes at three thousand dollars each. The men are too brave to fall into slavery.

Mozambique is a fine country, now inhabited by obscure tribes; but it had once considerable notoriety, on account of the power the Portuguese acquired here, and still partially retain. Their establishments extend up and down the Zambeze. Under the name of *Sofala*, a part of it has been considered to be the much disputed Ophir of the Scriptures. Mozambique is scantily peopled, and divided into seven subordinate captaincies. The capital is pretty well built, with a harbor and citadel; it is the residence of the Portuguese governor-general of this part of Africa; and it is also the seat of a bishopric. Here is the chief slave mart of the coast, and the city, with *Mesuril*, has ten thousand inhabitants.

Mozambique was first visited by Vasco de Gama, in 1498, who at first was received in a friendly manner, but became an object of hatred as soon as it was known he was a Christian. It was only by force that he could obtain the requisite necessities, and a pilot. The town was taken in 1506, by Tristan d'Acunha and Albuquerque, and as most of the commercial places of that coast experienced the same fate about that time, Mozambique became the centre of the Portuguese possessions in those seas, and the seat of a viceroy, to whom all the governors in Africa were subordinate. As long as the Portuguese remained in possession of their extensive conquests in India, Mozambique and the

other settlements on the coast were in a flourishing state; but they began to decline in the seventeenth century, and have continued to decline ever since. The governor of Mozambique has still the supreme authority over all the Portuguese settlements from Cape Delgado on the north to Delagoa Bay on the south. He remains only three years in office, and is then promoted to some other government.

The empire of *Monomotapa* was a country which figured in the accounts of the Portuguese, with many exaggerations of its wealth and splendor. It lay in a temperate country, well watered, fertile, and abounding in excellent pasturage. The people were rich in black cattle, which they valued more than gold; they had many gold mines, and rivers that rolled down gold dust. Vast numbers of elephants existed here, furnishing great quantities of ivory for commerce. The *Monomotapans* were warlike, and next to war, their favorite occupation was commerce. They ruled over many subject tribes, and the country was divided into the seven provinces, or petty kingdoms, vassals of the emperor, viz., *Monomotapa Proper*, *Quitera*, *Mamica*, *Inhambana*, *Inhemior*, *Sabia*, and *Sofala*. This empire has met with the same fate as *Abyssinia*, and is now divided into numerous independent states, but little known. Several names of tribes, given on the maps, are but appellatives; thus *Maravi* and *Giaga* are but common titles of petty chiefs; *Bororo* means "northerners;" *Macabires*, "shepherds;" *Mizimbui*, "torrents;" *Varoonda*, "mountaineers;" and so of other names. *Zimbaro* was the ancient capital of *Monomotapa*: at the beginning of the present century it was still the seat of the most powerful of the chiefs.

The *Countries across the Interior*, to Lower Guinea, are thinly peopled, but are the theatre of an active commerce. Just west of the Nyassi Lake are the *Cazembe*, with the *Movissas* to the south-east. The *Cazembe* nation are robust negroes, of the darkest

complexion, with a good beard and red eyes. Their king in 1814 dressed in silk and velvet, with various kinds of beads on his arms and legs. Fruit and grain were plentiful about the capital, *Lucenda*, on a river running into the Nyassi. The trade was in slaves, ivory, green-stones, and copper. The king of *Cazembe* formerly paid tribute and did homage to a lord paramount, at *Muata Yanvo*, to the north-west. Still farther west, on a branch of the *Zaire*, is *Moropua*, and between that and the Portuguese of the coast, *Cassanje*, both of them kingdoms of some consequence.

The northern part of Eastern Africa was known to the ancients under the names of *Azania*, *Zingis*, and the *Spice-bearing region*, corresponding to *Ajan*, *Zanguebar*, and the *Somali* country. The Portuguese, after discovering the passage round the Cape of Good Hope, occupied all the most advantageous maritime stations upon this coast, from which they studiously excluded every other people. Their first conquest was *Mozambique*; the next, *Mombaza*; but after this, they gradually relaxed in their efforts to subjugate the country, although, at the close of the sixteenth century, they were in possession of numerous settlements along the shore. Becoming involved, however, in hostilities with the Arabs, they lost their possessions, one after another, till, at the close of the century, they were stripped of nearly all their territories in Eastern Africa. But the circumstances which brought about these changes are involved in obscurity.

The Arabs had long before planted the *Mahometan* religion along the coast; they now aimed at securing its trade, and in fact, as we have before stated, obtained a footing here and there. But it is at *Zanzibar* Island and its neighborhood, alone, that they have succeeded in forming a permanent establishment. We have elsewhere noticed the nature of the present power the *Imaum* of *Muscat* retains upon this coast. He holds his court at *Zanzibar* for several months every year.

The African Islands.

CHAPTER CCCIX.

African Islands — The Azores — Madeira — The Canaries — Cape Verd Islands — Ascension — St. Helena — Madagascar — Bourbon — Mauritius — The Seychelles — Comoros, &c. — Socotra — Tristan d'Acunha.

AROUND the continent of Africa are found many islands, which generally cluster in distinct groups. They are mountainous, and several of them are volcanic. There is much land upon them that is exceedingly fertile, and their aspect is generally picturesque and romantic. As they have no political or geographical connection, and therefore no common history, the larger islands, and the several distinct groups, will be treated of separately, and in the order of their position, as follows: The *Azores*, or Western Islands; the *Canaries*, or Fortunate Islands; *Madeira Islands*; the *Cape Verd Islands*; *Ascension*; *St. Helena*; *Tristan d'Acunha*; — these are in the Atlantic; — *Madagascar*; *Bourbon*; *Mauritius*, or the Isle of France and its dependencies; the *Seychelles* and *Amirantes*; the *Comoro Islands*; *Socotra*; — these are in the Indian Ocean.

The *Azores* lie between 37° and 40° of north latitude, and 25° and 32° of west longitude. They are nine in number, viz., *St. Mary* and *St. Michael*, very near together; *Terceira*, *Fayal*, *Pico*, *Graciosa*, and *St. George*, forming a group; *Corvo* and *Flores*, at some distance to the west. These are all said to be evidently volcanic, as they all bear traces of the action of subterraneous fires; but they exhibit no volcano in activity. In 1720, however, an island was observed to emerge from the neighboring sea, with an explosion resembling the discharge of a train of artillery. They have been at different times laid waste by earthquakes, of which the most formidable on record is that of 1591, which continued twelve days, and destroyed entirely the flourishing town of *Villa Franca*. In 1811, flames, like a flight of sky-rockets, were seen bursting forth from the sea; but the rocks were not pushed up above the surface of the water. The hot baths of the Island of *St. Michael*, which are scalding hot, prove the existence of internal heat and fires not yet extinct — a fact attested also by the existence of other hot and boiling springs, and localities emitting suffocating, sulphurous vapors.

The population amounts to two or three hundred

thousand. They are chiefly occupied in cultivating grain and the vine, which are abundantly produced in the fertile soil of these islands, where delicious oranges grow even in the rocky crevices of the volcanic rocks.



The Orange-Tree.

The Azores belong to Portugal. The capital is Angra, on Terceira, selected for its excellent harbor; from this place is exported the Fayal wine, sometimes to the amount of ten thousand pipes per annum. Their position in the Atlantic, between four continents, renders them highly useful to the interests of navigation.

The history of these islands is obscure, and the exact date of their discovery uncertain; they appear, however, to have been discovered about the middle of the fifteenth century,—Behucan says, in 1431,—by Joshua Vauderbey, of Bruges, who, in a voyage to Lisbon, was driven thus far to the westward by stress of weather. Boasting of his discovery on his arrival at Milton, the Portuguese government immediately fitted out an expedition, and took possession of these islands, to whom they gave the name of *Acores*, from the number of hawks or falcons found on them; the Portuguese word *apor* signifying a bird of prey, or hawk. They were then entirely destitute of inhabitants, and of every animal except birds, which were numerous and of various species. So much importance was attached to the acquisition of these islands, that, in 1494, the great Don Henry, prince of Portugal, proceeded there in person to take a more formal possession. In 1466, they were given, by Alphonzo V., to his sister, the Duchess of Burgundy, and colonized by Flemings, who, however, appear always to have recognized the authority of the king of Portugal. They fell under the dominion of Spain when Philip I. seized the vacant throne of Portugal, in 1580, and continued so till the restoration of the house of Braganza, in 1640; since which time they have remained in undisturbed possession of the Portuguese.

Madeira, a beautiful island, nearer the coast of

Africa than the Azores, consists of a mountain with several peaks rising abruptly from the sea. It furnishes to commerce some of the finest wine in the world. Its capital, Funchal, is mostly inhabited by English merchants. The island is covered with rich vegetation; and to the traveller, who penetrates into the interior of its valleys, nothing can be more picturesque than the varied forms of the rocks, the verdure which clothes them, the glitter of the streams, and the country seats, churches, and monasteries, placed in striking situations. The products of Madeira are wheat, rice, Indian corn, and various fruits, as grapes, oranges, lemons, figs, pomegranates, melons, bananas, guavas,



Bananas.

custard apples, &c. Nearly every portion of the soil, not encumbered with rocks, is fertile.

A few inconsiderable islands in the vicinity of Madeira are included under its government. Of these, Porto Santo, thirty-five miles north-west, is the only one that is inhabited. It has a parched, barren aspect, and has but one fountain of cool water. Its products comprise wine of an inferior quality, good barley, watermelons, and other fruits; but it is wholly destitute of wood. The little islands called the *Desertos* are occasionally visited by a few fishermen and smugglers, and the rest are mere rocks.

The history of the discovery of Madeira is connected with a romantic legend, the truth of which has been called in question by many writers. It is, however, supported by the testimony of Alcaforado, the historiographer of Prince Henry of Portugal, who, jealous of the honor of the first discovery of this island, would not have allowed that writer to deprive him of it, had he not been convinced that the story was founded in fact. The tradition of this event is, moreover, generally received and credited in Madeira, and no historian of the place would be justified in passing it without notice.

In the reign of Edward III. of England, a person named Robert Macham fell in love with a beautiful young lady of a noble family, and, paying his addresses to her, succeeded in gaining her affections. Her parents, scorning an alliance with a family of inferior rank, resorted to the most prompt and effectual means of preventing the match. Having procured a warrant from the king, they threw Macham into prison, and kept him confined till they had married their daughter to a nobleman, who immediately took his

bride to his mansion in Bristol. No further fear being entertained of Macham, he was set at liberty. But the insult which he had received only inspired him with additional courage and resolution. He determined to obtain by stratagem what had been ravished from him by force, and engaged several of his friends to share in a plot for carrying off the lady of his affections. One of them introduced himself into the family in the character of a groom, and acquainted her with the design. It met with a ready approval from her, and every thing was speedily arranged to carry it into effect.

On a day appointed, she rode out, attended by her groom, under pretence of taking the air. They proceeded directly to the sea-shore, where she was handed into a boat, which conveyed her on board a vessel prepared for the purpose. Here she found her lover. They immediately put to sea, and steered toward the French coast; but, being inexpert in navigation, and a storm overtaking them, they missed their port, and the next morning found themselves out of sight of land, without any knowledge to what point of the compass the gale was carrying them. In this forlorn condition, they continued driving, at the mercy of the winds and waves, for thirteen days, when they unexpectedly discovered land. They steered toward it, and ascertained it to be a lofty island, entirely overgrown with trees. As they approached the shore, several birds of an unknown character came from the land, and perched on their masts and rigging, without any signs of fear.

Some of the crew went in a boat to explore the island. They brought back a report that it appeared to be totally uninhabited, but was altogether a very inviting spot. Macham then went on shore himself, accompanied by his lady. On landing, the country appeared to them beautifully diversified with hills and valleys, groves of trees, and sparkling rivulets of fresh water. Many wild animals came about them, without offering, or seeming to fear, any violence. Thus encouraged, they proceeded farther into the island, and presently came to a wide glade in the thick forest, encircled with laurel-trees, and watered by a rivulet which ran down from the mountains over a bed of white sand. Here they found a spot so inviting, and beautifully shaded by a lofty tree, that they determined to take up their abode there for a while, and accordingly built an arbor of green boughs. They remained some days at this residence, passing their time very agreeably, and exploring the woods and hills in the neighborhood.

This happiness, however, was of short duration. A few days afterward, a storm suddenly sprang up, in the night, while most of the crew were on board the vessel. She was forced from her anchors and driven out to sea, where, after tossing up and down for some time, she was wrecked on the African coast, and all on board were made prisoners by the Moors. Macham and his lady, with a small number of the crew, were on shore, and, missing the vessel the next morning, concluded she had foundered. They now saw themselves abandoned on a desolate island, without any reasonable hope of being rescued. This unexpected calamity almost drove them to despair, and produced a fatal effect upon the lady. The ill success of the first part of this voyage had sunk her spirits, and she continually nourished her grief by sad presages and forebodings that the enterprise would terminate in some

tragic catastrophe. The shock of this last disaster overwhelmed her, and she died in a few days.

This loss was too great for her lover to survive; he died within five days after her, notwithstanding all that his companions could do to comfort him. He begged them, in his last moments, to lay him in the same grave with her, at the foot of an altar which they had erected near their dwelling. This was done, and the survivors set up a large cross over it, with an inscription, written by Macham himself, containing a succinct account of the whole adventure, and concluding with a prayer to all Christians, if any should come there to settle, to build a church on that spot. After a considerable stay upon the island, they fitted up their boat, and put to sea; but, sharing the fate of their companions, they were driven upon the coast of Morocco, and made prisoners.

Such is the legend; and the event that it commemorates is said to have happened in 1344. Madeira, however, appears to have been totally unknown in the beginning of the following century, when Prince Henry of Portugal planned his expedition for maritime discovery along the western coast of Africa. Juan Gonzalez Zarco, a gentleman of his household, having been despatched by him, in 1418, on a voyage to Cape Bojador, was overtaken by a violent storm, and driven out of his course. The crew gave themselves up for lost; but, when they expected every moment to founder, they suddenly came in sight of an unknown island, toward which the tempest drove them. They saved themselves upon its shores, and, in commemoration of their unexpected deliverance, named the island Porto Santo, or "Holy Haven." A settlement was formed here by the Portuguese. Some years afterwards, Gonzalez, sailing with a fleet from Lisbon to the coast of Morocco, touched at Porto Santo, on his passage.

He found a strange story current among the settlers, which strongly excited his curiosity. They informed him, that, to the north-west of the island, a thick, impenetrable darkness constantly hung upon the sea, at the extremity of the horizon, and extended upward to the heavens; that it never diminished; and that strange and inexplicable noises were often heard in the neighborhood. The islanders dared not sail to any distance from the shore, as they believed no man, after losing sight of the island, could return to it without a miracle. They believed that the spot, marked by these preternatural signs, was a yawning abyss, or bottomless gulf. The Portuguese priests declared it to be the mouth of hell. The historians of that period, with equal credulity and superstition, represented this place to be the Island of Cipango, concealed by Providence under a mysterious veil, and believed that the Spanish and Portuguese bishops had retired to this safe asylum from the slavery and oppression of the Moors and Saracens. They asserted that it would be a great crime to attempt to penetrate into this secret, since it had not yet pleased Heaven to reveal it by the signs which ought to precede the discovery, and which are mentioned by the ancient prophets, who, they supposed, had spoken of this wonder.

Gonzalez, on arriving at Porto Santo, also saw this dreadful cloud, and determined to stay here till the change of the moon, in order to ascertain whether that planet would produce any effect upon the phenomenon. When the new moon was found to have no influence upon it, a general panic seized the crew, and they were terrified at the thought of approaching

the mysterious spot. But it happened that the chief pilot of the fleet was a Spaniard, named Morales. He had been a fellow-prisoner, in Morocco, with the Englishmen of Macham's crew, and now called to memory the story which he had heard them relate of their adventures. He was firmly persuaded that land was hidden under this mysterious darkness; and he explained the phenomenon to Gonzalez, by supposing that the island being constantly shaded from the sun's rays by thick woods, a great moisture was constantly exhaling from it, which, rising in vapor, was condensed into clouds, and covered the whole island.

After enforcing these reasons with much earnestness, he at length overcame the objections of Gonzalez, who put to sea one morning and steered for the spot, without acquainting his crew with his design. When they found themselves proceeding, under full sail, toward the great object of their terror, a general trepidation seized them. The nearer they approached, the loftier and thicker the gloom appeared, and soon it became very horrible to behold. About noon, they heard a great roaring of the sea; and now their terror was at its height. They crowded round their commander, entreating him, in the name of Heaven, to save them from instant destruction by changing his course. Gonzalez then explained the appearances which caused their fright, and they became more quiet. The wind soon dying away, he ordered out his boats, and the ship was towed toward the cloud. By degrees, the darkness diminished, although the sea roared in a more terrific manner than before. Presently they discovered, through the gloom, certain black objects of prodigious size. The men exclaimed that they were giants, and became filled with new terrors. However, they kept onward; the sea soon grew smooth, and they discovered land. The supposed giants were craggy rocks, scattered along the shore!

On attempting to land, they found the whole island so thickly covered with woods, that the only spot where they could obtain a footing was a large cave, under the projection of a high rock, overhanging the sea, the bottom of which was much trodden by the sea-wolves, who resorted to that place in vast numbers. Gonzalez gave this spot the name of *Camera dos Lobos*, or "Wolf's Den;" and from this circumstance, his family ever afterward exhibited in their coat of arms two sea-wolves, as supporters. The island itself was named *Madeira* from its forests; the word, in Portuguese, signifying *wood*. When information of this discovery was transmitted to Portugal, measures were immediately taken for establishing a settlement upon the island. The first settlers, in order to clear the land, set fire to the woods; but this inconsiderate act resulted in a great calamity. The fire spread in every direction with such fury, that it was found impossible to check it; and, after burning for seven years, it consumed all the trees upon the island. The Portuguese afterward introduced the culture of sugar and wine, for which last *Madeira* has obtained a noted supremacy over every other part of the world.

Madeira was occupied by the British during the late European war, but it was given up to Portugal in 1814, to which country it still belongs.

The *Canaries* are still nearer the coast than *Madeira*, and lie in about the twenty-eighth degree of north latitude, off the desert shores of the Great Sahara, at the distance of eighty to three hundred miles. They were discovered by the Spaniards in the fifteenth century.

The islands are seven in number, with an area less than that of the state of Connecticut, and a population of two hundred thousand. They belong to Spain, and are named Tenerife, Grand Canary, Palma, Lancerota, Fuerteventura, Gomera, and Ferro. They are one of the most beautiful, and, from several causes, one of the most celebrated groups of small islands in the world. The Peak of Tenerife, rising twelve thousand feet from the sea, has been the landmark, and, till the last century, the beacon-fire of mariners ever since the time of the Phœnician navigators. On the coast of Tenerife are valleys blooming with the orange, myrtle, and cypress; above, are declivities festooned with the vine and covered with crops of grain; higher up, forests of the laurel, chestnut, and oak are succeeded by the pine and fir. Above this is a plain strewed with pumice stone dust, and the summit is composed of loose fragments of lava. Here is a volcanic crater, at present extinct, but which made destructive eruptions as late as during the early part of the eighteenth century.

Santa Cruz, in Tenerife, is the great rendezvous of navigation, and place of export for the wines and other products of the fertile soil of the Canaries. Ferro is noted, in the history of geography, as having long been used for a first meridian of longitude. These islands are by some supposed to be the Fortunate Islands of the ancients; but others consider the name to refer to Madeira. Perhaps the Canaries, however, have the better claim, if we follow the description in Pliny (vi. 32), which is taken from Juba, the learned Mauritanian prince. Juba calls one island *Trivaria*, or "Snow Island," which is probably Tenerife; another island he calls *Canaria*, from the number of dogs of a large size that were found there. Juba had two of these dogs. It is probable that the Goths and Vandals, who invaded the coasts of Mauritania, may have been acquainted with this proof; but the first account we have of them in modern times, is about the year 1330, by a French ship, which was driven among them by stress of weather.

Upon this discovery, a Spanish nobleman, Don Louis, count of Claramonte, obtained a grant of the islands from Pope Clement VI., with the title of king. Nothing was, however, done toward making a settlement, till 1385, when a fleet, under Ferdinand Pereira, sailed from Cadiz and touched at Lanzarote, but was driven away by the natives. The next expedition was from Seville, in 1393; but no possession was taken of any of the islands. In 1400, another fleet sailed from Rochelle, under John de Bethencourt, and anchored at Lanzarote, where they built a fort at Point Rubicon. The adventurers then passed over to Fuerteventura; but being opposed by the natives, they were obliged to reëmbark. Bethencourt returned to Spain, and having obtained from Don Henry III. a grant of the islands, with the title of king, again sailed to Lanzarote with a large armament, and in June, 1405, passed over to Fuerteventura, of which he took possession. He next sailed to Grand Canary and Palma, from both of which he was driven by the natives. He was more fortunate at Gomera, where, to his surprise, he found several of the natives speaking Spanish. To account for this, it appears, that about thirty years previously, some Spanish vessels had touched at this island, and had left a priest to convert the natives to the Romish faith. No written account of this islet exists.

Bethencourt next went to Ferro, or Hierro, where he was received on the most friendly terms by the natives: he left a garrison in the island, and returned

to Fuerteventura. In November, 1406, he mustered all his forces, to make another attempt on the Grand Canary, in which he was again unsuccessful, and, in consequence, returned to Spain to solicit assistance. But he died in 1408. The nephew of Bethencourt, in 1418, sold his right to these islands to Henry de Guzman, another Spanish nobleman, who expended large sums in endeavoring to subdue the other islands. He altogether failed in his schemes, though in 1461 the Spaniards went through the form of taking possession of Canary and Teneriffe.

Some difference having arisen between Spain and Portugal with regard to these islands, in consequence of a second sale of them by the nephew of Bethencourt to the latter power, the Portuguese arrived in force at Lanzarote to take possession; but the dispute was settled by treaty, in which the islands were ceded to Spain. After various other fruitless attempts to subdue the Grand Canary, a treaty of commerce was entered into with the chiefs of that island in 1476; but, in the same year, the court of Castile purchased the right to the three unconquered islands of Canary, Teneriffe, and Palma, and in the following year sent out a fleet to undertake the conquest of Canary, which, however, was not finally accomplished till April, 1483, seventy-seven years after the first descent on the island by John de Bethencourt.

In 1490, a fleet was equipped for the subjugation of Palma and Teneriffe, and arrived at Palma in September. Palma was taken about May following. The fleet then sailed for Teneriffe, in May, 1493, when this large island was reduced without bloodshed. Since this time, the Canaries have always belonged to the Spanish crown, though several descents have at different times been made upon them, which have generally proved unsuccessful. Those nearest the African coast have been ravaged by Barbary corsairs.

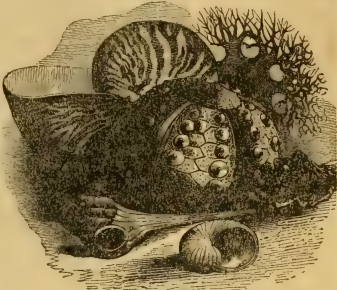
Cape Verd Islands lie about three hundred miles from Cape Verd, in 16° to 17° north latitude. They are ten in number; and the three largest are St. Jago, St. Antonio, and St. Nicholas. Another of them, Fogo, is an active volcano. Situated so near the Great Desert, they are still more exposed than the Canaries to its hot winds, and frequently suffer from drought. In 1831, one fourth of the population of eighty-eight thousand died of famine occasioned by drought. The islands, indeed, are generally high, arid, and rocky. Since their discovery of them in 1449, the Portuguese have settled there, and retained a sovereignty over the Cape Verd Islands: their governor-general resides at Porto Praya.

Ascension is a barren, rocky island; yet it is so situated, in latitude $8^{\circ} 8'$, longitude $14^{\circ} 28'$, alone, in a wide expanse of ocean, that ships often touch there. It has a British garrison.

St. Helena is an island of twenty-eight miles in circuit, every where presenting to the ocean a rocky wall six to twelve hundred feet high, broken in but four places. Jamestown is built in one of these openings; its harbor is a rendezvous for the India ships. The summit of the island is a fertile plain, with pasturage valleys between conical eminences. In one of these valleys Napoleon Bonaparte was a prisoner from 1815 till he died, in 1821, his untiring mind slowly corroding itself to the very core with the rust of inactivity. His body was taken to France in 1838, by the government of Louis Philippe, and deposited with imposing ceremony, in the Hotel des Invalides, where a splendid mauso-

leum is erected over it. In 1833, St. Helena was made an appanage of the British crown, and its governor is nominated by the queen. It was discovered by the Portuguese in 1502; and the Dutch established themselves here; but in 1651 it came into the hands of the English.

Madagascar is in the Indian Ocean. Its nearest shore is three hundred miles distant from the coast of Mozambique, on the south-east side of the African continent, from which it is separated by the Mozambique Channel. It is one of the largest islands in the world, being eight hundred and forty miles in length, and two hundred and twenty in breadth, with a population of several millions. A chain of grand, picturesque,



Marine Shells.

and lofty mountains intersects its whole length, and tempers its tropical climate. These mountains present enormous precipices, over which rivers leap to the



Coral.

plain below. Secluded valleys, separated by pleasant hills, interspersed with broad savannas covered with

cattle, contrast with the grandeur of the mountains, and give an infinite variety of delightful rural scenery. Numerous species of beautiful trees adorn the forests, such as palms, ebony, dye-woods, vast bamboos, oranges, and citrons. Rice, sugar, and silk are abundant, and almost every tropical plant might be naturalized here. On the shores of this island, as well as those of Mozambique, are found beautiful sea-shells, and in the seas, coral grows like forests, often rising to the surface, and produces reefs dangerous to the navigator.

The people of Madagascar are gay, voluptuous, and thoughtless, and far beyond the savage state in attainments. The tribes are often at war with each other, and are said to be governed by twenty-two kings. The Antavarts are on the eastern coast; Antongil is a fine bay in this territory. The Betanimes have the most fertile part of the island, with the large and commercial harbor of Tamatave. Foul Point Harbor, much frequented, is in the land of the Betimsaras. The Muquez are on the western coast, and have among them the port of the St. Augustine. Mouzangay is a town of thirty thousand people, and Bembetake is a much frequented port; both are in the country of the Seclaves, long ruled by a queen. The French have four small stations, on different parts of the eastern coast.

The Ovas, however, are the most interesting of all the tribes of this noble island. They occupy an inland plain, lofty and extensive, and under their sovereign Radama, assisted by European arms and tactics, have subjugated the largest and finest part of Madagascar. This king had a train of artillery, and troops armed with muskets. These, as well as officers to drill the troops were furnished through his alliance with England. He sent several of his youthful subjects to France and England for their education. A printing press was established by him, with the aid of English missionaries; and teachers, both male and female, were trained and stationed all over his dominions. In July, 1828, this promising prospect was overclouded, and the progress of improvement checked by the death of Radama, who was not poisoned, as has been asserted, but had destroyed his constitution through the habitual and copious use of ardent spirits. He died of an affection of the heart, at the age of thirty-one. Radama's infant son had died, it was supposed, by the hand of violence, and Rakotobe, eldest son of the king's eldest sister, was the heir apparent; but while the two chief officers, favorites of the late king, concealed his death for a few days, and were cautiously taking measures to secure the throne to the heir apparent, a young man in attendance conveyed the news of his death to Ranavalona, one of the king's wives. This lady's father had saved the king's life when his uncle was about to kill him, and the king's father on coming to the throne, adopted the lady, betrothed her to Radama, and arranged that their eldest child should inherit the throne after Radama. But Radama and Ranavalona had no children; nevertheless, the lady's party asserted that it was the will of Radama's father that she should take the throne at the death of her husband.

This enterprising and unscrupulous woman, therefore, immediately on hearing of the death of the king, sent for two colonels, natives of her own village, and promised them wealth, and the privilege of exemption from capital punishment, if they would forward her views. Heartily entering into this arrangement, they took Ranavalona and one of her attached female

friends, also one of the twelve chief wives of the king, and concealed them in a private residence. They then proceeded to the judges and the keepers of the idols, and, having succeeded in attaching them to the queen's interest, collected without delay the soldiers under their command. Thus the queen's party became the party in favor of idolatry, and opposed to civilization and Christianity.

Ranavalona's friends now had possession of the court-yard, where were also several officers, judges and idol-keepers, and two divisions of the army. To these it was announced that the idols had named Ranavalona as successor to Radama, and their consent was demanded. Four officers replied, that they could not, whatever might be the consequence, conceal the fact that the late king had named Rakotobe to succeed him. They had no sooner given this proof of their fidelity, than twenty or thirty spears were plunged into them by the bystanders, and they perished on the spot. This decided the question; others thinking with them were silent; the cannons were fired, and the queen was proclaimed. Rakotobe, who had been educated a Christian, was apprehended and speared by his guards, at a village near the capital. The same fate befell his father, and his mother was starved to death: her own mother was also destroyed by being sent to an unhealthy place—by alarms, fever, neglect, and insufficient provisions. Radama's brother was starved to death.

Madagascar seems to have been peopled by the Malay races, mingled with the negro. Though the Arabs probably visited it before the time of Mahomet, the first accounts of this fine island which became current in Europe, were through Marco Polo, in the thirteenth century. The Portuguese discovered it in 1506, and attempted settlements afterwards, as did the French, but unsuccessfully.

Bourbon is an island formed of two lofty mountains, and is situated four hundred miles east of Madagascar. It is forty miles long and thirty-six broad. The most southerly of its two peaks is an active volcano, sending forth, from lateral openings, fire, smoke, and ashes, with a tremendous noise. Much of the country is "burnt," that is, a complete desert of hard, black soil, full of holes and crevices. The rest is fertile and well watered.

In 1718, the coffee plant was introduced from Mocha, and succeeded admirably, the Bourbon coffee being deemed only second to the Arabian. Its cloves, too, rivalled those of Amboyna; but the cultivation of sugar has now superseded every other, being the most profitable crop. In 1831, it contained about one hundred thousand inhabitants, of whom seven tenths were slaves; and its imports and exports together amounted to the value of three and a half millions of dollars, though the island has no good harbor.

This island was discovered by the Portuguese navigator Mascarenhas in 1542, and at that time was not inhabited. It received the name of *Mascarengas*, or *Mascareigne*. The French, in 1642, sent some criminals from Madagascar to it, and settled a colony in 1649, when they gave it the name of *Bourbon*, which, in the beginning of the French revolution, was changed to that of *Réunion*, and afterwards into *Bonaparte* and *Napoleon*. In 1815, on the restoration of the Bourbons, the island resumed its old name of *Bourbon*.

Mauritius, or Isle of France, is an island one hun-

dred and fifty miles in circuit, at the distance of one hundred and twenty miles east from Bourbon. Its rugged mountains give it an air of comparative sterility, and indeed it does not yield grain enough for the inhabitants; but coffee, indigo, cotton, and excellent sugar are produced. This last is its chief product, being annually, about sixty million pounds. In 1827, there were about a hundred thousand inhabitants, of whom eight thousand were whites, fifteen thousand free negroes, and seventy thousand slaves. Port Louis is a good harbor.

Mauritius, with the neighboring island of Bourbon, was discovered by the Portuguese, under the command of Mascarenhas in 1505, and the whole group was called the *Mascarenhas Islands*; but though the Portuguese took possession of Mauritius in 1545, they apparently formed no settlement on it. The Dutch surveyed it in 1598, and called it *Mauritius*, in honor of Maurice, stadtholder of the republic of the Netherlands. They did not, however, settle here till they had formed an establishment at the Cape, in 1640, about which time they fixed themselves on the shores of Port South-east. For unknown reasons, they abandoned the island in 1708. Between this year and 1715, it was only inhabited by a few negroes, who had been brought there by the Dutch as slaves, and had run away from their masters and concealed themselves in the mountain forests. In 1715, the French took possession of the island, formed a settlement at Port North-west, and called the island *Ile de France*. They remained in the undisturbed possession of it to the year 1810, when it was taken from them, by the British, who, since the peace of 1814, have retained it in their possession. They have emancipated the slaves, and the island is flourishing.

The *Seychelles* and *Almırantes* groups, to the north of Madagascar, are of little importance; they belong to Great Britain, and contain some eight or ten thousand inhabitants. They were partially explored by Lazarus Picault, in 1743, by order of Mahé de la Bourdonnais, then governor of the Island of Mauritius. The French formed a colony on the Island of Mahé in 1768. The Seychelles capitulated to the English in 1794, were taken possession of in 1810, and were formally ceded to England by the peace of Paris in 1815.

The *Comoro Islands*, between Madagascar and the continent, are four in number, very mountainous, but abounding in sheep, cattle, and all the tropical grains and fruits. Their mild and industrious inhabitants have been dreadfully harassed and slaughtered by the Madagascar pirates, who were, and perhaps are still, in the habit of making an annual inroad, besieging the towns and ravaging the open country. Comoro is the largest of the islands, but Johanna is the most flourishing.

Socotra is far to the north, and lies one hundred and twenty miles east of the easternmost cape of Africa—Cape Guardafui. It is more than eighty miles long, and one-fourth as broad; and though rocky and arid, produces the best aloes in the world, and large quantities of excellent dates. It has a bold coast, and in its fine harbors ships may procure bullocks, goats, fish, and dates. Its position and its two roadsteads made it a mercantile station in ancient times, and it is even asserted that Alexander the Great sent a colony thither. Some of the inhabitants of the interior are attached to the Jacobite creed; and it is

said that an independent tribe of savages yet roam its forests. The English negotiated, a few years since, with the Imaum of Muscat for the possession of this island, but unsuccessfully.



Aloes of Socotra.

Socotra was known to Ptolemy, who notices it by the name of *Dioscorides*. Insula and Arrian say that the inhabitants were subject to the kings of the "incense country." It was visited by the Portuguese, Hernandez Pereira, in 1504, and taken possession of by Albuquerque in 1507. It is not known at what time the Portuguese evacuated the island, but probably before the sixteenth century elapsed. It then returned, under the sway of the sultan of Kisseen, on the southern coast of Arabia, and its peace was not interrupted until 1801, when the Wahabees made a descent on the northern shores, and laid waste a part of it, together with the town of *Tamaieda*. It is now governed by a sheik dependent on the Imaum of Muscat; but all the advantages its sovereign derives from this possession are a few hundred dollars, which are annually collected by a person whom he sends to the island. On the other hand, he maintains no regular administration, and the people live without any laws or courts of justice. It is stated that crimes are of rare occurrence.

Tristan d'Acunha is in 37° of south latitude, and 11° of west longitude. It is a solid mass of rock, rising from the sea in the shape of a steep, truncated cone, to the height of three thousand feet. Upon this rises a dome, also, to the height of several thousand feet. The English possess this island, and have a colony here. Its harbor renders it important to vessels sailing to and from New Holland. It was discovered in 1506, by Tristan d'Acunha. In 1816, a company of artillery was stationed on this island. In 1829, there were twenty-seven persons upon it, seven men, six women, and fourteen children.

CHAPTER CCCX.

GENERAL VIEW OF AFRICA. — *Slavery and the Slave Trade — African Languages.*

FROM the sketch we have given of Africa, it is obvious that civilization has here followed a singular course, dictated by the position of the country, the climate, and the character of the most numerous indigenous races. The Negro, the Caffre, and the Troglodyte — separated from the rest of the world by seas or deserts, surrounded by copious and excellent food of spontaneous growth, enjoying a climate which required little shelter or clothing to protect them from the cold or the rain — have never felt that stimulus of necessity which creates industry and reflection. Enjoying a wild happiness of condition, they satisfied the demands of sense, and scarcely possessed any notion of an intellectual world. But they felt the presence of a supreme and invisible power, and they seemed to find its residence in the tree which gave them food, in the rock which shaded them, in the serpent which they dreaded, and even in the monkey and the parrot which sported around them.

In another region, we see certain beneficent impostors, — dynasties of royal high priests, — who erected temples at Meroe, Thebes, and Memphis, which became asylums of peace, the focus of arts, and the emporia of trade. The savage, attracted by curiosity, and awed by superstition, bowed down before the statue of a divinity with a dog's head or the beak of a bird. At the command of the mysterious ministers of the gods, the rude multitude, with scarce a cabin for themselves, cut the granite into columns, and carved hieroglyphics upon porphyry, which have stood undecayed for ages!

In still another region, we see a people who take the lead in commerce, sending their mariners as far as Cape Blanco along the coast, and their inland traders to the banks of the Niger. These are succeeded by the Saracens, who spread themselves over the north of Africa, and forcibly penetrate the interior. Such is a brief outline of the course of history in Africa, and which easily accounts for the aspect it presents at the present day.

The voyages of the Portuguese led to the slave trade, which was afterward stimulated by the discovery and settlement of America. This infamous traffic has not only hindered the progress of civilization in Africa, by confining trade chiefly to slavery, but it has brutified

the people by promoting wars, and bringing them into contact with the very worst portion of the human race. The Christian nations have not only been robbers to Africa, but they have been teachers and ministers of vice, wickedness, and crime.

The existence of slavery, in all ages, is a curious and melancholy phenomenon; yet it is, perhaps, as much an index of imbecility and indolence on the part of the slave as of selfishness on the part of the master. Nor can we soon expect to behold an age in which mankind need not be taught that superiority of endowment does not confer the right to use — certainly not to destroy, for their own exclusive profit — an inferior being, but imposes, rather, the duty more urgently of using our superior gifts, using ourselves, indeed, for the benefit of that weaker brother. The good patriarch Job was wisdom to the foolish, providence to the shiftless, as well as “eyes to the blind and feet to the lame;” an example worthy of universal imitation.

In ancient times, as in Africa now, and in Asia under despotisms, where all are alike slaves, the mass seem to have been possessed by the few, and used, more or less exclusively, by a class who were always in the minority. Slavery was anciently the remedy for starvation: modern civilization offers the pauper system; and we have lately seen one of the most civilized of modern nations unable to prevent hundreds of thousands of its free poor from starving to death, who, had they been slaves, would probably have been still alive, and in good condition. The problem is still to be solved, how civilization can be advanced without making the rich richer and the poor poorer.



The historical fact that Africa has been emphatically the land of slavery from time immemorial, is accounted for by the character of a large portion of its inhabitants. We find in the negro an amiability or facility which lends itself easily to the purposes of another; a desire of pleasing which forgets itself in the strange vanity of belonging to another, as one of the trappings of his pride; a self-indulgence which, soon degenerating into grovelling sensuality, is satisfied with present gratification, regardless of the future; and finally, an indolent improvidence, which dances and sings away the hours claimed by industry, and which, as in the pauper of civilization, lacks the intelligence to set itself economically and profitably to work. Here, then, are abundant materials for slavery,

where it is easier to catch a man and sell him, than to employ him in profitable labor; where the climate invites to luxurious indolence, and drops food, as it were, into the mouth of the supine and unworthy recipient of the lavish bounties of nature. In short, we see, in Africa, the wreck and corruption of a character once, perhaps, combining the highest excellences, and now exhibiting the opposites, according to the maxim, "the corruption of the best becomes the worst." The process by which the African character is to be reinstated in its pristine excellence, and restored to the virtues of which it exhibits the fragments, is evidently a long and painful one, and perhaps slavery has been one of its essential stages. But may we not hope the era of trial and purgation is near its ending?

Of Assyrian, Egyptian, and other primeval slavery, we only know, in general, that it was to the last degree brutal and brutifying. In Scythia and other countries, three thousand years ago, the slave was killed and thrown upon his master's grave, as in Ashantee now. The fellowship of a common humanity was totally forgotten, and the person of a slave was a mere utensil, to be used or thrown away,—his individuality being as little regarded as that of a piece of wood or stone. In classic ages, the condition of the slave was but little better, even in those countries which entertained upon their lips, and in their immortal writings, the loftiest ideas of human freedom.

In ancient Greece, and among the Phœnicians, kidnapping for slaves was as common as piracy and trade. Homer tells us the fate of a captured city, 1200 B. C. "The men are killed, the city burned, the women and children of all ranks carried off for slaves." In the earliest legislation of the Greeks, slaves are considered a matter of course, and few of the ancients imagined a state of society, past, present, or future, where slavery did not exist. In the Island of Ægina, with an area of forty-two square miles, there existed four hundred and seventy thousand slaves; in Corinth, four hundred and sixty thousand; in Sparta, their numbers were kept down by assassination—a business intrusted to the shrewdest of the youthful freemen, who, from time to time, concealed themselves about the country, and, sallying out, murdered every helot they met. Throughout Greece, the free seem to have been to the slaves as one to four.

In Athens, slavery presented its least unfavorable aspect; it originated there from poverty, persons being sold for debt; from war, the vanquished being considered, in all nations, to belong absolutely to the victor, as at present in Africa; and by kidnapping. The condition of the slave is known from the laws. No slave could be a magistrate, or be made free of the city, or anoint himself, or exercise in the palestra, or study or practise physic, or caress a free-born youth, or be beaten by another than his master, or, if emancipated, choose for patron any other than his emancipator, or be maintained if careless of his duties, or receive a liberal education. The customs of the people purposely and systematically reduced the slave to contempt, in dress, habits, name, and every thing else. But slaves could buy themselves out of bondage, or, if too severely drudged, might compel their masters to sell them. Rowing in galleys, mining, and other exhausting labor, was performed by this wretched class.

Greece was at length absorbed into the Roman empire, and the condition of the slave among the Romans was not very different. The chief slave mart was at the Island of Delos, and the imports

and exports amounted to ten thousand slaves per day. The apostle Paul alludes to slavery as a matter of course, and to the vices of slaves, pilfering and petulance,* as well as the tyranny of masters, and to man-stealing. Previous to Antoninus Pius, the slave at Rome was less protected by law and public feeling than the slave at Athens. Hundreds of thousands were brought from Africa, to toil on the public works, even to death. Others came from Scythia, Phrygia, Britain, &c. But at Rome, an emancipated slave might become a citizen. As in Greece, the life and limb of the slave were in the master's power, and the instance of a Roman glutton's feeding his lampreys with slave flesh, is familiar. It is estimated that the slaves were at least equal in number to the free in the Roman empire. Christianity meliorated the treatment of slaves, though very gradually. The Christian emperors, by degrees, raised the slave above the level of a thing, to the dignity of a person; before the law. Justinian, however, did more than any other for the extinction of slavery.

Following the traces of this immemorial atrocity against the "inalienable rights of man" through the middle ages, we find that it existed among all the barbarians who broke up the Roman empire; and their laws and habits in respect to slavery seem not to have differed materially from those of the empire. Emancipation was infrequent, and conferred limited privileges; power of life and limb was with the master; slave marriages were a nullity, and marriage of a free person and slave was forbidden. Christianity made manumission more frequent, and slavery was abolished as the feudal system was destroyed. Of two hundred and eighty-three thousand people,—the population of England at the close of William the Conqueror's reign,—two hundred and sixteen thousand were slaves; but their lives and limbs were protected by the law. In 1772, slavery was finally abolished in England, and it was declared that a slave could not exist on English soil. Unhappily for the consistency of the English, while they gloried in shaking off the curse from British territory, they systematically forced it upon their subject colonies. In Italy, the slaves began to decrease in the eleventh and twelfth centuries. Before the end of the thirteenth century, most of the peasants in parts of Germany had become free. The French king, Louis Hutin, in 1315, after innumerable manumissions had taken place, emancipated all in the royal domains. About the middle of the fifteenth century, every man who entered France crying out, "France!" was declared to be free. As free labor came to be encouraged, honored, and paid, by manufactures and commerce, in towns and cities, slave labor ceased to be profitable, and slavery vanished before competition.

In Africa, as we have remarked, slavery and the slave trade have always existed in their worst forms, and on the most extensive scale. Even at the present moment, more than half a million of victims are said to be annually furnished to the slave trade on all her coasts; and the trade, both inland and by sea, internal and external, was never more active. In Algiers, Tunis, and Tripoli, the slave trade is now abolished; in Egypt and Morocco, it still flourishes, as also in Abyssinia, and on the eastern coast of Africa. In these regions there seems to be a great population, and the

* Titus ii. 9, 10. On this whole subject, the reader is referred to the Biblical Repository, Nos. 17, 20, 21.

number of slaves brought to the markets is immense. Among the kingdoms of Central Africa, the slave trade remains much as usual; the coast of Guinea continues to be its focus.

In 1440, Antonio Gonzales, in an expedition fitted out in pursuance of the designs of Don Henry of Portugal "to conquer and convert the infidels" to Christianity, seized ten of the Moors beyond Cape Bojador, and brought them away. Some of these ransomed themselves for blacks of different countries, and gold dust. Thus the foreign slave trade commenced. In 1443, fourteen blacks were caught, and every succeeding ship brought away more or less. These ships found the custom of slavery, and slave stealing, and slave trading, fully established, "in all negro countries that have kings and lords." On Don Henry's death, the monopoly of the Portuguese slave trade passed into the hands of the king, who farmed it for five hundred ducats, with an obligation to explore five hundred additional leagues of coast.

In 1481, some Englishmen began to fit out an expedition to Guinea; but the Portuguese foiled it, and sent ten ships, the same year, with five hundred soldiers, to found Elmina. They landed in January, and said the first Catholic mass in Guinea, offering prayer for the conversion of the natives. In 1484, John II. invited Europe to join him in discoveries, and "making conquests on the infidels;" and the pope confirmed him in exclusive possession of all the lands that might be discovered. The Portuguese king now took the title of "Lord of Guinea." The same year, the king of Congo was baptized. In the course of the sixteenth century, the Portuguese became the common language of business of the coast, and generally understood by the native dealers. The coast was a place of banishment for Portuguese criminals. In 1515, a nation of conquering cannibals, thought to be identical with the Galla, near Abyssinia, conquered the country, killing the inhabitants of the finest regions, or selling them to the Portuguese. The demand for slaves in the West Indies began about this time.

In 1554, the English first brought away slaves from Africa: after that, they went regularly, but in armed ships, in defiance of the Portuguese. The African Company was incorporated in 1588. The Portuguese drove off the French and Dutch; but the latter, with the British, drove the Portuguese from all their factories in the present Liberia, in 1604, and, some years after, from the coast of Guinea. But many of the Portuguese went inland, intermarried with the natives, and were lost among the negro population. Toward the end of the century, the coast became the haunt of pirates, particularly English pirates, for half a century. After nearly three hundred years of intercourse with slave traders and pirates, — the dregs of Europe, — it may well be supposed that, if there had been any thing beautiful and good in the negro character, it must have become corrupted. In 1807, an act of parliament abolished the slave trade, and, since then, England has spent more than a hundred millions of dollars, in vain, to suppress it. The colonies of Liberia, Sierra Leone, and Maryland have suppressed the traffic on three to five hundred miles of the coast, but it is still rife along thousands of miles.

The languages of Africa present many interesting points of inquiry. The subject has been involved in great obscurity and confusion, but the researches of the modern missionaries have resulted in many valuable

discoveries, tending to throw light upon it. With regard to these idioms, it may be remarked that Africa has been much isolated, and that all the tongues which prevail here to any extent are apparently indigenous, except the Arabic. The other foreign dialects require but a passing notice. The *lingua Franca* is a heterogeneous assemblage of words from the various dialects of the "Franks," as Asiatics call Europeans; viz., from the Spanish, French, Italian, Portuguese, &c., mingled with some words from the Greek, Arabic, and Turkish. It is in use along the northern shores of Africa, as elsewhere upon the Mediterranean coasts. At present, it seems to partake more of the Italian than of any other language, in consequence, doubtless, of the former prevalence of Genoese and Venetian commerce in every corner of the Mediterranean Sea. Along the coast of Western Africa, many words have been incorporated into the negro tongues from the Spanish, Portuguese, French, and English, with changes which often render their parentage quite problematical; but there is nothing like a general prevalence of a jargon as intelligible to all as the *lingua Franca* on the northern coasts. On the eastern shores of Africa, there seems to have been some intercourse with the Malays, at least in Madagascar, which has slightly modified some of the languages; and the Arabic, from the trade and dominion of the Arabians along the coast, has perhaps lent the East African languages many more words. The Portuguese, from the Mozambique possessions, which they have so long held, have contributed something. In South Africa, at the Cape, many of the Hottentots have exchanged their native tongue for a jargon of corrupted Dutch. Finally, of foreign idioms, the French is now the government language of Algiers, and the English of Liberia, the Cape of Good Hope, and Sierra Leone.

The Arabic language is diffused, it is said, over the whole of Africa north of the Mountains of the Moon; at least Mahometanism, which was spread by the Arabs, has taken possession of Egypt, Nubia, Libya, Barbary, Morocco, the Sahara tribes, and most of Soudan; Arabic is therefore the government language of these extensive countries, as well as of the East African coast. Mahometanism — and of course Arabic terms have gone along with it — has more or less insinuated its ideas into the idolatrous worship of scores of tribes south of the desert, and even beyond the Mountains of the Moon, and in Madagascar. The characteristics of this elegant, forcible, exact, flexible, and copious language are given in the history of Arabia.

Mingled with the Arabic, in Barbary, Morocco, Soudan, Nubia, and the oases of the Sahara, is an ancient language, now called the *Berber* dialect. In primeval times, it was spoken by the mountaineers of the Atlas range, and by the aborigines of Nubia; it was known to the Romans as the *Numidian*, or *Mauritanian*, and is supposed to be much mingled with *Punic*, or Carthaginian. The Punic language is the Phœnician, a dialect kindred to the Hebrew. The Carthaginians possessed, for many ages, the trade of North Africa, and sent their merchants across the Sahara, over the same caravan routes of trade that have been travelled, from oasis to oasis, since time immemorial, and the Punic language went with them. Troops, too, from all the wild tribes of Northern Africa, served as mercenaries or tributaries in the Carthaginian armies. But the Punic language is lost,

except a few doubtful fragments, and what may remain in the Berber dialects.

The *Coptic* prevails upon the Nile, among that better informed class of native Egyptians called *Copts*, supposed to be descendants of the renowned race who ruled Egypt through the many ages of her ancient glory. They are a smooth and oily race, rotund of limb and of form, closely resembling the Chinese in many characteristics, such as a love of order, and a submissive spirit, a readiness and capacity in accounts, a shrewdness and unscrupulousness in money matters, and a supreme devotion to the "powers that be." Their language is asserted to be the ancient Egyptian of the monuments, with no more difference than exists between the Latin and Italian, or the ancient and modern Greek. It owes its preservation in any degree of purity, doubtless, to the fact that the Holy Scriptures were translated into Coptic at a very early period of Christianity, and an uninterrupted succession of learned fathers of the Coptic church has existed down to the present time. By means of this curious language, we are acquiring a knowledge of the numberless hieroglyphical writings of ancient Egypt through several thousand years. It has some little affinity with the Hebrew and other Shemitic tongues, but seems quite isolated from them and from all other languages. The eighty thousand Copts of Egypt use the Arabic as their spoken language.

The *Ethiopic*. Of the primitive Ethiopic we know nothing. The ancient name of *Cush*, or *Ethiopia*, included the land of the black and swarthy races in India, Persia, Arabia, and Africa. These were spread, in primeval times, from Farther India to Guinea, in all the countries south of that great strip of desert which may be said to stretch from Manchooria to the Atlantic. But the Ethiopic language known to scholars of the present day is an idiom which prevailed on the Upper Nile. It was preserved by the translation of the Holy Scriptures into that tongue, in the earliest ages of the Ethiopic church, whose first founding we read of in the New Testament. These Scriptures are still the Bible of the Abyssinians. The Institutes of Justinian, also translated into Ethiopic, still furnish the laws of the state, when they do not interfere with the will of the king. The remnant of this language is the *Amharic*. Several other dialects, and also the Arabic, prevail in and around Ethiopia, as that of the Galla, on the south; the Geez, similar to the Amharic; the idioms of several wandering tribes; and the Nubian, which last resembles the Berber. Beside these, there are the almost unknown languages of Central Africa, on the west.

The negro dialects are very numerous. Those of the north, as far as observed, seem to have no affinity either among themselves or with those south of the Mountains of the Moon. Those which have been more particularly observed are the Guinea and Senegambia languages, such as the Mandingo, the Grebo, Avekwom or Kwakwa, the Fantee, Efih, and Yebu idioms. All these are affiliated with tribes in the interior. The multiplicity of dialects arises from the distances of the tribes from each other, and the diversity of their pursuits; the general ignorance of the art of writing; the intercourse with foreigners; and the absence of anything like extended political organization.

Much variety occurs from the adoption of foreign words; thus the word *plate*, adopted into several lan-

guages, becomes *pele*, *plede*, *pretye*, and *pretch*, in different dialects. Another cause of variety is the attempt to express onomatopoeically the name of a foreign thing, seen for the first time; thus different languages name a handsaw, from its noise, *sero*, *grika*, *egwasa*; and a bell, *likri*, *talango*, *woyowoyo*, *diololi*, *walwal*, *agogo*, and *igalinge*. Negro languages have no definite or indefinite articles, but use an adjective or a pronoun: to express gender, they add the words *man* or *woman*; to express repetition, they repeat the word, as *pombiarombia*, "to move backward and forward;" *timbiarimbia*, "to reel from side to side." They all use picturesque expressions; thus, *sky's gun* is "thunder;" *taken captive by rum* is "drunk;" *the sky he winks his eye* means "it lightens;" *day's child* is "morning:" in all, the names of persons are significant. Some count by fives, others by tens.

The negro dialects to the south of the Mountains of the Moon, on the contrary, seem nearly all of them to be branches of one and the same mother tongue, varied by accidental circumstances; so that the different tribes of the eastern and western coasts can understand one another to a good degree. The Hottentot language, with its clicks and gutturals, is an exception, and some of the Guinea languages which have extended into Lower Guinea.

This mother tongue is called the *Zingian* by African scholars, from *Zingis*, the old name of Zanguebar, where is spoken the Sowhylee, one of its chief dialects. The Mpongwe, on the Gaboon River, in the north-west, the Sowhylee in the north-east, and the Zulu, in Caffraria, in the south-east, have been reduced to writing by the missionaries; the chief of the other kindred dialects that have been more closely observed are the Panwe, in the interior, between 3° north and 3° south latitude, two hundred miles from the west coast, the Congo and Embomma, the Betchuana and Kafir, similar to the Zulu, and the Mozambique.

The Mpongwe, as a specimen of this wide-spread Zingian, is flexible in the highest degree, methodical in all its grammatical arrangements, and expansible to an almost unlimited extent. As an instance, from the simple radical verb *kambu*, to speak, we have four simple derivative and six compound conjugations, each with its peculiar and well-defined meaning, running through all the moods and tenses. Every regular verb, therefore,—beside the infinite changes by auxiliary particles and the negative intonations,—may be inflected into several hundred different forms.

The Zulus, to take another specimen, use in conversation many strong and bold figures. In asking a favor, one will say, "You are rich, you are great, you are a chief, but I am only a dog;" of a cheater it will be said, "He has eaten me up." The highest compliment, even to a white, is to say, "You are black." Nor is the higher poetic beauty wanting; the word for "twilight" is, literally, "eyelashes of the sun." The gleams of morning light are the eyelashes of the great orb just ready to open on the world! The beautiful Hebrew expression, "eyelashes of the dawn," is similar; in our Bible, "eyelids of the morning." Alliteration, for the sake of euphony, also characterizes this class of languages; thus, *Izinto zetu zouke ezilungileyo zi vela ku Tixo*, "All our good things come from God;" *Izimou zani ziya li zua ilizwi lami*, "My sheep hear my voice;" *Abatu bake bonke abakoluayo ba hlala ba de de ba be gedile*, "All his faithful men remained until they had finished."



EUROPE

Scale of Miles
100 200 300 400 500

10° West from Greenwich
0° 10° East
30° 40° 50° 60° 70° 80° 90° 100° 110° 120° 130° 140° 150° 160° 170° 180°

10° West from Greenwich
0° 10° East
30° 40° 50° 60° 70° 80° 90° 100° 110° 120° 130° 140° 150° 160° 170° 180°



CHAPTER CCCXI.

Geographical Sketch of Europe.

EUROPE is bounded north by the Arctic Ocean; east by the Ural Mountains, the River Ural, the Caspian Sea, the Black Sea, and the Archipelago; south by the Caucasus and the Mediterranean Sea; and west by the Atlantic Ocean. It lies between 34° and 71° north latitude, and between 10° west and 64° east longitude, exclusive of the islands. Its greatest length from east to west is thirty-three hundred miles; its greatest breadth, twenty-five hundred miles; area, three million seven hundred and twenty-five thousand square miles; population, two hundred and thirty million.

On the northern coast is the White Sea, a large and deep bay, but frozen over a considerable part of the year. Between Great Britain and the continent is the German Ocean, or North Sea, an arm of which, between Jutland and Norway, is called the *Skagerac*; and another, between Jutland and Sweden, takes the name of the *Cattegat*. The German Ocean covers an extent of two hundred thousand square miles. The Baltic Sea extends between Sweden and Russia, and Germany. It is six hundred miles long, and has an area of one hundred and twenty thousand square miles. The Bay of Biscay is an open bay on the western coast. The Mediterranean Sea is a large inland body of water, about two thousand miles in length, and varying from two hundred to eight hundred in breadth—covering an area of one million square miles. The tides in this sea are slight, nowhere exceeding two feet. A strong current through the Dardanelles brings the waters of the Black Sea into this great basin, and, while a central current sets into it through the Straits of Gibraltar, two lateral currents from the Atlantic Ocean pour back its waters through that channel into the Atlantic. The Adriatic Sea, or the Gulf of Venice, and the Archipelago, are its principal arms. The Black Sea is a kind of large lake between Europe and Asia, which discharges its waters

by the Bosphorus, through the Sea of Marmora and the Dardanelles, into the Mediterranean. Including the Sea of Azof, which is properly a gulf of the Black Sea, the latter covers an area of three hundred thousand square miles. It is so tempestuous and boisterous as to be difficult of navigation.

Four great systems of mountains spread their numerous branches over this continent. The Pyrenees separate France and Spain, and extend in several parallel chains through the peninsula. The Alps are the principal trunk of the second great European system of mountains, whose branches stretch into France, Germany, Italy, Hungary, Turkey, and Greece. The Vosges, the Jura, and the Cevennes, in France, are its western spurs. The Alps, which extend between France and Italy, and the latter and Switzerland, send off a long southern chain through Italy, under the name of the *Apennines*, and, stretching easterly through the country to the south of the Danube, reach the Black Sea under the name of the *Balkan*, and the Morea under the name of the *Pindus*. A third mountainous system is the Carpathian, which nearly surrounds Hungary, and extends along the frontiers of Moldavia, sending off several low ranges into Germany. The fourth system of mountains is the Scandinavian, which traverses the peninsula of Scandinavia, and nowhere exceeds an elevation of eight thousand five hundred feet.

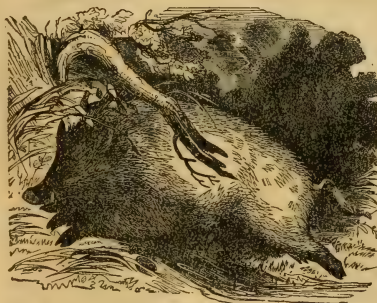
TABLE OF MOUNTAINS.

Names.	Height.	Names.	Height.
Alps, Switzerland,.....	15,732	Balkan, Turkey,.....	10,000
Pyrenees, Spain,.....	11,500	Pindus, Greece,.....	7,700
Apennines, Italy,.....	9,521	Carpathian, Hungary,.....	10,000
Etna, Sicily,.....	11,000	Ben Nevis, Scotland,....	4,380
Corsican,.....	10,000	Snowdon, Wales,.....	3,570

The most northerly extremity of the main land is North Kyn, in Finmark. Cape North is the extreme point of Mageroe, an island of Norway. Cape Skagen, or the Skaw, the northern extremity of Jutland, gives name to the *Skagerac*. Cape Lindesnes, or the



Fallow Deer.



Wild Boar.



Lynx.

Naze, is the southern point of Sweden. Cape Wrath, on the northern coast of Scotland, Cape Clear, in Ireland, and Lands End, in England, are the most noted capes of the British Isles. Cape La Hague, on the north-west coast of France, Cape Finisterre, in Spain, Capes Roca and St. Vincent, in Portugal, project into the Atlantic Ocean. Cape Spartivento, in Italy, and Cape Matapan, in Greece, are the principal points in the Mediterranean.

Europe is much indented by arms of the sea, which form numerous peninsulas. The Scandinavian peninsula, comprising Norway, Sweden, and Lapland, is the largest. The isthmus between the Gulf of Bothnia and the White Sea is less than two hundred miles across. The peninsula of Jutland is much smaller. In the south, Spain and Portugal form a large peninsula, with an isthmus of about two hundred and twenty miles across. Italy, the Morea, joined to the continent by the narrow Isthmus of Corinth, and the Crimea, projecting into the Black Sea, are the other most remarkable projections of this nature.

The principal islands are the groups of Nova Zembla and Spitzbergen, in the Arctic Ocean; the British Archipelago, comprising Great Britain, Ireland, and the adjoining isles, on the western coast; and Corsica, Sardinia, Sicily, and Candia, in the Mediterranean. Candia, anciently *Crete*, belongs politically to Africa, as it now forms a dependency of Egypt. It is, however, properly a European island.

TABLE OF ISLANDS.

Names.	Sq. Ms.	Names.	Sq. Ms.
Great Britain,.....	84,700	Sardinia,.....	9,120
Ireland,.....	32,000	Corsica,.....	3,888
Iceland,.....	40,000	Malta,.....	133
Sicily,.....	12,500	Candia,.....	4,026

The Azores, in the Atlantic, midway between Europe and America, are by some geographers considered as belonging to Europe, to which they are politically attached, being a Portuguese colony. The group consists of nine small islands, with about two hundred thousand inhabitants. The principal are St. Michael's, Terceira, Pico, and Fayal. Angra, on Terceira, is the capital, and has a population of sixteen thousand. We have more particularly described this group with the Islands of Africa.

The principal river of Europe is the Volga, the only stream whose course exceeds two thousand miles in length. The Danube was long considered the largest European river; but it has a course of less than sixteen hundred miles. The Danube rises in the Black Forest, in Baden, becomes navigable at Ulm, in Bavaria, passes through the Austrian empire, and separates Austria, Wallachia, and Russia, from the Ottoman empire. After receiving thirty navigable streams, it enters the Black Sea by five principal mouths. The Dneister, the Don, the Vistula, the Niemen, the Oder, the Elbe, the Rhine, the Loire, and the Rhone, are the next most considerable rivers of Europe.

TABLE OF RIVERS.

Names.	Length.	Names.	Length.
Volga, Russia,.....	1,900	Rhone, France,.....	540
Danube, Austria,....	1,630	Seine, ...do.....	480
Dnieper, Russia,....	1,050	Douro, Spain,.....	450
Don,.....do.....	860	Po, Italy,.....	380
Rhine, Germany,....	830	Thames, England,....	240
Vistula,.....	650	Shannon, Ireland,....	220
Loire, France,.....	620	Tiber, Italy,.....	210

The following shows the principal lakes:—

TABLE OF LAKES.

Names.	Sq. Ms.	Names.	Sq. Ms.
Ladoga, Russia,....	6,350	Leman, or L. of Geneva,	380
Onega,.....do.....	3,300	Maggiore, Italy,.....	150
Wener, Sweden,....	2,150	Neuchatel, Switzer'ld,	115

The central part of this continent is, in general, mountainous. The whole northern part, extending from London and Paris to Kazan, and comprising the northern part of France and Germany, the Dutch and Belgian Netherlands, Prussia, Poland, and a great part of Russia, is a vast plain, little elevated above the level of the sea, and scarcely broken by any considerable elevations. There are several elevated plains or plateaus in Europe, but of no great extent. The Swiss plateau, lying between the Jura and the Alps, has an elevation of from eighteen hundred to four thousand feet. Central Spain forms an elevated table land, twenty-two hundred feet high, and the central part of Russia forms a similar plateau about twelve hundred feet high.

In general, the climate of Southern Europe may be described as mild, and that of the north severe, with long and cold winters, and hot but short summers. The climate of the western coast is, however, tempered by the vicinity of the ocean; and the same cause renders it liable to sudden and violent changes. That of the eastern part of the continent is rendered much colder, in corresponding latitudes, by its exposure to the icy winds of Northern and Central Asia. The heat brought by the burning winds of the African deserts to the southern countries is in general tempered by their great exposure to the sea, occasioned by their peninsular formation. The mountains of Switzerland, Spain, and Hungary, also modify the character of the climate in the extensive districts which they cover.

Europe is less rich in the precious minerals than the other quarters of the globe; but it produces great quantities of coal, iron, lead, tin, copper, and salt. Gold, silver, platina—in the Ural Mountains—and mercury, or quicksilver, which is of great importance in working gold and silver mines, with diamonds, and some other precious stones, are also found in considerable quantities.

The wild bull is chiefly met with in the extensive forests of Lithuania. It is black, and of great size; the eyes are red and fiery, the horns thick and short, and the forehead covered with a quantity of curled hair. This animal resembles the tame kind. The moufflon is considered as a link between the sheep and goat, resembling both of these species. It is found in



The Four-horned Sheep.



The Ibex



The Marten.



Common Lizard.



Adder.



Leech.

Greece, Sardinia, and Corsica. The ibex inhabits the highest Alps, and is found, also, in Candia; it is very wild, and the chase of it is attended with great danger. The chamois is very abundant in the mountainous parts of Europe; the four-horned ram is met with in Russia.

The elk is the largest of the deer kind of Europe, and resembles our moose. It inhabits the northern parts. It is seven or eight feet high, and its horns are of a large size. It is timid and inoffensive, and runs with great swiftness in a high, shambling kind of trot. The reindeer inhabits the northern regions of Europe, and is of the greatest importance to the inhabitants, particularly to the Laplanders, who derive from it all the necessities of life. The stag, or red deer, is found in the forests and mountains of the north of Europe. The fallow-deer differs from the stag in the size and form of its horns, but in other respects these two animals are nearly the same. The fallow-deer is found in nearly all the countries of Europe, with a slight variation of color. The roe-buck was formerly common in England and Wales, but it is now only found in the Highlands of Scotland, and other northern parts of Europe. It is the smallest of the European deer, elegant in its form, and light and easy in its movements.

The wild boar is the original stock of the varieties of the hog. He is nearly black, and armed with formidable tusks in each jaw. He will not attack a man if unprovoked. The lynx is very common in the north of Europe, and its fur is valuable for its softness and warmth. It is a long-lived, destructive animal, lives by hunting, and pursues its prey to the tops of the highest trees. Its sight is remarkably acute, and it sees its prey at a great distance. The wildcat exists, with little variety, in every climate of Europe, where it frequents the mountainous and woody regions, living in trees, and hunting small birds and animals. It is fierce, and defends itself with great spirit from any attack. It is larger and stronger than the tame cat, and its fur is much longer.

The weasel is common, and the stoat is often met with in the northern parts. The pine weasel is found in the north of Europe, living in large forests, and feeding on the tops and seeds of pine trees. The skins of these animals form an article of commerce. The marten is common, and lives wholly in the woods, and feeds on small animals and birds. The sable is highly esteemed for its fur, and is a native of the cold regions of the north. It lives in holes in the earth, by the banks of rivers, and is very lively and active in pursuit of its prey. Immense numbers of them are taken in Russia. The polecat resembles the marten in appearance, but differs from it in having a most offensive smell. The genet is met with in Turkey and Spain, where it is found to be useful in destroying rats, mice, and other vermin. It yields an agreeable perfume.

The badger is a native of the temperate climates of Europe, but does not exist in warm

countries. It is an indolent animal, and sleeps much, and feeds only in the night. It lives in holes in the ground, and subsists on roots, fruits, grass, and insects. Its skin and hair are used for various purposes. The glutton or wolverine is found in the northern countries of Europe. The brown bear is common in almost every climate, and is a savage and solitary animal, living in inaccessible precipices and unfrequented places. The black bear and the white bear are found in the northern parts of Europe.

The fox is spread over Europe, and every where displays the same activity and cunning. The wolf is common in Europe. The jackal is found in Greece. It goes in packs, and hunts like a hound in full cry. The hare is found in all parts of Europe. The Alpine hare lives in the mountains of the north of Europe. The rabbit is common in various parts of Europe, and abounds in Great Britain, where its skin is used in the manufacture of hats.

The gray squirrel is abundant in the northern countries of Europe. The fat squirrel is found in France and the southern parts of Europe. The greater dormouse is common in the south of Europe, where it infests gardens, and lodges in holes in walls. The lesser dormouse lives in woody or thick hedges, and makes its nest of grass or dried leaves. The flying squirrel is found in the northern regions of Europe. The marmot inhabits the highest regions of the Alps, and is likewise found in Poland. The hamster is found in various parts of Germany and Poland. It is of the size of a large water rat.

The souslik is about the size of a large rat: it is found on the banks of the Volga. It is of two kinds, the black and the brown; the last is known by the name of the *Norway rat*. The water rat frequents the sides of rivers, ponds, and ditches, where it burrows and forms its nest. The Muscovy muskrat is a native of Lapland and Russia, where it frequents the banks of rivers, and feeds on small fish.

The beaver is found in the northern parts of Europe. The mouse is well known over all parts of the world. The hedgehog resides in thickets and hedges. The otter is met with in most parts of the world. The sea otter is found in the northern parts of Europe. Its skin is of great value.

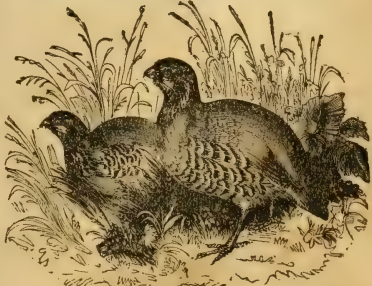
Birds in general are less restricted to particular regions than quadrupeds, and most of those of Europe are, therefore, common to the other continents of the eastern hemisphere, and a few even to the western hemisphere. Many species of eagles, vultures, hawks, owls, and other nocturnal and diurnal birds of prey abound, but chiefly in mountainous or wooded regions. The lammergeyer is a large species of vulture found in the Alps. The falcon, a species of hawk, is trained to pursue game. The raven, crow, rook, jackdaw, magpie, starling, &c., belong to kindred tribes. The various species of lark, thrush, and warbler are distinguished for their song; to the latter belongs the nightingale. The cuckoo, wyreneck, and woodpecker are numerous. Of the gallinaceous birds there are several valuable spe-



Eagle.



Falcon.



Partridges.

cies, such as the grouse, including the black-cock, the moor-hen, and the ptarmigan, the pheasant, the partridge, quail, &c. The great bustard is the largest of the European land birds, being about four feet in length; it runs with rapidity, but flies with difficulty. The crane and the stork are common; the latter breeds chiefly in cities, where its presence is considered desirable; it may be seen unmolested in the streets and upon the houses, and is serviceable as a scavenger. The ortolan is a little bird, highly esteemed as a luxury. The water fowl are various and numerous. The domestic fowls are the same as in this country.

The reptiles and insects are not so numerous as in the other quarters of the globe. The adder is one of the most poisonous of the serpents: the lizards are harmless and of small size. The leech abounds in the south, and is made an article of commerce.

The inhabitants of Europe belong to twenty different races; but five of these comprise the great bulk of the population. 1. The *German or Teutonic* race comprises the Germans, Dutch, Danes, Swedes, Norwegians, English, and a part of the Swiss: these people speak Teutonic dialects. 2. The *Greco-Latin* race comprises the Greeks, Albanians, Wallachians, Italians, French, Spaniards, and Portuguese, with a part of the Swiss. 3. The *Slavonic* race embraces the Russians, Poles, Lithuanians, Bohemians, Servians, Bosnians, Dalmatians, Bulgarians, with the Wends of Prussia, the Sorbians of Prussia and Saxony, the Lettes of Russia, &c. These three races are the most numerous. 4. To the *Uralian or Finnic* race belong the Finns, Laplanders, Esthonians, Magyars or Hungarians, and some smaller tribes in Russia. 5. The *Turkish* race comprises the Ottoman Turks or ruling people of Turkey, the Turcomans of the same empire, and several tribes often called *Tartars* in Russia.

Beside these principal races are the Biscayans of Spain; the Celts, comprising the Highlanders of Scotland, the native Irish, the Welsh, and the Bretons of Western France; the Samoides; the Mongols, of whom the only tribe are the Kalmucks of Russia; Jews; Armenians; Gypsies, &c. The Gypsies, called *Bohemians* in France, *Gitanos* in Spain, and *Zigeuner* in Germany, are a roving tribe, supposed to be originally from Hindostan; they are scattered all over Europe, and their number is estimated at from six to eight hundred thousand. They live sometimes in tents, often in caves, or in huts half under ground, and covered with sods. They rarely pursue any regular trade, but are often jugglers, fortune-tellers, &c. They have a peculiar language, but no religion. In Spain, many of them have become settled people.

There are three great monotheistical systems of religious belief predominant in Europe, viz.: I. **CHRISTIANITY**, of which the principal seat and centre, though not its birthplace, is Europe. The Christian nations in Europe are divided into three leading sects, viz.: 1. The *Greek Catholic*, or Eastern church, which prevails in Greece, part of Albania and Bulgaria, in Servia, Slavonia, Croatia, Wallachia, Moldavia, Russia, &c. 2. The *Latin*, or *Roman Catholic* church, of which the pope, one of the sovereign powers of Europe, is the head. This creed is predominant in Italy, Spain, Portugal, France, Austria, the half of Germany and of Switzerland, Belgium, Poland, and Ireland, and numbers some adherents in Great Britain, Holland, and Turkey. 3. The *Protestant church*, which predominates, under different creeds, in Den-

mark, Sweden, Norway, Great Britain, Prussia, a part of Germany and of Switzerland. This faith has also numerous professors in Hungary, Transylvania, and France. Its principal branches are the Lutheran, the Presbyterian or Reformed, and the Episcopalian churches.

II. **MAHOMETANISM**, or Islamism, is professed by the Turks. III. The Mosaic or Jewish religion. There are about two millions five hundred thousand Jews scattered throughout Europe. They are not tolerated in Spain, Portugal, and Norway. In the Austrian states they have few privileges. In Russia, the laws relating to them have recently become very intolerant. In the states of the German confederation, in France, Prussia, and the Low Countries, they enjoy the rights of citizens, and, in Poland, they are eligible to public employments. The Kalmucks and many of the Samoides are pagans.

In almost every European state we find the citizens divided into four distinct classes. The first is that of the nobility, which exists in nearly every state, with the exception of France, Norway, and the Turkish empire. Nobility is, in most cases, viewed in Europe as a hereditary rank; but it can be acquired by the will of the sovereign, and, in some instances, purchased by money. The clergy form the second class of the community. The third is that of the citizens, or inhabitants of towns, which, in most countries, enjoys peculiar rights and privileges. The fourth and lowest class includes the peasants, and forms the mass of the population in every country. These distinctions have been much modified within the last twenty years, and changes, tending to greater equality, are constantly taking place.

With the exception of the Kalmucks, Nogays, Laponians, and Samoides, in Russia, who yet lead the life of herdsmen or hunters, all the nations of Europe have been permanently settled for many centuries. The cultivation of the soil has, therefore, been carried to great perfection in this part of the earth. Husbandry is pursued with the greatest industry in the British empire, the Netherlands, Belgium, Switzerland, Germany, some parts of Italy, Denmark, and Sweden. The agriculture of the east of England and Scotland, the Netherlands, Belgium, Germany, and the northern parts of France and Italy, is most distinguished; although Russia, Hungary, and Poland, whose agriculture is not nearly so advanced, are the granaries of Europe. The raising of cattle is, in some countries, pursued only in connection with agriculture; in the mountainous districts alone it forms the principal branch of rural industry.

The cultivation of fruits belongs to the temperate districts, particularly France and Germany; but the finer fruits can only be extensively reared in the southern parts of Europe. The manufacture of wine is most considerable in France, the south of Germany, Hungary, Spain, Portugal, Italy, and the Turkish empire. The finest kinds are produced in Hungary, near Tokay; in Champagne, and Burgundy, upon the banks of the Rhine, Rhone, Moselle, and Garonne; in Spain, the Two Sicilies, the banks of the Upper Douro, and some islands of the Ægean Sea. The olive belongs to the warmer regions, particularly Naples, Greece, and Spain; other vegetable oils are produced in the temperate parts of Europe. The breeding of silkworms is also peculiar to warmer climates, and is chiefly carried on in Lombardy. The cultivation of

forests has been greatly neglected in most countries, and in many, a want of wood begins to be felt, although Europe is, on the whole, well stocked with wood.

The fisheries are important to the coast nations of Europe, who take herrings, tunnies, anchovies, mackerels, and other fish, from the surrounding seas. Hunting forms a principal occupation only of a few small tribes in Russia. Mining is conducted with great skill in England, Germany, Hungary, and Sweden. The river fisheries are also important.

European industry is rivalled by no other part of the world, either in the diversity or the extent of its productions, although the Japanese and Chinese have cultivated some branches of art for many thousand years. Europe not only manufactures its own raw produce, but also that of almost every other region of the earth. The principal seats of European industry are Great Britain, the Netherlands, Belgium, France, Germany, and Switzerland. The best woollen fabrics are made in England and France; cotton in England, Saxony, and France; linen in Germany; lace in Brabant; silks in France; paper in Holland and Switzerland; leather in Turkey and Russia; china in Germany; earthen-ware in England and France; glass in Bohemia and England; hardware in England; straw hats in Italy; and jewelry work in France, Germany, and England.

The internal commerce of Europe is carried on in all countries with considerable animation, and is facilitated by well-constructed high roads, canals, and railroads, which are particularly good in the British empire, the Netherlands, Belgium, France, Lombardy, Prussia, and Russia. The British, French, Danes, Dutch, and Swedes are most distinguished in commercial navigation. But no nation can in this respect be compared with Great Britain, whose fleets are in every sea, and colonies in almost every region of the earth. As a medium of exchange, all European states coin money. Many states likewise support a paper-currency, the value of which is maintained by public credit.

The following table shows the political divisions of Europe, with the principal cities, and their population:—

POLITICAL DIVISIONS.

Principal Countries.	Square miles.	Population.	Religion.	Government.	Capitals.	Population.
N. Europe.						
Denmark, .	21,615	2,150,000	100 Prot.	Constitutional monarchy	Copenhagen.	120,000
Sweden & Norway, .	284,000	4,300,000	15 do.	do.	Stockholm.	84,000
Russia, . . .	2,041,000	54,000,000	37 Greek.	Despotic.	St. Petersburg.	470,000
G. Britain & Ireland, .	116,700	36,863,957	230 Prot.	Constitutional monarchy	London.	2,560,281
Holland, . .	11,470	2,545,000	229 do.	do.	Hague.	46,000
Belgium, . .	12,509	4,230,000	337 Cath.	do.	Brussels.	73,000
France, . . .	202,125	34,000,000	168 do.	Republic.	Paris.	1,151,000
Switzerland, .	17,208	2,201,000	126 P. & C.	do.	Berne.	18,000
Austria, . .	255,000	35,000,000	137 Cath.	Constitutional monarchy	Vienna.	330,000
Prussia, . .	106,000	14,600,000	137 Prot.	Constitutional monarchy	Berlin.	240,000
Germany, . .	217,438	38,204,000	154 P. & C.	Unsettled	Frankfort.	63,000
S. Europe.						
Spain, . . .	176,480	12,000,000	68 Cath.	Limited monarchy	Madrid.	170,000
Portugal, . .	34,500	3,400,000	98 do.	Monarchy	Lisbon.	250,000
Italy, . . .	118,000	21,200,000	185 do.	Unsettled	Unsettled	
Greece, . . .	10,200	810,000	80 Greek.	Constitutional monarchy	Athens.	17,000
Turkey, . . .	183,140	10,000,000	55 Moham.	Despotic.	Constantinople.	500,000

The following table may be found convenient for reference:—

DISTANCES FROM LONDON.

Names.	Miles.	Names.	Miles.
Paris,	225	Rome,	800
Amsterdam,	240	Madrid,	700
Copenhagen,	600	Athens,	1500
St. Petersburg,	1140	Constantinople,	1700
Vienna,	660	Berne,	650

As an illustration of the influence of physical circumstances in determining the fortune of nations, we may properly direct the attention of the reader to the position of Europe in respect to the Mediterranean Sea. The length of this is about two thousand miles; but the winding coast on the European side measures at least twice that distance. Three peninsulas—those of Greece, Italy, and Spain—project wholly or in part into this sea, and upon these were the first seats of European civilization. The whole border of the Mediterranean is historical ground. Nearly every promontory, cape, headland, island, and bay, within its circuit, has been the site of some renowned city, or is associated with memorable events in the annals of mankind. It would be easy to trace the career of Phœnicia in Asia, of Carthage in Africa, of Greece and Rome in Europe, to their maritime position, and to show how the facilities afforded to early commerce by the Mediterranean, rendered its borders, for two thousand years, the great centre of the world's civilization. In comparing the coasts of Africa with those of Europe, as displayed upon a map, we are struck with the remarkable difference. Those of the former have an even outline, with few projections or indentations: we see a solid mass of land, intersected by no great bays, or seas, or navigable rivers; and hence Africa, affording little facility to navigation, remains either an unknown land, or is occupied by agricultural and nomadic races, who continue, from age to age, in barbaric darkness. Europe, on the contrary, is edged by a coast presenting a succession of capes, bays, headlands, inlets, and islands, inviting the people to commerce, which is the great source of enterprise, knowledge, and improvement. It is reasonable to assign a portion of national character to races, and a portion, also, to climate; but position, in relation to the sea, has an influence upon nations, even more transforming than these. Had the negroes been planted in Greece, they might have led the world in arts and arms; had the Greeks been confined to Nigritia, they would doubtless have continued, from age to age, mere nomads. Since the first empires sprung up in the valleys of the Euphrates and the Nile, no nation of mere agriculturists has become permanently enlightened, refined, or powerful. The plough, the spade, and the mattock teach the mind but little: human nature dwindles, when it is absorbed in mere tillage of the soil. The merchant, who visits various countries, has his mind enlarged, and his enterprise quickened; the mariner, stimulated by difficulty, and roused by danger, has his faculties sharpened, his courage elevated, and his resources, mental and physical, indefinitely multiplied. Under the influence of these, every kind of productive skill is fostered; and thus a civilized state, which consists in the diffusion of diversified arts and varied knowledge in the community, is attained. It is a mistake, then, manifest from the example of Europe, to consider agriculture as the chief source of human progress. The land feeds mankind, but the sea has civilized them. Agricultural nations may be productive, but commercial countries will govern them: the first may live, but the countries combining the two will



be rich, intelligent, enterprising, and powerful. Europe, a maritime country, and little favorable to agriculture, is the centre of wealth, power, and intelligence—making the old world tributary to it, and, in fact, controlling almost the entire products of the eastern hemisphere; while the vast interior plateaus of Asia and Africa, formed for agriculture alone, continue as they were three thousand years ago—the domain of barbarians, without towns, cities, books, or permanent institutions.

Such is a brief view of the modern geography of Europe; the details of its ancient geography will best be exhibited as we treat successively of the several countries. It may be remarked, that the geographical names, which were used in ancient times, are, for the most part, in use at the present day, especially those which were applied to countries, as the following table will show:—

Ancient Names.

Greece,
Italy,
Hispania,
Gaul,
Britain,
Hibernia,
Caledonia,
Germany,
Helvetia,
Sarmatia,
Scandinavia,

Flanders,
Batavia,
Sicily,

Modern Names.

Greece.
Italy.
Spain and Portugal.
France.
Britain.
Ireland.
Scotland.
Germany.
Switzerland.
Poland and part of Russia.
Norway, Sweden and Denmark.
Belgium.
Holland.
Sicily.

We have here given the English names, but most of them are derived from the Romans, who used the Latin language. The difference between the English and

Latin names was often only in the termination; as, *Britannia*, for *Britain*; *Grecia*, for *Greece*, &c. The ancient Latin or Greek names are called *classical*.

The following is the order in which the several topics of European history will be presented:—

1. Greece, Ancient and Modern. 2. Ancient Rome.
3. Modern Italy. 4. The Greek Empire. 5. Ragusa.
6. Turkey in Europe. 7. Spain. 8. Portugal.
9. France. 10. Great Britain. 11. Germany. 12. Austria.
13. Prussia. 14. Smaller German States.
15. Switzerland. 16. Holland. 17. Belgium. 18. Denmark.
19. Sweden. 20. Norway. 21. Lapland.
22. Finland. 23. Russia. 24. Poland. 25. Hungary.

CHAPTER CCCXII.

Historical Sketch of Europe.

THE name of Europe is supposed to be derived from *Europa*, the daughter of an ancient king of Tyre; but in what particular manner, does not appear. Though by far the smallest of the four quarters of the globe, and the last portion of the old world to be settled, it is manifest, from the preceding sketch, that it is the first in respect to the intelligence, skill, wealth, and power of its inhabitants. It has, indeed, long been the seat and centre of civilization, from which light and knowledge have radiated over the world. At no period of human history has any country displayed such progress in the arts, such advances in science, such diffusion of knowledge, as are now witnessed among the leading nations of Europe.

Asia being the nursery of mankind, Europe, as well

as Africa, received its first inhabitants from that quarter. But the history of the original settlements in Europe must ever remain shrouded in obscurity. About two thousand years before Christ, certain bands of emigrants, from the Asiatic borders of the Mediterranean Sea, began to visit Greece, which they found already occupied by various tribes of savages. These were called *Pelasgians*, and lived in caves, fed upon roots and wild fruit, and clothed themselves in the skins of wild beasts.

About 763 B. C., we are told that Romulus founded Rome, in the centre of Italy; but already the country around was occupied by various tribes, and one of these, the *Etruscans*, who possessed the territory now called *Tuscany*, had made considerable progress in civilization. About eight centuries previous to the Christian era, the Carthaginians had colonies in Spain, and were accustomed to visit Britain and Ireland, all of which countries were peopled at that early period.

In the days of Julius Cæsar, sixty years before Christ, not only the portions of Europe which lay along the Mediterranean Sea, but the central and northern sections, were thickly inhabited. Gaul was in the possession of a great and powerful nation, consisting of Celts, who presented a most formidable opposition to the great Roman leader. For nine campaigns they resisted his legions; and it was not till more than a million of men had fallen, that they yielded to the conqueror. At this period, it appears that the whole of Europe was peopled, and many portions of it seem to have been swarming with inhabitants.

From this hasty view, we are able to trace the general current of events in relation to the first settlement of Europe. It would appear that, at least two thousand years before Christ, portions of emigrants began to set off from the thickly-settled coasts of Asia Minor and Africa, to seek their fortunes in the yet unexplored regions which lay along the northern border of the Mediterranean Sea. These parties went by water, and, at first, in small boats, or vessels; and consisted, doubtless, of the restless, dissatisfied, and daring portion of the community. In all its essential features, it is probable that the emigration of this period resembled that of our own time—in which the hardy and resolute adventurers plunge into the wilderness, to contend with difficulties, and conquer a subsistence from the savage inhabitants, and equally inhospitable nature, in a new country. As these parties started from different points, and consisted of different races, they laid the foundation of so many different tribes, which, as they extended, and began to approach each other, fell into frequent acts of hostility; for it seems that man, in the early stages of society, is the most pugnacious of animals.

Thus it would appear, that the southern maritime parts of Europe were settled by emigration from the civilized portions of Asia and Africa, lying at the eastern extremity of the Mediterranean Sea; that these emigrants went chiefly by water, and carried with them the arts known to the countries from which they sprung; and that this movement had begun at least as early as one thousand eight hundred and fifty years before Christ.

But while this process was going on, another stream of emigration was setting in from Asia, upon Europe, farther to the north. This consisted of various tribes, who either passed between the Caspian and Black

Seas, and crossed the Don, or, taking a more northerly route, crossed the Volga. The general direction of this movement was to the north-west. The countries from which these people came, were probably Scythia or Tartary, and the regions round the Caucasian Mountains.

The southern nations of Europe, such as the Greeks and Romans, settled down in cities, and cultivated the arts; they had a knowledge of letters, and had thus the means of recording events. Of these we have, therefore, some accounts, and are able to trace the main current of history far back, till it blends in the distance with the mists of fable. With the northern nations, it is otherwise. These were entirely in a savage or barbarous state; for centuries they had no permanent abodes. They flowed onward like an inundation—wave following wave, but leaving no record behind. After the lapse of centuries, we find the whole country occupied, even to the remotest limit of Britain; we see that the great valley of the north is insufficient for the flood of population, and that it even bursts over the Alps, and flows over like lava upon the plains of Northern Italy. From these facts, we can deduce inferences, and in the absence of precise records, the imagination can aid us to fill up the mighty picture. We can see, that for ages there was a constant outpouring of nations from Asia upon Europe; we can see that these were restless, roving tribes, half herdsmen and half robbers; living partly by plunder, and partly by the pasturage of cattle; till, at last, one by one, they fixed upon some favored spot, and became a settled people. So much we know; and though we cannot give name and place to particular events, it requires no stretch of fancy to conclude, that this is the history of the first settlement of Middle and Northern Europe. When Cæsar, about sixty years before Christ, crossed the Alps, and began his campaigns in Gaul, he kept a record of what he saw. From that period, we have a continuous history of leading events; but for the two thousand years preceding, during which these portions of Europe were becoming settled, we have hardly any other guide than inference or conjecture.

The emigration into Middle and Northern Europe appears to have continued for a series of ages; and it is probable that, in some instances, whole nations, amounting to hundreds of thousands, broke from their foundations, moving in one overwhelming torrent to the north and west, in search of a new abode. Among these emigrant people, the Celts appear to have been one of the most numerous and ancient. At the earliest periods of history, they already occupied a great part of Central and Western Europe. Prior to the Christian era, these people, under the name of *Gauls*, had possessed Northern Italy; and in the year 389 B. C., a host of them burst over the Alps, and directing their way to Rome, laid that city in ashes. A vast multitude of these people invaded Macedonia and Greece, where they obtained immense booty.

It would appear that the power of the Gauls in Europe was on the decline, even before the time of Cæsar's conquest. They were pressed by enemies on all sides, and, though still numerous and formidable, had evidently lost that ascendancy which they had maintained for many centuries before. At this period, they occupied the northern part of Italy, Spain, France, Britain, and Ireland; and the present inhabitants of these several countries have a mixture of Celtic blood in

their veins. Their language is still preserved, with considerable purity, among the Irish, who are, in fact, a Celtic nation. Ireland had the singular fortune never to be conquered by Rome, nor indeed by any of the tribes that overran the northern portions of Europe. The Irish, therefore, are the oldest nation in Europe, and present to us not only the language of their Celtic ancestors, but, perhaps, an example of their physical and moral characteristics.

The Celts, or Gauls, as described by Cæsar, were men of large size, fair complexion, reddish hair, and fierce aspect. They could bear cold and rain, but neither heat nor thirst; they were vain and boastful, clamorous and impatient of control, and quarrelsome among themselves. Their first onset was formidable; but if once repulsed, they easily gave way and dispersed. Their swords were long and unwieldy, and being made of copper, bent before the steel armor of the Romans. They fought naked down to the waist. Their shields were large and oblong, but slight and ill contrived for protection.

Their government was aristocratic. The nobles formed the senate, or supreme council. The common people appear to have had no political rights, and were in a state of vassalage. The Druids were the priests, and formed a powerful hierarchy. They were interpreters of the law, and judges in civil and criminal matters. Their sacerdotal character was hereditary, though young men of noble families were occasionally adopted into the order.

The Germanic family, though divided into several branches, formed one of the mighty waves of population which poured forth upon Europe from the western portions of Asia. These spread themselves to the north, and occupied Germany, Denmark, Sweden and Norway, and a part of Russia and Poland. In the latter regions, they met with Tartars from Asiatic Scythia, and the mixture of these races produced the Slavonic nations.

The decline of the Roman power, in the fourth and fifth centuries, tempted the northern tribes from their cold and less fertile regions, and they rushed down like an avalanche, overspreading the countries which lay before them. The Danes and Saxons seized upon England, and various other tribes obtained a footing in France, Spain, Italy, Greece, and Carthage. The present language of Germany, England, Holland, Denmark, and Sweden has a basis derived from the great Germanic stock. The language of France, Spain, and Italy has a basis derived from the Latin tongue.

Robust forms, light hair, blue eyes, florid complexion, and large, broad-fronted heads constitute the chief physical characteristics of the pure Germanic family; while morally and intellectually, they stand preëminent above all the other tribes of mankind. They are conspicuous, in particular, for what may be called the *industrial virtues*, exhibiting a degree of indomitable perseverance in all improving pursuits, which has rendered them the great inventors of the human race. The mixture of German and Tartar blood in the north-eastern nations of Europe, has given to these darker hair and complexions than the pure Germans, and has also lessened their propensity to intellectual cultivation. The effects of the Tartar conquest of Russia, in the twelfth century, by Zingis Khan, whose successors held the country for two hundred years, will probably be observable in the career of this people for ages to come, and, indeed, perhaps as long as the race exists.

The history of Europe may be divided into three periods—*Ancient History*, the *Middle Ages*, and *Modern History*. The first of these periods begins with the settlement of Inachus in Greece, in the year 1856 B. C., and ends with the fall of Rome in the year 476 A. D. During this period, none of the present kingdoms of Europe were founded, and the whole space is occupied with the history of Greece and Rome, embracing, however, many countries which formed dependencies of the latter.

The middle or dark ages, extending from the fall of Rome to the year 1400, comprise a long and remarkable period in the history of the human race, and exhibit many wonderful phenomena of human nature. It was during this period that most of the present kingdoms of Europe had their foundation; it was during this period that the feudal system took its rise, that the crusades ran their wild career, that the troubadours sung their lays of love and war, and that the fantastic institution of chivalry, with most of the orders of knighthood, had their beginning and end. It



Knight Errant.

was during this period, also, for the most part, that Christianity was disseminated throughout Europe, that the present languages of Europe were formed, and that a commingling of races took place, which seemed indispensable to a high and permanent civilization. We may refer to this period, also, for the germs of many of the arts and institutions, which contribute to the present improved condition of mankind.

The recorded history of the middle ages is occupied chiefly with the doings of kings, princes, and potentates. We hear little of the common people, but their slaughter in war. They were, indeed, regarded but as ingenious animals, made to serve the privileged classes; to live, suffer, or perish, as might serve the interest, pleasure, or caprice of their masters. As they had no political rights, so they had few domestic comforts. They had, in their mud dwellings, no chairs or chimneys; a heap of straw served for a bed, and a billet of wood was the only pillow. The houses of the rich, at this period, afforded, indeed, a striking contrast to those of the present day. Few of them contained more than four beds. The walls, which were of stone, were generally bare, without wainscot, or even plaster. In a few instances, they were decorated with hangings.

In the twelfth century, a large proportion of England was stagnating with bog, or darkened by native forests, where the wild ox, the roe, the stag, and the wolf, had hardly learned the supremacy of man. The culture of land was so imperfect, that nine or ten bushels of corn to the acre was an average crop. The average annual rent of an acre of land was from

sixpence to a shilling. In the reign of Edward I., (1272,) a quarter of wheat was sold for four shillings sterling. The price of a sheep was a shilling, that of an ox ten shillings. It appears that in 1301, a set of carpenter's tools was sold for one shilling.

At this period, the living of even the highest nobility of England afforded a striking contrast to that of their luxurious descendants. They drank little wine, which was then sold only by the apothecaries. They rarely kept male servants, except for husbandry, and still more rarely travelled beyond their native country. An income of ten or twenty pounds was reckoned a competent estate for a gentleman; at least, the lord of a single manor seldom enjoyed more. A knight who possessed one hundred and fifty pounds a year, passed for extremely rich. Sir John Fortescue speaks of five pounds a year as "a fair living for a yeoman;" and we read that the same sum served for the annual expenses of a scholar attending the university. Modern lawyers must be surprised at the following, which Mr. Hallam extracts from the churchwarden's accounts of St. Margaret, Westminster, for 1476; "Also, paid to Roger Fylpot, learned in the law, for his counsel-giving, three shillings eight pence, with four-pence for his dinner."

In an inventory of the goods of "John Poet, late the king's servant," who died about 1524, we find that this gentleman's house consisted of a hall, parlor, buttery, and kitchen, with five bedsteads, two chambers, three garrets, and some minor accommodations. From this, it may be inferred that Mr. Poet was rather an important man in his day, for very few individuals at that time could boast of such accommodations.

Notwithstanding these aspects of the middle ages, we shall still find in their history many topics which strongly excite the imagination; hence, as we know, it is the favorite era of poetry and romance. We shall have occasion to give more ample details upon this and other topics, here only glanced at in order to prepare the reader for our sketches of the several countries which follow our general views of Europe.

We may consider the middle ages as extending to the beginning of the fifteenth century. From this period, we can trace a series of remarkable events, all tending to aid in that sunrise of civilization which followed the dark ages. The use of gunpowder in projecting heavy bodies is said to have been discovered by Berthold Schwartz, a monk of Mayence, about the year 1300. It was not much used for military purposes till 1350; and indeed, it was not generally adopted till near a century after. Its ultimate effect has been to modify the art of war; to render it more dependent on science and intellectual combinations, and less a conflict of animal strength and courage. It has sunk the mere hero of muscle into insignificance, and given ascendancy to the leader who combines intellect with skill. It has, at the same time, served to render wars less bloody, and has given opportunity to soften, with certain amenities, even the harsh and revolting aspect of the field of battle.

The invention of printing, about the year 1444, by Guttenberg, also of Mayence, was the crowning art of modern times. Prior to this, all books were written with a pen. A copy of the Bible required four years of labor, even for an expert writer, and its value was equal to that of a house and farm. Few, indeed, could possess such a treasure. At the present time, a single day's labor of a common workman will purchase two

copies of this sacred volume. In the production of books, Guttenberg's invention has increased the power of man probably five thousand fold. It now serves not only to record every passing event, every useful invention, every discovery in art and science, but it has also written down and multiplied, in a thousand forms, all that is left of the past history of mankind. Thus all human knowledge is placed upon record, scattered over the four quarters of the globe, and rendered indestructible by any event less extensive than the devastation of the entire surface of the earth. Nor is even this all: knowledge, with its illuminating power, is diffused among all classes of men; it is every where shedding light upon the darkened minds of the mass; it is bursting open the doors of prisons, sundering the fetters of tyranny, spreading abroad the equalizing power of Christianity, and teaching even kings and princes to look upon their subjects as their fellow-men, with rights as sacred as their own, in the eye of reason and of God.

The revival of letters had commenced in the thirteenth century. Dante was born in 1265, Petrarch in 1304, and Boccaccio in 1313. These shining lights were but forerunners of others that soon followed. The discovery or revival of Justinian's code of Roman law, in the twelfth century, served to modify the barbarism of the middle ages, and to make preparation for the dawn of a brighter era. The invention of the mariner's compass, though the date of it is lost in obscurity, was applied to maritime purposes about the year 1403; and the enlargement of navigation, and the discovery of America, in 1492, were the important consequences.

During the middle ages, the head of the Romish church had acquired and exercised a powerful ascendancy over the minds of all classes of men—simple and sage, the plebeian and the prince. However our present notions of religious liberty may be shocked at this dominion, we cannot deny that we owe much to the monks of this period. Whatever of Christian piety existed, was excited and cherished by them; copies of the sacred Scriptures were chiefly preserved and multiplied in the monasteries, and the remains of classical literature have been handed down to us through the same channel.

But the period at last arrived, when the temporal power of the pope was to receive a decisive check, and the church over which he presided was to undergo a fiery trial. Luther, a Saxon monk, began his attack in 1517, and thus commenced that mighty movement which is known in history as the *Reformation*. The result of this was to strip the see of Rome of its claims to dominion in secular matters, and to diffuse among the people, at large, the consciousness of a right, before denied, to exercise their private judgment in religious concerns.

From this period, we can see a rapid advance in the march of civilization, and even amidst the violent agitations of society. In 1648, Charles the First, of England, was brought to the block for the exercise of power which had been more harshly employed, without opposition, by his predecessors. In 1789, the first French revolution commenced, and a heavy reckoning was rendered for bygone years of tyranny, profligacy, and crime. The nineteenth century dawned upon a new era of improvement, such as the world had never seen: but the details of its history do not belong to this preliminary view.

Greece.



View of Athens Restored. The Temple of Jupiter.

CHAPTER CCCXIII.

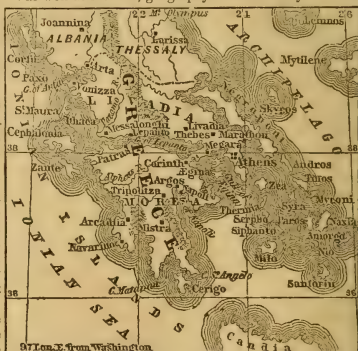
*Geographical Sketch — Ancient and Modern —
Founding of the Grecian States — Early
Historical Incidents.*

We are now about to enter upon one of the most interesting and instructive portions of human knowledge—the history of Greece. This carries us back to a remote period of time, when mankind had but recently started in their career, and exhibits the spectacle of a people beginning in barbarism, and advancing through every stage of improvement, till they reached the highest degree of civilization which was known to antiquity.

The Greeks were a remarkable people, of a lively temper, and richly endowed with mental and personal advantages. At the same time, they occupied a country at once beautiful to the eye, and admirably suited to the development of genius such as they possessed. Their history, therefore, is the history of a favored portion of the human race, working out their destiny beneath the fairest skies, and amid the loveliest landscapes to be found on the earth.

Before we proceed with our account, it may be well to take a hasty retrospect of the state of the world at the period when our story begins. As we have seen, nearly two thousand years before the birth of Christ, the people of Assyria, Babylonia, and Egypt had advanced so far in improvement as to have established regular governments, built towns and cities, and possessed many of the elements of civilization. Letters, the great instrument of improvement, the key that first unlocked the human mind, were invented in Egypt; and here science had its birth and earliest development. Here, also, was the cradle of a multitude of arts, which afterwards passed into Greece, and have since come down to us beautified by hands that embellished whatever they touched. It was at this early period, about the time that Jacob migrated into Egypt, and when the Phœnicians were beginning their

commercial career, that Grecian history commences. As a preparation for this, we must glance at the ancient, as well as modern, geography of the country.



Greece is situated on the northern side of the Mediterranean. It consists of a peninsula projecting southward into the sea. This is about three hundred miles in length, but modern Greece occupies little more than two thirds of this territory. The present extent of the kingdom of Greece is about sixteen thousand square miles, or nearly twice as great as that of the state of Massachusetts. Its population is nine hundred thousand; about double that of the city of New York. The coasts are exceedingly irregular, and present a multitude of capes and bays, which, in all ages, have invited the people to maritime enterprises.

On the west is the Ionian Sea, in which are several islands, now forming the Ionian republic, which is



Grecian Costumes.

under the protection of Great Britain. The names of these are as follows:—

Modern Names.	Ancient Names.	Present Capitals.
Corfu,	Corcyra,	Corfu.
Paxo,	Paxos,	Gago.
St. Maura,	Leucadia,	Santa Maura.
Theaki,	Ithaca,	Vathi.
Cephalonia,	Cephalonia,	Argostoli.
Zante,	Zacynthus,	Zante.
Cerigo,	Cytheria,	Moson.

East of Greece is the *Ægean Sea*, now called the *Archipelago*, and studded with numerous islands. Forty of these are deemed considerable. The following table exhibits the most important:—

Modern Names.	Ancient Names.	Present Capitals.
Negropont,	Eubœa,	Negropont.
Stalaminæ,	Lemnos,	
Hydra,	Hydra,	Hydra.
Paros,	Paros,	
Antiparos,	Olearos.	
Naxia,	Naxos,	Naxos.
Delos,	Delos,	Delos.
Santorin,	Thera.	
Milo,	Melos.	
Argentæra,	Cimolus.	
Salamis,	Salamis.	
Syra,	Syros.	
Andros,	Andros.	
Tine, or Tinos,	Tenos.	

To the south of Greece is *Crete*, now *Candia*, the largest island in the *Mediterranean*, and conspicuous in history. At present it is subject to *Egypt*. Along the coast of *Asia Minor* are *Cyprus*, *Rhodes*, *Cos*, *Samos*, *Chios*, &c.

Modern Names.	Ancient Names.	Present Capitals.
Tenedos,	Tenedos.	
Mitylene,	Lesbos.	
Chios,	Scio.	
Samos,	Samos.	
Patmos,	Palmo.	
Rhodes,	Rhodes.	
Cyprus,	Cyprus,	Cyprus.

All these, except *Candia*, properly belong to *Asia*, and their history has been already given with that of *Asia Minor*; it is, however, intimately connected with that of *Greece*.

This country is in the same latitude as *Virginia*, and its climate is similar, though somewhat warmer. It is exceedingly mountainous, and some of its peaks



Grecian Costumes.

are covered with perpetual snow. Yet the valleys and slopes are fertile, producing wheat, grapes, figs, oranges, &c. *Greece* has ever been celebrated for the picturesque beauty of its landscapes, and its sublime mountains, fancied by the ancient inhabitants to be the abode of gods. Its valleys, assigned to the nymphs and naiads of the forest and the wave; its charming bays, its crystal rivers, and above all its heavenly atmosphere, robing every object in unwonted charms, combined to make it the chosen seat of poetry, and music, and art, in ancient times, and still render it an object of interest to the most indifferent observer.

Lord Byron, who visited the country in 1810, before the late revolution, seems to have been struck with the mingled aspect of loveliness and desolation which the country then presented. He compares it to a human form, from which life had just departed—

“Before decay’s effacing fingers
Have swept the lines where beauty lingers;”

and he finally exclaims,

“Sad is the aspect of this shore—
‘Tis Greece, but living Greece no more!”

The present inhabitants of this renowned country are, like their famous ancestors, swarthy in complexion, with black eyes and black hair. Taken together, they are an uncommonly beautiful race. They are quick-minded and sagacious; but having been long subjected to the despotic sway of the *Turks*, they had imbibed some of the vices which spring from a state of servitude.

In 1821, they rose in resistance to their masters, and after a bloody struggle of twelve years, they achieved their independence. The country was erected into a kingdom, and *Otho*, a German prince, became its chief ruler. *Athens*, the most renowned city of ancient *Greece*, is the present capital.

Ancient *Greece*, in its widest extent, embraced not

* It would appear that Byron’s imagination derived from his visit to *Greece* some of those fine associations which give to his poetry such richness and depth: at the same time, it is not impossible that his stirring appeals to the heroic days and deeds of their ancestors may have contributed to waken that spirit in the modern *Greeks* which has resulted in their independence. The following is one of the many glowing passages in which he recalls the past glories of their ances-



Ancient Greece.

only the territory of modern Greece, but the northern portion of the peninsula, as well as territory still farther north. Its utmost length, including Macedonia, was about four hundred miles, and its extent about forty thousand square miles. The southern part of the peninsula, now styled the *Morea*, and anciently *Peloponnesus*, was about equal in extent to Massachusetts. It included several small states, as Laconia, of which Sparta was the capital; Argolis, Achaia, Arcadia, Elis, and Messene. The middle portion, now called *Livadia*, was anciently *Hellas*. Its whole extent is about equal to that of Connecticut and Rhode Island. Its chief divisions were the states of Acarnania, Ætolia, Doris, Locris, Phocis, Bœotia, Attica, and Megaris. The chief cities were Athens, in Attica, and Thebes, in Bœotia. The northern portion of Greece,

tors to the remembrance of the people — then sunk in slavery to the Turks: —

"Clime of the unforgotten brave!
Whose land, from plain to mountain-cave,
Was Freedom's home or Glory's grave!
Shrine of the mighty! can it be
That this is all remains of thee?
Approach, thou craven, crouching slave:
Say, is not this Thermopylae?
These waters blue that round you lave,
O servile offspring of the free —
Pronounce what sea, what shore is this?
The gulf, the rock of Salamis!
These scenes — their story not unknown —
Arise, and make again your own;
Snatch from the ashes of your fires
The embers of your former fires;
And he who in the strife expires
Will add to theirs a name of fear
That Tyranny shall quake to hear,
And leave his sons a hope, a fame,
They too will rather die than shame:
For Freedom's battle once begun,
Bequeathed by bleeding sire to son,
Though baffled oft, is ever won."

and lying on the Adriatic, now called *Albania*, was formerly named *Epirus*: the contiguous territory of *Thessaly* is still known by the same name. In this portion was the city of Larissa. Here also was Mount Olympus, the fancied abode of the fabled Jove, and the vale of Tempe, celebrated in song as one of the most lovely spots to be found in the world.

The islands, lying as well in the Ionian as the Ægean Sea, constituted a fourth division of what was usually considered Greece. In after times, Macedon, lying to the north, was regarded as a part of the country.

To the east of Macedon was Thrace, these two being now called *Roumelia*. Thrace was not properly a portion of Greece, and was occupied by a distinct nation; yet it was conquered by Philip of Macedonia, and constituted a portion of the empire of his son Alexander. Many individuals, also, who settled in Greece, and became connected with its fame, were of Thracian birth.

Although the territory of Greece was small, — less, in its widest extent, than one of our larger states, — it is supposed to have had a population of three or four millions in its most flourishing period — that is, in the time of Pericles, about 450 B. C. Its mountains, its rivers, its valleys, its islands, are all diminutive in comparison with others that are found in different parts of the world; yet associated with the name and fame of the ancient Greeks, they are touched with an interest that can never die.

Besides these natural objects, which possess a claim upon the sympathies of every intelligent mind, there are some vestiges of ancient art which still bespeak the genius of their founders, such as the ruins of the temples of Theseus and Minerva at Athens, of Apollo

in the Morea, and many others scattered over the country. Some of the sculptures of ancient Greece exist in the collections of Italy, and are the admiration of the world. Its literature, though preserved but in part, still constitutes a rich portion of the treasures accumulated by human genius.

CHAPTER CCCXIV.

2000 to 1193 B. C.

Poetical and Traditionary History of Greece — Inachus — Cecrops, &c.

GRECIAN history commences above eighteen hundred years before Christ. The thousand years preceding 875 B. C., when Lycurgus gave laws to Sparta, are considered as not strictly historical, the events which distinguished them being commemorated chiefly by tradition and poetry. Yet, however mingled with fable, the history of this long period is not unworthy of notice, seeing that the Greeks themselves believed in it, and made its incidents and heroes the theme of perpetual allusion in their poetry, and even a part of their religion. According to the Greek poets, the original inhabitants of the country, denominated *Pelagians*, were a race of savages, who lived in caves, fed on nuts and roots, disputed the dominion of the forest with the lion and the bear, and clothed themselves with the skins of wild beasts. These people were spread not only over the territory of Greece, but over other parts of Europe, and in some countries they surpassed others in improvement. At length Uranus, an Egyptian prince, is said to have landed in Greece, and became the father of a family of giants, named *Titans*, who rebelled against him and dethroned him. His son Saturn, who reigned in his stead, in order to prevent a similar fate to himself, ordered all his own children to be put to death as soon as they were born. But one, named *Jupiter*, was concealed by the mother, and reared in the Island of Crete, from which, in time, he returned, and deposed his father. The Titans, jealous of this new prince, rebelled against him, but were vanquished and expelled from Greece.

Jupiter divided his dominions with his brothers Neptune and Pluto. The countries which he reserved to himself he governed with great wisdom, holding his court on Olympus, a mountain in Thessaly, seven thousand feet in height, and the loftiest in Greece. It is quite probable that all these fables had their origin in realities; but any truth which there might be in the story of the Titans and their princes was completely disguised by the poets, and the popular imagination. Saturn, Jupiter, Neptune, and Pluto, came to be regarded not as mortals, but as deities; and the top of Mount Olympus was supposed to be the heavenly residence of the gods, by whom the affairs of mortals were governed. Thus, for ages after the dawn of philosophy, these deified sons of Saturn, and a multitude of others connected with them, were the objects of national worship, not only among the Greeks, but also among the Romans.

At an uncertain but very early date, an Asiatic people, named the *Hellenes*, immigrated into Greece, in some cases expelling the Pelagians, and in others intermingling with them, so that, in process of time, all the inhabitants of Greece were called Hellenes. They were, however, divided into several races, the principal

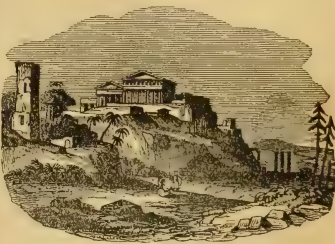
of which were named *Dorians*, *Eolians*, and *Ionians*. Each of these spoke a dialect differing, in some respects, from those made use of by the others. These dialects were named the *Doric*, *Eolic*, and *Ionic*, in reference to the tribes which used them; and a fourth, which was afterwards formed from the Ionic, was named the *Attic*, from its being spoken by the inhabitants of Attica.



Inachus founding the City of Argos.

In the year 1856 B. C., *Inachus*, a Phœnician adventurer, is said to have arrived in Greece, at the head of a small band of his countrymen. On their arrival in Greece, Inachus founded the city of Argos, at the head of what is now called the Gulf of Napoli, in the Peloponnesus.

Three hundred years after this event, (1556 B. C.,) a colony, led by an Egyptian named *Cecrops*, arrived in Attica, and founded the celebrated city of Athens, fortifying a high rock, — since called the *Acropolis*, — which rose precipitously above the site afterwards occupied by the town.



Acropolis of Athens.

He placed his rocky fastness under the protection of an Egyptian goddess, from whose Greek name *Athena* — afterwards changed by the Latins into *Minerva* — the city received its title. Being endowed with knowledge and a spirit of enterprise, he effected a union and established a regular government among the rude nations. He divided his province into twelve districts, in each of which there was a principal town, where the affairs of the district were to be transacted,

He instituted marriage, enacted laws, and arranged a system of defence against the Bœotians, the enemies of his people. Thus began the most celebrated of all the Grecian states. Of this Athens was the capital.

At a subsequent period, *Danaus* arrived at Argos with a fresh colony from Egypt. The Argians often suffered for want of water. He first taught them to dig wells; and, by this and similar services, he won special favor. Laying claim to the kingdom, his popularity effected his election; and such were his power and fame, that, long after his death, the southern Greeks still went by the name of *Danaans*. Pelops, an adventurer from Phrygia, in Asia Minor, founded a dynasty, which was destined to succeed that of Danaus, and to have a more extensive sway. The southern peninsula was ever after called by his name, *Peloponnesus*, "the Island of Pelops." At a later period, the names of *Eurysthenes*, *Atræus*, and *Agamemnon*, adorn the annals of Argos, and the neighboring city of Mycenæ. The power of the king, Agamemnon, extended over all Peloponnesus, and several of the Grecian islands.



Cadmus.

About thirty years after the foundation of Athens, a division of Phrygians, who, on account of some troubles in their country, emigrated to the islands of Crete, Rhodes, Eubœa, and to several parts of Greece, founded the celebrated city of Thebes. They had the name of *Cadmeians*, but were a portion of people who were called by the more general names of *Curetes*, *Corybantes*, and others. They brought with them letters, music, the art of working in metals, and a more accurate method of computing time than had hitherto been adopted. *Cadmus*, the leader of the colony that founded Thebes, has the fame of introducing letters into Greece, but it belongs to him only in common with the other chiefs of the Curetes. Crete, one of these Phrygian settlements, presented a masterpiece of political wisdom in its institutions and government. It was a masterpiece—considered in view of its object,—which was the training up of the citizens in the habits of a well-disciplined army, rather than in those of a peaceful commonwealth.

While thus the Phrygian adventurers had brought to their settlements much useful knowledge, nearly at the same time corn and the art of tillage were made known to Attica by Ceres, who was probably a priestess of the Phœnician goddess, Astarte. But improvement was retarded by continual rapine, war, and emigration. One community encroached on another, especially if the lat-

ter people possessed a rich soil. The people also on the coast, became addicted to piracy. This was held to be honorable, as it has been so deemed at some period by every barbarous nation; and it is a singular fact that the feeling lasted, in certain parts of Greece, for several centuries, and was not quite extinct until after the time of Thucydides. These evils were checked by the power of Minos at Crete, whose wise institutions, together with the happy situation of his island, had made him the greatest potentate of Greece. He first built a navy, which, besides its usual useful purposes, cleared the Ægean, as far as practicable, of pirates. In the period of tranquillity thus afforded, many cities increased in wealth and power so far as to surround themselves with walls.

The peaceful state of Attica, during the troubled condition of the rest of Greece, some time before this, was owing to the apparent disadvantages of its situation. It was a rocky, rugged territory, of a thin and light soil, and hence none coveted it. The quiet and security of Athens made it a refuge to wealthy and powerful men, who were obliged to fly from their homes by war or sedition. Its prosperity was aided by an early reform in its institutions. The twelve cities into which Cecrops had assembled the Atticans retained, under his successors, each its separate magistrates and prytaneum, (town hall,) and were governed independently by their several councils, though they acknowledged a superiority in the king of Athens. When Theseus came to the throne, he completely remodelled its political state. He was the son of Ægeus, king of Athens, but brought up at the court of his father-in-law, king of a small town in Peloponnesus. When grown to manhood, his mother sent him to Athens. He was a man of more than the prodigious strength and agility of the age, and aspired to imitate the exploits and acquire the renown of Hercules. He took his way through the Isthmus of Corinth, the only passage between Peloponnesus and Northern Greece. The route was infested by powerful marauders; but all who attacked him were slain or defeated, and he arrived at Athens, having delivered his country from some of its most terrible savages. Both the king, his father, and the people, favored him on account of his exploits.

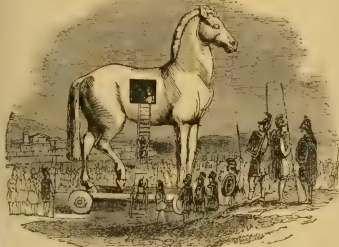
In a war with Minos, king of Crete, the Athenians had purchased peace by a yearly tribute of seven youths and seven virgins as slaves—a tribute which was felt to be exceedingly burdensome. The captives had hitherto been drawn by lot from the people. Theseus offered himself as one. His adventure, however, disguised by fable, would seem to have been very successful, as, instead of becoming a slave, he was received with honor, procured the remission of the tribute, and finally obtained Ariadne, the daughter of Minos, in marriage. The patriotism and daring of Theseus raised him to the highest popularity among his countrymen. He succeeded to the government without opposition on the death of Ægeus, notwithstanding the expectations of the nephews of the old king. Through his personal influence, he effected a great political change; for he persuaded the inhabitants to give up their separate councils and magistracies, and submit to a common jurisdiction. Every man was to hold his dwelling and his property as before; but justice was to be administered, and all public affairs transacted, at Athens. These and other important regulations, by which all Attica was joined in a lasting

union, brought to Athens its early prosperity and civilization, its subsequent eminence in the arts of peace and war, and its importance in history, to which the extent and value of its territory bore no proportion. This union in Attica produced such a degree of quiet and order, that the Athenians were the first people in Greece who left off the habit of carrying arms, and adopted the garb of peace.

CHAPTER CCCXV.

1193 to 724 B. C.

The Trojan War — Sparta, or Lacedæmon — General Events to the End of the Second Messenian War.



The Wooden Horse. — (See p. 268.)

THE Trojan war, so embellished by poetry and distorted by fable, was doubtless a real occurrence, and deserves a place in Grecian history. We have, however, given so full an account of it under Asia Minor, that we shall only present a brief outline of it here. It owed its existence to the spirit of piracy so common in these early ages, and which resulted in wars or other disastrous events among mankind. The famous voyage of the Argonauts, which took place some years before, was doubtless a piratical expedition to the shores of the Euxine, remarkable for its daring and the number of distinguished personages engaged in it. Jason, its commander, consummated his object in carrying away with him Medea, the daughter of the Colchian king.

The origin of the Trojan war was a similar outrage committed against Greece, though it was followed by more extensive mischiefs. Paris, son of Priam, king of Troy, undertaking an expedition of this kind, arrived at Sparta, and was hospitably entertained by Menelaus, the brother of Agamemnon. The result of his visit was that he became enamored of Helen, the wife of his host, and carried her off. Menelaus and Agamemnon were powerful princes, particularly the latter; and they found no difficulty in uniting Greece for the overthrow of Troy, actuated as the parties were by resentment of aggression, the love of war, and the hope of plunder.

It was the latter part of the twelfth century B. C. that the combined Grecian fleet was assembled at Aulis, in Bœotia. Here it was so long detained by contrary winds, supposed to be occasioned by the anger of

Diana, that Agamemnon's army is said to have compelled him to sacrifice his daughter Iphigenia to the goddess. The Trojans, the objects of vengeance and rapine, were a people who differed little from the Greeks in origin, habits, language, or civilization. They were less powerful than the united strength of Greece; but the resources of the latter country were unequal to the maintenance of an army at a distance. It was therefore obliged to support itself by plunder from the neighboring cities, and by other means, which consumed the time, thus protracting the war through ten years. At the end of this period, Troy was taken, and suffered the horrible fate common to captured cities — massacre and devastation. This war, as has been stated, is the subject of the Iliad of



Homer.

Homer, which depicts, in its own inimitable way, the horrors of national contention. The picture of Grecian manners, too, at this early age, is most admirable, as contained in the Iliad, and its sequel, the Odyssey.

Upon their return from Troy, the Grecian chiefs found every thing changed during their absence. A new generation, growing to manhood, had adopted leaders of its own, and the heroes of the war found their places occupied by strangers, their property taken, and their families impoverished and cast out. Struggles ensued, in which some regained their proper place in the community; others were obliged to seek for settlements elsewhere. Ulysses found his wife Penelope, a paragon of beauty and virtue, wooed by several suitors, whom she put off from time to time. Agamemnon, on his return, was murdered by his wife, Clytemnestra, and his cousin Ægisthus, for whom she had conceived an adulterous passion. This was followed by their murder by Orestes, son of Agamemnon, who eventually recovered the throne.

In the reign of Tisamenus, the son of Orestes, a change took place in the ruling population, through nearly the whole of Peloponnesus. This revolution is commonly known as the return of the Heraclidæ, or sons of Hercules. This most renowned of the Grecian heroes was great grandson to Perseus, king of Argos, the founder of Mycenæ. Some of his posterity were princes of Doris, and here they constantly claimed the royalty of Argos, from the time when it passed from the line of Perseus to that of Pelops. They made two unsuccessful attempts upon Peloponnesus, but, in the third attempt, they gained their

object. This was eighty years after the Trojan war, (1113 B. C.,) when the Dorians invaded the peninsula under Temenus, Cresphontes, and Aristodemus, all descended from Hercules. The most of the territory was parcelled among the invaders. It happened that Aristodemus, to whom the province of Laconia, and its capital, Sparta, were assigned, died. His twin sons, Eurystheus and Procles, were made joint kings of the same. As they were each a founder of a royal house, from their time two kings continued to reign over Sparta, or *Lacedæmon*, as the state was called, one from each family. The oppressions which flowed from this revolution were severe, as the chiefs were obliged to recompense their followers, and their demands could be satisfied only by the general spoliation of the old inhabitants. Great numbers emigrated; the remainder were mostly made slaves. A considerable part of Messenia was left to its rightful owners. Civilization was put back by this irruption of the rude Dorians, and the country was constantly distracted with disputes arising from the partition of the conquered territory.

The government established by the Heraclidæ was the same which then universally prevailed in Greece — an irregular mixture of monarchy and oligarchy, with a slight infusion of democracy; but there was a constant tendency to the increase of the latter elements. In the age which followed the Dorian conquest of Peloponnesus, the power of the king had diminished, and was at length abolished. All authority was engrossed by the wealthy landholders, who abused their ascendancy in crushing the poor. Argos was the first to abolish royalty, or to render it insignificant. Corinth, though suffering several revolutions, was more quiet than the other republics of the peninsula, and was ruled with the most equity and moderation. Lacedæmon had one source of dissension peculiar to itself — its divided royalty. The two kings were ever at variance, and each had his respective and warm partisans. More or less anarchy existed with unmitigated oppression to the many. Such was the state of Lacedæmon, when the death of Polydectes, the fifth from Procles, gave the crown to Lycurgus, his brother.



Lycurgus.

Lycurgus, soon after, discovering the late king's widow to be with child, immediately declared that he

held the crown only as protector for the infant, if a boy, as the event proved. The measures which Lycurgus took to secure his nephew on the throne, procured him the highest esteem; and, though he was once banished from Sparta by his enemies, he was at length invited back to legislate for the state, (864 B. C.) When he returned, he had his plan of government already formed, its leading principles being adopted from Crete, where he had passed much of his exile. Having procured the sanction of the oracle at Delphi, he had sufficient influence to establish his scheme of government. He began his labors by instituting a senate to make laws, and see that they were executed. This senate was composed of thirty members, the kings being of the number, and acting as presidents. The latter, also, had the priesthood and the command of the army.

But, in after times, the most important magistracy was that of the Ephori, who are said to have been either instituted or made prominent by Theopompus, above one hundred years after Lycurgus. Their number was first taken annually from the people, and their office was to watch over all the other inhabitants, whether magistrates or private persons. They were empowered to fine, imprison, depose from office, or bring to an immediate trial, any person, from the king to the meanest citizen, unrestrained by any precise law. As was to be expected, in the course of time they gained a power nearly despotic. Lycurgus next made a division of the lands, so that all the Spartans shared it fairly between them. When he endeavored to do the same with the furniture, clothes, &c., he found the rich very averse to his proposals. He therefore pursued another course. He substituted iron for gold and silver as a medium of exchange. As this iron money was of no account among the neighboring countries, the Spartans could no longer indulge in luxury by freely purchasing costly articles. The necessary arts of life he allowed to be practised only by slaves.

The legislator having thus banished the desire of gain, his object was to occupy the mind with love of praise and emulation in patriotism and courage, and to educate the citizens in the best manner for war. The education of the children, and the habits of the men, were equally regulated by public authority, and care was taken that all family ties should be weaker than that which bound the citizen to the commonwealth. The boys were reckoned as belonging less to their parents than to the state, and were taken to the former to be educated in bands under appointed governors. They were bred to military exercises and the uncomplaining endurance of hardships; practised in combats with each other, and kept on scanty fare, but encouraged to mend it by whatever they could take undiscovered from the messes of the men. By this they were formed to enterprise and circumspection, being liable, if detected, to heavy punishment for their awkwardness. It was a regulation that all persons, even the kings, should eat at public tables, and that these tables should be served only with plain food. This regulation, more than any other, at first offended the rich citizens. In time, however, these dinners, which consisted of a kind of soup called *black broth*, came to be much relished, and very agreeable discourse often attended them.

The Lacedæmonians were made a most formidable people, through the principles and discipline in which they were thus trained. They were disgraced forever, if

they gave way to fear in the most hopeless situation. After a defeat in war, amidst the general mourning, the kindred of those who had been slain were required to put on the appearance of joy, because their relatives had not shared the reproach of flight. Their motto was, to perish rather than yield; and it was an unwonted occurrence for a Lacedæmonian detachment to surrender to the most overwhelming force. The object aimed at in the institutions of Lycurgus was reached; but it was a limited excellence, and almost entirely warlike. Very little regard was bestowed on any who were without the circle of the commonwealth.

The impulse given to the Lacedæmonian spirit and ambition soon showed itself in their attacks on the bordering states, especially on Messenia. Inflamed by wrongs both done and suffered in the second generation after Lycurgus, (743 B. C.,) the Lacedæmonians resolved to make a sudden attack on that province without any declaration of war, and bound themselves by oath not to return home till they had conquered the Messenians. But they found it a difficult undertaking, and prolonged probably beyond all their expectations. The Messenians, by avoiding battles and defending towns, were able to maintain the conflict for many years, till the Lacedæmonians feared for the existence of the state, through the want of children to supply the waste of war and natural decay. In this exigency, they sent orders to the marriageable virgins to recruit the population by a promiscuous intercourse with the young men, who, being children when the war began, had not taken the oath. The offspring of this singular and indecent order were denominated *Partheniæ*, or "sons of virgins." When the war was ended, the *Partheniæ* were permitted to settle out of Peloponnesus, as they became restive and dangerous through the slight which was put upon them on account of their origin. They accordingly migrated to Italy, and founded the city of Tarentum.

The submission of Messenia continued through forty years. But so grievous was the oppression of the inhabitants, and so undying was the Grecian spirit of independence, that they only wanted a leader; and a leader they found in Aristomenes, a youth of the regal line. Joined by the Arcadians and others, the most

tomenes, who was wonderfully preserved, and enabled to escape. Returning to Eira, a stronghold near the sea, which the Lacedæmonians had besieged, he soon gave proof to the enemy of his presence, by his accustomed valor and discretion. The siege was protracted till the eleventh year, when the Lacedæmonian commander, one stormy night, learning that a post in the fort had been quitted by its guard, succeeded in occupying it with his own troops. Aristomenes, flying to the spot, commenced a vigorous defence, aided by the women, who mixed in the fight. But they were oppressed by the numbers of the foe and by the boisterous weather. Cold, wet, sleepless, jaded, and hungry, they kept up the struggle during three nights and two days: at length, when all was hopeless, they formed their column, placing in the middle their women and children, and resolved to make their way out of the place. The enemy, unwilling to resist the effects of their despair, granted the passage which had been demanded. The Arcadians received them with kindness, and gave them allotments of land.

The Messenians, who fell under the power of Lacedæmon, were reduced to the condition of slaves or Helots. From other parts of the peninsula, a colony was formed under a son of Aristomenes, which settled in Sicily. Aristomenes himself determined never to quit his country, so that he might always make war on Lacedæmon as opportunity offered. But he sought the means of further hostilities in vain, and was induced to retire to Rhodes, where his remaining days were passed in tranquillity. The character of Aristomenes is one of the most beautiful among the warriors of antiquity. He conducted the struggle in which he was engaged with uniform obedience to the laws of war, sparing the vanquished, and manifesting a clemency and gentleness peculiarly rare in so warlike an age.

CHAPTER CCCXVI.

1193 to 506 B. C.

Athens, from the Trojan War to the First Interference of Persia in the Affairs of Greece.



The Messenian War.

heroic deeds were achieved by the Messenians under Aristomenes. In one engagement, it is related, that he was knocked down and taken, with about fifty of his band. The prisoners were thrown as rebels into a deep cavern, and all were killed by the fall except Aris-



Codrus devoting himself to Death.

THE institutions which Theseus established in Athens kept the city tranquil, even amidst the general convulsions which followed the return of the Greeks from Troy. Hence it became a desirable place of resort to refugees from other provinces. The reception at

Athens of inhabitants from Achaia, who were compelled, by being over populated, to migrate, became the occasion of a war between Doris and Athens. The Delphian oracle had promised victory to the Dorians if they avoided killing the Athenian king. Codrus, who was then king, resolved to devote himself for his people, and, accordingly, entering the enemy's camp in the habit of a peasant, he provoked a quarrel, in which he was killed. When the invaders learned that the Athenian king was killed, they at once retreated.

The succession at Athens was disputed between the sons of Codrus; the oracle decided in favor of Medon, the eldest son, who was lame. It was, however, only a compromise, it being determined that after Codrus none could be worthy of the title of king. Medon became only the first magistrate, with the title of *archon*, which was to be hereditary. These events happened B. C. 804. About this time, Attica, being too full of inhabitants, sent forth a colony to Asia Minor, under Androclus and Neleus, sons of Codrus. At different periods in Grecian history, the business of colonization was vigorously carried on, so that nearly all the adjacent coasts and islands were studded with towns and cities of the Greeks. The settlements were almost all along the sea, as inland territories were rarely coveted; consequently they were enabled to communicate readily with one another, and with the parent state.

Twelve archons followed Medon in hereditary succession. The last was Alcmaeon, at whose death, about one hundred and sixty years after that of Codrus, Charops was made archon for ten years, and six succeeded under the same term of time. Afterwards, the duration of the office was reduced to a year, and its duties divided among nine persons, taken at first by suffrage, and afterwards by lot from the *eupatridæ*, or nobles. Among the nine, one was chief; the second had the title of *king*, who was also the high priest; the third was called *polemarch*, meaning the military commander; and the other six presided as judges. The nine together formed the *council of state*. Legislation alone was in the people. Under such a political arrangement, Athens was torn by the clashing ambition of factious nobles. The most powerful family was that of the Alcmaeonidæ, descended from the last perpetual archon, and through him from Codrus. But their influence was resisted, particularly by Cylon, a man of high nobility and great power, who attempted to make himself *tyrant* of Athens—the name by which the Greeks denoted a man who had brought under his dominion a state, of which the legal government was republican. Cylon's attempt, however, proved disastrous to him and his followers.

The disorders consequent on this state of things required a remedy, and Draco was called to legislate for Athens. Though he did not alter the political constitution, he established a penal code absurdly severe; every crime, great and small, was made capital, on the ground that every breach of a positive law was treason to the state. The necessary result was, that all crimes, except the greatest, went unpunished, as few would undertake either prosecution or conviction. Aristotle tells us that Herodicus used to say that "Draco's institutions seemed rather to come from a dragon than a man." The evils under which the state suffered still continued, heightened by the revolt of Salamis, an island which was subject to Athens. Solon had once reduced the island, and was possessed

of a reputation both for wisdom and valor; and, having devised a form of government with Epimenides, a Cretan philosopher, he was looked to as the only man capable of settling the distracted commonwealth.

In the year 562 B. C., Solon was accordingly appointed archon, with peculiar powers for reforming the state. The task he executed with great success, both in respect to the political constitution and the code of civil and criminal law. The latter proved to be so excellent, that the Romans formed their law upon it;



Solon.

and, through them, it has become the basis of the laws now existing in most of Europe. The peculiar system of the government which he established will be exhibited in another place.* It is only to be remarked that his friends advised him to procure the regal authority; but he absolutely refused it, alleging that "tyranny resembled a fair garden; a beautiful spot while we are within, but it wants a way to get out." Resolving to give the Athenians the best laws they were capable of receiving, where he found things tolerable in the constitution, he refused to change them, as he disliked unnecessary innovations; and he laid it down as a maxim, that "those laws will best be observed which power and justice equally support."

After the laws of Solon had been promulgated, he was so frequently applied to for explanations and alterations by the weak or capacious, that, wearied with their importunities, and wishing to give to his great work a degree of solidity, he determined to travel. Having bound the Athenians by an oath that his institutions should be changed in no part for the space of ten years, he departed on his journey. He survived some twelve years after this, having returned to Athens upon the expiration of the ten, and endeavoring in vain to compose the dissensions that had taken place during his absence. He died at Cyprus, in the eightieth year of his age. After his death, the Athenians, becoming probably more tranquil, paid him the highest honors, and erected in the forum and at Salamis a statue of him in brass, with his hand in his gown—the posture in which he was accustomed to address the people. In addition to his talents for legis-

* See General Views.

lation, Solon was an eloquent speaker, and excelled in poetry.

Not long after the laws of Solon had been adopted, Athens was distracted by contentions. The old factions of the *mountains*, the *valleys*, and the *coast* renewed their struggle; they inflamed the minds of the Athenians against one another, and endeavored to subvert and usurp the government. Lycurgus was at the head of the country people; Megacles was the chief of the inhabitants of the sea-coast, and Pisistratus, in order, as he alleged, to protect those in the high lands from tyranny, declared himself their leader. The last was the democratic party. All three were men of high birth, without which, at this time, there was little chance of greatness at Athens. Pisistratus was distinguished for his eloquence and military talents; and, by mildness of character and affability of manners, had become the most popular man in the city. A remark of Solon, however, shows what he thought or feared respecting Pisistratus. He was wont to say to the latter, "Sir, were it not for your ambition, you would be the best citizen in Athens."

One day, Pisistratus came in a chariot into the market-place wounded and bloody, and complained that he had been waylaid by his enemies, and with difficulty escaped alive. In after times, the story has been commonly disbelieved; but, as it was long supposed to be true, and no account has come down to us to the contrary, and as the history is told by persons hostile to Pisistratus, there is no difficulty in receiving it as true. A guard was appointed for him, and with it he seized the Acropolis. He was supported by his party, and those of his opponents who would not submit to him were forced into exile. From this period, Pisistratus was generally considered as tyrant of Athens, though his friends denied the charge, asserting that the constitution was unaltered, and that he even obeyed a citation from the Areopagus.

As it was, Pisistratus at once enjoyed the reality of power, while he avoided, in a measure, the odium of usurpation. His control of the government was not, however, uninterrupted. Twice was he banished from the city, and twice he returned: he at last died at an advanced period, while in the administration of Athens. His ability was great, and his liberality and moderation were uncommon in the existing state of society. He was a patron of learning and the arts, and is said to have founded the first public library known to the world. The earliest collection and arrangement of the poems of Homer, which had been before brought by Lycurgus into Greece, are ascribed to him. As an illustration of his kindness of disposition, the following incident is related: It happened that Pisistratus, who, as prince of Athens, received the tenth part of every man's rents and of the fruits of his ground, perceived once an old man gathering something among the rocks; he inquired of him what he was doing, and what were the fruits of his labors. "Troubles and a few plants of wild sage," replied he; "and of these Pisistratus must have a tenth." The ruler said no more, but, when he returned to the city, he exempted the man from paying his tax.

Hippias and Hipparchus, sons of Pisistratus, succeeded to the government, and inherited the influence as well as the power of their father. Their measures were characterized by a wisdom and moderation similar to his. Hippias chiefly conducted the civil administration, while Hipparchus was engaged in measures

with a view to enlighten the minds and cultivate the tastes of the citizens. In patronizing learning and learned men, he invited Anacreon and Simonides to Athens, and maintained them there; and, that he might extend a degree of instruction to those who, in an age when books were few and costly, had neither means nor leisure for study, he erected in the streets and highways marble columns, with heads of Mercury, having short moral sentences engraved on their sides. Hipparchus also directed the rhapsodists to recite the poems of Homer at the great feast of Panathenæa, or "all Athens," that the people might be instructed in the sciences and the moral conduct of life.

Hipparchus was slain by means of a conspiracy. The cause of this is somewhat obscure; but it is certain that the motives which impelled the perpetrators to this act were of a private, not of a public nature. The main conspirators were two friends, Harmodius and Aristogeiton, from the middle rank of citizens. They both perished, however, in the attempt. The effect of this fatal plot was to render the survivor, Hippias, suspicious and revengeful. From this time forward, his government became jealous and severe. He renounced all confidence in popularity, and endeavored to secure himself by the death of the objects of his suspicions. His tyranny lasted four years after the death of his brother. The Alcmaeonidæ, who had been ejected some years before by the father of Hippias, were unceasingly watchful for an opportunity to return. This was eventually effected by the aid of the Lacedæmonians, who, under their king Cleomenes, besieged Athens, and obliged the Pisistratidæ to surrender the city and quit the territory. Hippias and his partisans retired to Sigæum, on the Hellespont, (510 B. C.) The Pisistratidæ held the ascendancy in Athens for fifty years, dating from the occupation of the citadel. It was under this family that Athens first became remarkable for the splendor of its public buildings.

The direction of affairs in Athens was now disputed between Isagoras and Clisthenes the acknowledged head of the Alcmaeonidæ. The latter, having courted the favor of the populace, gained the ascendancy, by which means some changes were made in the constitution, tending to render it more democratical. He opened public offices to all the citizens. Isagoras, having secured the aid of the Spartan king Cleomenes, had with him only a small band of soldiers, and made the most exorbitant demands upon the Athenians, supposing that no one would dispute the will of the Spartan king. He found, however, that Athens was not fallen so low as to endure this insolence of usurpation. The people flew to arms, and Isagoras and his party were defeated. The direction of government now fell into the hands of Clisthenes and his friends; and, as a war with Lacedæmon was expected, it was natural for the Athenians to look for aid wherever it might be obtained. Accordingly they sent ambassadors to Sardis, the capital of Lydia, then a Persian province, to propose an alliance. The satrap, or governor, asked the ambassadors who the Athenians were, and where they dwelt; when he heard the answer, he scornfully rejected the proposed alliance with so insignificant a state, unless they would give earth and water to King Darius, in token of subjection. The demand was complied with on the part of the ambassadors, but the Athenian people disowned the act.

Meanwhile Cleomenes entered Attica with a power-

ful army; but, owing principally to the defection of the Corinthians, who composed a part of his forces, he was obliged to abandon his object of attacking Attica. The Athenians, thus left at liberty, proceeded to chastise the Boeotians and others, who had invaded Attica in another quarter. These enemies were immediately subdued. But Athens was destined, at length, to combat a foe whose resources were infinitely greater than any with which she had hitherto been called to contend. Hippias, still an exile, having been disappointed in the assistance expected from the Lacedæmonians, went to Sardis, and persuaded the satrap Artaphernes to make war upon his country, engaging that, upon the event of being restored to the sovereignty, he would hold it as a vassal to the Persian monarch. On hearing this, the Athenians sent ambassadors to the satrap to dissuade him from granting the request of Hippias. They, however, received for

answer an imperious order to submit at their peril to Hippias, and, refusing obedience, they thenceforth considered themselves as at war with Persia.

In the mean time, the events which followed the expulsion of Hippias had popularized the Athenian government. Continually appealed to by their present leaders, the Alcæonidæ, the people became versed in public affairs, and were henceforth practically as well as legally supreme. The result was an increasing vigor and spirit in the government, and a great improvement as to internal quiet and security. Though jealous and violent in troublous times, and sometimes hurried into acts the most foolish and iniquitous,—always defective as a means of discovering truth,—the popular courts were generally honest in intention, and did justice in all disputes between the rich and poor with an impartiality elsewhere little known in Greece.



Burning of Athens by the Persians.

CHAPTER CCCXVII.

506 to 479 B. C.

Transactions from the First Persian Interference to the Conclusion of the Persian Invasion.

THE Grecian colonies on the coast of Asia Minor, having been invaded by the Persians, were, some of them, broken up, and the inhabitants, sailing to parts of Europe even as far as Gaul, founded other colonies. During this state of things in Asia Minor, the Ionians sent to Athens to request assistance, which was readily obtained. With the help of a fleet of ships, great exploits were performed, and the Ionians sacked Sardis. When Darius heard of this, he declared himself the enemy of Athens, and earnestly desired some opportunity to revenge the injury. The Ionians were soon after reduced to subjection.

When the news arrived that Darius had in view the conquest of Greece, the Athenians and inhabitants of Ægina, with others of the Grecian states, wisely compromised some differences that had arisen amongst them, and which had produced some unimportant conflicts, that they might exert all their force against the common enemy.

In prosecution of the enterprise which had now been resolved upon, Mardonius, who had lately married a daughter of Darius, was sent with a large army and fleet, avowedly to punish Athens for the burning of Sardis. He crossed the Hellespont. Thrace was already subject to the Persians, excepting a portion of the savage mountaineers; and Macedonia, having formerly submitted to deliver earth and water, did not now venture to refuse a demanded tribute. But the Persian fleet, in doubling the promontory of Athos, lost, in a violent tempest, three hundred ships and above twenty thousand men; and of the army many were slain in consequence of a night attack from a band of Thracians. Although the latter were defeated, the season was then so far advanced, that it was thought best by the Persian leader to return, and pass the winter in Asia.

Darius, now wishing to know which of the Grecian states he might consider as friends or foes, despatched heralds to the several communities of Greece, to demand of them the accustomed token of submission—"earth and water." Many towns on the continent, and most of the islands, did not see fit to refuse it; but at Athens and Sparta, not only was a determined refusal given, but the public indignation was vented against the Persian heralds, who, at one place being thrown

into a cavern, and at the other into a well, were told there to take their earth and water.



A Persian Herald thrown into a Well.

As there was now an interval of suspense, the Greeks were kept with difficulty from being embroiled with one another. Indeed, at one time, Cleomenes led an army against the Argians, and surprised and routed them with much slaughter. A war also arose between Athens and Ægina. While Greece was in this state of turbulence, Persia was again preparing for its conquest. Mardonius was recalled, and his command given to Artaphernes, joined with Datis, a Median nobleman, probably more experienced. The Persian armament was increased to five hundred ships, and to five hundred thousand men.

This expedition accordingly set sail, and Hippias, now in advanced life, served as guide and conductor. To avoid the circuitous and dangerous route by Thrace and Macedonia, it was determined to cross the Ægean, reducing the islands on the way. Naxos and several other islands submitted. As soon, however, as the Persian fleet was descried by the inhabitants of Eretria, they sent to demand the assistance of Athens. The four thousand Athenians who had been settled on the territory of Chalcis were ordered to assist them. Little, however, was effected by their interposition, for the Eretrians were divided among themselves; and after resisting the enemy six days, the place was betrayed to the Persians, who pillaged and burnt the city, and sold the inhabitants for slaves. The Athenians returned home, having reserved themselves for the defence of their native country. The Persians, now masters of Eubœa, crossed into Attica, and landed, at the suggestion of Hippias, on the narrow plain of Marathon, 490 B. C., six years from the period in which the Persian invasion first commenced.

It happened that Athens had a commander equal to the emergency in Miltiades, the son of Cimon. He had been appointed one of the ten generals who regularly directed the armies of the state; but so conscious were his colleagues of his superior ability, that four of them made over to him their days of command. The generals were equally divided in opinion whether to risk a battle or defend the city; but the decision rested with the polemarch Callimachus. He acceded to the views of Miltiades, that a battle should be risked; and the army accordingly marched to Marathon, where, on his own day of command, he led it into action. The Athenians were joined by the few troops that could be gathered in Platea, a little com-

monwealth of Bœotia. The united force may have amounted to about fourteen thousand heavy-armed troops, with about an equal number of light-armed men. The Persian army brought into the field is stated at one hundred thousand.

No ground could have been more favorable to the Athenians, situated as they were, with a vast inferiority as to numbers. It was neither among hills, where their heavy phalanx would have been unable to keep its ranks unbroken and available against the expert archery of the enemy, nor on a wide plain, where it would have been surrounded by numbers. In the narrow plain of Marathon, the ground favored the movements of the phalanx, while its small area precluded the evolutions of the hostile cavalry, which was excellent. Still limited as the space was, Miltiades only presented a front equal to that of the enemy, at the same time purposely weakening the centre of his force. Then, with the strength of the army in its wings, with a view to leave as little opportunity of action as possible to the Persian horse and archery, he ordered the troops to advance running, and engage at once in close fight. The conflict was fierce. The weak centre of the Athenians was broken and pursued into the country; but their powerful wings routed those who were opposed to them, and, being immediately recalled from pursuit, were led against the conquering centre of the Persian army, defeated it, and, following to the shore the fleeing enemy, made dreadful havoc among them. According to Herodotus, six thousand three hundred of the enemy were slain, and only one hundred and ninety-two of the Athenians and Plateans, among whom was the polemarch Callimachus — with many other eminent men. Seven ships were taken on the shore.

“The Athenians who fought at Marathon,” says the Greek historian, “were the first among the Greeks known to have adopted running for the purpose of coming at once to close fight; and they were the first who withstood — in the field — even the sight of the Median dress, and of the men who wore it; for hitherto the very name of the Medes and Persians had been a terror to the Greeks.” Cynegeirus, the brother of the poet Æschylus, is reported to have performed prodigies of valor, and was finally killed holding on by his teeth to a ship which was ready to sail, after both his hands had been cut off. According to Justin, Hippias, who expected to have been restored to the sovereignty of Athens by the power of the Persians, perished in the engagement.

The Persian army, on its embarkation, sailed immediately toward Athens, hoping to reach it before the return of its defenders; but in this they were disappointed, and they set sail for Asia. The success of Miltiades gave him unbounded popularity and influence. Presuming on his favor with the people, he requested a fleet of seventy ships, on the pretext that he would bring great riches to Athens, but really with a design of revenging a personal injury. He led them to the Isle of Paros, as if to punish its people for their forced service in the Persian fleet, and for this purpose demanded of the latter one hundred talents, as the price of his retreat. The Parians, however, refused, and resisted him with spirit; and it happening that Miltiades received a wound, they were delivered from the danger which impended over them by his return to Athens.

Here Miltiades was brought to trial for his life by

Xanthippus, a man of high consideration, on account of the failure of his promises made to the people. There was some ground for the process against him, as he was guilty of an atrocious abuse of the public authority, for the gratification of individual revenge; but neither can the act of the Athenians be excused, in intrusting such an armament to the sole pleasure of a popular man. The memory of his services, however, with pity for his present situation, prevailed on the people to absolve him on the capital charge; but he was fined fifty talents—about fifty thousand dollars. Miltiades died soon after from the mortification of his wound; but the fine was paid by Cimon, his son.

Four years after the battle of Marathon, Egypt revolted from the Persians, and the death of Darius shortly followed. Xerxes, his son and successor, recovered that country, and immediately after, commenced his attempt to subdue such Greek states as persisted in their independence. He brought together the most powerful armament, both by land and sea, which history has recorded. The preparations cost him the labor of four years. The number of the ships of war was stated at twelve hundred, and that of ships of burden three thousand. The former were of greater strength and size than any before seen in the ancient world. The army consisted of one million seven hundred thousand foot, and eighty thousand horse—beside an immense retinue of attendants. In the fifth year of the preparation, he moved toward the Hellespont with this overwhelming force, and crossed it on a bridge of boats, occupying seven days and nights in the crossing. He passed through Thrace and Macedonia, and moved toward Athens. Most of the Grecian states desisted from their mutual quarrels, and joined against the invaders, Lacedæmon taking the lead.

It became the Lacedæmonians to be on the alert in this instance, inasmuch, as on the occasion of the former Persian invasion, their selfish and timid, or superstitious policy, delayed their succors to the Athenians till the danger was past. The Argians stood aloof, refusing to be commanded by the Lacedæmonians, from whom they had lately suffered severely in war, and the Thebans eventually joined the Persians. The first resistance which the enemy encountered was at Thermopylæ, a mountain pass on the coast connecting Thessaly and Phocis, the only tolerable outlet southward from Thessaly. Here were posted rather more than five thousand regular troops, under the Spartan king Leonidas, the brother of Cleomenes. Their purpose was to maintain the passage, till the whole strength of the different states could be sent out. This small body of Greeks checked the whole Persian force for several days. They had been at first requested by the messenger, whom the king sent to them, to lay down their arms: the short and brave reply was, "Let Xerxes come and take them."

At length, Xerxes was told of a pass by which the troops might be led across the mountains. He accordingly sent round a strong detachment to attack the Greeks in the rear, while his main army advanced on their front. This movement effected their destruction. Leonidas and a chosen few determined to perish, knowing the value of a great example of self-devotion, and moved by the voice of the oracle, that either Sparta or her king must perish. Dismissing, therefore, the rest of his army, he retained three hundred Spartans who were with him. The Thespians, amounting

to seven hundred, declared their resolution to share his fate. Leonidas detained the four hundred Thebans in the army against their will, as hostages for the doubtful faith of their countrymen. With this insignificant force, the Greeks advanced to meet the enemy; and fighting with the resolution inspired by despair, they made vast slaughter. The advantage continued to be theirs, till the Persian detachment came up in their rear; they then retreated to a hillock, and forming on the top, prolonged the struggle. When their spears were broken, they fought with their swords, and if these failed, with their hands and teeth, till the Spartans and Thespians were all slain to a man. The Thebans surrendered in a body, as soon as, by the retreat of their companions to the hillock, they were permitted to do as they pleased.

After all the exertions that had been made, the Athenians at home, finding that they were deserted by their allies, and that they could not preserve their city, unless by submission, immediately resolved to abandon it on the approach of Xerxes. The fleet from Artemisium was assembled at Salamis to assist in their removal. Their wives, children, and servants, were transported to Salamis, Træzen, and Ægina, while the able-bodied men were mostly serving in the ships, a few only, principally poor men, being left behind. The Persians advanced on Athens, after burning Thepia and Platea. They entered the city; but the few Athenians in the Acropolis made an obstinate defence, and the citadel was with great difficulty taken and burnt. The defenders were slaughtered.

The Persian fleet, besides suffering from storms, had met with a severe check at Artemisium, and was now destined to be completely defeated at Salamis, (480 B. C.) The Persians had considerably more than one thousand triremes, while the Greeks had but three hundred and seventy-eight, of which one hundred and eighty were Athenian. The whole Persian army, with Xerxes at its head, was drawn up on the Attic shore to view the engagement. The great disparity of the forces caused at first a general movement of fear on the part of the Greeks; but at length their onset became steady and orderly, after the manner taught them by Themistocles, to strike with the heads of their ships the enemy's broadside. The Greeks were completely victorious, and the hostile armament was ruined. The discomfiture of his fleet struck Xerxes with dismay, and he soon returned to Asia; but he left a powerful army behind him, under Mardonius, whose ambition was flattered with the idea of becoming the conqueror of Greece.

In the spring of 479 B. C., the first important measure of Mardonius was an attempt to detach the Athenians from the Grecian confederacy. But all the powerful considerations which he urged were unavailing, and he accordingly straightway advanced on Athens. The inhabitants, failing to receive the assistance which they expected from their allies, passed over into Salamis, and left him the empty city, which he occupied. The Spartans delayed sending assistance to the Athenians, until they had reason to think that their own liberties were endangered by the Persian power in Greece. They finally despatched five thousand men, and the whole of Lacedæmon five thousand in addition. The Athenians crossed from Salamis, and the confederate army, being assembled at Eleusis, advanced to Erythræ, on the border of Boeotia, where it took up a position at the base of Mount Cithæron.

The heavy-armed troops of the Grecian army amounted to thirty-eight thousand. Of the five thousand Spartans from the city, each of them was attended by seven light-armed helots. The other light-armed troops swelled the whole number of the allied army to about one hundred and ten thousand. The army was led by Pausanias, the Spartan commander. The Athenian force, consisting of eight thousand



Aristides.

heavy-armed troops was led by Aristides, known in history as The Just. The army of Mardonius consisted of three hundred thousand Asiatics and about fifty thousand Greeks.

When Mardonius left Athens, he burnt and demolished what remained of the city. The first attack was made by the Persian cavalry, who, by riding up in small parties, discharged their arrows and then retired. This annoyance was borne for a time; at length a desperate charge, made by three hundred picked Athenians, brought the cavalry into a general engagement. The heavy-armed Athenians coming up, repulsed them with great slaughter. After various changes of position, and successful manœuvres on the part of the Greeks, the general battle was begun at Platæa. The Persians fought with great bravery; but neither this nor vast superiority in numbers could make up for their inferiority in arms and discipline. They were at length defeated with great slaughter, Mardonius being killed. Of the Grecian auxiliaries in the ranks of the Persian army, a portion were not hearty in the cause, and these rendered but little assistance to the invaders.

The Persian fugitives who escaped into their intrenched camp, were in time to close the gates, and man the walls against the Lacedæmonians and Tegeans. These, being unskilled in the attack of fortifications, made no impression on the enemy; but on the arrival of the Athenians, the works were soon carried. The passions of the Athenians, inflamed by long distress and danger, were indulged in a manner too sanguinary to be justified. Of the three hundred thousand men who were left with Mardonius, scarcely three thousand escaped, exclusive of forty thousand who retreated under Artabazus. When the latter perceived that all was lost, he marched with great expedition to Thrace, and passed over the Hellespont into Asia. "The mind revolts from such sweeping destruction, even amidst its exultation on viewing the deliverance of a great people from unprincipled aggression. It were indeed

to be wished that an outraged nation would remember mercy in the moment of vengeance, and refrain from needlessly visiting on the miserable tools of despotism, the crimes of their employers."

This battle, in its results, not only freed the Grecians from the terrors of servitude, but made them possessors of immense wealth. When Xerxes left the army for Asia, he gave most of his riches and valuable furniture to Mardonius, as he was his brother-in-law. The rest he divided among his subordinate favorites. Couches magnificently embroidered; tables of gold and silver; golden bowls and goblets; stalls and mangers of brass; chains, bracelets; cimeters, some of solid gold, others set with precious stones; and many chests of Persian money, which constituted the currency of Greece from that time, and continued to do so for several years,—all came into the possession of the conquerors.

The battle of Platæa, it is said, happened on the 22d of September. On the same day, another battle, neither less glorious nor less decisive, was fought between the same nations at the promontory of Mycale, in Ionia, opposite to the Isle of Samos. A Persian fleet and army were destroyed there by a Greek fleet that had been sent to the Ionian coast under the command of Leotyehides, the Spartan king. An army of sixty thousand Persians was on the shore; but both suffered the same fate, from the valor of the Greeks. The Ionians of the islands having been liberated from the Persian dominion, joined the Greeks. When the slaughter had ceased, the Persian ships and camp, and all the valuable treasures contained in them, became the prize of the victors. Ionia regained its freedom, and the Asiatic coast was abandoned by the Persian monarch. When every thing of value was taken out of the enemy's camp and fleet, the Greeks reduced the ships to ashes.

After this signal blow, which not only completed the ruin of the Persian expedition against Europe, but restored liberty to the fairest portion of Asia, the Grecian fleet went to Samos, and, after some other adventures by a part of it, eventually returned to Greece. Macedonia had renounced the connection with Persia immediately after the battle of Platæa. About the same time, probably, Thrace threw off its dependence.

Thus ended, after two campaigns, this memorable expedition of a powerful monarch against a brave nation. The result must be attributed to the independent spirit of the Greeks, and especially to the generous perseverance of the Athenians, who refused very advantageous offers from Xerxes after the loss of their city, and whose abandonment of the common cause would doubtless have determined the subjugation of Greece.

CHAPTER CCCXVIII.

479 to 431 B. C.

Athenian Ascendency.

IMMEDIATELY after the battle of Platæa, the Athenians had begun to bring back their families, and to rebuild their city and ramparts. This measure was most unreasonably displeasing to the Lacedæmonians. To the latter, the command in the war, both by land and sea, had been intrusted; but although they were the most distinguished military Greek nation, the Athenian fleet had been more numerous, and the power

and spirit which Athens displayed, had made a forcible impression on all minds. The Lacedæmonians, consistently with their narrow and jealous policy, attempted to prevent the Athenians from erecting fortifications for the protection of their city, and endeavored to embarrass their measures for repairing the heavy loss which they had sustained in their own cause and in that of Greece. They even had the effrontery, through an embassy, to urge the Athenians not to proceed with the ramparts, but rather, if possible, to reduce the walls of all other cities out of the Peloponnesus, that the enemy might never more have any strong place to fix his quarters in, as recently in Thebes. Had the demand been complied with, Athens would have become entirely subject to Lacedæmon.

The Lacedæmonian intrigues were defeated by the address of Themistocles, the Athenian. He contrived, through purposed delays in negotiation, to deceive the Lacedæmonians in regard to building the walls; and when they were raised to the requisite height, he informed that people that Athens was already sufficiently fortified, and henceforth, if they and their allies had any thing to propose, they must do it to persons able to judge both of the common interest and their own. Meanwhile the war was prosecuted against Persia, the allies maintaining a strong navy in the *Ægean* Sea. But the confederacy was partly broken up by the arrogance of Pausanias, the Lacedæmonian, who was secretly engaged in a personal negotiation with Xerxes, promising the latter, for his daughter in marriage, the subjugation of Greece. A favorable answer raised his pride to such a degree, that he treated the allies with the utmost haughtiness and severity.

At this crisis, Pausanias was called home under a charge of treason; and immediately the whole fleet, excepting the Peloponnesians, took the Athenians for leaders. Dorcis was sent out to replace Pausanias; but the allies refusing him obedience, he withdrew with his squadron from the fleet. Athens was from this time destined to be the head of a confederacy consisting of the Greeks of the *Ægean* Islands, Asia Minor, and Thrace. The consequence was, not merely the liberation of the Greek colonies, but the acquisition by Athens of a high degree of power. The confederates were permitted to supply money instead of ships, the latter being provided by Athens; and thus the former shortly found themselves reduced to the condition of tributaries to that state. She certainly did not use her power with much moderation.

The beginning of the Athenian ascendancy took place about the year 477 B. C. A few more details, leading to this result, must be given. The Athenians, being acknowledged as leaders by the Greeks of Asia and the islands, proceeded regularly to organize the confederacy. By common consent, Aristides was appointed to make the assessment, determining how much each city was to contribute to the support of the war. This he executed with the greatest impartiality, and in such a manner that the justice of the proportions appears to have been questioned by none. The whole annual amount of the tribute was four hundred and sixty talents—not far from half a million of dollars. The war was successfully carried on under Cimon, the son of Miltiades, against those places in Europe which still held out for the Persian king.

But the allies grew weary of the contest, and began to refuse their services. The Athenians, being conscious

of their strength, became haughtier in their conduct, and more harsh in enforcing the stipulated services, which came to be less punctually rendered. Hence Athens had wars with the delinquents; and as she uniformly prevailed, the fleet of the conquered city was taken from it, and a heavier tribute levied. In this way, from the leader, she became the mistress of her allies. Not far from this time, (469 B. C.,) the forces of the Athenian league, under Cimon, won two great victories, on the same day, from the Persians, by sea and then by land, at the mouth of the River Eurymedon, in Pamphylia.

In the aggressions made by the Athenians on some of the neighboring islands, the Lacedæmonians were appealed to, who secretly prepared to invade Attica. 464 B. C. But they were prevented by an earthquake, by which a great part of Sparta was overthrown, and twenty thousand persons perished. The helots, who were nearly all of Grecian blood, and chiefly descended from the conquered Messenians, took this opportunity to revolt, and for ten years gave great trouble to Lacedæmon. This people were finally received by the Athenians, who established them at Naupactus on the Corinthian Gulf.

A quarrel taking place between Megara and Corinth, the former revolted from the Lacedæmonian confederacy, and connected itself with Athens—458 B. C. This was a fortunate occurrence to the latter. A war ensued against the Peloponnesians, in which Athens gained many successes both by land and sea. Its most active enemies by land were the Corinthians; by sea, the *Æginetans*; but the Athenians were victorious. About the same time, they began the construction of their long walls, by which the city and its port, Piræus, were connected, in such a way, that as long as they could command the sea and defend the walls, the most powerful land force could endanger neither.

In the present state of things, it was the policy of Lacedæmon to raise up Thebes as a check upon Athens; but little was effected by this means, as the successes of the latter in a short time brought all *Boeotia* into alliance with it. The Eastern Locrians were now brought to submission under the Athenian Myronides, and about the same period *Ægina* submitted to give up its fleet, demolish its walls, and pay a tribute. Thus this "eyesore of Piræus," as it was called, ceased to give trouble to Athens from its maritime strength and ever-active hostility. The war continued about four years longer, generally in favor of Athens. It was then suspended by a five years' truce with the Peloponnesians, B. C. 450.

The empire of Athens had now attained its greatest magnitude, extending over most of the islands of the *Ægean*, including *Eubœa*; over the Grecian towns of Thrace and Macedonia, and those of Asia. The terms of subjection were various; in some more, in others less, absolute. The Athenian power was extensive also on the continent of Greece. It controlled *Megaris*, *Boeotia*, *Phocis*, and Eastern *Locris*; from *Pegæ* and *Naupactus*, it commanded the Corinthian Gulf; in *Peloponnesus*, *Trœzen* was subject to it; its influence was predominant in *Achaia*, and *Argos* was connected with it by interest. From this enlargement of external influence, proceeded important changes in the internal government of the city. The poorer citizens ascended somewhat in the scale of society, and became comparatively enlightened.

After the fall of Themistocles, who had been ban-

ished by ostracism, Cimon was long the first man in Athens. He possessed great abilities, wealth, and integrity, and was profusely liberal. The fences of his gardens and orchards he threw down, and permitted all to partake of their produce. A table for many of the poorer citizens was spread every day, and he was always ready to give or lend money to the indigent. His magnificence was also displayed in the public works with which he adorned the city, — porticoes, groves, and gardens, — the expense of which was derived partly from his own funds, and partly from the wealth which his victories had brought into the public treasury. But as Cimon was aristocratical in his political bias, and courted the friendship of Sparta, he at length fell under the ban of a party who obtained the ascendancy, and procured his banishment — also by ostracism. The ostensible leader of this party was Ephialtes; but Pericles, the son of Xanthippus, was rapidly gaining the chief influence.

Pericles was at this period young; his birth was noble, and his abilities great. He possessed some military distinction, but was principally noted as an accomplished statesman and speaker. The force, polish, and elegance of his oratory were such as Athens had never known before. Every natural endowment was improved to the utmost by education, and by converse with philosophers and men of letters. The new government, with a view to gratify the multitude who missed the bounty of Cimon, sought the necessary means for this purpose, and was so fortunate as to curtail the aristocratical council of Areopagus, by the eloquence and influence of Pericles. In consequence of this change, the power of directing the issues from the public treasury without control, fell into the hands of the assembly.

Since the Persian war, Athens had become the seat of philosophy and art. Their growth had been liberally encouraged under the administrations of Themistocles and Cimon, and that of Pericles advanced yet further in the same career. The city was adorned with the masterpieces of sculpture, painting, and architecture. Contests of poetry and music accompanied the religious festivals. Tragedy and comedy, brought forth by the great masters of the passions and the heart, eagerly engaged the attention of the people. Many distinguished philosophers were resident in Athens, and their discourses in porticoes and other places of public resort commanded crowds of enthusiastic auditors. The consequence was, that the citizens were gratified, sometimes instructed and refined, but generally they became frivolous, critical, fastidious, and capricious. They lived rather upon excitement, than upon any steady and effectual application to some particular pursuit.

Hence arose a throng of profligate demagogues, who always made it an object to cater to the popular taste, at any cost of justice and humanity. What wonder, then, that we shall hereafter find the sway of the people as jealous as oppressive, and in case of the revolt of allies, their vengeance as cruel as their rule had been iniquitous?

Shortly after the rise of Pericles, an Athenian armament was despatched to Egypt to assist the inhabitants of that country in a revolt conducted by Inaros against the Persian authority. But it proved to be a failure; and after a contest of five years' duration, the rebellion was suppressed, its leader crucified, and most of his Grecian auxiliaries destroyed — 454 B. C. About

this time, the two great parties in Athens were reconciled, and Cimon was recalled at the motion of Pericles, having completed only five years of his term of banishment. His restoration probably facilitated the conclusion of the truce with Lacedæmon, before spoken of; and till his death Athens was undisturbed by internal contests. Some employment was furnished the people, who had become unaccustomed to peaceful industry, in colonizing the Thracian Chersonese; and at length the popular thirst of conquest was gratified for a short time in an attempt to add Cyprus to the Athenian confederacy. Cimon died during this enterprise, of which he was the leader; and this, with the want of provisions, made it necessary for the armament to return.

After the termination of the five years' truce with Lacedæmon, difficulties again arose between that state and Athens; but by the address of Pericles, they were arrested without any fatal issue. Bribery is said to have been employed to procure the retreat of Pleistonaix, the youthful king of Lacedæmon, who had invaded Attica with an army. Athens, however, was at the same time in trouble from other quarters; the extent of her empire facilitated revolts, which brought her into contests; and becoming weary with such a state of things, and unable to maintain her empire in its present vastness, she now concluded with the Peloponnesians a truce for thirty years. By this act, besides Bœotia and Megara, which were already lost, she gave up Nisæa, Pegæ, and Træzen, with the influence which they had hitherto exercised in Achaia. B. C. 445.

After the death of Cimon, a new opponent to Pericles was put forward by the aristocratical party, in the person of Thucydides, the brother-in-law of Cimon. But Pericles, who had yielded the palm to Cimon, would not give place to any other, and he obtained the entire ascendancy in directing the affairs of the government. Through his influence, Thucydides, his rival, was soon banished by ostracism. A quarrel between Samos and Miletus, both allies of Athens, induced the Athenians to undertake the reduction of the former, which was effected in the ninth month of the siege. This took place six years from the commencement of the thirty years' truce.

Three years after the reduction of Samos, a dispute between Corinth and Corcyra, a colony of Corinth, gave rise to the most general, lasting, and pernicious war with which Greece had been hitherto afflicted. Corinth obtained aid from several of the Peloponnesian states, to reduce the inhabitants of Corcyra to subjection; while Corcyra, on the other hand, formed a defensive alliance with Athens, from which she received a fleet for her defence. The effect of these measures was obvious from the beginning. War raged among most of the Grecian states, and at length the great contest between Lacedæmon and Athens sprang up, which is to be detailed in the following chapter.

CHAPTER CCCXIX.

431 to 404 B. C.

The Peloponnesian War.

MATTERS being in the situation already stated, the Thebans, who were the most powerful and adventurous of the Spartan allies, undertook a military enterprise against the republic of Platæa. They entered the town, and were partially successful at first, but were at length

overcome, and nearly two hundred prisoners falling into the hands of the Platæans, were all put to the sword. The Athenians, to whom Platæa had been remarkably faithful, espoused the part of the latter in this contest.

The league being now broken between the Athenians and the Peloponnesians, each party prepared for war. Both the Lacedæmonians and Athenians solicited the aid of Persia, and both summoned their confederates in arms. Nearly all the Grecian states and islands embarked in the war on the one side or the other. Such was the ardor of preparation, that only a few weeks after the affair at Platæa, the Lacedæmonians and their associates assembled an army of sixty thousand men at the Isthmus of Corinth. Archidamus, the Spartan king, was intrusted with the general conduct of the war. They soon entered Attica, and, meeting with no opposition, advanced along its eastern coast, burning the towns and ravaging the country in their course. The Athenians, in the mean time, had, by the advice of Pericles, brought into the city their families and furniture, and sent their cattle to Eubœa and the other adjacent islands. This, however, was done reluctantly, for they were, beyond all other Greeks, attached to a country life, and the cessation of income from their country estates brought many of them from competence to poverty. Accommodations failed, too, in the city, for so vast a multitude. Nevertheless, they applied themselves vigorously to warlike preparations, and a fleet of one hundred ships was made ready to act against the enemy at home.

With this fleet, joined by several from Coreyra and other places, the Athenians sailed round Peloponnesus, and wasted much of its western coast. Passing on, they took Astacus, in Acarnania, expelled its tyrant, and, establishing democracy, admitted it to an alliance. Without any act of hostility, they brought the large island of Cephalonia over to their interest. Archidamus, vainly seeking a general battle with the Athenians, and finding his provisions not likely to hold out, returned home by way of Bœotia. This marauding expedition was repeated the next year by the Spartan king, but with no more decisive result, as Pericles adhered to the same policy in avoiding a direct engagement with his enemy on land.

But it exceeded the power of this great man to meet another enemy that was sent upon him and his people: that was a pestilence, which at this time attacked the unfortunate Athenians — having originated in Ethiopia, and afflicted Egypt and many parts of Asia. "It began with heats in the head, and inflammation in the eyes; the tongue and throat were bloody, the breath fetid; then came sneezing, then laborious coughing, then excessive evacuations in all ways, followed by violent hiccups and spasms. The skin was reddish, and full of ulcers, but not outwardly hot, though the internal fever was such, that the patient could not bear the slightest covering, and many threw themselves into the wells for relief. Thirst was unquenchable, and sleep there was none; yet the sufferers were less weakened than might have been expected. The fever lasted from seven to nine days; but many who survived it perished by the ulceration of the bowels, and the flux which followed. The disease passed from the head through the whole body, and finally fixed in the extremities, which many lost. Some were totally deprived of memory, and recovered, not knowing their nearest friends, nor even themselves." Many other circumstances might be mentioned, were there space,

showing the fearful character and effects of this pestilential fever. We must state that the moral recklessness of men, in the feeling that death was inevitable, almost surpasses belief. Many, laying their hands on every thing they could reach, revelled in debauchery and intemperance. The laws were impotent, since no one expected that he should live to suffer their sentence.

The spirit of the Athenians was broken. They made proposals of peace, which were haughtily refused; and the shame of failure concurred with previous sufferings to heighten their anger against Pericles, as the author of their misery. Pericles ably defended himself before an assembly which was called for the purpose. His arguments persuaded them to maintain the war; but their indignation for their individual losses did not subside till they had fined him heavily. He died soon after, (429 B. C.), a victim of the pestilence, having first buried the last of his children, on which occasion his fortitude completely gave way.

The war continued without interruption for seven years following the death of Pericles, producing much individual loss and suffering, but with no decisive advantage to either of the contending states. The continental dependencies of Athens were attacked. Platæa fell after a noble defence. Most of the island of Lesbos revolted, but was in the end reduced to subjection. The states of Greece generally, at this period, became subject to internal commotions and seditions. In every republic, and in almost every city, the ambitious and intriguing found means of procuring the assistance of Sparta or of Athens, according as they espoused and favored the aristocratical or democratical interest. In this state of things, the most unnatural crimes were committed. The prodigal assassin freed himself from the clamors and the threats of his creditor. The parent with great cruelty punished the extravagance and dissipation of the son: the son avenged by parricide the severity of the parent. Public assemblies, meeting to consult the welfare of the state, decided their debates by the sword. Men thirsted for the blood of one another; and this general disorder overwhelmed all laws, human and divine.

In the seventh year of the war, the Lacedæmonians found themselves obliged to sue for peace; but the terms offered by the Athenians were too severe for their acceptance; however, in the eighth year, a truce for one year was concluded between Athens and Lacedæmon, together with a part of the Peloponnesian confederacy. But hostilities were still carried on in Thrace, where Bracidas, the Lacedæmonian, had, in the preceding year, captured Amphipolis, an Athenian colony of great importance; and soon after the expiration of the truce, the Athenians received a severe defeat, in attempting to recover it. A fifty years' truce was concluded between Athens and Lacedæmon, (421 B. C.) to which, however, a great number of the Peloponnesian confederates refused to be parties. By its terms, Athens and Lacedæmon were placed nearly in the same situation as at the commencement of hostilities; but the interests of the several states of the Peloponnesian confederacy were entirely neglected.

A general dissatisfaction prevailed among the allies of Lacedæmon, who found themselves abandoned by the head of the confederacy at the first moment at which her interest ceased to be identical with theirs. Other causes of complaint existed against Lacedæmon, and there were also many disputes between the subor-

dinate allies. A peculiar complicity attended the politics of Greece; and Athens became at one time actually at the head of a confederacy of Peloponnesian states. The war between Lacedæmon and Athens soon revived, and events speedily occurred which gave it a more decided character than before.

At the beginning of the Peloponnesian war, the superiority of Syracuse over the other states of Sicily had become nearly complete. The city was democratical, which inclined it to unite its interests with Athens; but on the other hand, its Dorian origin created a connection with Sparta. The Leontines, an Ionian people of Sicily, with many smaller states, endeavored to emancipate themselves from the authority of Syracuse; but being hard pressed in the war which ensued, they applied to Athens for assistance. This was granted, and soon after a general peace was concluded among the Sicilian states. But new disputes arose; and at length, the people of Egæta having implored the Athenians to protect them from Syracuse, the largest armament that the Athenians had ever despatched for foreign conquest, sailed from Athens.



Alcibiades.

This was the result of the counsels of Alcibiades, the Athenian, who had begun some time before to take a part in public affairs. He was the son of Clinias, a person of the highest birth in Athens, and early became master of a vast inheritance. His talents were as brilliant as his ambition was unbounded. Surrounded by flatterers, his confident temper was so far inflamed, that he meditated, contrary to the Athenian custom, speaking in the assembly before his twelfth year. From this purpose he was diverted by the great and wise Socrates, who, observing his superior abilities, took a special interest in him. A mutual friendship ensued; but the influence of Socrates could not permanently overcome the temptations which beset his young disciple. He became but too frequently the slave of voluptuousness and passion.

In fitting out the armament spoken of, Alcibiades afterwards declared his plans to have extended far beyond the immediate object of the expedition. He proposed, he said, to make the conquest of Sicily itself a step to that of the Greek states in Italy, and then to conquer Carthage; after this, the communication with Spain would enable Athens to raise mercenaries sufficient to insure the conquest of Peloponnesus. Alcibiades himself, having been forced by a party intrigue to fly from Athens, went to Lacedæmon, and by explain-

ing these views, induced the Lacedæmonians to send aid to Syracuse. The succors arrived just in time to prevent its capture. The event of the expedition was, that the Athenian armament, as well as another of nearly equal force, which was sent to its support, was totally destroyed.

By this deviation from the policy recommended by Pericles, the Athenians lost that superiority which it had cost them so much to attain, and of which nothing but their own imprudence could have deprived them. The disaster occurred in the nineteenth year of the war, B. C. 413. The Athenians had soon to contend for the dominion of the sea: their allies began to leave them; and Persia gave her assistance to the Peloponnesians. The Athenian constitution underwent more than one change, and Alcibiades returned to his country. His talents enabled the Athenians, in some degree, to recover their superiority; but he was shortly after banished. Finally, in the twenty-sixth year of the war, the Athenian fleet was almost entirely captured in the battle of Ægospotami, and in the spring of the year 404 B. C. the city surrendered to the Lacedæmonians.

The subordinate allies urged the conquerors to execute a dreadful vengeance on their enemy; but the Lacedæmonians, whose views of self-interest were seldom impeded by any violent passions, perceived the wisdom of preserving Athens, and satisfied themselves with destroying the fortifications and the navy, reducing Athens to the condition of a subject ally, and establishing an oligarchy of thirty, in place of the splendid and energetic democracy which had rendered Athens so formidable to all the states of Greece. Athens submitted unwillingly, but unavoidably. Lysander, who had commanded the Lacedæmonian fleet in the engagement before referred to, entered the harbor; the exiles from the city returned, and the demolition of the walls was begun to the sound of festive music; for that day, says Xenophon, was thought the beginning of freedom to Greece. The general opinion, as the event showed, was erroneous, the weaker states gaining little by the change of masters. The war, which had lasted nearly twenty-seven years, was concluded, 403 B. C.

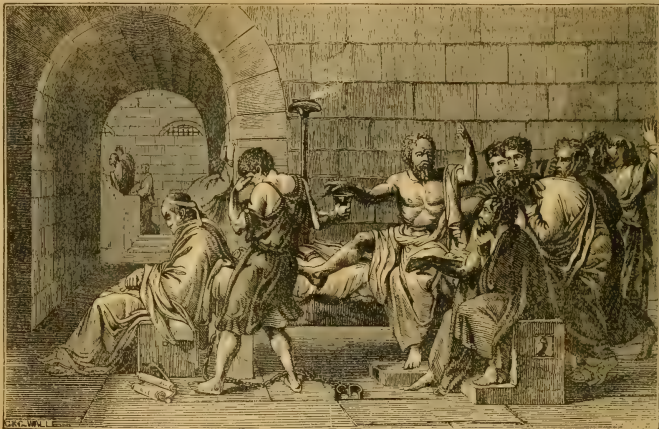


Death of Alcibiades.

Alcibiades was not among the exiles restored. He remained on his Thracian lordship, whither he had previously repaired, an object of jealousy both to Lacedæmon and to the new government of Athens. At last, to escape the former, he went into Asia.

When residing there, his house was attacked by a tumultuous assembly of people, at whose instigation is uncertain. The house was set on fire; Alcibiades sallied out with his servants, and none dared to meet him

hand to hand — such was his personal prowess; but he was overwhelmed from a distance with darts and arrows, and thus slain before he had reached his fortieth year.



Death of Socrates.

CHAPTER CCCXX.

404 to 338 B. C.

Lacedæmonian and Theban Ascendency.

THE elasticity which habits of freedom had given to the Athenian spirit, soon enabled the people to throw off the dominion of the oligarchy of thirty, or the thirty tyrants. These were Lacedæmonian captains, to whom the government of Athens was delegated by Lysander. Their administration was at first popular, but at length became excessively unjust and despotic. Many of the citizens were put to death through personal enmity, and many for their wealth; and it was actually voted that each one of the thirty should select one man, according to his pleasure, from the foreign sojourners in Athens; and that all so chosen should be put to death, and their property transferred to the treasury. These and other barbarities could not long be endured. Thrasybulus, who was then residing in Bœotia, was encouraged by the multitude of exiles to strike a blow against the despots. In this enterprise he succeeded, and the ancient constitution was reestablished.

About three years after the restoration of democracy, Athens was disgraced by the condemnation of the most excellent man she ever produced — the philosopher Socrates. He was impeached before the popular court for reviling the gods which Athens acknowledged, for preaching other gods, and for corrupting the youth. He triumphantly repelled the accusations; but his accusers were powerful, and his judges prejudiced. He had mortally offended the sophists and atheists, and indeed all the followers of Democritus, the atomic philosopher, by his keen and pungent exposure of their errors. The popular sentiment was, doubtless, against Socrates, and the court but too evidently sympathized with it. His danger was increased by the manner of his

defence. The judges were displeased at his denying them the accustomed homage of supplication and tears, which the philosopher considered as equally unworthy of himself, and really disrespectful to the tribunal. He was, therefore, condemned to suffer death.

Socrates again addressed his judges, declaring his innocence, and observing that the charges against him, even if proved, did not amount to a capital crime. "But," he said, in conclusion, "it is time to depart; I to die, you to live; but which for the greatest good, God only knows." The execution of the sentence was respite for thirty days, on account of the absence of the sacred ship of Theseus,* during which it was not lawful to put malefactors to death. For this period, the friends of the philosopher had free access to him in prison. Means were contrived for his escape; the jailer was bribed, a vessel made ready, and a retreat in Thessaly provided. But Socrates, having always taught the duty of obedience to the laws, would not consent to set the example of breaking them. He waited the return of the ship, passed his last morning in calmly reasoning with his friends on the immortality of the soul, and the happiness derived from virtue, took the poisonous cup of hemlock, and died.

A few years anterior to the fall of Athens and the prevalence of the Spartan power, Amyrteus, who had held a precarious freedom in the marshes of Egypt for forty years, established the independence of that country, in the reign of Darius Nothus, king of Persia. The embarrassments in which this and other revolts involved the Persian monarchy, had in a great measure checked her efforts in favor of Lacedæmon, during the

* On the eve of the day when Socrates was condemned, this ship was sent with offerings of thanksgiving to Apollo at Delos.

Peloponnesian war. Darius died soon after its conclusion, and was succeeded by Artaxerxes Mnemon.

A little subsequent to this, Cyrus, a younger brother of Artaxerxes, attempted to seize the sovereignty. The western parts of the Persian dominions, comprehending the Grecian Asiatic states, were in a very insubordinate state, and some in actual rebellion. This afforded a pretext for Cyrus to raise a body of mercenary Greek troops. With these and a large body of Asiatics, he marched toward Babylon. A battle took place at Cunaxa, (400 B. C.,) not far from Babylon, in which Cyrus was slain, and the Asiatic part of his army defeated.

The Greeks, who had themselves been successful, were now left alone in the heart of a great empire. They amounted in number to about ten thousand. The generals were cut off by a treacherous stratagem of the Persians; but by their perfect discipline, assisted by the discretion and courage of Xenophon, the celebrated Athenian historian, they effected their retreat to the shores of the Euxine, which they reached at Trapezus, and passing along the southern coast, crossed over the Thracian Bosphorus into Europe. This remarkable achievement, which we have before described, is called "The Retreat of the Ten Thousand." "This expedition," says Sir Walter Raleigh, "as in all ages it was glorious, so did it both discover the secrets of Asia, and stir up the Greeks to think upon greater enterprises than ever their forefathers had undertaken."

The Greek army afterwards entered into the service of the Lacedæmonian confederacy, which had engaged in a war with Persia for the purpose of enabling the Asiatic Greeks to assert their independence. Dercylidas, who was at the head of the Greeks, compelled the Persian commanders to conclude a treaty, by which all the Greek states of Asia were declared independent, 397 B. C. But this treaty not being ratified by the king of Persia, the Lacedæmonians renewed the war, though they were troubled at home by the reluctance which the Greek states showed to submit to their supremacy. Agesilaus, king of Lacedæmon, passed over into Asia with a Grecian army. His measures were marked with ability, and, in some degree, attended with success; but in the mean time, Athens entered into an alliance with Thebes against Lacedæmon. They were soon joined by the Corinthians, and Argians, and others of the inferior states of Greece.

Enagoras, governor of Cyprus, under the Persian authority or patronage, effected a union between Persia and this confederacy. The allied fleet defeated that of the Lacedæmonians at Cnidus, 394 B. C. The Athenian fortifications were soon afterwards restored, and that state began to recover its importance under Conon and Iphicrates.

In 387 B. C., the peace of Antalcidas—so called from the Lacedæmonian negotiator—was concluded, by which all the continental Greeks of Asia, with the Islands of Clazomenæ and Cyprus, became again subject to Persia. The European states of Greece were all to be independent. The supremacy of Lacedæmon was not so much impaired as her reputation was blighted by this disgraceful treaty. She was soon again at the head of a confederacy of dependent allies, and owed the loss of her ascendancy at last to the hostility produced by an extravagant act of injustice, as will be mentioned in its place.

The change from the Athenian to the Lacedæmonian ascendancy "was, in some respects, a happy one, but

not upon the whole. The smaller states were indeed released from the grinding tributes which had been wrung from them to support the navy of Athens, and to feed and amuse its idle and luxurious people. But the democratical governments were generally changed into oligarchies of the narrowest kind, dependent for existence, not on the willing acquiescence of the people, but on Lacedæmon. Many states were made the residence of Spartan governors, who were generally oppressive and arbitrary. Bred up in contempt for all mankind except their own fellow-citizens, they considered as rebellious all opposition to the will of a Spartan officer. Their tempers were harsh, their manners rude. Their notions of law were entirely derived from the institutions of Lacedæmon; and as popular complaint was never there allowed against any measure of persons in authority, they would put down all remonstrance, however moderate and lawful, by the most violent means. Athenian officers were commonly men of milder temper and more polished manners, and more accustomed to respect the feelings of the persons under their command. A proverb was current in Greece, that the Athenians were better as individuals, the Lacedæmonians as a government; and it illustrates the conduct of the two states toward their subjects."

The tranquillity which had now existed for a few years was interrupted from a new quarter. Olynthus, a Greek town on the coast of Macedonia, had become the head of a sort of federation of republics. Some towns which had refused to join the league, and were threatened with war, applied to Lacedæmon for protection. The Lacedæmonians were at present in the zenith of their power; Bœotia was completely theirs, Corinth firm in their friendship, Argos was reduced, and Athens without allies. The Lacedæmonian confederates sent troops in aid of the towns which had asked for aid against Olynthus. A part of these, as they passed through Bœotia, were applied to for assistance by a political party in Thebes, then out of power. The Lacedæmonian commander suddenly seized the Cadmea, the citadel of Thebes; and in this notable treachery he was supported by King Agesilaus and the Spartan government; for such treachery it was, being a flagrant breach of that treaty establishing the independence of all Grecian towns, to which they had solemnly sworn.

This measure at first strengthened the Lacedæmonian power in the south of Greece; and soon afterward the Olynthians submitted, and formed part of the confederacy, subject to Lacedæmon. But it proved the beginning of a train of misfortunes which broke the power of the latter forever; in the opinion of Xenophon, it was a deserved punishment, suited to the perfidy and violence before mentioned. The era of the Olynthian subjection was 379 B. C.; but in the same year, the Thebans drove out the Lacedæmonians from the Cadmea. A war now ensued between Lacedæmon and Thebes. A Lacedæmonian general attempted to seize Athens in the midst of a profound peace—an act of perfidy, which, although unsuccessful, the Lacedæmonian government readily forgave. The Athenians, on this occurrence, immediately joined the Thebans; and the ensuing events of the war were unfavorable to the Lacedæmonians. But the Athenians afterwards withdrew from the contest, and finally gave their assistance to the Lacedæmonians.

At this time, Thebes, a state which produced few distinguished men, possessed two extraordinary citi-

zens—Epinondas and Pelopidas. The former was a man of consummate ability, but of retired and studious habits and limited fortune. He had hitherto taken little part in public affairs, and had remained undisturbed in Thebes under the usurping government. Pelopidas was active, prompt, and daring, possessing great dexterity and ready invention. He had been an exile, and was one of the seven conspirators who began the revolution. These men were mutual friends, and it was their fortune to inflict a dreadful defeat on the Lacedæmonians at Leuctra, 371 B. C.

This was a battle in which an important improvement in the Grecian science of war was made by Epaminondas. Heretofore the entire fronts of contending armies had commonly been brought into action at once, and the contest decided in every portion of the line by superior numbers or prowess. The Thebans had sometimes charged in column, when otherwise unable to break the opposing phalanx; but it was reserved for Epaminondas, to select, from the first, one point on which to make the decisive attack, and, while he withheld the weaker parts of his line from immediately closing, to unite in the attacking column such a body, that, though weaker in numbers on the whole, he might be decidedly stronger at the decisive point. On both sides, the battle was commenced by the horse, and that of the Lacedæmonians was quickly driven back on the infantry. Their phalanx was formed twelve deep; and Epaminondas directed his column fifty deep against the right wing, where stood Cleombrotus, the king, with most of the Spartans. Epaminondas considered that, if this were routed, the rest would be an easy conquest. The unequal struggle was maintained a while by the chosen band around the Spartan king; but the pressure was too severe; the king was slain, with many of the noblest Spartans; the remainder of the line speedily followed; and the proud Lacedæmonians with astonishment saw themselves overcome in a pitched battle with inferior numbers—an occurrence unknown for ages—371 B. C.

It appears that the remains of the army were saved principally by a truce effected through the mediation of Jason, then holding the supreme authority in Thessaly, which had acquired a short-lived importance. The Thebans now became the leading power of Greece; the Peloponnesus was repeatedly invaded by them; and they even attempted to establish, by the assistance of Persia, a general Greek confederacy, of which they themselves aspired to be leaders. This scheme proved abortive; and the several states of Greece were involved in a variety of political relations much too complicated to admit of explanation here.

Lacedæmon soon after experienced a further crippling of her power by the independence of Messenia, which the assistance of Thebes was the means of effecting. This event took place 369 B. C. At last, in 362 B. C., a battle was fought at Mantinea, in Arcadia, in which the Thebans were successful, but Epaminondas was killed. He fell just at the critical moment of the fight. He lived to know that his army was victorious; then fainted on the extraction of the weapon, and died, it is said, with an expression of joy that he had not lived to taste of defeat. No one attempted to improve the victory. Pelopidas was already dead, and the whole result of the day was completely indecisive.

With this event terminated the superiority of the Thebans, but that of the Lacedæmonians never revived. A general peace ensued, to which, however, the Lacedæmonians were not expressly parties.

The effect of the temporary superiority of the Thebans was thus permanently beneficial to the general freedom of Greece, by destroying, or at least interrupting, the system under which one leading state had been accustomed to compel many others, under the title of allies, to follow its lead, whether in peace or war.

At this period of Greek history, a state became important, which hitherto had scarcely been considered as belonging to Greece. Macedonia was chiefly surrounded, on the land side, by barbarians of a warlike character; and her sea-coast was planted with ancient Grecian colonies. The foundation of her monarchy dates from about 596 B. C. It had been tributary to the Persian power, but emancipated itself soon after the failure of the expedition of Xerxes. It had occasionally taken part in the wars of the leading states of the south; but little can be said favorably of its policy or good faith. The country itself was frequently harassed by civil wars between different branches of the royal family. In one of the most marked eras of such discord, Philip, the son of Amyntas, became king, 359 B. C. In addition to the civil broils he found the kingdom endangered by the barbarous tribes of Illyria and Pæonia, and by the hostility of the Thracians and Athenians, each of whom supported a pretender to the crown. It seems probable, too, that it was actually at war with Olynthus, which was now recovering its importance.

The first success of Philip was against the Athenians, whose army was forced to capitulate and quit the country; and immediately after this, he obtained a great victory over the Pæonians and Illyrians, together with a large accession of territory. He obtained peace, or, as some think, alliance with the Athenians, by measures of conciliation; but a dispute arising respecting Amphipolis—a city which had once been among the most valuable possessions of Athens, now under the power of Philip—and negotiation failing, the quarrel between Macedonia and Athens was renewed. About this time, Rhodes, Chios, Byzantium, and Cos, four states of the Athenian confederacy, declared themselves independent. A contest commenced, commonly called the *social war*; and Philip, uniting himself with the Olynthians, declared war against Athens, and carried it on with success. At the same time, the Athenians were involved in hostilities in Thrace, and with the Thebans. At last they were under the necessity of acknowledging the independence of their revolted allies—355 B. C.

At the instigation of the Thebans, the Amphictyonic council condemned the Lacedæmonians and Phocians to pay a fine. The former were mulcted in the sum of five hundred talents, on account of their seizure of the Cadmea; and, refusing to pay, the fine was doubled, according to the law of that council. The Phocians were fined for ploughing up some land said to have been consecrated to the Delphian Apollo. The two states resisted the authority of the council, and the Phocians seized the temple of Delphi, where immense treasures were accumulated. The war against Phocis, usually called the *Phocian Sacred War*, was waged by Thebes, at the head of an Amphictyonic confederacy, comprehending many Locrian and Thesalian tribes. These were aided by the Macedonians. Phocis was assisted by Lacedæmon, Athens, and their confederates.

In the mean time, the Macedonian king extended

his dominion, or, at any rate, his influence, over the greater part of Illyria on one side, and Thrace on the other. Athens, however, acquired the Thracian Chersonese, and afterwards succeeded in detaching Olynthus from the alliance of Macedonia; but the result was, that Philip reduced Olynthus, and added the territory to his dominions. Peace was at length concluded between Athens and Macedonia—346 B. C. The party in Athens which had been most adverse to



Demosthenes

Philip, was headed by the illustrious orator Demosthenes, who, nevertheless, concurred in advising this peace. This individual, the most renowned in eloquence whether of ancient or modern times, was now a young man, rising to eminence as a professional lawyer. From his father he had inherited a considerable fortune; but this he rapidly dissipated, and then, at the age of twenty-five, betook himself to a profession by which many had arisen to wealth and importance in Athens—that of writing speeches for suitors in the courts of judicature. At the time now spoken of, he had become a leading speaker in the assembly, and had embarked himself in a party hostile to Philip. Notwithstanding a disadvantageous voice and person, and a harsh temper, he became, by the force of application and ability, the first man of Athens—her most finished orator, and most powerful political leader.

The sacred war terminated, soon after the peace between Athens and Macedonia, by a complete conquest of the Phocians, on whom a heavy fine was imposed. Beside this, all the towns were destroyed except three, and their fortifications were dismantled. The people were removed into villages, their military stores taken from them, and their voice in the Amphictyonic council transferred to the Macedonian king. This punishment was inflicted in the room of that which was allotted to sacrilege by the Amphictyonic law, viz., the throwing of the people of the guilty district from the cliffs of the sacred mountain. The latter course had been advised in regard to the Phocians, but more moderate counsels prevailed.

The influence and dominion acquired by Philip were extended from time to time, especially in parts of Thrace which were yet unsubdued. He was considered, beside, as the head of a league formed by many of the Thessalian nations. On the other hand, the party of Demosthenes, in addition to their alarm at the increase of Philip's power, were anxious for war with Macedonia, as the most effectual means of holding the political power at Athens. Their opponents were headed, also, by a person of singular ability in

debate, second only to Demosthenes; this was Æschines. The charges preferred, each against the other, were almost equally well sustained, though Demosthenes prevailed in the end. The sounder opinion respecting the war was probably entertained by Æschines, as the Athenians, acting as the allies of Philip, might perhaps have moderated the proceedings of the confederacy, and secured the continuance of peace on their part.

Hostilities between the two countries recommenced partially, without an actual declaration of war. The confederacy against Philip was a powerful one. The people of Chios, Rhodes, and Cos were strong at sea, and closely connected with Byzantium. The power of Athens alone was most formidable, and there was an abundance of supplies, for the Athenians had secured the alliance of Persia. The first commander of their armament in the Hellespont was Chares. Under him it sustained a defeat; but Phocion, a man of superior abilities, superseding him, restored the face of affairs by his success against the enemy, and his justice and liberality toward the confederates. The system of operations was ably projected by Demosthenes, and was carried into effect by Phocion with no less ability. The success of the measures adopted by the latter was materially affected by the weight of his character. Philip now abandoned the hope of reducing the adverse towns of the Thracian shore, and came to a compromise with his enemies. Hence another interval of peace ensued.

Yet another sacred war broke out soon after the termination of the preceding. The inhabitants of Amphiassa, a town of the Ozolian Locrians, having, like the Phocians, used in tillage some of the land consecrated to the Delphian Apollo, they resisted the judgment passed against them by the Amphictyonic council, and war ensued. That council chose Philip as the commander of its army, and the Athenians declared in favor of the Amphiassians. In a short time, the latter were reduced. But Athens was at the head of a confederacy consisting of Athenians, Corinthians, Megarians, and Acarnanians; and by the address of Demosthenes, the Thebans were detached from the Amphictyonic league, and united themselves with Athens. A battle took place at Chæronea in Bœotia, between the army of the Athenian confederacy and that of the Amphictyonic league. The aggregate force of the former appears to have considerably exceeded that of Philip; but the advantage was balanced by the latter being united under one able commander. The Athenian generals were Chares and Lysicles. The names of the Theban commanders have not been preserved. The battle was hard fought and decisive, and was gained by the Macedonian king—338 B. C. This, finally, threw Greece into the hands of the conqueror.

The news filled Athens with dismay. Demosthenes, the adviser of the war, had borne arms in the battle, and for more rapid flight had thrown away his shield—an action deemed the most disgraceful proof of cowardice. The sense of his political failure and his military dishonor, prevented him from showing himself in the first burst of popular indignation; and he procured a mission by which he withdrew a while from Athens. The leaders of the war party had the address, after having escaped condemnation themselves through the moderation of their adversaries, to divert the popular fury against the generals.

Lysiclès was the victim selected: he was condemned and executed.

Philip, however, chose not to treat his enemy as a conquered people. The separate governments retained their independence, subject only, in their national acts, to the control of the king. A garrison of the victorious army was placed in the Cadmea, — the citadel of Thebes, — and a general peace was established.

CHAPTER CCCXXI.

338 to 280 B. C.

Macedonian Ascendancy.



Alexander.

PHILIP was now, without question, the first potentate of Greece. His kingdom was flourishing; his enemies reduced; his allies many and powerful, and entirely under his direction. Macedonia thus took her place as the leading state in Greece. The extraordinary genius of Philip was no doubt the principal cause of his success; but much, also, was owing to the peculiar circumstances of the internal politics of Athens. "The party which principally opposed his projects found themselves, for the preservation of their power, under the necessity of stimulating the democracy by violent and precipitate measures: of these circumstances Philip always availed himself with perfect skill and temper; and even if we fully admit the truth of the charge commonly made against him, of grasping and unscrupulous ambition in his general policy, we must acknowledge, on the other hand, that in almost every single point of dispute between himself and his adversaries, strict and liberal justice, according to Greek notions, was on his side."

At the instance of Philip, a general congress was assembled at Corinth. His projects for the invasion of Persia were approved, and he was elected captain-general of Greece. In the midst of his preparations, he was assassinated by a Macedonian of rank. This was in the second year after the victory at Chæronea. But Philip's plans of conquest, though interrupted for the present, did not perish with himself; for he left a son, — the celebrated Alexander, — of talents not inferior, and ambition more unbounded. The news of Philip's death was received by the party of Demosthenes at Athens with the most unmanly exultation. The murderer had been slain, but high honors were voted to his memory. This was not only disgraceful in itself,

but was stamped with a character of peculiar ingratitude, in view of Philip's leniency towards the city.

Philip was succeeded in the sovereignty of Macedonia by Alexander. The latter was intrusted with the authority which his father had held in Thessaly; and he was elected leader of the Greek confederacy against Persia, at a congress held at Corinth. Lacedæmon alone dissented from the choice, its deputies protesting "that their national inheritance was not to follow, but to lead." Alexander was eminently fitted for the high station to which he was called. His great natural endowments had been improved by the best instructions which the age could supply. As a patron of letters, Philip manifested both liberality and discernment. His court was the resort of many eminent philosophers; but the education of his son had been chiefly intrusted to Aristotle, the most distinguished of them all.



Massacre at Thebes.

Macedonia was attacked by the Illyrians and some Thracian tribes, but under its new king successfully resisted the attack, whose army advanced even to the north of the Ister. These wars are said to have been excited by the party of Demosthenes at Athens, who are also accused of communicating with Persia, as indeed almost every Greek state had been within the last eighty years. The Thebans alone broke out into actual conflict, and attacked the Amphictyonic garrison in the Cadmea. No other state was subjected to so galling a mark of defeat as that which ensued. It was not long before Alexander took the city: a dreadful massacre followed; all who survived were sold for slaves; and the city was utterly destroyed. This terrible catastrophe occurred in the year 335 B. C. All opposition was abandoned on the part of the Athenians, and a general peace ensued in Greece.

The confederacy now collected their resources for the invasion of the Persian empire. There was little or no cause of quarrel between Greece and Persia, but the notions of international justice were very loose in those days, and especially among the Greeks. Nations paid respect to treaties, and regarded those nations to whom they were bound by treaty; but other communities seem hardly to have been considered as possessing any rights whatever. The invasion of the East was an affair rather of ancient enmity, and, so far as Alexander was concerned, of unscrupulous ambition. As we have already given an account of Alexander's conquests, we shall but briefly notice them here.

His army passed into Asia by the Hellespont in 334 B. C., and defeated the Persians at the River Grani-

cus, in Mysia. The same year, Alexander conquered the provinces on the western coast of Asia Minor. In the following year, he proceeded still farther eastward, and although endangered by the activity of the Persian fleet in the *Ægean* Sea, and by a union between Lacedæmon and Persia, he penetrated to the borders of Syria, and in the autumn of the same year, he entirely defeated an immense army, headed by the Persian king Darius himself, at Issus, in Cilicia.

This was immediately followed by the conquest of Syria, though Tyre was not reduced till after a siege of seven months. Alexander next proceeded to Egypt, whose conquest was effected, or rather whose submission was received, without delay. By these events, the Persians were cut off from all communication with Egypt. Here he commenced a permanent and useful monument of his greatness, in founding the city of Alexandria, 332 B. C.

Alexander then crossed Syria and Mesopotamia, passed the Tigris, and in 331 B. C., met and defeated the enemy at Gangamela, near Arbela, on the eastern bank of the river. He was now master of Persia. Darius escaped into Bactria, where he was slain by Bessus. The latter now declared himself the king of Asia; but Alexander's army having crossed the Oxus, Bessus was delivered up to him by his associates, and was put to death as a murderer and traitor. The Macedonian advanced northward as far as the Jaxartes, and defeated a tribe of Scythians dwelling on the north-eastern frontier of the Persian empire. The reduction of Sogdiana (328 B. C.) completed the conquest of the Persian monarchy.

The next measure of Alexander was the invasion of India; for the lust of conquest increased in proportion to the increase of his dominions. After returning victorious from this expedition, he spent the short remainder of his life in the improvement of Babylon, which he chose for the seat of his government. He attempted to bring back the province of Babylonia to its ancient fruitfulness and prosperity, by reconstructing the ancient canals, dams, and other works, which were designed to irrigate the region, by carrying through it and diffusing the waters of the Tigris and Euphrates. While he was overlooking these works, with his wonted activity and carelessness of his person, in an open boat, among the unwholesome marshes, — and at the same time being addicted to excessive debauchery, — he was seized with a fever, and shortly after died, in the thirty-third year of his age, and in the thirteenth of his reign. B. C. 323.

Alexander left his vast empire to be torn in pieces by the greedy and impatient soldiers who had aided him in the acquisition of his prey. A period of confusion, bloodshed, and crime ensued, to which the history of civilized nations scarcely furnishes a parallel.

During the latter years of Alexander, Greece was generally quiet, and little remarkable occurred, except some party struggles in Athens. The proposal, on the part of Ctesiphon, to honor Demosthenes with a golden crown, caused a ferment in Athens, and the latter was attacked in a speech of great ability by *Æschines*. This brought out Demosthenes in defence, whose oration, still extant, is the most remarkable on record. Ctesiphon, who was prosecuted for making the proposal, was acquitted, and the accusers, failing to obtain a fifth of the votes, became liable to a heavy fine; so far had *Æschines* underrated the power of his opponent's

eloquence or interest. Unable to pay the fine, or perhaps unwilling to live under his triumphant enemies, *Æschines* departed from Athens, and made his residence at Rhodes.

Not long before the death of Alexander, Demosthenes also went into banishment. The cause of it was the prosecution brought against him, on a charge of being bribed to espouse the cause of Harpalus, who had rebelled against the Macedonian monarch. Demosthenes, probably finding the popular current strong against him, and wishing therefore to take his trial before a more impartial tribunal, procured a decree to refer the matter to the Areopagus. The court pronounced against him, and Demosthenes, being fined in the sum of fifty talents, withdrew to *Ægina*.

We have already given a rapid sketch of the events which followed the death of Alexander; but it is necessary to glance again at this subject. Difficulties immediately arose as to the succession in the empire. It was believed that on his death-bed the conqueror had given his ring and signet to Perdiccas, one of his most eminent generals. The army made choice of Philip Aridæus, an illegitimate son of Philip; and one of Alexander's wives having borne a son soon after the monarch's death, he was named from the father, and associated in the kingdom with Aridæus. The latter was a youth of feeble intellect. Perdiccas was appointed regent in conjunction with Leonatus, one of the Macedonian generals. Meleager, another general, who was afterward associated with them, was put to death soon after his elevation. Perdiccas had the actual sway under these circumstances.

The several departments of the empire were committed to the government of different officers. The most important arrangements were the following: Antipater and Craterus took the Macedonian provinces; Ptolemy Soter took Egypt; Thrace was assigned to Lysimachus; Cappadocia and Paphlagonia to Eumenes; the Greater Phrygia to Perdiccas; the Lesser, with Pamphylia and Lycia, to Antigonus; Persis to Peucestes; Media to Python; and Syria, Cilicia, and Babylon to Seleucus Nicanor. There were some twenty-three other generals, to whom less considerable portions of the empire were consigned. As was to have been expected, these generals contended among themselves in bloody wars and massacres — a calamity which might possibly have been avoided had Alexander expressly appointed a successor. Their contentions issued, in 312 B. C., in the establishment of four of the number over the whole empire, in their separate divisions, which constituted four considerable monarchies.

The names of these generals were Ptolemy, Lysimachus, Cassander, and Seleucus. Egypt, Libya, Arabia, and Palestine, were assigned to Ptolemy. Macedonia and Greece, to Cassander; Bithynia and Thrace, to Lysimachus; but the remaining territories in Asia, as far as the River Indus, which were called the *kingdom of Syria*, to Seleucus. The most powerful of these divisions was that of Syria, under Seleucus and his descendants, called *Seleucidae*, and that of Egypt, under the Ptolemies. Only Ptolemy and Seleucus transmitted their empires to their children.

Of the relatives of Alexander, his brother Aridæus, and his son Alexander, before spoken of, were soon destroyed. Another son, named Hercules, with his mother, Barsine, and Cleopatra, the only sister of Alexander, shared the same fate not long afterwards.

Thus his whole family became extinct—a remarkable instance of the vanity of human grandeur.

The contests among these generals enabled some of the Asiatic provinces to assert their independence; and the kingdoms of Bithynia, Cappadocia, Pontus, and Pergamus, appear to have originated not far from this period. Egypt and its dependencies remained under the dominion of Ptolemy's descendants; Seleucus's family maintained the kingdom of Syria; and Macedonia was subjected for a time to a series of hapless revolutions.

"Such," it has been remarked, "were the results of Alexander's conquests, and of his early death. There is some reason for believing that the prolongation of his life might have been productive of good. Undoubtedly he had discovered views of policy much more enlarged and liberal than those commonly entertained by ancient conquerors. At the time of his death, he was strenuously endeavoring to remove the prejudices of his countrymen, and to obtain for the inhabitants of the conquered districts a recognition of their rights, and a compliance with their national feelings, to a degree which had already shocked the arrogant and exclusive feelings of his Grecian followers. The civilization of some countries of the East, and especially of Egypt, gained a considerable advance from Alexander's conquest; and the foundation of Alexandria produced advantages of which he had a distinct foresight; though their magnitude must have far exceeded any degree of success which he had contemplated from his measure.

"Here, however, his merits terminate; and had these alone been known to historians, he never would have obtained from them the surname of *Great*, which he owed entirely to his military renown. Yet, if we confine our attention to his warlike career, we shall find him to have been, perhaps, the cause of more misery to mankind than any human being whose name makes a part of history. Other conquerors, it is true, have shed more blood; many have waged war on a much more cruel system; and he exhibited some instances of forbearance, which were rare and unexpected in those times, although in modern warfare, a contrary conduct would have been more remarkable. But no one ever bestowed such fatal brilliancy upon the hateful lust of conquest. His extraordinary abilities, his daring spirit, and the unparalleled splendor of his successes, have been the more mischievous in their example from the amiable qualities which he united to his military propensities."

Such is the stern but just verdict of reason upon the career of Alexander. His achievements were, however, stupendous. He crossed the Propontis in 334, and died in 323. It was in the brief space of eleven years, as has been before remarked, that he accomplished the deeds of which we have given a naked outline. Nor was he a mere warrior. He displayed great talents as a statesman, and many of the traits of a gentleman. His whole life, indeed, was founded upon an atrocious wrong—that one man may sacrifice millions of lives for his own ambition. But this was the error of the age. As before intimated, considered in the light of Christianity, he was a monster; yet, according to the heathen model, he was a hero, and almost a god.

In seeking for the motives which impelled Alexander forward in his meteor-like career, we shall see that it was the love of glory—an inspiration like that of the

chase, in which the field is an empire, and the game nothing less than kings. In this wild ambition, he was stimulated by the Iliad of Homer; and it was his darling dream to match the bloody deeds of its heroes—Ajax and Achilles. It is impossible to see in his conduct any thing which shows a regard to the permanent happiness of mankind. He makes war as if might were the only test of right; and he sacrifices nations to his thirst of conquest with as little question of the rectitude of his conduct as is entertained by the lion when he slays the antelope, or the sportsman when he brings down his game.

Although we see many noble traits in Alexander, the real selfishness of his character is evinced in his famous letter to Aristotle. The latter, having published some of his works, is sharply rebuked by the conqueror, who says to him, "Now that you have done this, what advantage have I, your pupil, over the rest of mankind, since you have put it in the power of others to possess the knowledge which before was only imparted to me?" What can be more narrow and selfish than this? Even the current standard of morals in Alexander's time would condemn it as excessive meanness.

We must not omit to record the last days of one that figures in Alexander's annals, and is hardly less famous than the conqueror himself: we mean his noble horse, Bucephalus. This animal, more renowned than any other of his race, died on the banks of the Hydaspes. Craterus was ordered to superintend the building of two cities, one on each side of this river. The object was to secure the passage in future. That on the left bank was called *Nicaea*, the other *Bucephala*, in honor of the favorite horse, which expired in battle without a wound, being worn out by age, heat, and over-exertion. He was then thirty years old. He was a large, powerful, and spirited horse, and would allow no one but Alexander to mount him. From a mark of a bull's head imprinted on him, he derived his name, *Bucephalus*; though some say that he was so called in consequence of having in his forehead a white mark resembling a bull's head.

Once this famous charger, whose duties were restricted to the field of battle, was intercepted, and fell into the hands of the Uxians. Alexander caused a proclamation to be made, that, if Bucephalus were not restored, he would wage a war of extirpation against the whole nation. The restoration of the animal instantly followed the receipt of this notification; so great was Alexander's regard for his horse, and so great the terror of his name among the barbarians. "Thus far," writes Arrian, "let Bucephalus be honored by me, for the sake of his master."

CHAPTER CCCXXII.

280 to 146 B. C.

Decline and Fall of the States, or Roman Conquest.

A FURTHER account of the successors of Alexander is not required here; and indeed their history presents only a series of uninteresting revolutions. The Grecian people had now lost their political distinction. A few efforts only were made to revive the expiring spirit of liberty. Demosthenes had labored somewhat

to this effect, and to arouse his countrymen to shake off the yoke of Macedon; but it was too late. The pacific counsels of Phocion suited far better the timid and languid temper of the people. When Antipater governed Greece, subsequently to Alexander's death, he demanded that Demosthenes should be delivered up to him. But this Demosthenes prevented, by resorting to suicide. Among the efforts made to vindicate the national freedom, and indeed the last one, was the formation of the *Achæan league*, which was a union of twelve of the smaller states, for this object. But before we speak more particularly of this, a short notice must be taken of the irruption of the Gauls into Greece.

A body of this people had emigrated into Pannonia, the part of Hungary immediately south and west of the Danube, at the same time that another horde crossed the Alps, and planted themselves in Cisalpine Gaul. The portion which settled in Pannonia afterwards extended their sway as far as the borders of Thrace, under the command of Cambaules. Subsequently to this period, three bodies of invaders went forth, one of which, under its leader, Bolgius, attacked Macedonia and Illyricum. They were encountered by Ptolemy Ceraunus, who was overcome and slain 280 B. C., a few months after the death of Seleucus. Following this event, the Gauls retired; but in the next year, Brennus and Acichorius, who had in the preceding year commanded the army which attacked Pæonia, led a vast body of Gauls, both infantry and cavalry, against Greece.

They were checked for some time at Thermopylæ, by a powerful Grecian army, assembled to oppose them, headed by the Athenians. The barbarians had no defensive armor, except a shield; their weapons were a javelin and a large, pointless, cutting sword; their mode of fighting was irregular; and they strove in vain to penetrate the firm barrier of Grecian spears that stretched entirely across the narrow valley. This pass, however, they eventually turned, by drawing off a portion of the Grecian forces in defence of a town of the Ætolian territory, which the Gauls had reached in another quarter, and where they had committed the most dreadful excesses upon its inhabitants.

After this, they attacked the temple of Apollo at Delphi, in Phocis. Here they were repulsed with great loss by the natives, aided by the strength of the position, and by the superstitious terrors attached to the spot. Of this circumstance the Phocians availed themselves with great dexterity, having learned beforehand the response of the oracle, that "the god would protect his own." The miserable remnant of the army under Brennus arrived at length in the encampment of their countrymen, when their commander, who had been dangerously wounded, is said to have wilfully hastened his death through shame. Before the passage at Thermopylæ had been won, a body of Gauls had ravaged Ætolia, whence they were compelled to retreat. The whole invading army was finally destroyed at the River Sperchius, in Thessaly.

The Achæan league was formed 280 B. C., at first by four Achæan states. Soon afterward it was joined by other cities of Achaia. These all combined for the purposes of reciprocal defence and common regulation. About thirty years after its origin, Aratus having headed a revolution in Sicyon, united that important city to the league, and was subsequently general or president of the confederation.

The citadel of Corinth, one of the strongest for-

tresses in Greece, was the most important of all to any person ambitious of empire, being set on a lofty mountain in the isthmus. It gave to its possessor not only the command of the rich and populous Corinth, but also the power of impeding all land passage between the peninsula and the continent of Greece. This citadel, which was in the possession of Antigonus Gonatas was surprised and taken by Aratus, and the result was, that much of Southern Greece was relieved from the ascendancy of Macedonia. In this contest the Achæan league was assisted by Ptolemy Philadelphus, the king of Egypt.

But in the year 226 B. C., Cleomenes, who had become king of Sparta after that state had been subjected to several severe contests, determined to assert the predominance of his country in Greece, and made war upon the Achæans. He obtained some important victories, and won Argos and Corinth from the league. They were, however, taken from him not long afterward, in a battle which was obstinately contested; but at length the Lacedæmonian force was irrecoverably broken and put to rout. Sparta was captured, but the Lacedæmonians were left by the conquerors in the possession of their independence.

Macedonia and Greece were now preparing to follow the fate of all the nations within the grasp of Roman ambition. Their period of conquest was ended, and that of their subjugation was at hand. The Romans had become the most powerful of the contemporary nations, and were fast extending their conquests toward the East. The occasion of the introduction of the Romans into Greece, was an invitation from the Ætoli-ans to interfere in a quarrel they had with Macedonia. Roman commissioners were appointed, who decided against Philip V., the Macedonian king. He yielded to the decision, and died soon after. He was succeeded by Perseus, his son. The Romans declared war against this prince, upon pretexts which are now scarcely intelligible.

The Achæans had suppressed a revolt at Lacedæmon, and had put an end to the institutions of Lycurgus, in 189 B. C. They had also been able to suppress an attempt of the Messenians to separate themselves from the league. In every transaction in Greece, whether invited or not, the Romans now claimed and exercised the right of interference; and their dispute with Perseus seems to have commenced on the same principle. He had endeavored to conciliate the favor of the Achæans, who had for a long time shown to the Macedonians every symptom of hatred short of actual war. The Romans encouraged the Achæans to persevere in this policy.

War was declared by the Romans against Macedon 172 B. C. Perseus was at first joined by the Bœotians; but their courage failing them, they abandoned the cause. They were not saved from the vengeance of Romans by this movement. That people punished such individuals as had been active against them, and broke up the Bœotian confederacy. In the early part of the contest, Perseus obtained some successes, upon which he offered to make peace on the same terms with those which had been exacted from Philip; but the Roman general demanded that he should submit to the discretion of the senate, thus acting upon the avowed Roman principle of increasing the arrogance of their tone upon any defeat, and manifesting moderation only in success — a base and contemptible principle.

In the fifth year of the war, Perseus was completely

routed at Pydna by Paulus Æmilius. He was shortly after made prisoner, conveyed to Rome, and exhibited in triumph, after which he died in prison from ill usage. His kingdom was broken up into districts, which were allowed to elect their own magistrates, but were made tributary to Rome. The inhabitants of each district were forbidden to contract marriages, or make bargains, in reference to land, with those of any other, and no timber was allowed to be cut for ship-building. This settlement was completed in the year 167 B. C.

The Illyrians, having joined Perseus at the end of the war, were totally subdued. But an exploit, most characteristic of the Romans, was performed in Epirus. The Epirotes had commenced hostilities against Rome, during the war of Perseus, in consequence of the oppressive treatment which they received; but they were shortly compelled to submit. After their submission had been accepted, troops were introduced, under false pretences, into their towns; the towns, to the number of seventy, were plundered and destroyed, and their inhabitants, to the amount of one hundred and fifty thousand men, women, and children, were sold as slaves.

The Rhodians had been put in possession of Lycia and Caria by the Romans. The Lycians refused to submit, and they were encouraged by Rome against the Rhodians, who, however, succeeded in reducing them. Subsequently, the Rhodians had offered to arrange a peace, as mediators between Rome and Perseus. For these offences, they were obliged to put to death all who had spoken against Rome, and to give up both Lycia and Caria to the all-grasping power of that state.

The reward of the Achæans for their unflinching fidelity as allies of Rome, was that, as soon as the Romans were strong enough to dispense with their voluntary services, they strove to weaken them as much as possible, that they might be the less able to withstand oppression. Three years after the return of the Roman general Æmilius to Italy, C. Sulpicius Gallus was sent into Greece, and instructed to sever as many cities as possible from the Achæan league. This object was, to some extent, effected.

Some time previously to the subjugation of Greece, Philopœmen was selected to command the forces of the Achæan cities. He was an admirable man; but in one instance he stained his character by his conduct toward the Spartans, numbers of whom he cruelly butchered when the city of Sparta was taken by him. He was, however, called to suffer in his turn; for, at the age of seventy years, he was taken prisoner when besieging Messene. The Messenians were so rejoiced to possess this illustrious man in bondage, that they dragged him in chains to the public theatre, for crowds to gaze upon him. At night, he was put into a dungeon, and the jailer carried to him a dose of poison. He calmly received the cup, and having learned that most of his friends had escaped by flight, he said, "Then I find we are not entirely unfortunate," and drinking off the fatal draught without one murmur, laid himself down and expired.

The Romans had, in effect, conquered Greece by their arts, before they made use of their arms. They had corrupted many of the principal Greeks, and on specious pretences they marched their legions against this once renowned people. The consul Mummius completed the war which Metellus commenced. The former, arriving with a powerful army, sent Metellus

and his forces back into Macedonia. He then engaged in the siege of Corinth, which Metellus had before approached. In that city, Diaus, the Achæan leader, had shut himself up. The besiegers were careless through the confidence of strength, and the Achæans, making a sudden sally, drove in their outposts, and killed and wounded numbers of them. Encouraged by this success, they came out and offered battle. The consul eagerly embraced it. The Achæan cavalry fled at the first onset, but the foot maintained the fight with desperate resolution against an enemy superior in strength. At length they were broken by an attack in flank, and finally routed. Had Diaus now retreated into Corinth, assembled the relics of the vanquished army, and prepared for a resolute defence, he might probably have obtained some tolerable terms for his country, from the eager desire of Mummius to finish the war before the expiration of his command. Instead of this, he fled to Megalopolis, where he killed his wife to save her from captivity, and then ended his own life by poison.

Abandoned by their leader, the Achæans made no attempt at defence. They silently withdrew in the following night, and most of the Corinthians did the same. The gates were left open; but Mummius delayed for a time to enter, from fear of an ambuscade. On the third day after the engagement, he entered the city. He cruelly slaughtered most of the men whom he found there, sold the women and children, and pillaged and burnt the place, after selecting the most celebrated works of art, and shipping them for Rome. The pretence for all this destruction was the insult offered to the Roman commissioners, who had been sent, ten in number, to assist the consul in settling the affairs of Greece. The true motive was the wish to deprive the Achæans of a fortress important both from its strength and situation.

From this time forward, Greece, with the exception of Thessaly, was reduced to a Roman province, under the name of *Achaia*, and a Roman magistrate was sent out each year to govern it. Thessaly, as well as Epirus, was included in the province of Macedonia—146 B. C.

CHAPTER CCCXXIII.

146 B. C. to A. D. 1454.

Roman Dominion.

AFTER the fall of the Achæan confederacy, the history of Greece was, for a lengthened period, that of an oppressed and degraded province. The form of government in most of the states was nominally republican, but constituted according to the pleasure of the Romans, and not according to the wishes or interests of the people. The wealthier classes retained all the authority in their hands; and if any person was aggrieved by a decision of the magistrates, the appeal was not to a tribunal of a more popular character, but to the Roman governor. This condition of dependency continued for more than four succeeding centuries. The evils of oppression and rapine were thus long endured, to a greater or less extent, by a people, who, always superior in arts and literature, had at one period been the terror of the Oriental world, by their military prowess.

Some benefits resulted from the Roman sway over

Greece, such as protection against foreign war, and the diminution of civil broils. These were considerable, but hardly sufficient to counterbalance the evils. "So far as the characters of men are determined by the government under which they live, we need not doubt that the Roman conquest was most pernicious to that of the Greeks; nor that, even though we exclude the positive oppression and spoliation they so often suffered, the stagnation of energy resulting from their servitude was more destructive, both to virtue and happiness, than the storms of their turbulent independence."

But though Greece had lost all political importance, it was not the less, under the empire of Rome, the intellectual head of the civilized world, the centre of art, philosophy, and literature. The influence of Grecian models produced whatever of excellence was attained in these departments by the Romans. No Roman youth, of high birth or wealth, was thought to have received an accomplished education, without a visit to Athens, and a course of instruction under its professors of eloquence. But whatever aid Greece afforded to the leading minds of other countries, it gave birth to few or none during this period of its existence.

The political subjection of the Greeks produced a subservency among the mass which was deeply to be deplored. The acute and versatile genius of the nation enabled them, as they led the way in all the more liberal arts, to be also singularly successful in devising the most ingenious methods of self-debasement. Depraved and impoverished as they were by the manner of their government, they poured out swarms of adventurers to seek their fortunes as buffoons, as parasites, as ready instruments of every low and contemptible service. The favor of the proconsul, in particular, was to be courted by flattery and corrupt fawning, and to be maintained in its exclusiveness by defamation of all rivals.

Great as were the mischiefs springing from the grasping policy of Rome, it does not, therefore, follow, that her conquests were, upon the whole, to be lamented by the world. We may not see the end of a mighty scheme of action carried through at a vast expense of blood and suffering; yet we may reasonably conclude that a beneficent Providence has an end in view, justifying the expenditure at which it is reached. We cannot doubt that the successive conquests made by Macedonia and Rome over Greece, were the appointed, as they were the most effectual means, of preparing for the diffusion of the Christian faith. The one furnished a common language, the other established a common government; and by the joint working of both, an easy and unrestricted communication was insured, through all that portion of the world which was then civilized. In the lifetime of a single person, Christianity was preached from Syria to Spain; though it seems to have been in Grecian Asia that churches arose most rapidly, and in the greatest numbers.

As the fortunes of Greece, from this time, merge in those of Rome, so its history is more properly that of Rome, not merely until the extinction of the Western Empire of Rome, A. D. 476, but until the overthrow of the Byzantine, or Eastern Empire by the Turks, A. D. 1454. It is true that, after the seat of dominion was transferred from Rome to the Grecian city of Byzantium, the sceptre came gradually again into the hands of the Grecian race; but still the story of the Eastern Empire is best treated as a sequel to that of

Rome. That empire, long sunk in debility and corruption, gave way, at last, to the power of the Turks, a formidable Asiatic tribe, who gained a footing in Europe in the fourteenth century. All the provinces of the empire, to the south of the Danube, inclusive of Greece, received from the conquerors the name of *Turkey in Europe*. Having now sketched the political history of the ancient Greeks, we shall briefly mention the principal islands, and then give a view of the social state of this renowned people, in early days.

CHAPTER CCCXXIV.

The Greek Islands — Macedon — Thrace.

THE islands embraced in the *Ægean Sea*, now the *Archipelago*, were grouped by the ancients under two heads—the *Cyclades* and *Sporades*. The former were so called from being arranged in a circular manner around the Island of Delos. These lay between Eubœa and Crete. The Sporades are the various other islands scattered along the coast of Asia Minor and Europe; the latter were called the *Northern Sporades* and the former the *Southern Sporades*. The *Ionian Islands* have been mentioned as being to the west of Greece, in the Ionian Sea. We shall begin our account of the islands, with those which lie east of Greece, and proceed thence to Crete; we shall then speak of the Ionian Islands. The Southern Sporades have been sufficiently noticed.

Thasos, now *Thaso*, or *Tasso*, is on the coast of Thrace, about forty miles in circumference, and was anciently proverbial for its fertility. Its wine was famous, and its marble quarries in high repute. The capital of the island had the same name. According to ancient legends, long before the time of Hercules, a company of Phœnicians came hither, led by Thasos, in search of his sister Europa, who had been carried off by Jupiter. The island was afterward colonized by settlers from Paros. There were gold mines here, and the people became so rich as to tempt the Milesians to besiege them, 492 B. C. They were afterward reduced by the Persians under Mardonius, and subsequently received the army of Xerxes, upon which ceremony they expended four hundred talents of silver. The island passed successively to the Athenians, Macedonians, and Romans. It has long been held by the Turks, who govern it by means of an aga. The population is about six thousand, chiefly Greeks. It is still fertile, producing oil, maize, honey, and timber, with large herds of cattle and sheep.

Samothrace, now *Samotraki*, thirty-eight miles from the coast of Thrace, and twenty miles in circumference, is famous in ancient history for a deluge, which happened before the time of the Argonauts, and inundated the country, reaching the very tops of the mountains. It was probably first peopled by Thracians, and subsequently by Pelasgian settlers. The people were very religious, and the place was esteemed sacred. It was the chief seat of the worship of the *Cabiri*, which was attended with such obscenities that many of the old authors, finding it impossible to describe them, declared them to be mysteries which it was unlawful to reveal. The island was a safe asylum for fugitives. The people were first governed by kings, but afterward the government was democratic. They joined the army of Xerxes, and one of

their ships was distinguished for its exploits in the battle of Salamis. The island is said to contain a mountain so high that the plains of Troy may be seen from the top. At present it belongs to Turkey.

Imbros, now *Imbro*, is eighteen miles south-east of Samothrace, and twenty-two north-east of Lemnos. It is hilly and well wooded. The population consists of four thousand Greeks. It was early governed by its own laws, but was taken by the Persians 508 B. C. It was afterward subject to Athens, Macedon, Pergamus, and the Romans. In modern times, it has been held by the Turks.

Lemnos, now *Stalimene*, has an area of about one hundred and fifty square miles, and a population of eight thousand Greeks. It is hilly, and produces wine, corn, hemp, flax, and fruits. It is known in ancient mythology as the island on which Vulcan fell, on being kicked out of heaven for his impudence. He was the god of fire, and established his forges in Lemnos, for he was also a blacksmith. There was once a volcano on the island, which probably gave rise to this fable. A terrible story is related of the women of this place, who are said, in ancient days, to have murdered all the men except Troas, the king. Afterward, the Pelasgi being driven out of Attica, went to Lemnos, carrying off with them some Athenian women. These had children, who despised their half brethren, born of Pelasgian women; and hence the Pelasgians murdered both their children and their mothers. On account of these atrocities, Lemnos had a bad name in ancient times. The island was taken by the Athenians under Miltiades. Here was a famous labyrinth, some ruins of which existed in the time of Pliny. The island is noted for a kind of chalk, called *Lemnian earth*, supposed to have wonderful medicinal properties.

Eubœa, now *Negropont*, lay along the coast of Attica and Bœotia, from which it was separated by the narrow channel of Euripus. This is only sixteen feet across at one point, and here a bridge has been thrown over it. The island is ninety miles long, and from five to thirty wide. The land is generally elevated. Some of the mountains are quite lofty; several are four thousand feet high, and that of Delphi is seven thousand two hundred and sixty-six feet. The country produces olives and wines, the latter being kept in pigskins. The island has seventy thousand inhabitants, mostly Greeks. They are much annoyed by pirates. At Cape *Therma* there are hot springs. On the northern side there are several small islands. In the mountains are wild deer and boar, and the plains are over-run with hares and rabbits. There is not a stream deserving the name of river in the whole island. The town of Egripos, anciently *Chalcis*, is defended with walls: it has narrow streets and capacious houses. Outside of the town is a suburb devoted to trade, which consists chiefly in fruits. This city is capable of becoming an important commercial site.

The first inhabitants of Eubœa were probably Pelasgians, who, doubtless, settled most of the islands of the Ægean, as well as the main land of Greece, before historic times. Chalcis and Eretria were founded by the Athenians, before the Trojan war. At a very early date, these were independent but allied towns, which had advanced to a high degree of prosperity, holding dominion over Andros, Tenos, and Ceos, and sending colonies to the coasts of Macedon and Thrace, and even to Sicily and Italy. A war took place between Chalcis and Eretria, which Thucydides regards as one

of the oldest on record. It seems not to have lasted long, for in the sixth century B. C., the people were still flourishing, being governed by their wealthier citizens. After this, they provoked the hostility of the Athenians, who invaded the island, captured it, inflicted great severities upon the inhabitants, and reduced it to a state of dependence on Attica. In the wars with Darius and Xerxes, the Eubœans took part with the Greeks. They revolted from the Athenians 445 B. C., but were soon reduced by Pericles. They came successively under the control of Philip of Macedon, of the Romans, the Venetians, and finally the Turks. The people took part in the late revolution against Turkey, and the island now forms an independent portion of the kingdom of Greece. Its barbarous modern name seems to be a corruption of *Egripos*.

We come now to the Cyclades. *Andros*, now *Andro*, six miles south-east of Negropont, is very mountainous, and some peaks are covered with snow a great part of the year. It is twenty-one miles long and eight broad; the population is eighteen thousand. Andros, or Castro, is the chief town: beside this, there are sixty-six villages. The soil is fertile, and the fine gardens produce lemons, oranges, pomegranates, &c. Six thousand pounds of silk are annually exported. Wheat and barley are sown together, and bread is made of the mixed grains. This island received its name from the son of one of its kings, who lived in the time of the Trojan war.

Tenos, now *Tino*, is fifteen miles in circuit. It is mountainous, and produces wine greatly esteemed by the ancients. The chief town is called *Tenos*. Ceos, now *Zeos*, or *Zeo*, thirteen miles from Cape Colonna, is fourteen miles long and ten wide. It consists of a mountain called *St. Elias*, sloping gradually to the sea. It produces wine, barley, cotton, silk, and sheep. It has five thousand inhabitants. Anciently, this island had four considerable cities, of which one was Iulus, the remains of which are yet visible. Several eminent Greeks were natives of Ceos, among whom was Simonides. It appears that the people were Ionians from Athens; they furnished some vessels to the Greek fleet at the battle of Salamis. *Gyaros*, now *Ghioura* is four miles long and three wide. It is, at present, only inhabited by fishermen. The Romans used it as a place of banishment. *Syros*, now *Syra*, is east of Delos, is twenty miles in circumference, and fertile in corn and wine. The inhabitants anciently lived to a great age, on account of the salubrity of the air. *Mycœnus*, now *Myconî*, separated from Delos by a narrow channel, is ten miles long and two to six wide. It is mountainous, and not fertile, yet it produces some corn and cotton. Population, four thousand. Ancient fable represents the Centaur, killed by Hercules, as buried here; hence the proverb, to *put all things under one Mycœnus*. The people were poor, and had the reputation of being parasitical to the rich; hence, *Mycœnian guests* was a term for people who invited themselves to dinner.

Delos, now *Delo*, is deemed the central island of the Cyclades. The ancient legend represents it as originally a floating island, raised from the sea by Neptune. It was celebrated for the worship of Apollo and Diana, who were said to have been born there.

"Latona once, on Delo's isle,
Gave to the world a matchless pair—
Apollo, who makes nature smile,
Whose shoulders glow with golden hair;

And Dian, goddess of the chase,
Whose shafts unerring ever fly,
Sole sovereign of the female race,
Nocturnal empress of the sky."

The temple of Apollo at Delos was very celebrated. It was held in such veneration, that the Persians, who had pillaged and profaned most of the other temples of Greece, never once offered violence to this, but regarded it with the most awful reverence. The island came into the possession of the Athenians in the time of Pisistratus; they ordained that no one should die or be buried there. They instituted a festival called the *Delia*, which returned every fifth year. The general of Mithridates desolated the island, and it is now little more than a mass of bare rock.

Cythus, now *Thermia*, was near Ceos, and famous for its cheese. *Seriphus*, now *Serpho*, was barren and uncultivated. The Romans banished criminals to this island. Here Cassius Severus was exiled, and here he died. The frogs of this place were said never to croak till taken to some other spot, when they became very noisy and clamorous. *Siphnos*, now *Siphanto*, has fine harbors, and produces excellent fruit. The inhabitants were noted for their depravity. They, however, manifested spirit in the time of Darius, and refused to give the homage of earth and water. They had gold mines, till, refusing a tribute to Apollo, these were inundated and disappeared. The air is so wholesome, that many of the natives live to be one hundred and twenty years old.

Paros, now *Paro*, is about thirty-six miles in circumference; population, four thousand. The mountain of Marpessus abounds in the celebrated white marble used by the ancient sculptors. The island was colonized by the Cretans, and attained great prosperity. It submitted to Darius, and furnished sailors for the Persian fleet. It was afterwards made tributary to Athens. It became subject to the Ptolemies, then to the Romans, and, like the other Cyclades, to the Venetians, in the fourteenth century. Toward the close of the eighteenth century, the Russians made it the station of their fleet. The celebrated Greek Chronicle, now in the museum of Oxford, was found here. *Antiparos* is a small island, near to Paros. It is chiefly celebrated for its wonderful grotto, discovered about two centuries ago.

Naxos, now *Naxia*, six miles from Paros, is one of the largest of the Cyclades, being one hundred and five miles in circumference. It is very fertile, and produces corn, oil, fruit, silk, and abounds in game. It has forty villages and ten thousand inhabitants. Bacchus was anciently the chief deity of the island. The capital was called Naxos. The island was colonized by the Corsicans: the people were governed by kings, but afterward exchanged their government for a republic. Pisistratus subjected them to Athens, and the island, in later times, experienced many vicissitudes.

Melos, now *Milo*, is sixty miles in circumference. It was colonized by the Lacedæmonians at an early date, and enjoyed its independence for seven hundred years. Having offended the Athenians, the island was taken, the men slain, the women and children made slaves, and the country left a scene of desolation. It was repopled by the Athenians, and the original inhabitants, in part, returned. The other islands in this quarter—*Amorgos*, now *Amerigo*; *Astypalaia*, now *Stamphalia*; *Ios*, now *Nio*; *Thera*, now *Santorin*; and some others, are of no particular note or celebrity. *Carpathos*, now *Scarpanto*, lies between Rhodes and

Crete: it is mentioned by Homer, but its history is little known.

Crete, now *Candia*, is the largest of the Greek islands, and one of the largest in the Mediterranean, being one hundred and sixty miles long and six to thirty wide. It is very fertile, producing wheat, wine, oil, sugar, honey, gums, lemons, oranges, and various other fruits. The chief town is Candia, strongly fortified; it has twelve hundred inhabitants; population of the island, two hundred and eighty thousand. In the time of Homer, it was very populous, and had one hundred cities. It is traversed by mountains, the loftiest of which is Psilorite, or Monte Jova, the ancient *Ida*, which is covered a great part of the year with snow. It is said that Jupiter was educated here by the Corybantes, the priests of Cybele, and the Cretans boasted that they could show his tomb. About 1400 B. C., Minos, said to be the son of Jupiter and Europa, whom the latter carried off from Phœnicia, was king of Crete, and was celebrated for his excellent laws, his justice, and his moderation. He was called the "favorite of the gods," the "confidant of Jupiter," and the "wise legislator." After death, the poets assigned him the office of supreme judge in the infernal regions.



Theseus and the Athenian Youths before Minos.

We have already spoken of Theseus, who was sent by the Athenians, with six other youths and seven maidens, as their annual tribute to Minos, to be devoured by the Minotaur, a dreadful monster, who dwelt in a labyrinth. Ariadne, the daughter of Minos, fell in love with Theseus, and gave him a thread when he entered the labyrinth, by means of which he found his way out, after having killed the Minotaur. He persuaded Minos to give up the tribute, and returned, with his companions, safely to Athens. Crete came into the possession of the Romans, and was long subject to the Byzantine empire. In A. D. 823, it was taken by the Saracens, and was afterwards subject to the Venetians for four centuries. In 1669, it was taken by the Turks, the capital having been invested for twenty years—the longest siege in modern times. About fifteen years since, it was given by the sultan of Turkey to Mehmet Ali, and it is now a dependency of Egypt.

The *Ionian Islands*, in the Ionian Sea, to the west of Greece, have been noticed in the geographical view of that country. *Corcyra*, now *Corfu*, is on the east of Epirus. It was early colonized from Colchis. Here Homer places the shipwreck of Ulysses. *Paxos*, now *Pazo*, lies eight miles south-east of Corfu, and is nearly covered with olive trees. It has some com-

merce, and a population of four thousand. *Santa Maura*, the ancient *Leucadia*, is celebrated for the promontory called the "Lover's Leap," from whence Sappho plunged into the sea. *Cephalonia* is the largest of the group, being forty miles in length. Oil, muscadine wine, cotton, and honey are its principal productions. Its inhabitants accompanied Ulysses to the Trojan war. *Ithaka*, now *Theaki*, lies between Cephalonia and the continent. Homer makes this a part of the kingdom and the residence of Ulysses. *Zante*, the ancient *Zacynthus*, produces currants, of which it exports annually nearly eight million pounds. *Cerigo*, the ancient *Cythera*, abounds with hares, quails, turtle, and falcon. Here was a famous temple to Venus, it being supposed that this goddess rose from the sea on the shore. In 1815 these islands were formed into an independent state, called the *Ionian Republic*, under the protection of Great Britain.

Macedonia has been already mentioned, and we need only add a few particulars. It was situated between Thrace, Epirus, and Greece. Its boundaries varied at different times. The kingdom was founded by Caranus, a descendant of Hercules, 814 B. C. Philip was one of his descendants. This sovereign, who was one of the ablest men of ancient times, extended his dominions by conquering the adjacent tribes, and Pliny says his territories included one hundred and fifty nations. His capital was at Pella. The people of this country were naturally warlike, and the "Macedonian phalanx" was deemed almost invincible in the time of Philip and Alexander. When Greece was threatened by the Romans, (B. C. 279,) Pyrrhus, king of Macedon, displayed great talents, making two expeditions to Italy. Macedon was taken, at last, by the Romans, and reduced to a Roman province.

Thrace lay to the east of Macedon. The soil is for the most part barren. The people were warlike, but deemed cruel and barbarous—sacrificing their enemies on the altars of their gods. The first inhabitants lived on milk and the flesh of sheep, and were addicted to plunder. Their earliest government was monarchical. Many Greeks settled here, and Thrace was deemed, at one period, a part of Greece. It was conquered by Alexander, and afterward passed to the Romans, and lastly to the Turks, who still hold it. This, with a part of the ancient Macedon, Thessaly, and Albania, are now called *Roumelia*. The Islands of Thasos, Samothrace, and Imbros belonged to Thrace.

CHAPTER CCCXXV.

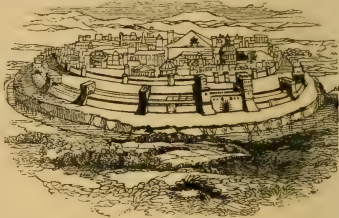
GENERAL VIEWS. — *Extent, Divisions, Population, &c. — Cities of Ancient Greece.*

THE extent of Greece has been mentioned in the preceding narrative. As it was at no time one compact empire, but different portions of it were subject to the several states successively, as they rose into power, it is not easy to define its limits when at the highest point of its dominion. When Athens was in the ascendant, Greece was perhaps the greatest in territorial extent, unless the conquests of Alexander may properly be considered as defining its boundaries. In this case, it would include not only Macedonia, but several countries in Asia and Africa.

But Greece, strictly speaking, was a more limited country. It embraced more territory, indeed, than modern Greece; but even including Macedonia, it

was, as we have said, only about four hundred miles in length, and contained an area of not more than forty thousand square miles.

The population of Greece, in its most flourishing period,—that is, in the time of Pericles,—is supposed to have been three or four million. Its military power, which was famous throughout the world, and the terror of the adjacent nations, was constituted rather by the bravery and discipline of its troops, than by its numbers. The institutions, both of Athens and Lacedæmon, and particularly of the latter, were directly adapted and formed to make fighting citizens, or soldiers. This was the case with several other of the Grecian states or cities. The aggregate military force of Greece, was about four hundred thousand men.



Ancient Walled City.

Athens, so frequently mentioned in the history of Greece, and itself furnishing much of its history, was the principal city of Greece. From its origin to the time of its subjection to the Romans, and indeed subsequently, by means of its splendid ruins, it has been a theme of interest to the scholar, the antiquarian, the artist, and the man of taste. At the height of its prosperity, no city of the ancient world could vie with it in the beauty and elegance of its public buildings, its delectable groves and haunts of philosophy, its statuary, and other works of art. It still retains in its ruins some traces of its past greatness, particularly in the Parthenon, the temple of Neptune, and the temple of Jupiter Olympus.

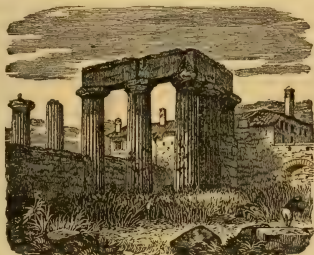
Athens was situated about five miles from the Gulf of Ægina: the modern Athens occupies only the northern and central parts of the ancient. The Acropolis, or citadel, stood upon a high rock, and was capable of strong defence; within it was the Pantheon; to the west was the Areopagus, or Mars' Hill; below, to the east, stood the temple of Jupiter Olympus, which was one of the largest in Greece. The only considerable elevation of land was the rock or mount on which the citadel was erected, as Athens was in fact situated in a large plain. In its most flourishing state, it was twenty-five miles in circumference. It was divided into two separate parts—the upper city, or citadel, and the lower city. The inhabitants of both amounted to four hundred and forty thousand, of whom the greater part were slaves. The upper city was sixteen miles in circumference, and was surrounded by a strong wall, adorned by nine gates, to one of which, called the *Grand Entrance*, the Athenians ascended by steps covered with white marble. The lower city contained all the buildings that surrounded the citadel, and was encompassed by substantial walls.

Among the public structures not named above,

which the city contained in the long course of its existence, were the Temple of Theseus; the octagonal Tower of the Winds; the monument of Philopappus, near which was the Pnyx, or the place in which the popular assemblies were held, and whence the Athenian orators "thundered over Greece;" the choral monument of Lysicratus, called also the *Lantern of Demosthenes*; Adrian's Gate, and many others—some of the proudest efforts of art and genius that the world ever saw.

Sparta was the capital of the province of Laconia. It was built upon the banks of the River Eurotas, and at the foot of Mount Taygetus. Its form was circular, and its circumference measured only six miles. The houses were not built close together, or in the usual compact form of cities, but divided into different villages, according to the ancient manner of the Greeks. Of these villages there were five, built round an eminence at different distances, each of which was occupied by one of the five tribes of Sparta. The prevailing simple and austere manners of the inhabitants were hostile to external splendor, and on this account their houses were destitute of ornaments. The great square, or forum, however, in which several streets terminated, was embellished with temples and statuary. It also contained the public edifices, in which the meetings of the various bodies of magistrates were held.

The city was adorned also with a large number of monuments in honor of the gods and ancient heroes. Religious reverence was shown to the memory of Hercules, Tyndarus, Castor, Pollux, Leonidas, and others. In the environs of Sparta were courses for horse and foot races, and places of exercises for youth, embowered by beautiful plane-trees. Indeed, this city was surrounded, to a great extent, with vineyards, olive and plane trees, gardens, and summer-houses. It was destitute of walls till it fell under the dominion of tyrants, after the time of Alexander. The breasts of its brave citizens were deemed an adequate defence. The modern *Misitra*, the capital of Laconia, is situated near the ancient Sparta. Some of the ruins of the latter are still visible.



Ruins at Corinth.

Corinth was the capital of Achaia, and situated on the isthmus which separates the Morea from Attica. It was founded in 1520 B. C. Lying between two seas, it had two ports, one on each coast. It was long and justly celebrated. It stood at the foot of a high hill, on which was built the citadel, the hill bearing the

name of *Acrocorinthus*. This city was one of the best peopled and most wealthy in Greece. Including the citadel, it was about ten miles in circumference. The navigation round the capes of Malea and Tænarus was reckoned so dangerous, on account of storms and pirates, that merchants generally transported their goods over the isthmus, whence Corinth became the mart of Europe and Asia.

The natives of this city were distinguished for their skill in working metals. The Corinthian brass,—a mixture of copper with some small quantity of gold and silver—formed a composition extremely brilliant and durable. The ornaments on pottery were are known to have been executed here with inimitable art. That peculiarly chaste and beautiful order of pillars which are used at this day, in the decoration of buildings, took from this city the name of *Corinthian* pillars. Its citizens made high pretensions to politeness, philosophy, and learning.

Corinth enjoyed its liberty and an immense traffic till B. C. 146, when it was taken and burnt by the Romans. It was then deemed the strongest city in the world, and was a distinguished seat of opulence and the fine arts. After lying in ruins for many years, it was rebuilt by Julius Cæsar. In removing the rubbish, an immense quantity of vessels of brass and earthen ware was found and conveyed to Rome.

Since the time of Cæsar, the city had been often burnt, plundered, and subjugated, till under the tyranny of the Turks it was so decayed, that the population did not exceed fifteen hundred souls—one half Mahometans, and the other half Christians. Since the revolution, it is rapidly recovering from the disasters of the war. In the mind of the Christian scholar and disciple, Corinth is delightfully associated with the labors of the apostle Paul there, and the foundation of a large and flourishing Christian church by means of those labors.

Thebes, the capital of Bœotia, was built by Cadmus, who first introduced letters into Greece. It was situated on the River Ismenus, and had seven gates, with walls upwards of seven miles in circumference. The other states of Greece were for a long time indignant against the inhabitants of Thebes for their perfidy in joining the Persians, and for this they were severely punished. Under Pelopidas and Epaminondas, however, Thebes became the most powerful city in Greece. It was destroyed by Alexander the Great, after a terrible carnage of its citizens, six thousand of them having been slain, and thirty thousand sold for slaves. The house in which the famous lyric poet Pindar was born and educated was ordered to be spared, while all the rest were ordered to be demolished.

The city was afterwards rebuilt by Cassander; but in Strabo's time, (about 20 A. D.) Thebes was only an inconsiderable village. There are remains of its ruins still visible.

Argos was the principal city in the district of Argolis, and supposed to be the favorite residence of Juno. It was situated on the River Inachus, and was defended by two citadels. The inhabitants were called *Argivi*—a name by which the Greeks in general were frequently denominated. It is thought to have been the most ancient of the Grecian cities, having been founded by Inachus, who arrived in Greece from Phœnicia, 1856 years B. C., as before stated.

Nauplia was the harbor of Argos, and to the south of this was the Lake of Lerna, where Hercules slew

the monstrous hydra. To the north of Argos stood Mycenæ, the city of Agamemnon, after whose death it gradually declined, till at last it was destroyed by the Argians. The Cyclopean walls found in the vicinity of Argos and the neighboring places, composed of large blocks of stone, are of remote, but unknown antiquity. The modern capital of Argolis, Napoli di Romania, in the vicinity of the ancient city, is the most important town of the Morea, and the strongest fortress in Greece.

There were other cities of ancient Greece, but none of commanding importance. Several of them were distinguished as the scenes of battles, or birthplaces of great men, or the locality of extraordinary events, but are not otherwise specially deserving of notice.

CHAPTER CCCXXVI.

Government — Military Affairs.

GREECE, as a whole, possessed no common form of government. Its separate states were distinguished each by its peculiar constitution, or acknowledged plan for the regulation of affairs. This constitution, or plan, varied at different periods; sometimes it was democratic, at other times it partook of the monarchical or aristocratic element. The democratic form was, perhaps, the more prevailing feature in the government of the several states. They frequently entered into leagues and confederacies with each other, and in this respect bore some distant resemblance to the present government of the United States of America. The greater prevalence of the monarchical or oligarchic principle was in the earlier period of the state; that of the democratic or republican principle was in the latter period.

At the time of the return of the Heracliadæ, which was about 1100 B. C., the government most common in Greece was an irregular mixture of monarchy and oligarchy, with a slight infusion of democracy. "In a people recently emerged from barbarism, the power is always chiefly in the landholders. If the lordships be large, the proprietors are sovereign on their own estates; and though, for the military advantages of union, they may acknowledge a king, he is little more than the head of a confederacy. But when the lordships are too small for independent defence, the proprietors are forced to a stricter union; they assemble, therefore, in towns, and the king is the chief magistrate, as well as the military leader, the power being principally in the landholders, but exercised by them as a body over the people, and not as lords over their respective vassals. This was the first political order of Greece.

"The judicial power, with the general regulation of affairs, was in the council of the principal persons, under the titles of *elders, chiefs, or princes*; the king was military commander, president of the council, and priest. The assembly of the people had little to do with the ordinary direction of the state, being paramount, indeed, when called together, but only called on unusual occasions, and principally to decide the contests of the king and chiefs. The king was weak, the people scattered; the great proprietors were strong and united, and gradually monopolized the powers of the state, till the towns almost universally passed into oligarchical republics."

As the wealth was nearly all engrossed by the oligarchs, whose possession of the land gave them the possession of almost every other species of property in the end, the poorer classes were ever looking for an opportunity to enrich and avenge themselves by the spoliation of their oppressors. Such an opportunity was frequently afforded, when the oligarchy happened to be divided within itself, and the weaker party made common cause with the people against their oppressors. Hence proceeded the series of bloody commotions which runs through all the history of Greece.

In some states, a middle class arose, in consequence of the growth of commerce. This class became favorable to a regular government, having otherwise much to lose. With the prevalence of such an order of men we see the establishment of a comparatively mild and regular oligarchy, and sometimes a permanent democracy.

Argos was the first to abolish royalty, or to reduce it to insignificance; but the government which was substituted for it did not render the people at all happy. Contentions between the rich and poor, as also seditions, were frequent and violent; the dominion of Argos, anciently the most extensive in Greece, was curtailed by the revolt of numerous towns. Many of these succeeded in maintaining their independence.

Corinth, although it underwent several revolutions, was commonly the most quiet of the Peloponnesian republics, and that whose government was characterized by the greatest equity. Its situation was propitious to trade, and that produced a middle class, which in some degree protected the poor against oppression, and the rich against evils which would otherwise have resulted from their own excesses.

The government of Athens was at first monarchical, but after the death of Codrus, it became in a degree democratic. The Athenians were divided into three classes — citizens or freemen, foreigners or sojourners, and slaves. To each class were assigned peculiar offices, privileges, or services. The classes were in general preserved distinct, though there might be a passing from the one to the other, in certain cases. Poverty might reduce a free-born citizen to servitude, at least to a species of it; and merit or money might raise the slave to the dignity of freedom.

The usual government of Athens was carried on by the archons, the senate of five hundred, and assemblies of the people. The archons held the supreme executive power. They were elected annually by lot. They were decorated by garlands of myrtle, were protected from violence and insult, and were exempted from certain taxes. The senate of five hundred was elected annually by lot from the different tribes. The business of this body was to consider all proposals intended to come before the people, and to see that nothing improper should be submitted. The assemblies of the people were convened for the purpose of consulting on what was most beneficial to the commonwealth. The right of attending was enjoyed by all the freemen of Athens. Strangers, slaves, women, and persons who had received an infamous punishment were excluded. These assemblies were held four times every thirty-five days, and also in cases of peculiar emergency.

The smallest number of which an assembly could consist, according to law, was six thousand citizens. There was the arena in which the intellectual contests of the great men of Athens were exhibited — in which

the orators shone, swaying the popular will and heart by an irresistible eloquence. It is not to be denied, however, that the noble art which was there so admirably cultivated, was often perverted to base and profligate purposes.

There were also other bodies occasionally concerned in the government of Athens, as various courts, particularly that celebrated one called *Areopagus*. The name of the court was taken from the place where it was held, viz., Mars' Hill. It commanded the most profound respect throughout all Greece, in view of the wisdom and justice of its proceedings. It took cognizance of crimes, abuses, and innovations, either in religion or government. It inspected the laws and public manners. The greatest decorum marked its deliberations and doings.

A singular and most unjust mode of procedure marked the government of Athens in one particular; that was *ostracism*, a kind of popular judgment, so called from *ostrakon*, a shell, or tile, on which votes were written. The form in which that judgment was expressed is thus described: "The people being assembled, each citizen, writing on a shell the name of the individual most obnoxious to him, without the allegation of a crime, carried it to a certain part of the market-place fixed for the purpose, and deposited it there. These shells were numbered in the gross by the archons. If they did not amount to six thousand, the ostracism was void. If they amounted to this number, the archons, laying every name by itself, pronounced him, whose name was written by the major part, banished for ten years, with leave to enjoy his estate." This is sufficient to account for the disgraceful fact, that so many citizens, distinguished by their virtues and public services, suffered from the ingratitude or the spleen of the Athenian populace.

In Lacedæmon, the inhabitants consisted of two classes only — citizens and slaves, the latter otherwise called *helots*. The citizens, however, were divided into two classes, the *homoi* and the *hypomion*. The privileges of these varied; the former were eligible to office; the latter, consisting of the poorer

citizens, the freedmen and their sons, were allowed only to vote at the elections. The *helots* were much more numerous than the citizens. Their services were like those of servants in general, though less severe than those assigned to that class elsewhere in Greece.

The republic of Lacedæmon had two magistrates, called *kings*, but they differed from those of most other nations. They possessed few of the peculiar prerogatives of kings. They formed a check upon each other, and their power otherwise was very limited. Every month, they took an oath that they would rule according to the laws. One of them commanded the army on military expeditions, while the other usually remained at home to administer the laws. As first citizens of the state, they presided in the senate; but their peculiar prerogative was to superintend the religion of the state.

The senate of Sparta consisted, together with the two kings, of twenty-eight members, who were above sixty years of age, and elected to the office for life, and on account of their virtues. Their duty was to consider all questions respecting peace or war, and other important affairs of the republic. Sparta had another body of men, called *ephori*, who were five magistrates elected annually by the citizens to inspect the education of the youth and the administration of justice. Together with these appliances of government, they had public assemblies. These were held to decide on matters laid before them by the senate. There were two of these bodies; one was called the *general assembly*, attended by all the freemen of Laconia; the other, the *lesser assembly*, composed of Spartans only, who exceeded thirty years of age. Of these bodies, the kings, as well as the other magistrates, constituted a component part.

Pertaining to the government of the Greeks, as a confederated body, was the *Amphictyonic council*. This was an assembly composed at first of a few states in the northern parts of Greece, but afterwards of twelve states, the object of which was the decision of all differences between cities, and to try such offences as openly violated the laws of nations. The number of



Greek Armor.

deputies usually sent to this council was two from each state. It met twice a year. The vernal assembly was held at Delphi, and the autumnal at Thermopylæ. Each deputy took an oath, purporting that he would

never injure any Amphictyonic city, and that, if any attempts of the kind were made by others, he would oppose them by force of arms. He further swore that, if any outrage was inflicted on the sacred territory of

Delphi, or any designs were formed against the temple by others, he would use his utmost efforts to bring the offenders to punishment.

The armies of the different Grecian states consisted, for the most part, of citizens and armed slaves, whom the laws obliged, at a certain age, to become enrolled and equipped ready for service at the summons of the magistrate. It was not their policy to have hired or standing armies. The main body of their forces was composed of infantry. The rest rode in chariots, upon horseback, or upon elephants. The use of these, which was at first indulged in by their chiefs and famous warriors, was at length abandoned, except that cavalry was continued to be employed in warfare. The officers and upper classes usually fought on horseback.

The infantry were divided into two classes, respectively termed the heavy-armed and the light-armed. The citizens constituted the first of these divisions; the slaves belonged to the other. The armor of each division corresponded with its designation; the former wearing helmets of brass or iron upon their heads, and cuirasses and greaves of the same metal on other parts of the body; the latter using bows, javelins, slings, and the like.

The Greek arms were at first made of brass, the boots and some other portions being of tin. Iron became afterward the chief material. The *defensive* arms were a helmet, a breastplate, and a plate for the back, greaves to defend the legs, guards for the hands, a sort of belt which covered a part of the body in front, and a shield. The *offensive* arms were the spear or pike, the sword, the pole-axe, a club of wood or iron, the bow and arrow, darts or javelins, and slings.

The Greeks, notwithstanding their bravery in the field, were very inefficient in undertaking the siege of walled towns. The engines of war for battering down walls and towers were not to be compared with modern artillery. Yet, at times, strongly fortified places were greatly annoyed, and effectually carried by assault, by the use of the battering-ram, moving tower, catapulta, and similar engines.

Every citizen was liable to be summoned for the defence of the state, between the ages of twenty and sixty; but those of advanced years were exempted from foreign service. The Athenians had a custom of appointing ten generals to every army, one being chosen from each of the ten wards of Attica. But the evils of this measure caused, in time, its abandonment so far, as that only one of the ten was appointed to the actual command, the remaining nine serving generally as his counsellors.

The severest punishments were inflicted, by the Lacedæmonians, on deserters, or cowards who fled from battle. They forfeited all the privileges and honors of citizens; it was a disgrace to intermarry with them; they might be beaten by any who met them, without the liberty of self-defence; and they wore some distinguishing dress as a mark of infamy.

The Greek *ships* consisted chiefly of three sorts: ships of war, those of burden, and those of passage. At an early period, their ships of war were merely large open boats, and generally propelled by oars. They were capable of holding from fifty to one hundred and twenty men. The rowers at first sat in a single line along each side of the vessel; but afterwards the Corinthians invented the *trireme*, a species of galley, which had three benches, or tiers of rowers.

These were not fixed in a vertical line, over each other, but back of each other, ascending gradually, in the form of stairs. In their fights, the soldiers or marines



Grecian Galley.

stood on the deck of the ship, and assailed the enemy with darts or javelins; and when the vessels came close to each other, they fought hand to hand with the sword and spear.

CHAPTER CCCXXVII.

Religion—Literature and Science—Arts.



Ruins of an Ancient Temple.

THE religion of the Greeks was a product of the imagination rather than of reason. It had little to do with moral improvement, but very much by way of pleasing the fancy. It thus agreed with the poetic genius of the people. Fiction was its life and its charm.

The gods and demigods, whom the Greeks worshipped, were divided into three classes—*celestial*, *marine*, and *infernal*. They were all subject to Jupiter, who was considered the father of gods and men. The above classes are according to their degrees of dignity. As the Greeks had no sacred books, the fictions of their poets on these topics, sanctioned also by the priests and legislators, were the only authority for the popular belief. In the hands of the poet, the national religion could not fail to be an elegant and fascinating, though a wild and corrupt system.

The celestial deities were Jupiter, Apollo, Mars, Mercury, Bacchus, Vulcan, Juno, Minerva, Venus, Diana, Ceres, and Vesta. The marine deities consisted of Neptune and his wife Amphitrite, Oceanus and his wife Thetys, Triton, Proteus, Nereus, and his sister and consort Doris, &c. The names of the infernal deities were Pluto and his consort Proserpine, Plutus,

Charon, the Furies, Fates, and the three judges, Minos, Æacus, and Rhadamanthus. There were many other divinities of various characters and descriptions; as, Cupid, the god of love; the Muses, who presided over poetry, music, dancing, and the liberal arts; the Graces; and Pan, Sylvanus, Priapus, Aristæus, Terminus, and others, under the title of *moral* deities. We may enumerate also the Sirens, Gorgons, Harpies, Dryads, Naiads, Nereids, Tritons, Lares, Penates, Fauns, Satyrs, Pales, and a vast number of Nymphs.

The worship of these divinities was conducted by priests dressed in costly habits, who offered sacrifices of animals, fruits, perfumes, and occasionally human victims. The sacrifices were sometimes accompanied by prayers, music, dancing, processions, games, dramatic entertainments, feasting, and masquerading. In the worship of Bacchus, in particular, every species of indecency and uproar was practised.

The objects of religious worship among the Greeks were almost innumerable. The imagination of the ancients filled all nature with an invisible and poetic creation. To them, the dark grove, the shady valley, the cool rivulet, and every solitary scene, appeared the haunt of those half-divine beings, whose existence formed a mysterious link between gods and men; more beautiful than mortals, less sacred than the gods.

In the deep gloom of the forests the Dryads dwelt; while the Hamadryad lived in the oak, with which she was born, and with which she died. The Oread roamed over the mountains in pursuit of the swift stag, or the young Naiad leaned upon her urn, bending over the cool fountain which reflected her divine image.

When the shepherd wandered through the shady groves of Arcadia, his imagination represented these airy beings around him. He heard their soft voices whispering through the leaves; or if, fainting from the heat of the noonday sun, a spot more peculiarly favored by nature met his view, — a cluster of shady trees, or a clear brook, whose bubbling waters sparkled over the flowery turf, — a mysterious charm seemed to invest the solitary scene; and fancy pictured the white feet of the retreating nymphs, glancing through the dark foliage.

When the huntsman, in the keen excitement of the chase, followed the deer over the lonely mountains, and the shades of night began to veil the surrounding objects, the fleet Oread with bow and quiver bounded past him. He saw her, with step more than mortal, spring down the steep descent, and join the train of the huntress queen.

Then, beside the lonely rock, in the dark and mystic recess, the ear was startled by the discordant laugh of the half-human Satyr or the mocking Faun. The credulous peasant, as he fled affrighted from the sound, believed that he beheld a band of these grotesque creatures dancing under the spreading oak, with their features expressive of mockery, and their human shape disfigured by the horns and feet of a goat, forming the link which connected the brute creation with the human family.

Every river, grove, and valley, was animate with life. The silent shores of the sea were peopled by the green-haired Nereids. In grottoes and rocky caves, where bright spars and colored shells were arranged in fantastic variety, these sea-nymphs were accustomed to dwell. Altars smoked in their honor along the sea-coast, and offerings of milk, oil, and honey were laid



Apollo.



Jupiter.



Neptune.



Pluto.



Mars.



Mercury.



Hercules.



Vulcan.

there by the mariner, who came to implore their favor and protection.

At night, their light forms glided along the shore, with coral and pearls glittering in their long tresses. But when Triton blew a blast upon his silver sounding shell, they plunged into the blue waters, and dived into the deep to attend the car of Amphitrite.

"At eventide, when the shore is dim,
And bubbling wreaths with the billows swim,
They rise on the wing of the freshened breeze,
And flit with the wind o'er the rolling seas."

While the enlightened mind rejects these fantastic superstitions, it cannot but allow that the credulous worshipper of the heathen gods, to whom all nature seemed replete with divine beings, was superior to the modern unbeliever, who can behold the wonders of the universe with an unmoved eye; who can view the sun sinking on the bosom of the ocean; the blue sky spangled with stars; all that creation has of the beautiful and terrible, without tracing that sublimity and beauty to a divine source; without feeling that

"There is a power whose care
Teaches thy way along that pathless coast,
The desert and illimitable air,
Lone wandering, but not lost."

The divinities of Greece were not held by the people to be mere passive phantoms. They are supposed to mingle not only in the extraordinary but the common incidents of life. The thunder was the voice of Jupiter, and the lightning his spear. The breeze of summer was the impulse given by the wing of Zephyr, and the echo of the forest was the voice of a goddess. The affection of lovers was decreed by Venus, and the anxiety of the enamored bosom was the smart inflicted by Cupid's arrow.

In battle, Mars led the way, while the several gods took part in the strife, furnishing their favorites with charmed arms, and endowing them with supernatural skill and power. On the sea, Neptune was supposed to be a vigilant observer of events; and when the billows raged, it was imagined to be a manifestation of his fury.

If the winds arose, Æolus was the author of the blast; if a cloud sailed through the sky, it was the chariot of Jupiter. The morning was introduced by the rosy-fingered Aurora; the rainbow indicated the presence of Iris. All earth was a kind of heaven, and heaven was upon earth.

Thus the Greek mythology, formed upon imagination, was a beautiful, though in some respects a fearful dream, where there was much meaning and connection. In it allegory and true history were mixed and blended together; and although it was neither founded upon reason nor revelation, yet it shadowed forth sublime truths in dark and mysterious images.

It must be admitted, however, that the physical was much more prominent than the moral, in the divinities shaped out by the imagination of the Greeks. Their gods, represented as mingling in the affairs of mortals, frequently lent their superior power and intelligence to the promotion of schemes of vice and villany. They were animated by envy, malice, and all the evil passions to which men are subject, and they did not hesitate to adopt any measures, however base, to gratify their nefarious purposes. Even Jupiter, the king of heaven, is described as acting a very profligate part on earth.

Yet, strange as it may seem, most of the Greeks appear to have been impressed with sincere religious feelings. The stories of their gods had come down to them with the authority of antiquity, and habit made them bow to beings whose characters their reason could not approve. It seems impossible, however, that the sages, philosophers, and other persons of cultivated intellect, who flourished in Greece, could have reposed faith in the tissue of gross and extravagant fables, of which this mythology was composed; and, in reality, it is known that Socrates and others of the wisest men of antiquity rejected the popular belief, and, observing the unity of design which is apparent in all the works of nature, rightly concluded that the whole universe must have been created by one omnipotent and omniscient God, the Sovereign and Ruler of all.

The Greeks believed in the immortality of the soul, and a future state of rewards and punishments. They imagined, that, after death, the souls of men descended to the shores of a dismal and pestilential stream, called the *Styx*, where Charon, a grim-looking personage, acted as ferryman, and rowed the spirits of the dead across the melancholy river, the boundary of the dominions of Pluto.



Charon, the Ferryman to HELL.

To obtain a passage in Charon's boat, it was necessary that the deceased should have been buried. Those who were drowned at sea, or who were in any other manner deprived of the customary rites of sepulture, were compelled to wander about on the banks of the *Styx* for a hundred years, before being permitted to cross it.

After quitting the vessel of Charon, the trembling shades advanced to the palace of Pluto, the gate of which was guarded by a monstrous dog, named *Cerberus*, which had three heads, and a body covered with snakes instead of hair. They then appeared before Minos, Rhadamanthus, and Æacus, the three judges of the infernal regions, by whom the wicked were condemned to torments, and the good rewarded with heavenly pleasures.

Tartarus, the place of punishment, was the abode of darkness and horror. There Tantalus, for a vile crime done in life, remained perpetually surrounded with water, which fled from his lips whenever he attempted to quench his burning thirst; while over his head hung branches laden with the most inviting fruits, which shrunk from his grasp as often as he stretched out his hand to pluck them.

There also was Ixion bound with serpents to the rim of a wheel, which, constantly revolving, allowed no cessation of his agonies. Another variety of punishment was allotted to Sisyphus, who was condemned to the endless task of rolling a huge stone up the side of a steep mountain, which he had no sooner accomplished

than it rolled down again to its former place. On one side criminals were writhing under the merciless lash of the avenging Furies, and on another were to be seen wretches surrounded with unquenchable flames.

Elysium, the abode of the blessed, was a region of surpassing loveliness and pleasure. Groves of the richest verdure, and streams of silvery clearness, were to be met with on every side. The air was pure, serene, and temperate; the birds continually warbled in the woods, and a brighter light than that of the sun was diffused throughout that happy land. No cares nor sorrow could disturb its inhabitants, who spent their time in the enjoyment of those pleasures they had loved on earth, or in admiring the wisdom and power of the gods.



Chariot Race.

With the religion of the Greeks were connected their temples, oracles, and games. Their principal temples were those of Diana at Ephesus, of Apollo in the city of Miletus, of Ceres and Proserpine at Eleusis, and that of Olympian Jove at Athens. They were all built of marble, and adorned with the most beautiful ornaments. The most celebrated Grecian temple, however, was that of Apollo at Delphos, which was revered and resorted to by all the surrounding nations. Oracles were consulted by the Greeks on every important occasion, and their decisions were held sacred and inviolable. This was on the supposition or belief that the gods communicated with men, and by oracular responses revealed the secrets of futurity. The most celebrated oracles were those of Apollo at Delphi and Delos, the oracle of Jupiter at Dodona, and that of Trophonius, at Lebadea. They were, however, little more than systems of deceit, imposition, or equivocation.

The public and solemn games in Greece were the Olympic, Pythian, Nemean, and Isthmian. The con-



Victor at the Olympic Games.

tests at these several games were running, leaping, throwing the quoit, boxing, and wrestling. Horse races

and chariot races were also held in repute. Besides these, there were contests in which musicians, poets, artists, and philosophers engaged for victory. The victors were crowned with olive leaves, and carried about in triumphal processions. These occasions, in which the utmost emulation was excited, brought together a vast concourse of Greeks and strangers, and operated favorably on the national spirit.

The Greeks were eminently an intellectual people, and so far as their engagements in war and other active enterprises permitted, were devoted to literary pursuits. The productions which they have left behind them are some of the most finished specimens of genius and taste which the world has ever known. To this day they continue to be standards of excellence, and are studied as models by the scholars of every civilized nation. The departments of intellectual effort in which they chiefly excelled were poetry, the drama, oratory, history, and philosophy.

As in most other countries, poetry flourished in Greece earlier than prose. At a very remote period, Linus, Orpheus, and Musæus are said to have composed poetry; but although some verses attributed to them are still extant, it is now generally admitted that these must have been the production of more modern times. Homer, the most ancient of the Grecian poets whose works have been preserved, is understood to have existed in the tenth century before Christ, or about three centuries previous to the appearance of any known prose writers in that country. The biographers of Homer represent him as a blind old, minstrel, who went from place to place, reciting or singing his verses for a livelihood.

The Iliad and Odyssey of Homer are long narrative poems, illustrative of events connected with the Trojan war. At the time when the Iliad opens, the tenth and last year of the siege has already arrived, and the remaining incidents and final result of the contest are successively described with great poetical power. This is the whole subject of the twenty-four books or sections of the Iliad; yet the characters and scenes portrayed in the poem are so numerous as to add the strong charm of variety to its other beauties. The immortal gods are represented as not only feeling a deep interest, but even making themselves active parties, in the war; which intermixture of divine and human agency in the poem, has, of course, the effect of taking from it all natural probability; yet, leaving this objection aside, there is much in the Iliad to engage the attention of an inquirer into the early history of mankind. It abounds with descriptions and incidents which throw a light upon either the time of action in the poem, or the time of its composition. Heroes are represented as, in those days, yoking their own cars; queens and princesses are busied in spinning; and Achilles kills his mutton with his own hand, and dresses his own dinner. Yet these operations, tame and commonplace, if not vulgar, as they are, do not, in the hands of Homer, detract in the slightest degree from the dignified grandeur of the characters who perform them.

The general tone of the poem is grave and lofty, and it occasionally rises into sublimity. In the language there is often a surprising felicity — inasmuch that one word will sometimes fill the mind of the reader with a perfect and delightful picture. But the great merit of the work lies in the strength of thought, and the singular ardor of imagination, which it displays. "No poet was ever more happy," says Dr

Blair, "in the choice of his subject, or more successful in painting his historical and descriptive pieces. There is a considerable resemblance in the style to that of some parts of the Bible,—for instance, Isaiah,—which is not to be wondered at, seeing that the writings of the Old Testament are productions of nearly the same age, and of a part of the world not far from the alleged birthplace of Homer."

The following passage from the *Iliad*, which describes part of an interview between Hector, one of the brave defenders of Troy, and his wife, Andromache, is full of truth and beauty, and may serve as a specimen of the poem. It is copied from Pope's translation.

"Too daring prince! ah, whither dost thou run?
Ah, too forgetful of thy wife and son!
And think'st thou not how wretched we shall be,
A widow I, an helpless orphan he?
For sure such courage length of life denies,
And thou must fall, thy virtue's sacrifice.
Greece in her single heroes strove in vain;
Now, hosts oppose thee, and thou must be slain!
O, grant me, gods, ere Hector meets his doom,—
All I can ask of Heaven,—an early tomb!
So shall my days in one sad tenor run,
And end with sorrows, as they first began.
No parent now remains, my griefs to share,
No father's aid, no mother's tender care;
The fierce Achilles wrapped our walls in fire,
Laid Thebæ waste, and slew my warlike sire!
His fate compassion in the victor bred;
Stern as he was, he yet revered the dead;
His radiant arms preserved from hostile spoil,
And laid him decent on the funeral pile;
Then raised a mountain where his bones were burned:
The mountain nymphs the rural tomb adorned.
Jove's sylvan daughters bade their elms bestow
A barren shade, and in his honor grow."

The *Odyssey* has been said to resemble a work called forth by the success of a previous one, and ranks, as a whole, below the *Iliad*. It relates to the adventures which befell Ulysses, king of the Island of Ithaca, on his way home from the Trojan war. Both this poem and the *Iliad* have continued for more than two thousand years to enjoy the admiration of mankind; and it is certainly a proof of surpassing merit, that no effort in the same style of poetry, though made under circumstances much more advantageous than those of the blind old minstrel, has ever been in nearly the same degree successful.

Sappho was a lyrical poetess, whose genius was so much admired by the Greeks, that they honored her with the title of "the Tenth Muse." The following fragment will serve to show the poetic feeling and fancy which characterize the productions of this celebrated woman.

THE ROSE.

"Would Jove appoint some flower to reign
In matchless beauty on the plain,
The rose — mankind will all agree —
The rose the queen of flowers should be:
The pride of plants, the grace of bowers,
The blush of meads, the eye of flowers,
Its beauties charm the gods above;
Its fragrance is the breath of love;
Its foliage wantons in the air,
Luxuriant, like the flowing hair;
It shines in blooming splendor gay,
While zephyrs on its bosom play."

The remaining works of Anacreon consist of odes and sonnets, chiefly referring to the subjects of love and wine. His style is graceful, sprightly, and mellifluous; but he can only be considered as an inspired voluptuary. The Athenians, in his own spirit, reared

a monument to him in the shape of a drunkard singing — an expressive proof of the blindness of the ancients to the vicious and degrading nature of intemperance.

The following piece exhibits a fair specimen of the poetry of Anacreon:—

ON HIS LYRE.

"Wake, O lyre, thy silent strings:
Celebrate the brother kings, —
Sons of Athens, famed afar, —
Cadmus, and the Theban war!
Rapt, I strike the vocal shell —
Hark! — the trembling chords rebel;
All averse to arms they prove,
Warbling only strains of love.
Late I strung anew my lyre —
'Heavenly muse, my breast inspire,
While the swelling notes resound
Hercules, for toils renowned!
Still the chords rebellious prove,
Answering only strains of love.
Farewell, heroes, farewell, kings!
Love alone shall tune my strings."

The drama arose in the sixth century before the Christian era, under Thespis, a native of Icaria, in Attica. From a rude beginning, in the Grecian custom of celebrating the praises of Bacchus by joyous dancing and the singing of hymns, it soon arose to a regular art, and some of the most eminent Greek authors of an early period are known as dramatists.

Oratory was signally cultivated among the Greeks, particularly the Athenians, whose institutions were rather more free than was elsewhere the case in Greece. It became an object of attention soon after the Persian invasion, about 480 B. C. It was cultivated with wonderful success — was marked by boldness and vehemence at first, but afterwards by greater refinement and elegance.

History, after those earlier ages in which poetry was the vehicle of recorded events, was attended to with an interest and success demanded by its importance. It took its rise more especially in the fifth century before the Christian era. The fanciful and often merely fabulous compositions of the bard, and the uncertain voice of tradition, were, previous to this period, the only records of the past, with the exception of the sacred Scriptures. The historians of Greece attained to various and surprising excellence in a comparatively short period.

Philosophy, which flourished greatly among the Greeks, was divided into various schools or sects. Professors of philosophy arose from the early rhapsodists — men who recited the poems of Homer and others at the public games, commenting at the same time upon them; and who, having established schools, were dignified by the name of *sophists*, or teachers of wisdom. The Grecian philosophy was, however, merely speculative, and seldom based upon facts. The spirit of mystery which prevailed in religion, extended itself into philosophy; and the object of the earliest Grecian moralists was not so much to instruct the people, as to compose, for a narrow circle of scholars, a discipline which should raise them above the common level of mankind. Such were the instructions of Pythagoras, who imposed a long and arduous probation before a man could be received as his disciple; and many philosophers made a distinction between the doctrines which they publicly taught, and those reserved for a few more favored hearers.

The principal sects of philosophy in Greece were the Ionic, the most ancient, founded by Thales: the

Italian, by Pythagoras; the Socratic, by Socrates; the Cynic, by Antisthenes; the Academic, by Plato; the Peripatetic, by Aristotle; the Sceptical, by Pyrrho; the Stoic, by Zeno, and the Epicurean, by Epicurus. These sects were distinguished by certain peculiarities of doctrine; as, for instance, the Italian taught the transmigration of souls; the Socratic insisted on the excellence of virtue; the Cynic condemned all society, knowledge, and the arts of life; the Academic dealt in ideal forms and mystical theogony; the Peripatetic exhibited the model of a perfect logic; the Sceptical inculcated universal doubt; the Stoic decried all weakness, and made insensibility a virtue; and the Epicurean pointed to pleasure as the supreme good. The system taught by Aristotle has exerted the greatest influence over the human mind. It reigned in the schools through sixteen hundred years. That inculcated by Socrates was the most correct. It was purer and loftier than even that of Pythagoras, whose morality and religion greatly excelled what was then current in Greece. The Socratic scheme maintained, with ability, the being of a God, together with the incorporeal nature and immortality of the soul.

In respect to the sciences, strictly so called, the Greeks were not undistinguished, although the boundaries of exact knowledge have been greatly extended since their day. This might naturally be expected, as the advancement of such learning essentially depends on accurate, various, and long-continued observation. In Greece, the field of mathematical science did not lie waste. Thales, of Miletus, in the time of Solon, had brought from Egypt some important truths in geometry and astronomy. He disclosed many properties of triangles and circles, asserted the roundness of the earth, explained the nature of eclipses, and actually foretold an eclipse of the sun. His disciples, the Ionic philosophers, pursued his discoveries.

Pythagoras also, however devoted to ethics and theology, did not overlook mathematics or physics. He enlarged the bounds of geometry, and introduced the sciences of numbers and music, though his arithmetical speculations were perverted by the fanciful idea of mysterious virtue in certain numbers and combinations. In applying the sciences of arithmetic and geometry to nature, the Pythagoreans seem to have been less happy. Nevertheless they lighted on some truths as to the system of the world, which their successors rejected, such as that the earth moves round its axis, and both it and the planets round the sun.

Mathematical studies were pursued by Plato, and many of his followers, in a spirit which resembled that of the Pythagoreans. He himself is said to have invented the method of analysis, which ascertains the truth or falsehood of a proposition, by examining that which will follow from the supposition that it is true. By means of this and other discoveries, among which were the leading properties of the three conic sections, the school of Plato much advanced the science of geometry. But, like the Pythagoreans, they were indifferent observers of nature, and wedded to notions of symmetry and numerical resemblances. They were less accurate in respect to astronomy, holding that the sun, planets, and the heavenly sphere, all revolved around the earth. In this they agreed with Aristotle and his disciples, who seem, however, to have been better observers and reasoners on nature, though not equalling the Platonists in pure mathematics.

The most famous seat of this science in after time

was the Greek colony of Alexandria. The extensive commerce of the city, concurred with the munificence of its princes in attracting thither men of learning who had their fortunes to seek. All sects were alike welcome, and every question that divided the Athenian schools was discussed with no less ability in the capital of Egypt. Under the Ptolemies arose the famous library, by far the first in the world. Every study was here encouraged; but those for which the Alexandrine school was most especially distinguished, beside mathematics, were criticism, philology, and antiquities.

The seven wise men of Greece, who were found in the ranks of philosophy, were Thales, of Miletus; Solon, of Athens; Bias, of Priene; Chilo, of Lacedæmon; Cleobulus, of Lindos; Pittacus, of Mytilene; and Periander, of Corinth. The sayings which they are recorded as having uttered and enforced on many occasions, embody the results of sound sense and varied experience. Among many others, we may select one from each of these men, as a specimen. Pittacus says, "The possession of power discovers a man's true character." Bias says, "Form your plans with deliberation, but execute them with vigor." Solon says, "Do not consider the present pleasure, but the ultimate good." Cleobulus says, "Endeavor always to employ your thoughts on something worthy." Periander says, "The intention of crime is as sinful as the act." Chilo says, "The three most difficult things are, to keep a secret, to employ time properly, and to bear an injury." Thales says, "The same measure of gratitude which we show to our parents, we may expect from our children." Other aphorisms of this last philosopher will be found in our sketch of his life, under the head of Miletus.

In a people so endowed with the love of the grand and beautiful as were the Greeks, we naturally look for exquisite productions in the imitative or fine arts; and we are not disappointed. Greece, in the age of Pericles, (about 430 B. C.) abounded in architects, sculptors, and painters. It was then in the zenith of its glory in literature as well as the arts. The taste of the public mind conformed to this state of things till after the death of Alexander. Even to this day, Greece, particularly Athens, is the instructress of the world by means of those monuments of its art and genius that yet remain.

The Greek taste in art commenced in the colony of Ionia. We find that as far back as the eighth century B. C., when the parent country was still immersed in barbarism, the cities of Ionia had already become the seats of refinement. There architecture arose into grandeur and elegance. There painting and sculpture, of a refined character, may be said to have been first practised and cultivated. But these arts, together with poetry and philosophy, gradually found their way into European Greece, and flourished there in the highest perfection. At the period above referred to, the area of the citadel of Athens, in which the Parthenon stands, was adorned with numerous magnificent porticoes, and other public buildings, and the whole of its space, although more than six miles in circumference, was so diversified by works of painting and statuary, that it is described as exhibiting one continued scene of enchantment and beauty. In other parts of Greece, also, there were not wanting specimens of the same perfection, in architecture, statuary, and painting.



Ruins of Arch of Adrian, near Athens.

The Greeks invented that system of architecture, which is universally considered as the most finished and perfect. It consisted of three distinct orders, the Doric, the Ionic, and the Corinthian. The Doric was distinguished by a masculine grandeur and sublime plainness. The Ionic was characterized by gracefulness and elegance. The Corinthian affected the highest magnificence and ornament, by uniting the peculiar excellences of all the orders.

The same appreciation of beauty and taste, and the same power of executing the fair ideal, were manifested in the Grecian mind, in regard to sculpture, as in architecture. Specimens of their art in this branch are perfect models. The Dying Gladiator, the Venus, and the Laocoon, of the Greek sculptors, have a world-wide fame. In painting, though very few specimens have come down to us, the Greeks are supposed to have greatly excelled. The ancient writers speak with high admiration of the works of Zeuxis, Apelles, Parrhasius, Protogenes, and Timanthes — which have perished in the lapse of time. In music, the Greeks appear to have been less distinguished than several modern nations.

In the useful and necessary arts of life, the Greeks never made any great proficiency. Agriculture, manufactures, and commerce, were left for other nations to perfect. The Romans surpassed the Greeks in agriculture, and probably also in the mechanic arts. In the time of the ancient Greeks, several important inventions or discoveries, which seem to be essential to comfort, in the modern acceptance of that term, were unknown. They were unacquainted with street pavements, in all probability, for although the most minute accounts have been transmitted of the buildings in many of the Grecian cities, yet we hear nothing of the pavement of any of them. They paid particular attention to the construction of their roads, but suffered all the inconvenience of their streets being filled with dirt and mire. Their modes of conveying intelligence were very imperfect, as public criers were chiefly employed. The Greeks were unacquainted with linen and glass, as also with the lighting of their cities in the night. They were wholly ignorant of the art of constructing clocks. To say nothing of the extraordinary discoveries or inventions of modern ages, as the art of printing, and the magnetic needle, and in more

recent times of the application of steam in manufacturing, in sailing, and in travelling on land — the ancient Greeks, as well as the other contemporary nations, were ignorant of many arts and contrivances now deemed indispensable, not only to convenience and comfort, but almost to life itself.

CHAPTER CCCXXVIII.

Manners, Customs, and Domestic Life.

Greek Vases.

THE Greeks, in personal appearance, were prepossessing, and their women, in many instances, were particularly beautiful. The characteristics of the Grecian face were dark complexion, and black hair and eyes. With their fine forms, enchanting expression, and intellectual preëminence, they seem to have been altogether a favored race. Their habits of life corresponded with their external condition and constitutional endowments. Lively, ardent, and curious, they were fond of gay and imposing amusements.

In their dress, they, in common with other ancient nations, differed much from that of most modern ones. As their climate was peculiarly mild and agreeable, the costume of the people was light and simple, intended rather as a graceful covering of the body, than as a defence against the weather.

The men wore an inner garment, called *tunic*, which descended to the middle of the leg, and over which they cast a mantle. On their heads, after they began to use a covering for them, they wore a sort of hat, which was tied under the chin. On their feet they wore shoes or sandals, which were fastened with thongs or cords.

The women, particularly in Athens, wore a white tunic of woollen, which was closely bound at the waist by a broad sash, and descended in flowing folds down to the heels. Above this they wore a shorter robe, confined round the waist with a ribbon, and bordered at the bottom by stripes of various colors. The ribbon was generally saffron-colored. Over the above they sometimes put on a robe, which was worn gathered up like a scarf. The Greek women always had their heads covered, their hair being curled and braided in a very tasteful manner. At Athens, they wore in their hair golden grasshoppers, which were an emblem of the antiquity of their nation, and an intimation that they were sprung from the earth. Earrings and bracelets of gold were also in use; and in the times of Athenian luxury, the ladies of Athens were wont to paint their cheeks and eyebrows, and employ other artificial means to heighten the charms of beauty.

In Sparta, the kings, magistrates, and citizens were

but little distinguished by external appearance. The military costume was of a red color. The Greeks in general placed a high value on scarlet, and a still greater on purple.

The classes into which the Greeks were generally divided were two, namely, freemen and slaves. In Sparta, as has been mentioned, all mechanical, agricultural, and menial labors were performed by the latter, while the freemen bestowed their attention exclusively on war, politics, and the education of the young. The case was somewhat different in Athens and the other Grecian states. In these, the citizens were disposed to engage in mechanical trades, as well as in the pursuits of commerce, the slaves in the mean while attending to their appropriate labors.

The ordinary amusements of the people consisted in conversing together, or listening to the orators in the market-place, walking in the public gardens, attending the lectures and disputations of the philosophers, and rendering assistance in the numerous processions, games, and festivities, which took place in honor of the gods.

There was a variety of trades and occupations in Greece, connected with the necessary arts of life, but not so large a number as modern inventions, and our minute subdivision of labor, have rendered indispensable. In Athens, multitudes of citizens had no private, regular occupation whatever, but subsisted on the pay they received for their attendance in the political and judicial assemblies, on the allowance of provisions made to them at the public festivals, and on occasional donations of money from the public treasury, or from the funds of opulent individuals. The Greeks were a highly commercial people, and in some of the states a large part of the inhabitants were occupied, directly or indirectly, with commerce. Numerous colonies were planted by the Greeks in Asia Minor, in Sicily, Italy, Spain, and Gaul. Their vessels were small, usually with a single sail.



Greek Vessel.

The private houses in the Grecian cities were, for the mass of the people, extremely mean in aspect, being built of clay or unbaked bricks, and arranged in irregular lines along the sides of narrow streets. But men of wealth had large and handsome establishments. Their dwellings were divided into several apartments, with two or more stories, mounted by staircases.

In front was a large gate, outside of which was a heap of manure left there by the horses and mules. Here a number of dogs and pigs were accustomed to assemble. The first rooms seen on entering were decorated with paintings. There were separate apartments for the men, the visitors, and strangers. There was also a remote room for the girls, who were kept under lock and key.

The houses of the wealthier class abounded in paint-

ings, sculptures, vases, and ornamental works of art. The walls were plastered and finished with joiner's work. The sides and ceilings were adorned with paintings: gold and ivory set off the furniture. Screens of rich tapestry were in use.



Street in Athens.

Among the articles of household furniture, we may enumerate chairs, beds of geese feathers, bedsteads, bedsteads with musquito nets, lambskin blankets, tables, candelabras, carpets, footstools, lamps, chafing-dishes, vases of various forms; baskets, basins, bellows, brooms, cisterns, ovens, frying-pans, hand-mills, knives, soup-ladles, lanterns, mirrors, mortars, sieves, spits, and, in short, most of the articles, or substitutes for them, now in use.

The public buildings of Greece have never been equalled, much less surpassed, in any country of the world, for combined magnificence and durability. Formed of polished stone, or of the finest marble, and exhibiting in their construction the admirable proportions and beauty of the three Grecian orders, already mentioned—the Doric, Ionic, and Corinthian—these temples and edifices have long been justly reckoned among the wonders of human art. Though in ruins, they are yet the objects of imitation to the most refined and tasteful nations of the earth. Far from hoping to excel them, the modern architect esteems himself fortunate when he has been successful in copying their distinguishing excellences.

The meals of the Greeks were usually four in number. Breakfast was taken about the rising of the sun; the next meal at midday; then came the afternoon repast; and lastly, the supper, which was the principal meal. At table, their custom, like that so common among the Orientals, was to recline on cushions, or couches, instead of sitting upright. This was more especially the case as luxury began to prevail. In the primitive ages, the people fed on fruits and roots; but afterward, their fare became more varied and rich, animal food of several kinds being served up, and many delicacies of cookery being known.

In the earliest ages, convivial entertainments were generally acts of public devotion; but afterward they seem to have been adopted in private life. There were also political feasts, in which a whole city, tribe, or other division, met together. Water and wine were used for drinking. Perfumed wines were introduced at the tables of the rich. Every thing capable of sustaining life, or gratifying the taste, was employed as food. The Greeks generally had a liking for the products of the water. Hot baths were very numerous, and bathing

in them, and anointing the body, with a change of clean clothes, were usual in preparing for a feast. When guests were invited, men and women were never invited together.



Ornamented Vases.

The education of children was carefully attended to by the Greeks, and a judicious, comprehensive system seems to have been followed in the schools. The Spartan plan of training was limited very much to the physical powers. These were strengthened by an appropriate discipline, while exercises were adapted to accustom the mind to fortitude. The Lacedæmonians deemed the pursuits of literature too enervating, or effeminate. The Athenians, and those in the other states who took Athens as a model, gave their youth a much more enlarged education. They did not, indeed, neglect physical training; but they connected with this, instructions in reading, writing, grammar, music, and recitation, and, in later times, an induction into philosophy and oratory.

The marriages among the Greeks were generally formed at an early age, as Grecian women were marriageable about their fourteenth year; but they were lawful only as the consent of parents, or other relatives, could be obtained. This institution was greatly encouraged in all parts of Greece. Want of esteem, and sometimes the infliction of punishment, attended the failure of entering into the connubial state. Though nuptial engagements were entered into with many formalities, they were very easily set aside. All that was to be done, in that case, was, that the parties should furnish the archon with a written certificate of their consent to separate from each other.

Polygamy was allowed only after times of great calamity, such as war, or pestilence. Socrates married a second wife on this account. Violations of the marriage contract, though the punishment was severe, were often committed. The Grecian women seldom appeared in strange company, but were confined to the remote parts of the house, into which no male visitors were admitted. Their time was spent in spinning, weaving, baking bread, and superintending the labors of their female slaves. When they appeared in public, as during solemn festivals, they walked in procession, with downcast eyes, surrounded by their slaves and attendant maidens, or proceeded unostentatiously to the place in which their presence was allowed. The lower classes, however, were practically exempted from these restrictions; and even females of rank contrived, on some occasions, to evade them. The case was wholly different with the Lacedæmonian

women, who were obliged, by the laws of Lycurgus, to exhibit themselves in public.

In some parts of Greece, parents might expose their children, in certain cases. Children were required to maintain their parents, in old age; but, according to the laws of Solon, if a person did not bring up his children to some useful employment, they were to be released from such an obligation.

The funerals of the Greeks were attended with many ceremonies, showing that they considered the duties belonging to the dead as of the highest importance. In their view, it was the most dreadful of all imprecations, to wish that a person might die without the honors of a funeral. The dead body, as the will of the deceased, or of the kindred, directed, was either committed to the grave or consumed upon a funeral pile; the ashes being, in the latter case, afterward gathered, and placed in an urn. The urn was buried in the earth.

CHAPTER CCCXXIX.

Celebrated Characters.

GRECIAN history abounds in great men; and many of these, in the productions left behind them, have become the instructors of mankind in every subsequent age. Among these we must first reckon *Homer*, the father of poetry, and the greatest of poets, who has already been noticed in the history of Asia Minor. He is supposed to have been preceded by others in the Grecian poetic annals; but on this subject we have no authentic information. His are the earliest works of the kind which have survived the ravages of time; and he is, therefore, justly styled the most ancient of profane classical authors.

Hesiod differed from *Homer*, and was greatly inferior to him; yet he deserves a record by his side. He, too, comes down from a venerable antiquity, for he is generally supposed to have been contemporaneous with the father of Greek poetry. He was born at Ascra, in Bœotia, and was the author of several poems of considerable merit, two of which are extant. These are entitled the *Theogony*, or the *Generation of the Gods*, and the *Works and Days*. The former gives a faithful account of the gods of antiquity. The latter, being on agriculture, contains refined moral reflections, which mingle with his instructions for cultivating fields. *Hesiod* is admired for elegance and sweetness. *Cicero* highly commends him; and the Greeks were so partial to his moral instructions, that they required their children to commit them all to memory. He is reported to have spent his youthful years in tending his father's flocks, on the sides of Mount Helicon.

Lycurgus, the legislator, flourished about 884 years B. C. He was regent of Sparta, until Charilaus, his nephew, had attained to mature years. Then, leaving Sparta, he travelled into Asia and Egypt, for the purpose of improving his mind, and observing the manners, customs, and political institutions of different nations. At this period, there was a deplorable state of things in his native country. Intestine divisions and factious contentions rose so high, that the laws fell into contempt, the authority of the kings was disregarded, and all was anarchy and confusion. The conviction became general, that a reform in the national institutions was indispensable; and the eyes of the

Lacedæmonians turned to Lycurgus, as a man whose experience, wisdom, and probity preëminently qualified him for the task of preparing a new constitution for his country.

At this crisis he returned, and, as has been stated in the narrative, he reformed the abuses of the state, banished luxury, and brought forward a system which gave rise to all the magnanimity, fortitude, and intrepidity, which distinguished the Lacedæmonian people. Having established his laws, and engaged the citizens not to alter them until his return, he left his country, and, by a voluntary death, rendered that event impossible; thus securing, as far as in his power, the perpetuity of his institutions.

Solon, the legislator and philosopher, was born at Salamis, and educated at Athens, and consecrated his life to the good of his country. By his descent, as well as by his talents and virtues, he was one of the noblest of the Greeks. By his father's side, he derived his origin from King Codrus. After he had devoted part of his time to philosophical and political studies, Solon travelled over the greatest part of Greece; but at his return, he was distressed with the dissensions which prevailed among his countrymen. All fixed their eyes upon him as a deliverer, and he was unanimously elected archon and sovereign legislator. It was now in his power to have made himself absolute; but he refused the dangerous office of king of Athens, and, in the capacity of lawgiver, he commenced and carried through a reformation in every department.

The sanguinary laws of Draco were all cancelled by Solon, except that against murder, and the punishment denounced against each offender was proportioned to his crime; but he made no law against parricide or sacrilege. The former of these crimes, he said, was too horrible to human nature for a man to be guilty of it; and the latter could never be committed, because the history of Athens, hitherto, had not furnished a single instance. Yet human wickedness, as we are forced to admit, has frequently ventured to these extremes. Solon instituted the Areopagus, and regulated the Prytaneum. His excellent code of laws flourished through a period of four hundred years. He died, as some report, in Cyprus, in the eightieth year of his age, about 558 B. C.

Solon possessed a genius for poetry, as well as philosophy and legislation. To the writing of verses he was addicted more especially in his youth. Plato says of him, that if he had finished all his poems, and particularly his History of the Atlantic Island which he brought out of Egypt, and had taken time to revise and correct them, as others did, neither Homer, Hesiod, nor any other ancient poet, would have been more famous.

Thales, *Anaximander*, *Pythagoras*, and *Anacreon*, are noticed in our sketch of Asia Minor. Of the works of *Simonides*, only some fragments are extant. He is said chiefly to have excelled in elegiac composition, but he was successful, also, in other kinds of poetry. He attempted several epics, one of which was on Cambyses, king of Persia. The prevailing characteristic of his poetry was tenderness and plaintive sweetness. He enjoyed the powers of his mind and body till a very advanced age, and gained a prize for poetical composition in his eightieth year. After this, he lived ten years, and finally died in the Island of Sicily. He flourished about 538 B. C.

Æschylus was the first eminent dramatic poet of Greece. He had the reputation of being a brave sol-

dier, but a far more desirable name as a great poet. Of tragedy, strictly speaking, he was deemed the father; such were the improvements which he effected on the Athenian stage. He wrote ninety tragedies, forty of which were rewarded with the public prize; but only seven are extant. His productions are characterized by an uncommon boldness and originality; his style is concise, and too often obscure, having a mixture both of the sublime and bombastic. His supremacy in dramatic composition was at length contested by the youthful Sophocles, and with success. The works of this rival being preferred, he withdrew from the scene of his triumphs into Sicily, where he lived under the patronage of Hiero, king of Syracuse. He died on the island, in the sixty-ninth year of his age, 456 B. C.; his death having been caused, it is said, by the singular circumstance of the fall, on his head, of a tortoise from the talons of an eagle.

Sophocles, the dramatist, was born at Colonos, in the vicinity of Athens, about 497 B. C. He distinguished himself for statesmanship as well as poetry. He commanded the Athenian armies, and in several instances he shared the supreme command with Pericles. The commencement of his poetic course reflects great honor on the abilities of Sophocles. In a yearly contest for tragedy, which was instituted by the Athenians on account of taking the Island of Scyros, he obtained the prize over many competitors, in the number of whom was Æschylus, as already mentioned. Each was admired for his peculiar qualities; Sophocles for his sublimity and majesty, Æschylus for his tenderness and pathos. Their contentions, though at first honorable, at length degenerated into jealousy and rivalry.

Seven only remain of the one hundred and twenty tragedies which Sophocles composed. Twenty times did the theatrical judges confer upon him the crown of victory; and, according to some accounts, he died of excess of joy, in consequence of having obtained his twentieth poetical prize at the Olympic games.

The ingratitude of the children of the poet is well known. They wished to become immediate possessors of their father's estate, and therefore, impatient of his long life, they accused him before the Areopagus of insanity or dotage. The only defence which Sophocles made, was to read his tragedy of *Edipus* at Colonos, which he had recently finished; and then he asked his judges whether the author of such a performance could be justly taxed with insanity or imbecility. It was a triumphant and successful appeal. He died in the ninety-first year of his age, 406 B. C.

Euripides was also a celebrated tragic poet, born at Salamis, 480 B. C. His teachers were men of eminence in the several branches to which he attended—Prodicus in eloquence, Socrates in ethics, and Anaxagoras in philosophy. Betaking himself to authorship, after his prolonged studies, his writings became so much the admiration of his countrymen, that the Greeks who had accompanied Nicias on his expedition against Syracuse were freed from slavery in consequence of being able to repeat some verses from the plays of Euripides. He was the rival of Sophocles. The jealousy between these eminent poets was made the subject of successful ridicule by the comic poet Aristophanes. Euripides sought retirement from the world, and often confined himself in a solitary cave near Salamis, where he wrote and finished his most excellent tragedies.

Admired as he was, he also had his enemies. Their ridicule and envy he felt so keenly, that he at last removed from Athens. The remainder of his days he spent at the court of Archelaus, king of Macedonia, where he received the highest marks of royal munificence and friendship. His death is said to have been occasioned by the king's dogs, which met him in his solitary walks, and tore him to pieces. He died in his seventy-eighth year. A greater number of his tragedies are extant than of those of his rivals, viz., nineteen out of seventy-five. This poet is peculiarly happy in expressing the passion of love. He is characterized by an uncommon tenderness and pathos. Occasionally he rises into sublimity. The most familiar expressions have received a perfect polish from his pen. He abounds also in what is still better—fine moral and philosophical sentiments; though the Athenians thought that there was occasionally a spice of impiety in his writings.

Aristophanes was a native of Athens, and the most celebrated of the comic writers of Greece. He has been called the prince of the ancient comedy, as is Menander of the new. Eleven of his fifty-four comedies have come down to us. He severely lashed the vices of the age; nor did he spare, at times, the feelings of the wise and good. His attack upon the venerable Socrates, in his play called *Nubes*, has always been censured, and that with justice. His wit is admirable, but we find it too often in connection with obscenity. It is said that St. Chrysostom used to keep the comedies of Aristophanes under his pillow, on account of the brilliancy of the composition. He flourished 484 B. C.

Pindar was one of the greatest of the Grecian poets. He was a native of Thebes; but his countrymen did not at first appreciate his poetic talents. After his death, however, they erected a statue to his memory; for it was found that all Greece was filled with admiration of his genius. His compositions were quoted by statesmen and princes, and his hymns were repeated in the temples, at the celebration of the festivals. The greatest part of his works have perished. The odes that are extant are admirable for sublimity of sentiment, grandeur of expression, energy and magnificence of style, boldness of imagery, harmony of numbers, and elegance of diction. He seemed to fulfil the prognostic by which his early youth was marked, viz., the settling of a swarm of bees on his lips, and the formation of a honey-comb there, as he lay upon the grass asleep. It could be no other than an augury of his future greatness, and the sweetness of his song! He died 435 B. C., at the age, as is said, of eighty-six years.

Herodotus was born at Halicarnassus, one of the Dorian Greek cities of Asia Minor, in the account of which we have sketched his life.

Thucydides, the historian whose early aspirations after excellence in the composition of history appeared, as he burst into tears when he heard Herodotus at the Olympic games, even surpassed the object of his emulation, in some of the attributes of that species of writing. He stands unrivalled for the fire, conciseness, and energy of his narrative. He is considered also highly authentic, as he was himself interested in the events which he narrated. The history of Thucydides was so admired, that Demosthenes, to perfect himself as an orator, transcribed it eight different times, and read it with such attention, that he could almost

repeat it from memory. This historian died at Athens, where he was born, but from which he had been banished. He was, however, recalled, at length, to the place of his birth, where he passed the remainder of his days. He lived to his eightieth year, 394 B. C.

Hippocrates, the father of medicine was born in the Island of Cos, situated on the coast of Asia Minor, in the history of which we have given his life. He studied physic with his grandfather, Nebrus, and improved himself by reading the tablets in the temples of the gods, where each individual had written down the diseases under which he had labored, and the means of his recovery. His knowledge was daily increased by the experiments he made upon the human frame, and from his accurate observations he learned how to regulate his own life, as well as to prescribe to his fellow-men. He died in the ninety-ninth year of his age, 361 B. C., free from the infirmities incident to age; and after death he received the name of *Great*. His writings, few of which remain, procured for him also the epithet of *Divine*. According to Galen, his opinion is as respectable as the voice of an oracle.

Socrates was the most eminent of the heathen moralists. He was the father of nearly all the sects of philosophy which sprung up in after times. There were few that did not rejoice to trace their origin to him, so signal was the influence of his character and abilities. All that may be called the Socratic sects were employed, like him, in instituting inquiries respecting the nature of good and evil, of happiness and misery.

Socrates was a native of Athens. He followed, for some time, the occupation of his father, who was a statuary. He was called away from this inferior employment, of which, however, he was never ashamed, by the urgency of a friend; and philosophy soon became his study. He appeared, like the rest of his countrymen, in the field of battle, and he fought with boldness and intrepidity. But his character as a soldier and patriot has been utterly forgotten in the world-wide estimation he has received as a sage and moralist. He was fond of labor, bore injuries with patience, and acquired that serenity of mind and firmness of countenance which would not be affected by any dangers, however alarming, or any calamities, however great.

The philosophy of Socrates was wholly promulgated in conversation, not in writing; but his doctrines and character have been handed down to posterity by two of his most gifted disciples, Plato and Xenophon, who are soon to be noticed. He spoke with freedom on every subject, religious as well as civil. This independence of spirit, and the visible superiority of mind and genius over the rest of his countrymen, created him many enemies, and at length they condemned him to death, on the false accusation of corrupting the Athenian youth, of making innovations in the religion of the Greeks, and of ridiculing the gods whom the Athenians worshipped. He drank the poisonous cup, in the seventieth year of his age, and died, 401 B. C.

Socrates is said to have brought down Philosophy from the clouds, and made her converse with men. Ever earnest in recommending piety and virtue, and showing that man's happiness and dignity are determined by his mind, and not by his fortunes; by virtue and wisdom, not by rank and wealth; his own life was the best example of his precepts. When forced into public

office, he manifested unbending uprightness, and his private conduct was no less exemplary. Barefooted and poorly clad, he associated with the rich and gay, as with the poor, in the same spirit of good will. His advice and instructions were given to all without fee or reward, for his temper was rigidly independent, and if he possessed little of the world's goods, he wanted even less.

Xenophanes was the originator of the *eclectic* school of philosophy, which was a modification of the Italian school, founded by Pythagoras. He was a native of Colophon, one of the cities of Ionia, and lived to the great age of one hundred years.

Parmenides was the pupil of the preceding philosopher, and embraced substantially the same theory in regard to God and the universe.

Zeno, the philosopher, was a native of Elea, and a disciple of Parmenides. In his opinions, he mainly followed the teachings of his predecessors. He was a zealous supporter of popular rights, and is said to have been put to death with the most cruel torments, by the tyrant of his native city, for having attempted the deposition of the latter. Among his particular doctrines, he maintained the impossibility of motion, and called in question the existence of the material universe.

One of Zeno's disciples was Leucippus. He was the author of what is called the *atomic theory*, and a *vacuum*, which was afterward more fully explained by Democritus and Epicurus. He taught that all things are composed of very minute, indivisible atoms; that these possess in themselves the principle of motion, and that the universe was formed in consequence of their falling into a vacuum. He flourished about 428 B. C. His theory has had many supporters.

Xenophon, the celebrated general, historian, and philosopher, was an Athenian by birth. He was bred in the school of Socrates, and acquired great literary distinction. His account of the life and doctrines of Socrates is characterized by sobriety of mind and practical good sense, and probably gives a better idea of the original than that of Plato.

Xenophon served in the army of Cyrus the younger, and superintended the retreat of the ten thousand, after the battle of Cunaxa, as we have related in the history of Persia. He afterwards followed the fortunes of Agesilaus, and acquired riches in his expeditions. In his subsequent retirement at Elea, under the patronage of Agesilaus, he composed and wrote for the information of posterity, and died at Corinth, in his ninetyeth year, 359 B. C. Beside his *Memorabilia* of Socrates, he continued the history of Thucydides, wrote a life of Cyrus the Great, and produced other works of high interest. The simplicity and elegance of Xenophon's style induced Quintilian to say, that "the Graces dictated his language, and that the goddess of Persuasion dwelt upon his lips." His religious sentiments were among the most correct of the Grecian school.

Plato, the most illustrious of the disciples of Socrates, was an Athenian by descent, but born in the Island of Megara. He was, during eight years, the pupil of great man; after whose death, he travelled into foreign countries. When he had finished his travels, retired to the groves of Academus, a spot which became the property of a citizen of that name, and which it was ever after called the *Academy*. He was attended by a crowd of noble and illustrious pupils. He continued, with few intervals, to teach

in Athens till the time of his death, which occurred about the eightieth year of his age.



Plato.

The learning and virtues of this philosopher were topics of conversation in every part of Greece. He was elegant in his manners, and partook freely of innocent pleasures and amusements. His works are numerous, consisting of thirty-nine dialogues and thirteen epistles. These embrace a vast variety of subjects,—ethical, physical, logical, and political,—and are written with singular elegance, melody, and sweetness of expression.

Plato possessed a mind almost unrivalled for its completeness at all points, and uniting the greatest acuteness, vigor, and comprehension of understanding, with a most glowing and poetical imagination, and matchless dignity, power, and beauty of style. But his genius was too original and peculiar to fit him for the mere reporter of another's opinions; and much of what he has written under the name of Socrates must be considered as his own. The bias of his mind was to abstract speculation—to the discovery of the principles of morality, rather than the application of its precepts to particular cases. In his fondness for lofty contemplation, he sometimes slides into mysticism and obscurity—a tendency which is not observable in the discourses of Socrates given by his other celebrated disciple, Xenophon. The deep and subtle speculations of Plato's Socrates on the nature of moral goodness and beauty, however admirable in themselves, appear to be characteristic of the writer, rather than his master.

Plato concurred with many others of antiquity in conceiving two principles—God and matter—to have coexisted in the universe from eternity. He viewed the Deity as an intelligent cause, the origin of all spiritual being, and the framer of the material world.

Aristotle. This philosopher is often called the *Stagira*, from the place of his birth, Stagira. He possessed an understanding at once the most comprehensive and the most discriminating. He was the father of philosophical criticism, the ablest of Grecian speculative politicians, and an acute and curious observer of all remarkable phenomena, whether in the material or intellectual world.

His writings treat of almost every branch of knowledge of his time. Moral and natural philosophy, metaphysics, mechanics, grammar, criticism, and politics, all occupied his pen. His vast and varied erudition, and wonderful subtlety and acuteness, were, however,

joined with a somewhat dogmatical temper, and a strong desire to give to his treatment of every subject an air of scientific completeness. Hence it comes that while the individual reputation of Aristotle was almost unrivalled, his school was comparatively barren of emi-



Aristotle.

nent men. Among his followers, improvement has ever been retarded by the opinion that they had in his works a perfect system of human knowledge. This made them consent to explain and enforce his conclusions, without pursuing them further, or inquiring into the evidence upon which they rested.

His power of systematic arrangement was indeed extraordinary, and the talent was accompanied with the disposition to carry it to excess. This is peculiarly striking in his ethics, in reading which we can hardly fail to be impressed with the idea that, while Plato teaches men to feel and act, the object of Aristotle is rather to instruct them how to define and classify their actions. He died in the sixty-third year of his age, 322 B. C.; but the cause of his death is not certainly known, some saying that he drowned himself in the Euripus, inasmuch as he could not find out the cause of its flux and reflux, and others, that he died of a colic at Athens.

Demosthenes, the prince of orators, whose career forms a part of the history of his country, and as such has been already exhibited, was by birth an Athenian. He was an heir to property; but being only seven years old when his father died, and his guardians proving unfaithful to their trust, his youth was marked by misfortune, want, and neglect of education. He was therefore indebted afterward to his own industry and application for the discipline of his mind, and preparation for the duties of life. By unwearied efforts, and by overcoming the greatest obstacles, such as weakness of the lungs, difficulty of pronunciation, and awkward habits of body, he perfected himself in the art of speaking.

The orations called *Philippics*, from being directed against Philip, are generally referred to as the most powerful specimens of the oratory of Demosthenes. Various others are extant whose eloquence is scarcely inferior; and amongst these may be particularly mentioned the orations for the Olynthians, and the orator's defence of himself against *Æschines*. No public speaker can be said to have expressed the various passions of hatred, resentment, or indignation, with more energy than he. His great rival compared him to a siren, from the melody of his expressions.

Æschines. The rival above spoken of was *Æs-*

chines, who flourished 342 B. C. When the Athenians wished to reward the patriotic labors of Demosthenes with a golden crown, *Æschines* impeached Ctesiphon, who proposed it; and to their subsequent dispute posterity is indebted for the two celebrated orations concerning the crown. *Æschines* was defeated by his rival's superior eloquence, and banished to Rhodes; but as he departed from Athens, Demosthenes followed him, and nobly forced him to accept a present of silver. *Æschines* wrote three orations, and nine epistles, of which the orations only are extant.

Antisthenes. This philosopher was the head of a sect which made it their boast to discard all prejudices, all arbitrary likings and dislikings, and to live by the dictates of pure reason, without regard to the customs and opinions of men. They ridiculed those who placed their happiness in the ostentation of riches; yet they were no less vainly boastful in the display of their rags and filthiness: they ridiculed all who lived according to other men's opinions, and not to their own; and they pursued their maxims even to the disregard of the most natural and necessary decencies. From their rude and slovenly manner of life, and their snarling moroseness, they were known by the name of *Cynics*, or dog-philosophers. Of this sect was the celebrated *Diogenes*, whom we have noticed in our history of Asia Minor.

Zeno, a native of Cyprus, was the founder of the sect called *Stoics*, who somewhat resembled the *Cynics*. The term is derived from *stoa*, a portico, the customary resort of *Zeno*. He was austere in his manners, but his life was an example of moderation and sobriety. Offended at the degree of importance allowed by the Academy to outward things, *Zeno* endeavored to found his system on loftier principles. In this he was not altogether successful. His views appear, when broadly stated, to agree with the doctrine of *Pyrrho*, who held that virtue was the only good, vice the only evil, and that all other things, such as health or sickness, pleasure or pain, were so utterly indifferent, that a wise man would not have even a choice between them. If he modified this doctrine to some extent, he only fell in with the views of the Academy, which regarded worldly good as possessing substantial value, but yet of so inferior a kind, that the greatest amount of it could not be weighed against a single point of moral worth or intellectual accomplishment. *Zeno*, in his maxims, used to say, that with virtue, men could live happily under the most pressing calamities; that nature had given us two ears, and only one mouth, to tell us that we ought to listen more than speak.

Epicurus. Few names of antiquity are more familiar than that of *Epicurus*, not on account of any remarkable discrimination of intellect or goodness of heart, but as being the founder of a famous school of philosophy known by his name. His most remarkable tenet was, that pleasure was the only good, and pain the only evil. These were the terms in which his tenet was expressed, although he and his followers explained it in such a manner as to render it comparatively harmless. This was, however, at some expense of consistency and clearness. His opinions speedily became extremely popular, as might be supposed from the moral corruption of human nature, especially as they were represented, though wrongly, as countenancing sensual indulgence of every kind.

Euclid. This distinguished mathematician belonged to Alexandria. He flourished about 300 B. C. He

is the author of the well-known *Elements of Geometry*, a treatise yet unmatched in clearness, precision, and logical strictness of deduction. Beside arranging, and consecutively proving, the fundamental truths of the science, he did much to enlarge its scope. His attention was turned chiefly to pure mathematics.

Archimedes. This mathematician, who was born at Syracuse, not only outstripped all his contemporaries, but went near to anticipate some of the discoveries which have done most honor to modern science. He extended the boundaries of geometry in every direction, but especially where it treats of curvilinear figures and solids. If he was great as a geometer, he was to the full as eminent as a mechanic. Before his time, mechanics and hydrostatics could hardly be deemed to exist as sciences; he established both on sure grounds, and enriched them with many valuable discoveries.

At the siege of Syracuse, by the Roman general Marcellus, the beleaguering army was baffled for a long time merely by the genius of Archimedes. His skill disconcerted all the projects of the hostile engineers, while they were unable to guard against his more formidable engines. The city was ultimately taken by surprise. Archimedes perished in the tumult of the storm, against the wish and command of the Roman leader, 208 B. C.

Theocritus. This individual flourished at Syracuse about 270 B. C. He distinguished himself by his poetic compositions, of which thirty idyls and some epigrams are extant, written in the Doric dialect, and admired for their beauty, elegance, and simplicity. He excelled in pastorals. He stands at the head in this department of poetry, Virgil himself imitating and borrowing from him. It is said he wrote some invectives against Hiero, king of Syracuse, who ordered him to be strangled.

Polybius. This learned author, who wrote the history of the Greeks and Romans, properly succeeds Xenophon among the Grecian historians. He was a native of Arcadia, and was born 205 B. C. Having lived in Rome, and being acquainted with the prominent men of his time, his history is distinguished by comprehensiveness, and by the admirable accuracy and impartiality of the narrator. His history was written in Greek, divided into forty books, which began with the first Punic war, and finished with "the conquest of Macedonia by Paulus." The greatest part of this valuable work is lost. Five books and many fragments only remain. He died in his eighty-second year, 124 B. C.

Eratosthenes. This individual, who was called a second Plato, was a native of Cyrene. He was an eminent geometer and astronomer, a rhetorician and poet, an antiquary, and the father of the common system of early chronology. He attempted to calculate the size of the earth by observing the zenith distance of the sun at Alexandria at noon on a midsummer day, when upright objects cast no shadow at Syene. He thus ascertained the difference of latitude, from which, the distance of places being known, it was easy to compute the circumference of the globe. He left many valuable works, which are mostly lost, both in astronomy and pure mathematics.

Plutarch. This illustrious man was born at Chæronea. He died at an advanced age, in his native place, about A. D. 140. Having travelled, in quest of knowledge, through Egypt and Greece, he retired to Rome, where he opened a school, with great reputation.

After a residence in that city of about forty years, he removed to Chæronea, and in that delightful retirement composed the greatest part of his works.

His *Lives of Illustrious Men* is the most esteemed of his productions. His precision and fidelity are remarkable. His style is energetic and animated, though not distinguished for purity or elegance. With a few deficiencies, he is still the most entertaining, instructive, and interesting of all the writers of ancient history. It has been remarked, that "were a man of true taste and judgment asked what book he wished to save from destruction, of all the profane compositions of antiquity, he would, probably, without hesitation reply, the *Lives of Plutarch*."

CHAPTER CCCXXX.

A. D. 1454 to 1849.

History of Modern Greece — Revolution.

AFTER the overthrow of the Byzantine empire, in 1454, a long period of oppression and misery followed, under the rule of the semi-barbarous Turks. It presents, however, but a barren field for history. The Grecian people were but the slaves of strangers, whose creed and language were wholly dissimilar to their own. The two races, therefore, never became homogeneous; the relation of conquerors and conquered continued century after century; the Greeks, instead of being governed, were plundered and oppressed by pachas, or lieutenants, who were placed over them in various parts of the country. It was a state of things far more intolerable than even the degraded condition of the Greeks under the Byzantine emperors.

The story of the ancestors of this oppressed people was the delight of the civilized world, and the rude and cruel Turks were sufficiently detested by every scholar and patriot; but no effective sympathy had been exerted in reference to this land of heroes among the Christian nations of Europe. Through more than three centuries, they writhed and suffered under the heavy yoke of savage domination. They were left, indeed, to work out the problem of their deliverance from amidst themselves. The commencement of the revolution which issued in their independence was their own work. The spirit of resistance and the desire for nationality sprang up toward the close of the eighteenth century. At that time, several secret societies were formed, and schemes were devised for effecting the liberation of the country. Money was also contributed for the same object through numerous associations.

It was a dark and deeply-cherished wrong, which the whole Greek nation felt, as they looked back upon ages of plunder, and poverty, and oppression. The scenes before their eyes harrowed up their souls—their fields successively stripped of their harvests, their flocks and herds driven off to satiate the appetite of strangers, their sons forced into foreign wars, their daughters selected as victims of privileged lust, their temples and shrines piled into ruins, and their religion rendered the object of mockery and scorn. As they brooded over these things, they made up their minds, at last, to perish rather than submit longer to exactions so cruel and a degradation so painful. Such an inheritance of bondage and shame they could not think of

transmitting any longer to those who should come after them. Hence their desperate though unequal contest with their haughty oppressor. They encountered him with a force that made their resistance, at first, more a subject of derision than alarm.

"But courage and decided patriotism seldom reckon nicely upon numbers. They had that within them which no superiority of strength could subdue—a spirit resolutely resolved on freedom! They had no arms, ammunition, or system of operation; no disciplined legions to force the enemy from his strong positions; no fleet to prevent the access of hostile squadrons: they rose as each man's sense of duty prompted, and seized such weapons as were within their reach; it might be a bludgeon, but it was wielded by an arm true to its trust; it might be a boat, but, like the pillars of Gaza, it crushed the insulters with the insulted."

The spirit which had been enkindled manifested itself on several occasions, but too feebly or partially to effect much until the year 1821, when a secret society, under the name of *Hetairists*, issued their proclamation of a design to emancipate Greece. In their call upon the friends of freedom for assistance, they were answered from every nook and corner of the land, and preparations were forthwith made for active warfare. The spirit of insurrection soon became violent, and correspondent measures were taken by the Turkish sultan to check it at once. An act of shocking cruelty was committed by him, with a view to strike terror into the hearts of the Greeks. Their venerable patriarch, Gregory, he caused to be dragged from the church to the palace, and his body to be hung for two days over the principal entrance, as a spectacle to every passer-by. Nine bishops were afterward hung with him, adding terror to the view. At the same time, a general massacre of the Greeks in the Turkish capital took place. Men, women, and children, in great numbers, were indiscriminately butchered. Churches and temples were made scenes of pillage and impious desecration.

These events were soon followed by the siege of Tripolizza, a Turkish city in the heart of the Morea. Hither had fled many Turkish soldiers and citizens, who had been pursued by the enraged Greeks. The hills around the city having been taken possession of, the city itself was effectually encircled by the invading army. The besieged, thus having no access to a supply of provisions from without, had exhausted those within at the end of six months, during which the siege continued. All the horrors of starvation were now before them. Pestilence, the usual accompaniment of scarcity, soon added to the sufferings of the inhabitants.

As matters could not long continue in this state, proposals of capitulation were made to the Greeks, through some of the wealthiest citizens deputed for this purpose. But all that was effected by the measure was, that a few days' truce took place, with a view to an easier decision of the terms of surrender. Before the termination of the truce, however, a party of the besiegers mounted an unguarded portion of the walls, which they happened to observe, and there displayed their flag. At this sight, a rush was made from every quarter, the Greeks at once scaling the walls

and the Turks retiring. At the same time, the gates were opened, and every Turk that appeared was shot or hewed down. Though the latter fought with the utmost bravery, the onset of the Greeks was too fierce to be withstood, and the city was accordingly taken. The loss of the Turks, by famine and the carnage of battle, was no less than fifteen thousand men.

The Greeks, now justly encouraged by their victory, scattered themselves about the country, and engaged the Turks wherever an opportunity was presented. Thus the whole extent of Greece became one vast battle-field. During the struggle, their warfare was carried on in an erratic manner. There was little regular combination of forces; small bodies were banded together, under what were called *capitani*, or chiefs, many of whom distinguished themselves by their moral or heroic qualities.

It was at the breaking out of the revolution that events occurred at the island of Scio, of a character among the most mournful that history records. The inhabitants of the island, from various reasons, but particularly from the complicated character of their commerce and natural quietness of disposition, declined involving themselves in the confederation. They felt that too much was at stake to embark in an enterprise which was yet so uncertain in its issue, and which, if it should terminate unfavorably, would involve them in utter ruin.

At length, however, the aga, or military governor, began to suspect them of a disposition to favor the spirit of revolt that was abroad, put an end to the peculiar privileges they enjoyed, and adopted a system of the most oppressive violence. But to these atrocious measures they unresistingly submitted, till their wrongs, increasing with their forbearance, became at last insupportable. Their chief men and opulent citizens were cast into prison as hostages, their fields ravaged and dwellings plundered by mercenary soldiers, and the sanctity of virtue wantonly outraged. Still they were slow to adopt the desperate alternative of open resistance, and hesitated, in torturing suspense, till roused by the reckless zeal of a few wandering Samians.

They adopted no organized system of operation, and were destitute of the advantages of discipline or the implements of war; but, arming themselves with such weapons as their forests furnished, they rose on their oppressors. Under all their disadvantages, Providence for a time seemed to favor their perilous determination; but the alarm having been given to the admiral of the Turkish fleet, who was supposed at the time to be much farther off from the place, he immediately anchored in the bay with a force of forty sail, and opened all their batteries on the devoted town. The scene that followed has few parallels in the history of warfare. It was not the suppression of a rebellion, but the extinction of a people, who had ever been characterized for their amiable and forgiving spirit. The town was taken, sacked, and demolished; the priests and elders who had been cast into prison as hostages were brought out and impaled alive; and the inhabitants of every age and condition, without regard to sex, were hunted down in every retreat, and massacred in cold blood, till at last the entire island, so recently teeming with life and radiant with beauty, became a field of desolation, groans, and blood.

A similar fate attended Ipsara, a small island of wild, rugged peaks, and rock-bound coast. Its inhab-

itants, in their struggle for independence, exhibited a heroism worthy of the days of Leonidas. After contending with their numerous foes till every ray of hope was extinguished, they blew up their fortifications, overwhelming themselves and thousands of their enemies in instant death. They who were not within the works, to escape the vengeance or lust of the Turks, threw themselves into the sea. On every cliff the mother might be seen clasping her infant to her bosom, and plunging into the wave, with her shrieking, despairing daughters at her side. The bodies of beautiful women and youth were seen for days floating around the isle on their watery bier—a sight which might have excited pity in wild beasts, but which the Mussulman looked upon with infernal triumph and gratification. The island soon became a blackened ruin.

For two years after the capture of Tripolitza, the contest between the Greeks and their oppressors continued with varying success. The insurgents never yielded to despair, although they sought in vain the countenance and assistance of the various European powers. Indirect aid was imparted to them from many parts of Europe and the United States, but no open governmental encouragement till in the subsequent period of the revolution. After the exploit of Marco Bozzaris, in attacking a Turkish pacha in his camp, in 1823, and utterly defeating a force of twelve thousand Turks, the attention of Europe, as well as America, was more effectually turned toward the affairs of Greece. It was so striking an instance of valor and patriotism, that the world could not but note and admire it. On the 30th of August, coming suddenly upon the pacha, who was reposing in perfect unconsciousness of danger, he penetrated to his very tent before the Turks could recover from the panic into which they were thrown. Blood was profusely spilt on both sides, but the victory was not doubtful. At the moment of entering the pacha's tent, Bozzaris received a mortal wound, and, being borne from the field, soon after expired. His last words were, "Could a Sulist leader die a nobler death?"

The fate of Bozzaris has been the theme of a beautiful poem by our countryman Halleck, from which we extract a single verse:—

"They fought like brave men, long and well;
They piled that ground with Moslem slain;
They conquered; but Bozzaris fell,
Bleeding at every vein.
His few surviving comrades saw
His smile when rang their proud hurrah,
And the red field was won.
They saw in death his eyelids close,
Calmly, as to a night's repose,
Like flowers at set of sun."

Roused by this instance of successful daring, as well as by the general character of the contest, many private individuals from France, Russia, England, and the United States, now sought the classic soil of Greece, and devoted their lives to the cause on account of which that country was bleeding at every pore. A good service was rendered to Greece by these disinterested and heroic men. Among them Lord Byron, who arrived at Missolonghi in June, 1824, was conspicuous. In two or three months, however, he was carried off by disease, after having made great personal and pecuniary sacrifices.

Missolonghi was the principal stronghold of the Greeks in Ætolia, and around it the force of the Turks was now centred. A siege of four months

and a half was sustained by the Greeks, during which a spirit of bravery and endurance was eminently displayed.



Lord Byron in Greece.

played. The Turks lost nine thousand men in the course of the siege; but, their army being at length reinforced by the arrival of Ibrahim Pacha with a numerous Egyptian army, it was impossible much longer to defend the place, and the enemy in a short space of time reduced it to a heap of ruins.

A portion of the heroic garrison, however, effected their escape by forcing a passage through the besiegers. This was attempted about eight o'clock in the evening, under the conduct of Noto Bozzaris, the uncle of Marco, who brought out about eighteen hundred men in safety. Arrangements had been previously made on the part of the sick, aged, and wounded, with many women who remained behind in a mill, to blow up the building with powder as soon as it should be entered by the Turks. This office was performed by an old wounded soldier, who, taking his seat on a mine, fired it upon their entrance into the place.

The immediate effect, on the Greeks, of the fall of Missolonghi, and the arrival of Ibrahim Pacha's army, was dispiriting; but the remoter bearing of these events was highly propitious to the cause of Greece. No sooner had Europe heard the news of Grecian valor and patriotism, equalling the renown of her earlier days, than the liveliest interest began to be manifested in her struggle. France led the way in the expression of an effective sympathy. Some of her most prominent men were connected with the Philhellenian Society, whose object was to aid the cause of Greece. Germany then followed. King Louis of Bavaria signed the Greek subscription, and gave his soldiers permission to fight for the Greeks. Greek children, who became orphans, were, in several instances, gratuitously educated in Germany, France, and Switzerland. The effect of these manifestations of interest, was greatly to cheer the desponding Greeks.

In the mean while, Ibrahim Pacha's army overran almost all parts of the Peloponnesus, carrying with it fire, carnage, and desolation. No submission, however, was obtained from the people, though their country was turned into a desert. No extremity of famine and want could induce them to enter into a treaty with their inhuman oppressors.

After Greece had been thoroughly devastated, and the determination of her people not to submit to the Mussulman power being evinced by the endurance of

every horror which war and slaughter could bring, the governments of Russia, France, and England, moved by humanity, thought fit to interfere between the parties. The negotiations for peace would, perhaps, have resulted in nothing, but for a fortunate blunder of the

offer, "as sovereign prince of Greece." He continued in this station not more than three months, having



Battle of Navarino.

British admiral, who, not appreciating the delicacy of his undertaking, attacked the Turks at Navarino, and annihilated their marine at a blow. This event occurred on the 20th of October, 1827, in the bay before that place. With the fleet of England, those of France and Russia were combined. The Turkish-Egyptian fleet consisted of one hundred and ten ships, of which a part were burnt, part driven on shore, and the rest disabled.

Great as this disaster was to the Turks, it did not at once deter them from the fell purpose of crushing their revolted province. Though their power was diminished, their rage increased, and they contrived to carry on the contest two years longer. Still they were unable to make head against the Greeks. The independence of the latter was, in effect, established, from the time of the great naval fight; for the allied governments, finding themselves fairly committed in the business, persisted, until the court of Constantinople was brought to terms. Particularly were the Turks disposed to yield, as the Russians attacked them by land. On the 14th of September, 1829, the sultan of Turkey acknowledged the independence of Greece, on the condition that a million and a half of piastres be paid annually to the Porte.

Two years before this event, in 1827, the Greeks called together a national assembly, at Ægina, and chose a president for the nation. The object of their choice was Count John Capo d'Istria, a Russian. The allied powers sanctioned the appointment, and Capo d'Istria entered upon the administration of government. His personal qualifications were of a high order, but he was injudicious in the choice of his advisers, and therefore became obnoxious to a party. These caused him to be assassinated, before the term of seven years, for which he was chosen, had expired. He succeeded, however, in establishing an efficient government.

It was now resolved, by Russia, France, and England, to give the Greeks a prince connected by the ties of relationship with some royal family of Europe. Prince Leopold, of Saxe-Coburg, was selected, on the 20th of February, 1830; and he accepted the



Otho, King of Greece.

resigned it from choice. Otho, a young prince of the house of Bavaria, was soon after elected king of Greece, with the general consent of the people.

CHAPTER CCCXXXI.

Present State of Greece.



View of Athens: the Parthenon.

THE extent and physical geography of Greece have been already given. The government is a constitutional monarchy, hereditary in the Bavarian line of Otho, the present king. The country is divided into ten districts, or *nomoi*, as follows:—

<i>Nomoi.</i>	<i>Capitals.</i>
Argolis, (Corinth, Hydra, Spetzia, Poros,)	Napoli, or Nauplia.
Achaia and Elis,	Patras.
Messenia,	Cypris, or Arcadia.
Arcadia,	Tripolitza.

Nomoi.

Laconia,
Acarnania and Ætolia,
Phocis and Locris,
Attica, (Bœotia, Ægina,)
Eubœa, (with Northern Sporades,)
Cyclades,

Capitals.

Misitra.
Vrachori.
Salona, or Amphissa.
Athens.
Chalcis.
Hermopolis in Syra.

The vine and olive have always been the most important articles of cultivation in Greece. The mulberry-trees have long been carefully cultivated for the breeding of silkworms. The rich, aromatic herbs, with which the country abounds, supply food for innumerable bees, whose honey and wax afford a considerable source of trade. The long ravages of the late revolutionary war desolated a great part of the country; but wine, oil, silk, raisins, currants, figs, oranges, maize, sugar, drugs, &c., are exported; and the commercial activity of the natives, combined with the central position of the country, and its numerous harbors, is gradually restoring its ancient prosperity.

Athens, the capital, about five miles from the Gulf of Ægina, anciently decorated with innumerable masterpieces of architecture and sculpture, still retains, in its ruins, some traces of its past splendor; but it has suffered much during the war of the revolution, having been several times attacked by the contending parties. The modern city occupies only the northern and central parts of the ancient Athens. Some vestiges of the former walls are visible. The Acropolis, or citadel, stands upon a high rock, and is still susceptible of defence, but its walls have often been renewed; within is the Parthenon, the Temple of Athene or Minerva, now in ruins; to the west is the Areopagus, or Mars' Hill — the place where the Apostle Paul made his



Paul preaching at Athens.

celebrated address to the Athenians. Below, to the east, stand the remains of the once splendid Temple of Jupiter Olympus, which was one of the largest in Greece, combining Attic elegance with Oriental magnificence; it contained a famous colossal statue of Jupiter, made

of gold and ivory. The Temple of Theseus; the octagonal Tower of the Winds; the choragic mon-



Ruins of the Temple of Theseus.

ument of Lysicrates, called also the *Lantern of Demosthenes*; Adrian's Gate, and some other edifices, are in a more or less complete state of preservation. The population of Athens, before the late war, was about fifteen thousand; but is now reduced. In the neighborhood are Lepsinæ, the ancient *Eleusis*; Marathon, a small village, upon the plains of which the Persians were defeated by the Athenians under Miltiades, and Megaris, before the late war a flourishing town, with twelve thousand inhabitants, but now deserted.

Livadia, near the Lake Copais, was completely ruined by the war, previous to which it was a busy place, with ten thousand inhabitants. In its vicinity are the ruins of the ancient Thebes, once one of the most important cities of Greece. Salona, in Phocis, situated near Parnassus, has some manufacturing industry, with from five thousand to eight thousand inhabitants. In the neighborhood, at the foot of Parnassus, is Castri, the ancient Delphi, which contained the oracle of Apollo, resorted to in ancient times from all parts of the world. Here is the fountain of Castalia. Lepanto, Missolonghi, and Anatolico, are in Acarnania and Ætolia, of which the capital is Vrachori. Nauplia, or Napoli di Romania, the capital of Argolis, is the most important town of the Morea; but its situation is unhealthy. It is the strongest fortress in Greece; its vast citadel is called the Gibraltar of the Archipelago. The town is meanly built and dirty. Population, twelve thousand. In the neighborhood are the ruins of Argos, Mycenæ, Tyrinthos, and Trœzene. The Cyclopean walls, found in the vicinity of these places, composed of large blocks of stone, are of a remote but unknown antiquity. Tripolitza, capital of Arcadia, was the residence of the Turkish authorities, and the capital of the Morea, previous to the revolution; but its mosques, its seraglio, and castle have been destroyed, and its population reduced to two thousand or one thousand five hundred souls. In the vicinity are the ruins of Tegea and Megalopolis, ancient capitals of Arcadia, and of Mantinea, celebrated for the victory gained by Epaminondas over the Spartans.

Mistra, or Misitra, the capital of Laconia, was reduced to a heap of ruins by the Egyptian forces during the revolution. It is picturesquely situated at the foot of Mount Taygetus, and its citadel is still standing. The population does not exceed two thousand souls. The ruins of Sparta are in its vicinity. Near these is the beautiful country in which Amyclæ, the birthplace of the heroes Castor and Pollux, was situated. This spot is still noted for its fertility. Monembasia, or Napoli di Malvasia, important for its port and its fortifications, is noted for its excellent wines, called *Malmsey*. Modon, in the nomos of Messenia, is a small town, but has a good harbor, and is strongly

fortified. Near it is the village of Navarino, in whose harbor the Turco-Egyptian fleet was destroyed by the

fugitive Albanians, who became remarkable for their commercial enterprise and naval skill. The Island of



Castor and Pollux.



Inhabitants of Greece.

Russian, English, and French fleet, as before stated. Calamata, in the same province, has hardly risen from its ruins, since the desolating campaign of the Egyptians in the Morea. Coron, which is also situated in Messenia, has a good harbor, and is strongly fortified. Pyrgos, like Calamata, is beginning to recover from its late desolation. Near it are the ruins of Olympia, in which the Olympic games were celebrated: here was the magnificent temple of Jupiter Olympus, containing the colossal statue of the god, sixty feet high, made of gold and ivory by Phidias.

Patras, the capital of Achaia, stands upon the shore of a gulf which bears its name. It is the centre of the commercial relations of the Morea with the rest of Europe, and contains eight thousand inhabitants. The monastery of Megaspiloon, in the neighborhood, is celebrated for its riches, its fortifications, and vast vaults; it contains two hundred monks. Calavrita, to the south-east, is a small town. Corinth, situated upon the isthmus of the same name, between two seas, once proverbial for its wealth and luxury, is now an inconsiderable place, but is rapidly recovering from the disasters of the war. Its citadel, or Acrocorinth, is a fortress of great strength. In the neighboring district stand the ruins of the ancient Nemæa and Sicyon. Egripo, in Negropont, situated on the straits of the same name, is an important commercial town, with ten thousand inhabitants.

Syra, on the island of the same name, is the capital of the Cyclades, and the principal commercial place in Greece. The commerce of Turkey, Europe, and Egypt, with the whole kingdom centres here: the almonds of Scio, the wines of Naxos, the grapes of Patras, the oil and silk of the Morea, the wool of Romelia, the rice of Alexandria, &c., are collected in its harbor, thronged with vessels. Here also the pirates, that long infested these seas, disposed of their ill-gotten, but rich merchandise. Population, twenty-five thousand. Naxia, a small town on the Island of Naxos, Milo, and Tinos, are the other principal towns of the Cyclades.

Hydra, on the island of the same name, is a well-built town, with handsome houses and quays, clean streets, and twenty thousand inhabitants. It formerly carried on an extensive commerce, which, though injured by the war, is still considerable. The island, a barren rock without water, was settled by a number of

Spetzia, of a similar character, and settled by the same nation, acquired similar commercial importance; and the Hydriots and Spetziots formed the chief naval force of the Greeks during the revolution.

The present inhabitants of Greece are chiefly natives of the country, with some Albanians, Jews, and Armenians. The Greeks are distinguished for their personal beauty; their complexion is dark and clear, and their eyes are large and brilliant. There is a great national similarity among all the Greeks, however widely scattered. The features of their ancestors, which have come down to us in medals and statues, are clearly preserved in the faces of the moderns. Among the amusements of this people, the dance seems to stand foremost. They scarcely meet without this entertainment. The dances are often accompanied by songs. Foot races, wrestling, and throwing the disc—undoubtedly handed down from antiquity—still maintain their places among the youth. The people sit cross-legged, in the Turkish fashion; smoke with long pipes, write with the left hand, salute, sleep, loiter about, all *à la Turque*. Their religion is that of the Greek church, which, in its doctrines, rites, ceremonies, and government, resembles that of the Roman Catholic; their language, called the *Romaic*, is derived from that noblest of idioms, the ancient Greek.

In character, the Greeks have shown the influences of political circumstances. All of them retain the ingenuity, the intelligence, and the versatile temperament of their ancestors; some have kept alive their indomitable spirit of liberty in the mountains, and are fierce, warlike, and independent; while others, in the plains or the cities, have been oppressed by barbarian conquerors, and have become artful, obsequious, mean, and treacherous. The great body of them are ignorant, and too often immoral. The long oppression of Turkish despotism, and the sanguinary and desolating war of the revolution, have at length been succeeded by a gleam of peace and freedom; but the wounds of this unhappy country can be healed only by a permanent enjoyment of those blessings. Order is now restored, commerce revived, industry protected, institutions of education are established, and the religion of Christ has again become that of the government: in their train will doubtless follow peace, virtue, wealth, arts, and civilization.

Italy.



View of Modern Rome.

CHAPTER CCCXXXII.

Geographical Description of Italy.

ITALY, which was the centre of the Roman empire, — the most powerful empire of all antiquity, — is a large peninsula on the northern side of the Mediterranean, having the Adriatic Sea on the east, and the Tyrrhene or Tuscan Sea on the west. It is bounded on the north by the lofty mountain chain of the Alps, and is traversed through its whole length by the Apennines.

The surface of the country is very diversified. The southern part is mountainous. In the north is a great plain extending in an unbroken level from the Alps and Apennines to the Adriatic, and watered by the Po and its tributaries. This is the most fertile plain in Europe. The soil of Italy is fruitful, producing plentiful crops of grain, fruits, wine, and oil. The amenity of its climate, and its picturesque scenery, render it one of the most delightful regions in the world.

The Alps occupy the northern and north-western border of Italy. The Apennines extend through the whole peninsula, from the valley of Savona to the Strait of Messina, sending off a branch to Otranto. They nowhere rise to the limit of perpetual ice, but are covered with snow in winter, and are crowned to their summits with trees. The highest mountains are Mount Corno, or the Gran Sasso, nine thousand five hundred and twenty feet, and Mount Velino, eight thousand one hundred and eighty-three feet, high.

The only considerable river is the Po, which drains nearly the whole of the northern part. Most of the

other streams rise in the Apennines, whose vicinity to the sea on both sides prevents their having a long course.

On the north-east is an arm of the Mediterranean, called the *Adriatic Sea*, or the *Gulf of Venice*. It is about six hundred miles long, and one hundred and fifty wide, and its narrow entrance is commanded by the Island of Corfu. It has several good harbors, but in some parts the coast is dangerous. Its principal bays are the Gulfs of Trieste and Manfredonia. To the south-east of Italy, between Sicily and Greece, is the Ionian Sea, which is connected by the Strait or Faro of Messina with the Sicilian Sea, lying between Naples and Sicily, and containing the Lipari Isles. The part of the sea between the Islands of Corsica and Sardinia and the Tuscan shore, is often called the *Tuscan* or *Tyrrhenian Sea*, and between Nice and Lucca is the Gulf of Genoa. The principal islands are Sicily, Sardinia, and Corsica. To the south of Sicily is the Maltese group, comprising Malta, Gozzo, and Comino, and belonging to Great Britain. The chief lakes of Italy are Maggiore, Como, Gardo, and Como, all celebrated for their beauty.

Italy was called *Hesperia* by the Greeks, on account of its lying *westward* of Greece. In very remote ages, it was also known by the names of *Saturnia*, *Ausonia*, and *Enotria*. The designation of *Italy* was not generally adopted till about the commencement of the Christian era. It is divided into nine portions, as follows: Lombardy and Venice, Sardinia, Parma, Modena, Lucca, States of the Church, San Marino, Tuscany, and Naples, or the Two Sicilies. The extent of the territory is about one hundred and eighteen thou-



sand square miles; the population, twenty-one million eight hundred thousand.

PRESENT DIVISIONS OF ITALY.

States.	Rank.	Sq. m.	Pop.	Capitals.	Pop.
1. Lombardy and Venice,	Kingdom,	18,990	4,400,000	Milan,	150,000
2. Sardinia,	do.	28,830	4,600,000	Turin,	124,000
3. Parma,	Duchy,	9,180	450,000	Parma,	36,000
4. Modena,	do.	2,000	300,000	Modena,	37,000
5. Lucca,	do.	410	145,000	Lucca,	24,000
6. States of the Church,	Popedom,	17,050	2,600,000	Rome,	149,000
7. San Marino,	Republic,	21	7,500	San Marino,	5,000
8. Tuscany,	Grand-duchy,	8,300	1,400,000	Florence,	100,000
9. Naples, or Two Sicilies,	Kingdom,	41,521	7,800,000	Naples,	350,000

The divisions of modern Italy correspond, in some degree, to the ancient ones; the various cities bear marks of different degrees of antiquity. At Rome, and in other places, are many ruins which date back for two thousand years. The people of Italy are generally of a swarthy complexion, and though considerable differences are found between those of different districts, and though they have all lost the vigor of their ancestors, they are still distinguished by the same general characteristics, and by a high order of genius.

Italy abounds in cities famous for their history, and interesting for the monuments of art which they contain. Rome, which was the centre of the Roman empire, and is often called the *Eternal City*, from its antiquity, stands upon both sides of the Tiber, fifteen miles from the sea. It is situated on several low hills, and is sixteen miles in circumference, comprehending, however, within this space much open ground, gardens, vineyards, and fields. Once the capital of an

empire which embraced nearly the whole of the known world, and for centuries the residence of the popes, who have adorned it with all the splendors of painting, sculpture, and architecture, there is no place that can compare with Rome in its majestic ruins, its associations with the past, the solemn grandeur of its churches and palaces, and its endless treasures of art. At present, it has only one hundred and fifty thousand inhabitants, but in former times it contained four millions. Naples is the largest city in Italy. Venice, Milan, Genoa, Florence, are all celebrated.

In Italy are the most splendid and perfect monuments of architecture. The churches are the most costly and magnificent; the monasteries capacious, and the palaces unrivalled. Many of these latter, however, are suffered to decay and some have been razed for the sake of the materials. Architecture, painting, sculpture, and other arts are exhausted on the churches. Many of them have a minuteness of finish that is truly wonderful. The pillars of some are encrusted with mosaic pictures of precious stones, the walls are covered with frescoes, the doors imitatively carved in bronze, and the interior and exterior profusely adorned with exquisite statues in marble or bronze. The dwelling-houses of the rich and noble are vast palaces, which in many places are quite deserted, or occupied by foreign residents. In Florence, the houses resemble fortresses—a feature indicative of that time when the city was convulsed by the violence and feuds of its factions. In the northern countries, they are commonly provided with projecting porticoes or arcades, stretching uninterruptedly from one end of a city to another. In the Roman and Neapolitan territories, they are almost universally without chimneys, as the mildness of the climate renders a fire rarely necessary for comfort.

CHAPTER CCCXXXIII.

Ancient Geography of Italy—Glance at its Early History.

ANCIENT ITALY comprised three great divisions—*Cisalpine Gaul*, in the north; *Italy Proper*, in the centre; and *Magna Græcia*, in the south. *Cisalpine Gaul* was divided by the River Padus, now called the *Po*, into two separate territories, called *Gallia Transpadana*, and *Gallia Cispadana*. The whole country was, after the Roman conquest, also termed *Gallia Togata*, in allusion to the people having adopted the use of the Roman *toga*, or cloak. Venetia was in the north-east, and Liguria in the south-west of this region.

Italy Proper extended southward from Gallia Cispadana to the Rivers Silauros and Trento, comprehending modern Tuscany, the Papal States, and the northern part of the kingdom of Naples. The ancient divisions were Etruria, Latium, Umbria, Picenum, Campania, Samnium, and the territory of the Sabines.

Etruria was a highly-civilized country at an early

date. Its inhabitants had made great advances in science and the arts before the foundation of Rome. Many of their sculptured gems, vases, and paintings still exist. The walls of their ancient cities are to be seen at the present day at Cortona, Perugia, Fiesole, and other places. The Etruscans formed a confederation of twelve states, each of which was an independent community with regard to its domestic policy.

Latiun lay on the western coast of Italy, between the Tiber and the Liris. In early times, it was inhabited by various tribes, called Latins, Ausones, Rutuli, Sabines, Volsci, &c.

Campania extended along the western coast from the Liris to the Silaurus, and comprised the territory around the city of Naples. This country has always been famous for its beauty and fertility. It suffered more frequent changes of inhabitants in early times, than any other part of Italy. Attracted by the fertility of the soil and the mildness of the climate, one horde of invaders poured in after another, and established their dominion here, until the Roman conquest secured the tranquillity of the country.

Magna Græcia was settled at an early period by colonies from Greece, who brought with them the arts and institutions of that country. It was divided into Apulia, Calabria, Lucania, and Bruttium. The most important city in Magna Græcia was Tarentum, the inhabitants of which were remarkable for their wealth and luxurious habits. Brundisium, in Calabria, was connected with Rome by the road called the *Appian Way*: here the Romans usually set sail for Greece. The ruins of Pæstum, in Lucania, form a great object of attraction to the modern tourist.

Tabular View of Ancient Italy.

CISALPINE GAUL.

Ancient Divisions.	Modern Names.	Chief Cities.	Modern Names.
Venetia,	Venice.	{ Tergeste,	Trieste.
		{ Patavium,	Padua.
Lingones,	{ Part of the States of the Church.	{ Ravenna,	Ravenna.
Boii,	Modena.	{ Mutina,	Modena.
Liguria,	{ Parma & Southern part of Sardinia.	{ Genua,	Genoa.
Taurini,	{ Northern part of Sardinia.	{ Nicœa,	Nice.
		{ Augusta,	Turin.
Insures,	Lombardy.	{ Taurinorum,	Milan.
		{ Mediolanum,	Pavia.
		{ Ticinium,	



ANCIENT ITALY

Scale of Miles
0 50 100 150

ITALY PROPER.

<i>Ancient Divisions.</i>	<i>Modern Names.</i>	<i>Chief Cities.</i>	<i>Modern Names.</i>
Etruria,	Tuscany.	{ Florentia,	Florence.
		{ Portus Herculeus,	Leghorn.
Latium,	States of the Church.	{ Rome,	Rome.
Umbria,		{ Tibur,	Tivoli.
Picenum,		{ Spolegium,	Spoleto.
Campania,	Part of the Kingdom of Naples.	{ Neapolis,	Naples.
		{ Capua,	Capua.
MAGNA GRÆCIA.			
Apulia,	Kingdom of Naples.	{ Venusia,	Venosa.
Lucania,		{ Pæstum,	Pesti.
		{ Tarentum,	Taranto.
Calabria,		{ Brundisium,	Brindisi.
Bruttium.		{ Hydruntum,	Otranto.
		{ Rhegium,	Reggio.

By the light of the earliest historical records, it appears that Italy, between one and two thousand years before the Christian era, was inhabited by two races of people, differing from each other in language and

manners. One race dwelt on the coast and the plains adjacent, and the other on the mountains in the interior.

The former were probably a part of the great Pelasgic tribe or family, who also inhabited Greece and Asia Minor in very ancient times. Of the latter, we know nothing previous to their appearance in the mountain regions of Italy, where they may be regarded as indigenous or native. The Pelasgians of Italy seem to have been similar in character to those of Greece, though more advanced in knowledge. They were here an agricultural people, and built towns with Cyclopean walls of unhammered stone. Probably they came into Italy as conquerors or colonists; but after having been long settled here, it seems that the aboriginal mountaineers descended into their territories and subjugated them. We then find the south of Italy occupied by a people calling themselves *Ænotrians*; the region in the neighborhood of the

Tiber by the Siculi, who afterwards invaded the Island of Trinacria, and gave it the name of *Sicily*; and Etruria, inhabited by the Tyrrhenians.

Other names appear shortly afterward in history. The Latins, according to tradition, were driven down the River Anio by the Sabines; and the latter, in their turn, expelled the Siculi, who proceeded south and crossed over the Strait of Messina. About one thousand years before Christ, the Greeks began to found colonies in the south of Italy. The Chalcidians and Eretrians, from the Island of Eubœa, built the cities of Cuma and Naples in Campania, and Rhegium on the strait. The Achæans built Sybaris, Crotona, and Metapontum. In Sicily, the Dorian Greeks founded Messina, Syracuse, Hybla, Gela, and Agrigentum. The Ionians founded Naïxus, Catana, and Himera. There were also Greek colonies in Corsica and Sardinia.

Ancient Rome.



Ruins of the Roman Forum.

CHAPTER CCCXXXIV.

1184 to 509 B. C.

Early Legends — Æneas — Romulus and Remus — The Seven Kings — Downfall of the Monarchy.

THE history of Rome may be conveniently divided into three periods — the first, extending from its foundation, in 753 B. C., to the last of the kings, 508 B. C.; the second, during which Rome was a republic, reaching to the establishment of the power of Augustus, 30 B. C.; and the third, that of the empire, the most brilliant in Roman history, which ceases in A. D. 476, with the downfall of the Roman dominion, and the overthrow of the Empire of the West.

In the history of almost every country, whose early records are lost in the twilight of antiquity, tradition

and legend supply the place of authenticated facts. In the history of ancient Rome, during the period preceding the foundation of the city, and during its rise from obscurity, fables and romantic tales are so interwoven with what is historical, that it is extremely difficult to separate the true from the false. It is probable that these legends, in which the foundation of Rome is traced to an illustrious source, and in which the gods descend from Mount Olympus to take part in the concerns of the imperial city, were invented by the Romans themselves, at a period when Rome had acquired some importance as a capital, for the purpose of flattering their national pride. How many generations passed away before these legends became incorporated in the popular belief as true history, we have no means of discovering. Though we may sometimes pause, says an old writer, when reading the early annals of Rome, and hesitate

what judgment to pass on many of the events which are there recorded, there are landmarks enough to prevent us from straying too far from our course, and to lead us on safely to the *terra firma* of history.

The early legends of Rome relate that the nation had its origin from Æneas, a Trojan prince, who, with his father and a large train of followers, fled from the ruins of Troy, 1184 years before Christ. He carried his household gods with him, in search of a new home in the west. They were guided by a star, and the will of the gods was made known to them by oracles. They settled in Latium, one of the countries of ancient Italy. The king, Latinus, gave his daughter Lavinia in marriage to Æneas, and the rest of the Trojans formed matrimonial alliances with the Latins. Civil wars followed, however, and in one of these Æneas was killed. The Trojans concealed his body, and asserted that he had ascended to heaven. His son Ascanius built the city of Alba Longa upon a neighboring hill, to which the Trojans removed. The history of this city remains in comparative obscurity till the reign of Procas, several centuries later. This king had two sons, Numitor and Amulius. Numitor, the eldest, should have succeeded to the throne at his father's death; but he was removed by Amulius, who usurped the sceptre himself. To prevent the power from reverting to his brother's family, he caused his only son to be slain, and made his daughter Sylvia a vestal virgin, whose duty it was to watch the ever-burning fire of the goddess Vesta. She had, however, been secretly married, or, according to the legend, been violated, by the god Mars, and bore twin sons. By order of Amulius, they were thrown into the Tiber: the rising waters of the river, however, carried the basket which contained them safely to shore, and landed them under a wild fig-tree. A she-wolf, who came down to the river to drink, saw them, and carried them to her den, where she suckled them, and where, some time afterward, they were found by Faustulus, the king's herdsman.



Romulus and Remus.

The twins were brought up with the children of the shepherd, and were called *Romulus* and *Remus*. When they grew up, they were made leaders in many expeditions against robbers and rival tribes, and in exploits which required courage and ability. In one of these, Remus, fighting with some of the people belonging to the household of the king, fell into an ambush, and, being made prisoner, was carried before Amulius. The king, struck by his appearance and bearing, hesitated to pronounce sentence upon him, but asked him who he was. He had hardly heard

his history, and recognized him as the grandson of his brother, than the palace was attacked by Romulus and his friends, who had hastened to the rescue of Remus. Amulius was put to death, and Numitor, the rightful king, was called from his farm, and placed upon the throne.

As a reward for their services, the two brothers asked permission to build a city on the Palatine Hill, in whose vicinity they had been brought up. Their request was granted, and the proposed walls soon began to rise from the ground. A dispute occurred between the brothers as to which should give his name to the city, and they agreed to consult the gods by augury, and to abide by the result. As they were watching the heavens at sunrise,—the usual practice in such cases,—Remus saw six vultures, and immediately after, Romulus saw twelve, and was adjudged victor. From that day to the present, the spot on which the wild fig-tree grew, and where the twin children were nursed by a she-wolf, has been called *ROME*. The foundations of the city were marked out with a plough, the furrow was turned inward, and the plough was lifted over the spaces intended for gates. When the walls had arisen a few feet from the earth, Remus scornfully leaped over them, saying, "Will such defences as these keep out an enemy?" As he did this, the person charged with the building of the walls struck him a blow with the spade he held in his hand, and killed him on the spot. The laying the foundation of Rome is supposed to have occurred in the year 753 B. C. The Romans reckoned from this event, taking it as the starting point in their chronology, always saying that such an occurrence happened in such a year A. U. C. i. e., *Anno ab Urbe Condita*—"in the year from the foundation of the city."

When the city was finished, it consisted of about a thousand dwellings irregularly arranged. Romulus was chosen king, and devoted himself to the formation of laws, and the establishment of good order among his subjects. Finding that the population was not sufficiently numerous, he invited strangers from all countries to come and settle there, and even set apart an asylum, to which any man might flee from the neighboring communities, and be safe from pursuit. This rapidly increased the population of the city, and Rome became filled with desperadoes and fugitives of all descriptions. A natural consequence of this was, that the Romans were disliked and feared by the surrounding people, who would neither give them their daughters for wives, nor deal with them as traders, nor associate with them as neighbors. Romulus, who feared that the effect of this isolated position would be to diminish the numbers of his subjects more than any thing he had done would do to increase them, resolved to employ a stratagem, and to provide the citizens with wives by force. The senate approved of his plan, and it was carried into execution.

A feast was proclaimed in honor of Neptune, and invitations were extended to the inhabitants of the neighboring towns. Crowds flocked from all quarters; for once the people overcame their scruples, and filled the squares and open places of Rome. They came from Cæcina, and Antemnæ, and from the country of the Sabines. Men and women, boys and girls, old and young, were there to see the show. Hardly, however, had the ceremonies begun, when, at a given signal, the Roman youth rushed among the crowd, seized the most beautiful girls, and carried

them home for wives. The Sabines, who were the greatest sufferers on this occasion, swore a terrible vengeance upon the treacherous Romans. Their king, Titus Tatius, raised a large army, and encamping under the walls of Rome, laid siege to the city. Many battles ensued between the hostile nations. In one of these, it is said, a certain gate of Rome opened of its own accord, leaving the entrance free to the Sabine army. It was shut by the inhabitants, but again swung open, as if moved by some invisible hand. As the enemy poured into the city through the passage thus provided, thinking that the gods were working a miracle in their favor, a stream of water burst from the temple of Janus, and swept them away in its torrents. From this time, the temple, though shut during peace, was always left open in time of war, that the god might be ready with his resistless floods to destroy the enemies of Rome. Further hostilities between the two people were checked by the interference of the Sabine girls themselves, who had become reconciled to their lot, and found that their husbands were not the barbarians they thought: a truce was agreed upon, a treaty of peace was subsequently made, and the two nations were combined into one. Romulus reigned alone after the death of Tatius; and thus was the first step toward the extension of the Roman dominion consummated.

Romulus reigned for forty years, beloved and revered by his subjects. As, according to the legend, he was of divine descent, and claimed Mars for his father, and the daughter of a king for his mother, it could hardly be expected that the fable would allow him to die a natural death. Demigods never return to their native clay, and tradition always removes the bodies of heroes, before they have time to moulder into dust. So the fable takes Romulus up to heaven, in the midst of a storm of thunder and rain, and at the close of a review of his troops. It was believed that Mars had carried him to Mount Olympus in his chariot. He was afterwards worshipped as a god, and sacrifices were offered to him, in a temple erected in his honor. Such is the traditional account of the life of one whom later historians believe never to have existed. His history is regarded by many as a fable from beginning to end. The whole first period of Roman history is uncertain, for the reason that there were no regular historians in those days,—their place being supplied by the chief pontiff or priest, whose duty it was to keep a register of the events of each year on a white table: these notes were afterward collected into books, and were the only record of public transactions. Beside being imperfect and superficial in themselves, they were in part destroyed when the Gauls took the city of Rome, many centuries later; and thus the thread of Roman history was interrupted. New annals were composed by the priests from such materials as remained; and these, mixed probably with a strong leaven of conjecture and with popular traditions, were arranged by the pontiffs so as to form the semblance of a history. Seven kings only are stated to have reigned during the period that the monarchy lasted—a period of two hundred and forty-five years;—and this, in itself, is sufficient to throw doubt over the whole. To assign a reign of thirty-five years to seven successive sovereigns, is contrary to all probability, in times of rapine and violence, and in a kingdom where the throne was elective, where each monarch is represented as being of mature age when he commenced

his reign, and of whom four are said to have met with violent deaths. The number of kings is stated to have been seven, probably because the annalists could discover no traces of any more. They may be, perhaps, the types of whole races of sovereigns, each king standing for the line which he founded, or for the virtue or vice most conspicuous in his character. Numa Pompilius may thus receive credit for the wisdom and integrity of some dozen successors, while upon the head of Tarquinius Superbus are heaped the crimes of a long series of monarchs. However this may be, we have no other guide than the distorted records which have been handed down to us, and which we shall be obliged to follow, till we arrive at a period where the path is clearer and history more certain.

The death of Romulus left the Romans without a king; and the senate, upon whom devolved the duty of choosing another, failed to make a choice, but divided themselves into committees of ten, each body holding the kingly power for ten days in rotation. This species of interregnum lasted a year, when the senate yielded to the clamors and importunities of the people, and invested *Numa Pompilius*, a Sabine of high character, with the royal dignity. Rome prospered during his reign, which lasted forty-three years, and was spent in fostering and encouraging the arts of peace. The temple of Janus remained shut, for no war, offensive or defensive, laid waste and desolated the country. A temple was built to Faith, and honesty and fair-dealing were worshipped as divine. The citizens were divided into classes, according to their trades and pursuits. Agriculture was especially favored, and the arts of husbandry promoted; the territories which the Romans had acquired in war, were divided equally among the people. Numa loved tranquillity, and wished that every man might live happily upon his own estate. He forbade costly sacrifices and the shedding of blood upon the altars of the gods. The fruits of the earth, cakes of flour or parched corn, were deemed sufficient to propitiate an offended divinity. The religious worship of the Romans was entirely remodelled by Numa. He assumed himself the dignity of high priest, and to him is ascribed the institution of all the priestly offices. He created four *pontiffs*, who presided at religious ceremonies; three *flamens*, who were devoted to the worship of the three principal gods—Jupiter, Mars, and Romulus; four *augurs*, who were supposed to be able to foretell events, and to discover the will of the gods by certain signs; twelve *Salians*, or priests of Mars, who sang and danced at the festivals of that god; and the *Vestal Virgins*, or priestesses of Vesta, who watched over the fire that was kept perpetually burning in the temple of the goddess. The sacred fire was considered emblematical of the existence of the state, and to suffer it to go out was to endanger the country. Once a year, however, it was extinguished, and rekindled from the rays of the sun. In all his acts of legislation, Numa professed to be guided by the goddess Egeria. He spent his hours of leisure in her company in a sacred grove near Rome, where, for a long time afterward, the memory of Numa and his divine instructress was held in respect and veneration. He died at the age of eighty, B. C. 670.

He was succeeded by *Tullus Hostilius*, an impetuous and warlike prince, who spent his life in the camp. He soon had an occasion to prove his valor: the borderers along the Roman and Alban territory began to rob and plunder each other, and this brought on hos-

ilities. The two armies met, but their angry feelings were cooled by the recollection of their ties of consanguinity, and they ultimately refused to fight. It was finally determined to leave the dispute to six champions, three to be selected from each army. In the Roman army were three brothers born at one birth, named *Horatii*; in the Alban army were three others like them, named *Curiatii*. These were fixed upon for the champions, and they advanced to the contest amid the hopes and anxieties of the two armies; for it had been agreed that the victorious nation was to rule over the other. The spectators held their breath, as the champions approached and brandished their burnished arms in the air. At the first attack, the three Albans were severely wounded, while two of the Romans fell dead under their blows, and the remaining one took to flight, pursued by his antagonists. The Albans thought the day was won, and a cry of wailing ran through the Roman ranks. Exultation and despair were, however, premature, for the Roman champion, turning suddenly upon his foes, who had been separated from each other in the ardor of pursuit, despatched them one after another, and remained alone upon the field. Alba was given to the Roman dominion, and was bound to obey her conqueror. But in a war which soon sprung up between the Romans and the Fidenates, the Alban general, Mettus Fuffetius, refused to lead his army to battle, intending to side with the victors, after the day was decided. The Romans, who came off conquerors, determined to punish this act of treachery; they took Mettus, and bound him between two chariots, and driving the horses different ways, tore his body asunder. They then went to Alba, destroyed the city, and compelled the inhabitants to emigrate to Rome. This is all that history tells us of the administration of Tullus: he reigned thirty-three years, and it is said that his house was struck by lightning, and that he was burned with it to ashes, for having neglected the worship of the gods.

Ancus Marcius was the fourth king of Rome, and is stated to have been the grandson of Numa Pompilius. He began his reign in 638 B. C. Several Latin cities were taken by the Romans during his reign, and their inhabitants were brought to Rome, where the Aventine Hill was given them to dwell upon. He is said to have been the founder of the colony of Ostia, a town at the mouth of the Tiber, which was the port or harbor of Rome, and the oldest Roman colony known in after ages. He was succeeded, at the expiration of twenty-nine years, by *Tarquinius Priscus*, whose history is extremely doubtful, and is even believed by some to be a sheer fabrication. He is represented as a wealthy Etruscan, who came as a stranger to settle at Rome, and who, by his liberality and the splendor in which he lived, obtained great popularity with the people. Ancus Marcius, at his death, made him the guardian of his children, and he was chosen king, 609 B. C. Many splendid works, traces and remains of which exist at the present day, are ascribed to him; among these are the *cloacæ*,—or great public sewers, to carry off the water and refuse,—the circus or race course, and the forum or market-place. That these works were built about this time, is evident from the fact that the stone used in the construction of the *cloacæ* is a volcanic substance, found in many places about Rome, but which was never used for building purposes, subsequently to the establishment of the republic. These vast works are supposed to have been

accomplished, as in Egypt, by forced labor; and it is not an unfair inference to suppose, that the government which could effect such great undertakings by task-work, must have been both powerful and despotic.

Among the wonderful tales which embellish the poetical legend of *Tarquinius Priscus*, is one which was undoubtedly invented by the priests to inspire the people with a stronger belief in the mysteries of augury. The king, says the story, was contemplating some plan, to which the augurs were opposed, on the ground that it was contrary to the will of the gods. Tarquin, who had but little faith in divination, wished to put the science to the test, and told Attius Nævius, one of the augurs, that if he could tell him whether the idea he had in his mind were possible or not, he would, in future, give more credit to his art. "It is possible," said Nævius. "Then," said the king, "cut this whetstone with a knife, for it was that that I was thinking of." The augur took the knife, and cut through the stone with the greatest ease, and the king believed in his counsels ever afterward. Images of the gods were first introduced into the Roman worship during the period ascribed to the reign of Tarquin I.; and the sacrifice of animals, which had been forbidden by Numa Pompilius, was added to the more simple offerings of corn and fruit. Two more Vestal virgins were appointed, making their number six, instead of four; and the rites of religion were altogether performed with more splendor than in the earlier period of the monarchy.

A singular instance of the inaccuracy of the Roman traditions is presented in the commonly received account of the death, by assassination, of *Tarquinius Priscus*. He is said to have been murdered after a reign of thirty-three years; and it is also stated, that the assassins were employed by the sons of Ancus Marcius, who contended that they had a right to the throne. This is evidently false; for, in the first place, the throne was not hereditary; therefore the sons of Ancus Marcius had no more right to it than any body else. Why, too, did they wait thirty-three years before asserting their claim? Again, if Tarquin had reigned thirty years, he must have been nearly seventy at the time of his death; yet we are told that his sons had not arrived at the age of manhood. The whole story of this monarch is probably a fable;—all that can be asserted with certainty is, that under the dominion of the later kings, whoever they were, the power and extent of their territory was far greater than it ever was before, and that even at that early day, Rome merited the title she afterwards bore—that of "the Imperial City."

Tarquin I. was succeeded, in the year 576 B. C., by *Servius Tullius*, celebrated for his good deeds and wise laws. He added the Esquiline and Viminal hills to the city, which now included seven—the two just mentioned, the Palatine, the Capitoline, the Aventine, the Cælian, and the Quirinal. He built walls around them, and these continued to be the walls of Rome for eight hundred years, till the time of the emperor Aurelian. He made many laws to screen the poor from the oppressions of the rich, and to bring the plebeians nearer to an equality with the patricians. As an instance of this, we may state as follows: It had been the custom for the patricians to fight on horseback, or in chariots, and for the common men to fight on foot. The latter had always been so badly armed and ill disciplined, that they were of little consideration in

the army. Under Servius, however, the richest of the commons were selected to form new companies of horsemen, and were obliged to arm themselves according to the extent of their property. Servius is said to have reigned forty-four years, and to have come to his death by violence and treachery, in which one of his daughters, and her husband, son of the late king Tarquin, were the principal actors. The aged monarch, says the story, was murdered by Lucius Tarquinius, husband of his eldest daughter; and as his body lay bleeding in the street, the inhuman woman ordered her charioteer to drive over the corpse. The street where this unnatural deed was done, was called *Via Scelerata*, or the "Wicked Way." *Lucius Tarquinius* thus became king, in 532 B. C. He is known in history as *Tarquinius Superbus*, or "Tarquin the Proud." His story is generally regarded as fabulous, partly because usurpation is impossible, by assassination or any other means, where the power is conferred by the senate, who would not be apt thus to recompense crime, by raising a murderer to the supreme power; and partly because Lucius, being a son of Tarquin I., must have been nearly of the same age as Servius Tullius, whom he dethroned; that is, about seventy. After his usurpation, he reigned twenty-four years, and, on the establishment of a republic, and the downfall of the monarchy, carried on wars for the recovery of his throne, for fifteen years longer. The last king of Rome, who passes in the legend as Tarquinius Superbus, was undoubtedly a tyrant, whose chief object seems to have been to degrade the commons, and draw the line still broader between them and the patricians. He built the great temple and fortress called the *Capitol*, on the Capitoline Hill. This edifice was constructed of hewn stone, with gates of brass. The Sibylline books were kept in this temple, underground, and were guarded by priests appointed for the purpose. They contained a great number of prophecies, written in Greek, on palm leaves, and were consulted by the augurs on all extraordinary occasions. A legend connected with these oracles may account for the veneration in which they were held, even to a late period.

The story is, that an old woman, of singular appearance, and dressed in weird attire, presented herself before Tarquinius, with nine books, purporting to contain the prophecies of the Sibyl, for which she demanded a large sum of money. The king refused to buy them, for the reason that he did not know who the lady was, nor what her books contained. The weird woman went away, and burnt three of her books, and then returned with the remaining six; the price continuing the same as for the whole nine. Tarquin again refused; on which the ancient dame departed a second time, and burnt three more of the volumes. On her reappearance with the three which were left, Tarquin consulted with the augurs, who advised him to purchase the books, not forgetting to reprimand him for the six which he had allowed to be destroyed. Tarquin bought the oracles, and the old woman disappeared, and was seen no more. These volumes became the oracles of Rome, and, as we have stated, were guarded with extraordinary care.

In the twenty-fourth year of the reign of Tarquin, 508 B. C., a revolution occurred, in which the people rose against the tyranny and despotism of the government, and overthrowing the monarchical form, established a republic on its ruins. How this revolution

was brought about is not known with any certainty, for the accounts of it are not authentic. The legend, which here, as elsewhere, supplies the place of history, gives the following narrative: Titus, Aruns, and Sextus, the three sons of the king, with their cousin Collatinus, were supping in the camp under the walls of Ardea, a city to which the Roman army was laying siege. When their brains were a little elevated with wine, they fell into a vein of bravado; and finding nothing better worthy of a wager than the conduct of their respective wives, they agreed to mount their horses, and repair to Rome, and decide the question from personal observation. The three princes found their wives making merry around a well-filled board, and rejoicing at the continued absence of their liege lords. Lucretia, the wife of Collatinus, was found working with her maids at the loom. With this lady Sextus fell violently in love, and, some time afterward, he behaved in so brutal a manner toward her, that Lucretia, unable to survive her dishonor, stabbed herself to the heart. Lucius Junius Brutus, who is said to have feigned insanity for the purpose of evading the cruelty of Tarquin, and who was present at her death, now threw off the mask, and drawing the knife from the wound, swore, by the blood upon it, to be avenged upon the tyrant and his offspring.

The people were wrought up to the highest pitch of excitement by the outrage. Tarquin, who was absent, was declared by the senate to be expelled from the throne. The gates of the city were shut. The body of Lucretia was exposed to public view, and Brutus harangued the people, exhorting them to aid in expelling the tyrant. A meeting was called in the field of Mars, to form a new government. The fall of the monarchy was pronounced, and the chief power was placed in the hands of two *prætors*, or *consuls*, to be elected annually. Brutus and Collatinus were the first consuls. Thus the title of "king of Rome" became extinct, at least for a time; for it was only resuscitated, two thousand years later, in the person of the duke of Reichstadt, son of Napoleon Bonaparte.

CHAPTER CCCXXV.

Manners and Customs of the Romans during the Monarchy.

VERY little is known, with certainty, of the manners and customs of the Romans, during the time of the kings. Rome was decidedly a *military state*, and the people were all trained to arms; but it was also an agricultural nation, and the whole of the commonalty consisted of farmers, who cultivated their lands in time of peace, and took the field when their services were required as soldiers. Foreign commerce was probably in the hands of the nobles, and retail trade was held in such low estimation, that the free commons were forbidden by law to engage in it.

The manner of living was extremely simple. The principal food of all classes consisted of bread and pottage, with herbs, roots, and fruits; the chief beverage was the milk of goats. The great fared no better than the humble—despising luxurious habits as unworthy a warlike nation. The houses at Rome, in those early times, were mere cottages, one story high, and built of wood. They had neither chimneys nor windows. Candles, made either of wax or tallow,

were used to illuminate the rooms. The furniture probably corresponded with the rudeness and simplicity of the dwellings. The domestic servants, both male and female, were slaves.

The distinguishing part of the Roman costume was the toga, or mantle. This was a large woollen shawl, in the form of a semicircle, usually white, but sometimes bordered with scarlet or crimson. It was probably worn over a loose robe, without sleeves, as the arms were bare, except as they were covered by the toga. The togas of slaves and poor people were of a dark color. They were worn, at this period, by both sexes. The Romans had various coverings for the feet, but they were chiefly of two kinds—the one a shoe, not unlike ours, and the other a slipper, or sandal, fastened with leather thongs.

The power of a father over his children was so absolute, that he might even sell them for slaves, or put them to death; nor were they free, at any age, from parental authority, unless the father himself emancipated them. In every private house, the hearth was consecrated to the *lares*, or household gods, and was the centre of union to the members of the family. The common hearth of the whole people—the symbol of their union as a nation—was the altar in the temple of Vesta. Poems, in praise of princes and popular heroes, were recited at banquets, to a flute accompaniment. When any great person died, verses commemorating his virtues were sung at his funeral. The Romans buried or burned the bodies of the dead. The artists employed at Rome, during this period, came from Etruria, which was now at the height of its greatness. At Veii, an Etruscan city, was made a celebrated ornament for the top of the Capitol; being a chariot, with four horses, wrought in *terra cotta*, or baked clay, and regarded as a fine work of art. Bronze was not used till a later period, nor is there any mention made of paintings in the time of the monarchy.

During the time of Romulus, the whole Roman people consisted of the patricians, or patrons, and their clients. These clients were bondmen; but how they became so is not exactly known. The patricians were the original citizens or nobility of Rome, and it is probable that the common people were placed under their protection, and that thus the latter became the lord or patron of a number of attached followers, wholly devoted to the interests of his house. In the course of time, there arose another class, distinct from either of these two; namely, the free commons, or plebeians, the great mass of whom were conquered Latins, who were admitted as subjects, not citizens of Rome. They were excluded from any share in the government, but could hold property, and were protected by the laws. They could not marry into patrician families, and thus the line of distinction between citizens and subjects was carefully preserved.

The senate consisted at first of two hundred members; but, at a later period, the number was increased to three hundred. These, however, had no power to pass laws, without the sanction of the general assembly of the citizens, who held their meetings in the Comitium, or place of public assembly. Questions proposed in the senate were here decided by vote, and the will of the majority ruled. The power of the king was limited. He was commander-in-chief of the army, but could make no laws without the consent of the citizens. He had the disposal of the spoils and

lands acquired by war, so that the sovereign possessed extensive domains, and a numerous train of dependants. The government of Rome, therefore, at this period, was what we should call, in our day, a constitutional monarchy.

CHAPTER CCCXXXVI.

508 to 451 B. C.

Attempts of Tarquin to recover the Throne—Revolt of the Plebeians—Coriolanus—Cincinnatus—A Roman Triumph.

THE substitution of republican for monarchical institutions having been resolved upon, the consuls set about securing the permanency of the liberal government. The consuls were each to exercise the sovereign power for one month, by turn, during which they were to be invested with all the insignia of royalty except the crown. They did not perform the great sacrifices, however, as the kings had done: a *rex sacrorum*, or chief pontiff, was chosen to administer the religious affairs of the state. The expulsion of Tarquin was confirmed, and many of the useful laws of Servius Tullius were revised and reenacted. The plebeians recovered some of the rights of which they had been deprived by the late sovereign. Lands were granted to them out of the royal property, in lots of about four acres, and some of the wealthiest members among them were admitted to the senate. The plebeian senators were chosen from among those who had been raised by the constitution of Servius to the rank of knights, or horse soldiers; and to distinguish them from the patrician members of the senate, they were called *conscripti*.

The beginning of the new government was disturbed by the attempts of the deposed monarch to recover his throne. He, with his family, had taken refuge with his son Sextus, king of the Gabii. Through his intrigues, a conspiracy was formed in his favor in Rome itself. Tradition relates that the plot was laid by some of the nobles who were discontented with the concessions made to the plebeians, and that among the conspirators were two sons of Brutus, who, with others, on the discovery of the scheme, were condemned to death by their father in his character of consul. The story goes on to say, that having passed the fatal sentence on his guilty children, Brutus had the firmness to sit calmly by and see it executed. This famous story has immortalized the name of Brutus; but collateral evidence and comparisons of dates forbid us to regard it as any thing more than a fiction, invented, or perhaps borrowed from the legends of other countries, to personify justice, or to add lustre to the name of distinguished Romans. Brutus is represented by the ancient historians as being a child when Tarquinius ascended the throne: yet when that prince was deposed, only twenty-five years afterward, we are told that his sons were of an age to take part in a conspiracy against the government. The fact, or supposition, that the plot was laid by the nobles to crush the newly-acquired liberties of the plebeians, would seem to preclude the possibility of the sons of Brutus, evidently of plebeian origin themselves, joining in any enterprise against their own freedom. The history of the first years of the commonwealth is as uncertain as that of the kings, and for the same reason—that most of the records of

that period were lost when Rome was plundered by the Gauls.

In consequence of the conspiracy just mentioned, a decree of banishment was pronounced against the whole of the royal family; and this sentence was so strictly enforced, that not even Collatinus, the consul, who was Tarquin's nephew, was excepted. His place was filled by Publius Valerius, a patrician, who obtained the name of *Poplicola*, because he supported the rights of the people. Tarquin, notwithstanding the failure of his plot, persuaded the Etruscans to attempt his restoration by force of arms. In a battle which ensued, between the Etruscans under Tarquin, and the Romans under Brutus, the latter was killed by Aruns, son of Tarquin; Aruns himself fell mortally wounded. It is said that in the middle of the night after the contest, a voice issued from a neighboring wood, proclaiming that the Etruscans had lost one man more than the Romans. At this sound, the Etruscans, who were very superstitious, were struck with awe, and immediately marched home. Valerius, the surviving consul, ruled alone for the rest of the year, and administered the authority with great applause. Tarquin, however, was not idle, and the repeated failure of his attempts to regain the crown seemed only to increase his zeal. He went to Clusium, a city in the most distant part of Etruria, and induced Porsenna, its king, to assist him. A large army was raised, and Porsenna marched against Rome. The poets and romancers, who have undertaken to fill the gap here created by the absence of authentic records seem to have drawn largely upon their imagination, for their facts. The city, it is said, was saved by three warriors, who, alone and single-handed, defended a bridge across which the Etruscans were pursuing the flying Romans. They kept the enemy at bay till their companions had cut the bridge asunder, when one of them, Horatius Cocles, leaped into the river, and, amid showers of javelins, swam safely to shore. For this gallant act he was honored with a statue in the forum, and the gift of as much land as he could drive his plough round in the course of a day.

The Etruscans, though repulsed, were not discouraged, and laying siege to Rome, endeavored to reduce the inhabitants by famine. In this extremity, it is said, Caius Mucius, a young patrician, undertook to rid his country from so terrible an enemy as King Porsenna; and having entered the Etruscan camp in disguise, he saw a princely-looking personage sitting in state, distributing pay to the soldiers. Thinking this must be the king, Mucius stabbed him to the heart; on which he was seized and carried before Porsenna, to whom he boldly avowed his purpose. Being threatened with torture unless he avowed the whole plot, he thrust his right hand into a fire that was burning near, and held it there till it was consumed, thus proving his indifference to threats. The sequel of the story is, that Porsenna, struck with his courage, generously gave him his life, and that Mucius, out of gratitude, told him to be continually on his guard, as three hundred Roman youth had sworn to take his life. Without pursuing further this account, we may state that the character of Porsenna is believed to be fabulous; but there is no reason to doubt, that about this time, though the exact date is not certain, Rome was conquered by the Etruscans, and that the city was surrendered. The Romans even gave up their arms, and were forbidden to use iron except for the purposes of agriculture. It is stated that they even sent the conquering prince,

personified in the legend by Porsenna, an ivory throne and sceptre, a golden crown and triumphal robe, besides paying, as tribute, a tenth of the produce of the land. It is not certain that this war was undertaken at the instigation of Tarquin; it was more probably an invasion of the Etruscans, with a view to conquest.

The indefatigable Tarquin, says the story, still nourished the hope of regaining the throne of Rome; and excited by him, the Latins invaded the Roman territory. They were totally defeated, and a truce succeeded. Hostility broke out afresh, however, and the armies meeting near Lake Regillus, about 496 B. C., a furious combat ensued. The Romans were yielding, and were on the point of flying, when their general made a solemn vow that he would raise a temple to the twin gods Castor and Pollux, if they would lend him their assistance at this critical moment. Suddenly there appeared two horsemen of gigantic height, mounted on milk white steeds: they placed themselves at the head of the Roman legions, and followed by the cavalry and foot-soldiers, into whom the presence of the twin brothers had breathed new courage, forced their way through the Latin ranks, and dividing and isolating the enemy, easily put them to flight. When the victory was won, no vestige remained of the white horsemen, except the deep mark of a horse's hoof in a hard black rock near by. But on the evening of the same day, as the sun was going down, and as the inhabitants of Rome were waiting under their porticoes and in the streets for some tidings of the engagement, two horsemen made their appearance in the forum. Their arms were stained with blood, and their horses were covered with foam. Alighting near the temple of Vesta, where a spring of water bubbles from the ground, they washed away the stains of the conflict, and the people crowded around them, asking the news. The mysterious knights told them how the battle had been fought and won by the Romans, and then mounting their steeds, suddenly disappeared. They were believed to be Castor and Pollux, and according to the vow of the general, a temple was built and dedicated to their worship. There is so much of the fanciful in the Roman legends of the exiled king's attempts to recover his throne, and the poet's hand is so evident in the account of the war with Porsenna, and the battle of the Regillus, that Niebuhr supposes it to be the concluding portion of some epic poem, entitled probably the "Lay of the Tarquins."

After the loss of this battle, the Latins abandoned the cause of Tarquin, who retired to Cumæ, in Campania, where he shortly after died. Thus Rome was freed from fear of foreign domination. No sooner, however, were they relieved from external disturbances, than they began to have troubles at home. The patricians and plebeians formed two distinct classes, and it appears to have been the special object of the former to depress and enslave the laboring portion. The many privileges restored or granted to the latter, in the beginning of the commonwealth, were, one by one, taken away; the lands which had been given them were resumed; the taxes were increased; and the consulship was no longer shared by the two orders; but both consuls were chosen from among the patricians. The people began to feel that it was as hard to be ruled by an overbearing aristocracy, as by a tyrannical king. When reading of the distresses of the plebeians at this period, we are to understand that numerous class of small farmers which constituted by

far the greater proportion of the Roman commonalty. The chief cause of their increasing poverty was, that they were burdened with taxes far beyond their means, and in order to pay them, were obliged to borrow money at exorbitant interest, so that they became involved in debts which they could not discharge; and then, according to the Roman laws, they became the slaves of their creditors. Such children and grandchildren of the debtor as were still under his authority shared the same fate, and became the property of the creditor. The creditors were generally the patricians, the debtors the plebeians; so that, in fact, one part of the population belonged entirely to the other. The patricians, having the government now exclusively in their own hands, managed to obtain exemption from the tithes for the lands which they held, while, on the other hand, the taxes were rigorously exacted from the plebeians. To add to these distresses, the loss of the territory beyond the Tiber, on the Etruscan side, had reduced many families to absolute beggary; and the poorer classes were excluded by the wealthier from all use of the public pastures. A new magistrate, called the *dictator*, had also been created: this officer was elected for six months, during which he had the power of an absolute sovereign within the city, and one mile beyond it. The consulship still existed, but the dictator was a higher magistrate; and whatever the real object of the institution of this office, its immediate effect was, by a rigorous enforcement of the law relative to debtors, to reduce them to a state of slavery. The misery of the plebeians was still further augmented by the basest injustice. They were all soldiers, and those who were pledged for debt were obliged to serve in the field as well as others; yet their share of the spoils, which might have helped them to pay their debts, was withheld from them, while the debts themselves were becoming larger and larger, by the addition of the interest. From all these causes the lower classes became hopelessly in debt, and were driven to despair by the rigor of their creditors.

In this posture of affairs, a single spark kindled a great conflagration. During the consulship of Appius Claudius and Publius Servilius, (493 B. C.,) an old man, covered with rags and filth, pale and emaciated, with squalid hair and neglected beard, rushed into the forum, and, with outstretched arms, implored the aid of the people. He exhibited the scars and the wounds which he had received in twenty-eight battles with the enemies of Rome. He was recognized by several persons as a captain in the army, and on being asked the cause of his wretched appearance, said that the sentence of the law had been passed upon him as a debtor, and that he and his two sons had been cast into prison. He had fallen into debt, because, while serving in the army, his farm had been plundered and his house burnt by the enemy: taxes had nevertheless been exacted from him, to pay which he had been obliged to borrow money: compound interest had eaten up what little property remained to him, and he soon became the bondman of his creditor. Imprisonment and stripes had been his portion from that day. He had made his escape from confinement, and besought protection and support. Whether this be, or not, an exact account of what actually took place, it is certain that this or some other incident occasioned a violent tumult: the multitude crowded the streets, clamoring for relief; the senators were struck with consternation, and hardly dared assemble for public business. The two consuls

were divided as to the measures to be pursued, and the city seemed doomed to witness the horrors of bloodshed and civil war. At this moment, the news arrived that the Volscians were in arms against Rome, and were almost under its very walls.

This intelligence was received as glad tidings by the plebeians. Throwing their caps in the air, they exclaimed, that the patricians might go and fight their own battles, and resolutely refused to enlist. The senate empowered Servilius to treat with them. He issued an edict, proclaiming that all who were in bondage for debt, might, if they chose, quit their prisons to join the army, and that, as long as a man was under arms, no one should touch his property, or keep his children in bondage. The effect was immediate; the prisons were emptied, and the escaped convicts swelled the ranks of the army. After an easy victory, the consul Servilius led home his conquering troops, full of hope for the future; but a bitter disappointment awaited all, when the iron-hearted Appius, colleague of Servilius, ordered the debtors back to their prisons. Dreadful clamors and disturbances ensued; the people held nocturnal meetings on the Aventine and Esquiline Hills, to concert measures of relief. Again the Roman territory was invaded — the Sabines were already ravaging its borders. In this emergency, Marcus Valerius was appointed dictator, and being a favorite, the people, long suffering, and slow to wrath, readily enlisted under his banner, and followed him to the field. Success was on their side, for they returned a second time triumphant and laden with spoils. Valerius now attempted to obtain from the senate a redress of the popular grievances, but in vain. The plebeians, seeing no chance of legal relief, withdrew from the city, and established their camp on a hill beyond the Anio. Here they resolved to found an independent city, unless a plan for mutual accommodation could be decided upon. At last, the patricians deputed ten senators to visit the plebeian camp and propose terms of peace.

One of these, Menenius Agrippa, addressed to the people the following apologue: "In ancient times, when the human body was not, as at present, an individual whole, but every member had its own separate plans, purposes, will, and language, it happened that on a certain emergency, the limbs fell into a quarrel with the stomach. They complained that this member remained idle in the midst of them, doing nothing but enjoying itself. To gratify their enmity, they agreed that they would no longer labor for it. The hands, therefore, refused to convey food to the mouth; the mouth refused to open, and the teeth to chew. But while they thus attempted to starve the stomach, they were starving themselves; and when they were reduced to the most deplorable state of feebleness, they discovered that the stomach is by no means useless; that it gives, as well as receives, nourishment, distributing to all parts of the body life and health."

But it appears that the plebeians, who had had experience enough in false promises and treacherous hopes, demanded something more solid than fables, and seemed to think that moral lessons, however pointed, came with an ill grace from persons who regarded them so little themselves. So a treaty was made, after considerable discussion, and its articles were signed and sworn to by the two orders. The principal stipulations of this instrument were, the restoration of the law by which the property, and not the person, of a debtor should be

liable for his debts; and the creation of two magistrates, chosen from among the plebeians, to be called *tribunes of the people*, whose duty it should be to protect their liberties, and whose persons should be held sacred under all circumstances: outlawry was to be pronounced upon any one who should injure them. The institution of the tribunes was the greatest step yet made toward the freedom of the people. All who were in bondage for debt were set free; those who had pledged themselves were released from the obligation of becoming slaves. The houses of the tribunes remained open day and night, that the injured might, at any time, seek protection from injustice or contempt of the laws. The hill where the plebeians had encamped, and where they had offered sacrifices to Jupiter, received the name of the *Sacred Mount*. The popular or democratic constitution of Rome may be properly dated from this period—493 B. C.

At this time, an excellent man and patriotic citizen, named *Spurius Cassius*, was consul. During his administration, treaties were formed with the Latins and Hernici; and thus the confederacy to which Rome owed her greatness under the later kings was reorganized. He also proposed an agrarian law, to the effect that land should be given to all those plebeians who had none, and that the patricians should pay, as formerly, tithes upon the lands occupied by them. This law was passed after a violent opposition, but the succeeding consuls took care that it should never be carried into effect: so the commons continued to suffer all the miseries attendant on poverty and the oppressions of a tyrannical government. *Spurius Cassius* was, at the expiration of his year of office, charged with treason, and beheaded. The feuds of the nobles appear to have been carried on with a ferocious spirit that marks the barbarism of the age. The conflicts and the crimes which accompanied them were not noted in the annals of the times; but we are able to infer, from some notices which have been discovered, with what bitterness political animosities were indulged.

The commons, finding that the passage of the agrarian law was becoming every day more problematical, refused to serve as soldiers; and soon after, the neglect of agriculture, caused by the numerous wars of the Romans, occasioned a severe famine. Disturbances took place in consequence, and the senate and people became highly inflamed against each other. Some sympathizing Greek prince, or, as it is stated by other annalists, *Gelon*, king of Sicily, sent at this period a supply of corn to Rome, which it was proposed to distribute at once among the people. This benevolent plan was strongly opposed by *Caius Marcius Coriolanus*, a hero, whose history, above all others, the poets have delighted to embellish. He was haughty and violent, and besides hating the people as a patrician would hate the plebeians, he thoroughly detested them for having refused to confirm his election to the consulate. The contemptuous and bitter language which *Shakspeare* puts into his mouth, would perhaps seem too strong, did we not remember that no wars are more bloody than those of class, and no feuds more deadly than those springing from division into castes:—

“What would you have, you curs,
That like no peace nor war? The one affrights you,
The other makes you proud. He that trusts you,
Where he should find you fions, finds you hares;
Where foxes, geese. You are no surer, no,
Than is the coal of fire upon the ice,
Or hailstone in the sun. Who deserves greatness

Deserves your hate; and your affections are
A sick man's appetite, who desires most that
Which would increase his evil. He that depends
Upon your favors, swims with fins of lead,
And hews down oaks with rushes. Hang ye! Trust ye?
With every minute you do change a mind,
And call him noble that was now your hate,
Him vile that was your garland. What's the matter,
That in these several places of the city
You cry against the noble senate, who,
Under the gods, keep you in awe, which else
Would feed on one another? What's your seeking?”

He carried his hatred so far as to persuade the consuls to refuse to assent to a division of the corn. For this act he was indicted by the tribunes of the people, the ostensible charge being that he aspired to the sovereign authority. He was banished from Rome, and took refuge among the *Volscians*, who, before long, became involved in a war with Rome. They met with success every where, and marching through the Roman territories, under the guidance of *Coriolanus* and their king *Tullus*, laid waste all the lands belonging to the commons, sparing only the property of the patricians. They then surrounded the city, and closely besieged it. Within the walls, nothing was heard but cries of lamentation and distress; the women ran to the temples of the gods to pray for mercy; it was the darkest day that Rome had ever known; for the enemy was the most formidable that had ever attacked it, while the disaffection of the people destroyed her means of defence. A deputation which was sent to *Coriolanus* was received with chilling indifference, and was told to expect peace on no other conditions than the returning to the *Volscians* all the lands which had been taken from them, the recall of all Roman exiles, and the restoration of their property. The senate refused to accede to these terms. An embassy of ten senators next appeared before *Coriolanus*, humbly suing for peace on less stringent conditions: but the haughty leader was inflexible. Then all the priests came in



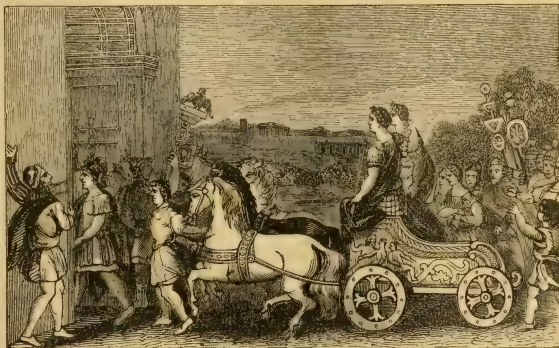
Mother of Coriolanus addressing him.

solemn procession, but with no better success. At last, the noble matrons, dressed in mourning and headed by the wife, mother, and children of the stern exile, proceeded to his camp. The *Volscian* soldiers, who guarded his tent, silently made way for the sad procession, and the whole camp seemed touched by this afflicting evidence of the misfortunes of Rome. As the mother of the exile appeared before her son, she said, in a voice half choked with sobs, “Must it be thus, that Rome would have escaped the dishonor of beholding an enemy’s camp under her walls, had I never borne a son? that if I had remained childless,

"I should have died a free woman in a free city?" Coriolanus wrung his hands, looked at his army and the walls of his native city, now humbled before him, and exclaimed, "O mother, what hast thou done! Thine is the victory—Rome is saved, but shame and ruin await thy son." He then embraced his wife and children, and giving them a safe-conduct back to Rome, made a precipitate retreat with his army. He never returned, but passed his life in exile. According to another version of the story, he was assassinated by the Volscians, who considered that, in sparing Rome, he had betrayed their interests. The date of these events, though uncertain, is usually fixed at 458 B. C.

Rome and the neighboring states were not in a very prosperous condition at this period. The ravages of warfare were every where visible. Many towns were in ruins; much of the country was laid waste; the vines and fruit-trees had been destroyed; and whole villages were in ashes. Added to the miseries of war were those of the plague; and the scarcity of corn, and the neglect of agriculture, were the cause of a severe famine. The year following the peace with

the Volscians, the Æquians broke into the Roman territory; and this incursion was so formidable, that it threatened Rome with dissolution in its weak condition. An army sent against them was decoyed into a narrow pass, with steep, bare hills on each side. They could neither advance nor retreat. There was neither food for the men, nor grass for the horses, and they were in danger of starving, if the enemy, who were surrounding them on every side, did not despatch them by a more summary means. Five horsemen broke out of the lines before the rear was quite closed up, and carried the disheartening news to Rome. With one accord, Cincinnatus, "the curly-headed," who had formerly been consul, was chosen dictator, and an embassy was sent to his farm to require his immediate presence at Rome. He was found ploughing in the field, with no clothing but his kilt. As he arrived in the city, the senators and the patricians went out to meet him, and he was conducted to the capital by twenty-four lictors with their rods and axes, the multitude crowding round him to see the man who was to be their deliverer.



Roman Triumphal Procession.

He was invested with supreme power for six months. His first step was to order every man to shut his shop. The courts of law were closed, and directions were given that until the army was delivered, no man must attend to any private business. Every citizen of age to bear arms was next ordered to appear in the Field of Mars before sunset, with provisions for five days, and a dozen stout stakes. The city was now alive, and nothing was heard but the clashing of arms and the hewing of trees. At sunset, a large and fully-equipped army left the walls of Rome, and proceeded toward Mount Algidus, where the enemy were posted. They arrived here at midnight, and forming themselves into a column, completely surrounded the mountain. When all was ready, they gave one long, tremendous shout, which echoed and reverberated from rock to rock, filling the enemy with surprise and terror, and inspiring their countrymen with new hope, as they recognized the well known Roman hurrah. These shouted back again, and began to assail the

enemy. Their friends without, in the mean time, dug a ditch round the mountain, and fenced it with a rampart of stakes and turf. When the morning came, the astonished Æquians found themselves completely enclosed, and offered Cincinnatus his own terms. The victorious Romans, after stripping them of their arms, baggage, and every thing valuable, and making them pass under a yoke formed of their spears, marched home in triumph. As Cincinnatus entered Rome, he was honored with a golden crown; tables were set out at every door, laden with meat and drink, and the soldiers and the people feasted together with songs and rejoicing. A triumphal procession was decreed to Cincinnatus, who, having held the power a fortnight, and saved the Roman army from destruction, abdicated, and returned to his plough.

Such is the legend of Cincinnatus. Much of it is doubtful, except the fact of his having been dictator, and having gained a victory over the Æquians. It is not certain that he enjoyed the glory of a triumph;

but as this honor was conferred upon many Roman generals in after times, it may be proper to describe it here. It was the greatest military honor that could be attained in the Roman state. It was a solemn procession, in which the victorious general and his army proceeded through the city to the Capitol. The procession was formed in the Field of Mars, and passed through the most public streets, which were strewed with flowers, while incense was burning on altars raised in different places. First came the musicians, playing and singing triumphal songs; next, the oxen for sacrifice, adorned with flowers; then the spoils taken from the enemy, drawn in wagons; then came the captives of rank in chains, and after them walked the victors, who were followed by a troop of musicians and dancers. The general himself, crowned with laurel, rode in a circular chariot, drawn by four horses, and his children usually accompanied him. The consuls and senators walked before him, during the republic; but in the time of the emperors, they followed the chariot on foot. The soldiers closed the procession. A part of the spoils was offered to Jupiter; the sacrifices were performed; and then the general gave a sumptuous entertainment to his friends and the chief citizens in the Capitol.

CHAPTER CCCXXXVII.

451 to 274 B. C.

The Laws of the Twelve Tables — The Decemvirs — The Censorship — The Invasion of the Gauls — The Samnite Wars — The Invasion of Pyrrhus — Condition of the People — Public Works — Literature.

THE agrarian law, and the discussions concerning it, soon began again to agitate the contending factions. The senate and people were both weary of these endless disputes, and all parties concurred in the opinion that the existing evils might be removed by the enactment of a body of wholesome laws. Three commissioners were accordingly sent to Greece to examine the legal institutions of that country, and select such laws as were suitable to the Romans. Ten magistrates were appointed to administer these new laws. They superseded the consuls and tribunes, and exercised the supreme power by turns. They were called *decemviri*, and the whole body was styled a *decemvirate*. The old laws and usages were amended by many alterations and additions, and were formed into a regular code; these were engraved on twelve tables of brass, and were hung up in the Comitium. The *Laws of the Twelve Tables* were the basis of all Roman law till the time of the emperors. By this famous code, the distinction between patrician and plebeian tribes was abolished, and all were called indiscriminately, *Roman citizens*. The laws in relation to debt were not altered, but it is probable that as the times grew better, there was less occasion to borrow, and their severity was less felt. The first decemvirs governed uprightly, and at the expiration of the year, no objection was made to a continuation of the same form of government. Appius Claudius, one of the first, was reelected, with four new patricians and five plebeians, who soon began to display the state and authority of kings. They became tyrannical and despotic, and at

the end of their term of office, refused to resign. Having tasted the sweets of power, they were unwilling to return to the rank of simple citizens. The melancholy story of Virginia, which is unhappily no fiction, sufficiently exemplifies the violence and oppression to which the people were subjected under the second decemvirate.

Appius Claudius, one of the decemvirs, and an old man, conceived a violent passion for Virginia, the daughter of a centurion named Virginius. This young lady was about fifteen years of age, and very beautiful. Appius bribed a creature of his, named Claudius, to claim her as his slave. The cause was tried before Appius, who adjudged her to Claudius. Virginius, who guessed at the designs of the tyrant, asked permission to take a last farewell of his daughter; when, pretending to embrace her, he snatched a knife from a butcher's stall, and stabbed her to the heart. Then brandishing the weapon in the air, he exclaimed, "By this blood, Appius, I devote thy head to the infernal gods!" Virginius returned to the camp with the bloody knife in his hand, and a multitude of the citizens in his company. This tragedy was the drop that made the bucket overflow. The army had already been excited to madness by the cowardly murder of Licinius Dentatus, by order of the decemvirs. He had boldly pleaded the cause of the people, and for this was marked out for destruction. Under pretence of doing him honor, he was sent with a convoy of supplies for the army, which was encamped outside the city in expectation of an attack, with a body-guard of one hundred and fifty soldiers, who had received orders to assassinate him in the woods. Passing through a ravine among the hills, they fell suddenly upon him. The brave old soldier, who had fought in a hundred and twenty battles, set his back against a rock, and defended himself till fifteen of his assailants had fallen, and till he had wounded thirty others. He then kept off their javelins with his shield, but was at last crushed by huge stones thrown upon him from the top of the rock. The outrage upon Virginius was more than the army could bear; and plucking up their standards, they marched upon Rome. The commons and the remainder of the soldiers joined with them, and formed an encampment on the Sacred Mount, where they remained till the patricians yielded, and the decemvirs resigned.

The commons now came into possession of more rights and privileges than ever before. Two consuls were again chosen, and the people again elected tribunes, to whom they might appeal in case of injustice: several laws were passed for their future security. A most important office, which sprang from the dissolution of the decemvirate, was the censorship. The duties of the censors, of whom there were two, holding the office for five years, were the taking a register of the citizens and their property, for the purpose of levying the taxes in due proportion; the management of all the property from which the government revenues were derived; and the supervision of the public morals. Another privilege obtained at this period by the plebeians was the right of intermarriage with the patrician houses, which had never before been permitted. A period of comparative tranquillity followed these concessions, which lasted till the year 404 B. C.

At this time, the people of Veii — the richest city of Etruria, and a dangerous rival to the Roman republic — gave the Romans so much annoyance, that the latter resolved to destroy it. They accordingly laid siege

to the city, and remained ten years under its walls, vainly endeavoring to undermine the foundations, or in some way to force an entrance. At the close of the tenth year, Furius Camillus was chosen dictator, and by his directions it is said that a mine was dug from the Roman camp into the citadel of Veii, through which an entrance was effected, and the city taken. The plunder was shared by the soldiers. The inhabitants were enslaved or ransomed, and the images of the gods transferred to Rome. Camillus, who won the victory, soon experienced the ingratitude of his countrymen. He was charged with having appropriated to his private purposes a part of the plunder of Veii, and unwilling to expose himself to the ignominy of a public trial, went into voluntary exile. As he was going out of the gates, he is said to have turned round, and uttered a prayer to the gods that his countrymen might one day be made sensible of his innocence and their own ingratitude—a wish, says the account, which was speedily realized by the invasion of the Gauls.

These people were the ancient inhabitants of France. They were uncivilized and warlike, depending for their victories on personal strength and their destructive mode of warfare. They had already crossed the Alps, and in the year of the city 364, and 389 B. C., penetrated over the Apennines into Etruria, whose cities they laid waste. These barbarians created terror by their fierce aspect, and the deafening noise of innumerable horns and trumpets. Finding themselves but feebly resisted, they pressed onward toward Rome, where the utmost alarm prevailed, as the city was totally unprepared against so formidable a foe. A body of Roman troops took post near the River Allia, about eleven miles from Rome, where they were immediately attacked and dispersed by the Gauls. The routed army was pursued with dreadful slaughter to the very gates of Rome; and had not the victors paused to gather the spoil, that day would have put an end to the Roman name and nation. The affrighted Romans found it impossible to defend the city against such an enemy, and the mass of the population dispersed themselves over the surrounding country, after having garrisoned the Capitol with about one thousand troops. About eighty of the chief patricians, preferring to die than survive the republic, put on their robes of ceremony and sat down in the Forum in their curule chairs, to await the coming of the enemy.

When the Gauls broke into the city, they found it as silent as the grave. Every house was shut; not a human being appeared in the streets; and when they came to the Forum, and saw the priests and senators sitting in deathlike stillness, they began to think that these were the Roman gods, and that they had come to save the city. But the illusion soon vanished: the self-devoted patriots fell victims to their attachment to their home and country, and were slaughtered by the ruthless invaders. The latter then gave themselves up to plunder. They broke into the houses, and set the city on fire in different places. With the exception of a few buildings, Rome was reduced to a heap of ashes. It was then that most of the records of its history were destroyed; and hence arise the many doubts that are thrown upon all that is related of the times that preceded the invasion of the Gauls. The latter now laid siege to the Capitol; but as it held out longer than they expected, they made an attempt to capture it by surprise in the dead of the night. The

Roman sentinels were all asleep, and the Gaul who was climbing the rampart at the head of his countrymen was just gaining the summit, when some geese, that were sacred to Juno, and were kept in the temple, gave warning of the danger by screaming and flapping their wings. The tribune, Marcus Manlius, rushed to the spot, and hurled backward the foremost intruder, who bore down in his fall those who were mounting the hill.

Thus the Capitol was saved; but the sufferings of the besieged from famine induced them to enter into an agreement with the Gauls, and ransom the city and its territory for one thousand pounds weight of gold. The Roman account of the close of this mortifying episode in their history is quite magniloquent, and by its very grandeur induces the belief that the records therein given are mere fables, designed to gloss over the defeat and humiliation of the Romans. In these it is stated that, as the gold was being weighed, Camillus, whose return had been solicited by his repentant countrymen, entered the Forum at the head of an army, and ordered the gold to be carried back to the Capitol. It is also stated that a battle ensued in consequence, that the Gauls suffered a total defeat, and were driven from Rome without the treasure. The story goes on to say that, when on their retreat, they were attacked and defeated a second time, when all the booty they were carrying off was taken from them, and their chief made prisoner. It is more probable that the Gauls went away with the gold they had obtained, and that Camillus was recalled, with many other exiles, to supply the place of the citizens who had perished during this destructive invasion.

The city was now to be rebuilt; and this was no easy task for a people so impoverished as were the Romans at this period. The citizens shrank from the idea, and proposed to emigrate in a body to Veii. This project was strenuously opposed by the patricians, who appealed to the people not to desert the memorable seat of their ancestors. Every encouragement was given them, which could assist in restoring the city; they were allowed to hew stone and cut wood wherever they could find them, and to erect their habitations on any spot and in any manner they chose. To prevent the possibility of settling at Veii, the houses there were pulled down to furnish materials for the new city. The result of these concessions was an incongruous mass of buildings, which, however, sufficed to preserve the site and name of ancient Rome. The distress of the lower classes was very great, and Manlius, the tribune, who had saved the Capitol, came forward as the champion of their sufferings. He sold his estate to buy them bread, and became the idol of the multitude. Like Coriolanus, he was accused of aspiring to the supreme power, and being invited to a conference on the hill where stood the Capitol, was treacherously thrown from the Tarpeian Rock.

In this manner the Romans went on, a mixture of turbulence and superstition within their walls, and successful enterprises without; for they were at this period engaged in a variety of petty wars. Their armies were constantly in the field against the Gauls or the Etruscans; but as the relation of wars that led to no particular result is extremely uninteresting, we only speak of them at all, in order to show that the Romans were seldom at peace. The famous legend of Marcus Curtius belongs to this period, and though evidently a story having no foundation in truth, is

too remarkable to be omitted. It is said that during an earthquake, a yawning gulf opened in the Forum, threatening to swallow up houses and temples in its abyss. Burnt-offerings and prayers were of no avail; the gulf continued gaping in the heart of the city. The augurs declared that it would not close till the most precious thing in Rome had been thrown into it. Marcus Curtius arrayed himself in complete armor, mounted his finest charger, and saying that patriotism and military virtue were the most precious qualities a state could possess, leaped boldly into the chasm, in the presence of the priests, the senate, and the people. The abyss, concludes the story, closed over him, and he was seen no more.

The patricians now gradually acquired the principal influence in the state, and it was evident that the plebeians, ground down by oppression and worn out by suffering, were losing their spirit and courage. Rome was on the point of degenerating into a miserable oligarchy, and her name would have come down to us shorn of its ancient glories, had not her decline been arrested by two men, whose appearance changed the fate of their country and the world. These men, Licinius and Sextus, were tribunes of the people; Licinius brought forward three bills: the first opened the consulship to plebeians; the second prohibited any one from occupying more than five hundred acres of land; and the third provided that those who were pledged for debt should be released from the obligation of paying interest, and should be allowed three years to refund the principal. The patricians resisted the passing of these laws for five years, when the people took up arms, and stationed themselves on Mount Aventine. To avoid civil war, Camillus, the dictator, advised concession, and the three bills were passed. This arrangement (366 B. C.) settled all affairs for the time amicably.

In the year 342 B. C., a war commenced between the Romans and Samnites, inhabitants of a province in Lower Italy. Hostilities were brought about by an application on the part of the Campanians, who were oppressed by the Samnites, to the Romans against their enemies. Valerius Corvus, the Roman consul, marched against the Samnites, and forced them to retreat, after a bloody engagement, to their own borders. At the same time, another Roman army invaded the country of the Samnites, and after a doubtful contest, gained a victory by the heroic conduct of their general, Publius Decius. The vanquished nation was obliged to sue for peace, but maintained it only till they recovered from their defeat. Twenty-two years after, (320 B. C.) a new war broke out, more bloody than the preceding, which was prosecuted with greater obstinacy, as the other states in Lower Italy came to the aid of the Samnites. Though the Romans were generally victorious, yet in the year 313 B. C., their army was drawn by treachery into a narrow defile near the city of Caudium, and being surrounded on every side by the forces of the enemy, was compelled to submit to the ignominy of passing under the yoke. This was done by setting up two spears, with a third across them at the top. Under this every man of the army passed, having previously been stripped of all his arms and clothes, except a single garment. The Romans, disarmed, half naked, and burning with shame at this dishonor, found a refuge in the city of Capua, an ally of Rome.

The Roman senate refused to ratify the treaty which

the Samnites had forced their humbled foes to sign, and delivering up to them the consuls who had made it, sent other commanders to prosecute the war. Papirius Cursor succeeded in avenging the disgrace which his countrymen had suffered, by inflicting a similar ignominy upon the enemy. The war was still prosecuted with fury; but the power of the Samnites declined every day, while that of the Romans gained fresh vigor from each new victory. The Samnites, being now hard pressed, determined to call a foreign power to their assistance. At the entreaty of the city of Tarentum, Pyrrhus, king of Epirus, took up arms against the Romans, 279 B. C. He sent an advanced guard of three thousand men, and soon followed with a force of twenty thousand foot, three thousand cavalry, and twenty elephants, the first that had ever been seen in Italy. In the battle which ensued, the troops on each side advanced and receded seven times, without deciding the conflict. Pyrrhus then brought his elephants into action, the sight of which struck both horses and men with terror, and the Romans broke their ranks; the rout was general, and the Roman army fled. Their valor, however, seems to have inspired Pyrrhus with admiration, for he is stated to have exclaimed, while viewing the field of battle the next day, "Had I such soldiers as the Romans, the world would be mine; had the Romans such a general as I, the world would be theirs."

The Romans refused to listen to any accommodation or amicable arrangement for peace, but sent an embassy to treat for an exchange of prisoners. Fabricius, an old senator, was at the head of the deputation. The Epirote king, knowing his reputation for integrity, determined to try him, and offered him gold and rich presents; but they were all sternly refused. The next day, Pyrrhus ordered one of his largest elephants to be placed behind a curtain, which at a signal was drawn, and discovered the animal raising his trunk in a threatening manner. Fabricius stood unterrified, and then, turning to the king, said, "Neither your gold yesterday, nor your big beast to-day, can move me." Pyrrhus, enchanted to find such firmness in a *barbarian*, as the Greeks called every one but themselves, released the prisoners. The Romans soon recovered from the effects of this defeat, and as the panic occasioned by the elephants passed away, a large army took the field. While the two forces were approaching each other, a letter was brought to Fabricius from the physician of Pyrrhus, offering to poison the king for a proper reward. Fabricius, fired with indignation at this treacherous proposal, sent the letter to Pyrrhus. The king, struck with amazement, exclaimed, "Admirable Fabricius, it is as easy to turn the sun from his course as thee from the path of honor." Then, clothing and releasing all his Roman prisoners, he embarked his army for Sicily, where, in two years, he made himself master of the island. The Romans, during his absence, retrieved their affairs, and when, in 274 B. C., Pyrrhus, at the solicitation of his allies, again took the field against the Romans, he found it no longer possible to gain a single advantage over them. He abandoned the Samnites and Tarentines, and returned to Epirus with the remains of his shattered forces. The allied nations could no longer resist the conquering career of the Romans, who emerged from this last contest, called the *fourth Samnite war*, the rulers of all Italy south of Cisalpine Gaul. Almost every town in the penin-

sula now contained a Roman garrison. The conquered nations were in general left in possession of their own laws, and at liberty to elect their own magistrates. They were called allies, and though they paid no land tax to the Roman government, were obliged to furnish a certain number of soldiers to the state, and to clothe and pay them. The Romans, however, gained by these conquests, new territories, with forests, rivers, and harbors, from which large revenues were derived, that enriched the state, and consequently the people.

As we are now considerably advanced in the history of Rome, it may be proper to glance briefly at the condition of the people, their manners and customs, their public works, and literary attainments, at this period. The Romans were progressing towards that state of luxurious refinement, which they afterward carried to a height that has never been surpassed. The spoils of Greek and Etruscan cities had made them familiar with luxuries that were unknown to their ancestors. All classes of the citizens were enriched by these victories, and the increasing extent of the Roman dominions rendered the patronage of the government so great, that thousands were supported from the public treasury. It was at this period that the first silver coinage was issued; but it is unknown whether it was a right confined to the government, or allowed to private individuals.

About this time, Appius the Blind, distinguished himself, when censor, by the construction of a military road which extended from Rome to Brundisium, a distance of three hundred and sixty miles. It was paved with lava, and was called the *Appian Way*. He likewise built the first aqueduct at Rome. Prisoners taken in the Samnite wars, besides hired laborers, were employed on these works. Tiles were introduced, instead of boards, as a material for roofing houses, which were now much better built than in the first years after the invasion of the Gauls. The city was beginning also to be embellished with good streets, fine stone buildings, bronze statues, and other works of art. Something like literature and oratory begins to be visible at this time. Brief, dry chronicles of public events were kept. It was the custom to sing heroic poems, and to recite comic dialogues, at banquets. Ballads of Romulus and Remus formed the entertainment of the common people. Combats of gladiators were now first introduced. This barbarous spectacle was at first considered as a sacrifice in honor of the dead, and the gladiators, it is supposed, were criminals, or captives condemned to death; but in later times great numbers of slaves were bought and trained for the purpose.

CHAPTER CCCXXXVIII.

274 to 62 B. C.

The Punic Wars—Conquest of Greece—Revolt at Rome—Jugurtha—Inroads of the Barbarians—The Social War—Marius and Sylla—Spartacus—Conspiracy of Catiline.

OUR history now approaches the memorable era of the Punic wars, a contest for supremacy between the two greatest republics in existence. Rome was now

prosperous and rich. Her very prosperity, added to the knowledge that it arose from success in war, made the people anxious to find another enemy, with whose spoils to fill the Roman coffers, and of whose citizens they might make slaves. Casting their eyes across the Mediterranean, whose waters were not broad enough to conceal the glory and magnificence which appeared on the African shore, or deep enough to quench the fires of ambition and rivalry in their breasts, they beheld the republic of Carthage, whose dominion of the seas and superiority in naval strength, pouring the most unbounded wealth into the lap of the queen of the western seas, excited the jealousy and cupidity of the Romans.

Once resolved upon war, they were never long in finding an occasion for commencing it, though the cause of it in this case was not very honorable to either party. In the year 264 B. C., a company of brigands in Sicily, called *Mamertines*, from the place of their origin, seized the town of Messina, and butchered the citizens. The Syracusans were about to take vengeance upon them; but the Mamertines divided into two parties—the one seeking the aid of the Carthaginians, the other that of the Romans: thus the two republics were brought into collision. The Carthaginians were enraged at the interference of the Romans,—for Sicily was theirs by right of conquest,—and hired, for the contest, a vast number of mercenary troops in Gaul, Liguria, and Spain.

The Romans laid siege to Agrigentum, in Sicily, which was a great naval depot of the Carthaginians, and captured it, 262 B. C. They had no ships of war, while their powerful rival was the acknowledged mistress of the ocean. It happened that a Carthaginian ship was driven upon their shore, which furnished them with a model for building. They soon equipped a fleet of one hundred and thirty ships, and, to their own astonishment, achieved, in 260, a naval victory, capturing fifty of the enemy's fleet. This being the first sea fight in which they had ever engaged, caused an immense exultation in the capital; and the Romans were so far encouraged by their success, that they crossed the Mediterranean, and landed in Africa. We have described more particularly the events of this campaign and the tragical fate of Regulus, in the history of Carthage. After various successes on both sides, the Romans so effectually crippled the Carthaginian power, that her naval strength was utterly annihilated. The first Punic war ended 242 B. C., and it is a somewhat extraordinary fact that the temple of Janus was now shut for the second time since the foundation of Rome. It will be remembered that this happened only in time of peace, and we may judge from this how completely the military character inspired the whole Roman policy: a state of hostility seemed to be the permanent and natural relation between Rome and her neighbors.

In 218 B. C., the second Punic war commenced. For an account of this most formidable contest, we must again refer the reader to the history of Carthage, where the career of Hannibal, and his invasion of Italy, are given in full. In the battle of Lake Trasymenus, of which we have already spoken, it is said that a terrible earthquake took place, which overthrew city after city, and buried them deep in the bowels of the earth. Yet so intent were the combatants upon the battle, that not one of them was sensible of this great convulsion of nature.

"Such the storm of battle on that day,
And such the fury, whose convulsion blinds
To all save carnage, that, beneath the fray,
An earthquake rolled unheededly away;
None felt stern nature rocking at his feet,
And yawning forth a grave for those who lay
Upon their bucklers for a winding-sheet.
Such is th' absorbing hate when warring nations meet."

As we have stated in the story of Hannibal's career, he arrived under the walls of Rome, and seemed on the point of humbling the imperial city. But the Romans were so far from despairing, that at this very moment they sent out, by the opposite gates, a reinforcement of men for their armies in Spain. Hannibal was mortified at this evidence of their self-confidence and resolution; but still more so when he heard that the ground on which his army lay encamped had been put up at auction, while he was there, in Rome, and sold at its full value. He took his revenge by offering for sale the shops round the Roman Forum. Without doing more than threaten the city, Hannibal was recalled to Africa, in 201 B. C., to oppose the Roman forces under Scipio, who had transported his army across the Mediterranean. The battle of Zama soon followed, by the results of which Carthage was completely prostrated at the feet of her enemy. Her exulting rival imposed on her the harshest terms, stripping her of her fleet, her elephants, and all her territories out of Africa. Thus, after a duration of seventeen years, ended the second Punic war, 201 B. C.

Rome had now become a great military republic, supreme in Western Europe, and exercising a predominant influence in the East, where the kingdoms formed from the fragments of Alexander's empire had sunk into weakness, from the exhaustion of mutual wars. The Athenians, exposed to the attacks of Philip V., king of Macedon, sought the protection of the Romans, which was readily granted, as the senate had been anxious to find a pretext for meddling in the affairs of Greece. War was accordingly declared against Philip, and an army was sent into Macedonia. The Macedonians were irretrievably overthrown in a battle fought at Cynoscephalæ, (197 B. C.), and forced to submit. A second Macedonian war was soon after proclaimed against Perseus, the son and successor of Philip. Paulus Æmilius took the command of the Roman forces, and in 167 B. C., completely routed the enemy. By this victory, Macedonia, Epirus, and Illyricum, were reduced to the condition of Roman provinces.

The third Punic war ensued, 149 B. C. Three years after, Carthage was destroyed by fire, by the army of Scipio Æmilianus, and the civilization, and arts, and literature, accumulated during seven hundred years, were ruthlessly blotted out of existence. The very ruins of the city were levelled to the ground, and heavy curses were pronounced on any one who should attempt to rebuild it. If we are to believe that nations are to be governed by the same rules of justice which have been given to individuals, and that national crimes will meet with as sure a retribution as is visited upon single acts of disobedience, we cannot but feel that the Romans had now entered upon that career of relentless cruelty, and of rapacious lust of dominion, which, in time, brought down upon them, as a means of divine vengeance, the barbarian hordes of the north. As we pursue their history, and follow their brutal and hard-hearted policy, which visited all rivals with extermination, and wasted with fire and sword all lands that were fairer than their own, we can hardly fail to be

convinced that the incursions of the Goths and Vandals were as much the execution of a divine command as when "the fountains of the great deep were broken up, and the windows of heaven were opened, and the rain was upon the earth forty days and forty nights." Even Scipio, as he surveyed the ruins of the city which had fallen before him, was impressed with some anticipation of the kind, and could not refrain from tears. In his commiseration for the melancholy fate of his country's rival, he repeated these lines of Homer:—

"Yet come it will: the day decreed by fates—
How my heart trembles while my tongue relates!
The day when thou, imperial Troy, must bend,
And see thy warriors fall, thy glories end!"

Polybius, the historian, interrogated him as to his meaning. He replied, that his thoughts were fixed on his own country, which he foresaw must also submit to the vicissitudes which attend all human things.

In the mean time, a rebellion had broken out in Greece, excited by an impostor named Andrisceus, who pretended to be the son of Philip. The war which followed in this country proved fatal to its liberties. The Achæans, stimulated by some factious leaders, took up arms, but were subdued by the Romans, under the consul Mummius. Corinth, one of the most opulent cities of antiquity, was plundered of its statues and other works of art, and then destroyed. Thebes and Chalcis shared a similar fate. The fall of Corinth was a means of introducing a taste for the fine arts among the Romans, which, if we are to believe an anecdote related of Mummius, had not yet penetrated into the country. It is said, that this general, on shipping his plunder to Italy, bargained with the shipmaster that in case the statues and paintings were lost, he should furnish others as good in their stead, and at his own price.

At this period, the government of Rome was not conducted in a manner calculated to preserve its republican institutions. The numerous class of small farmers that formerly constituted the strength of the commonwealth, had become nearly extinct; having left their farms for the camp, and become altogether devoted to a military life. Most of the small farms had been sold or given up, so that the rich possessed immense estates, and the poor had for the most part no land at all. There were beside large companies of wealthy men at Rome, who contracted for different branches of the revenue; that is, they paid so much a year to the government for the right of collecting the taxes, and duties of every description; whatever they received beyond what they had engaged to pay was their own: it was evidently their interest to extort as much as possible from the people. The republic seemed indeed verging to its fall. In this state of things, two brothers, Tiberius and Caius Gracchus, tribunes of the people, resolved to attempt the restoration of the Licinian law against holding large tracts of land. Great opposition was made to this proposal by the nobles. The death of Attalus, king of Pergamus, afforded the elder Gracchus a new opportunity for espousing the cause of the people. This king, who died without heirs, left all his territories and treasures to Rome, and Gracchus proposed that the land should be divided among the people, and the treasures spent in purchasing agricultural implements. This caused greater disturbances than ever, 132 B. C. In a riot which followed, Gracchus was struck dead by a

piece of a broken bench, and three hundred of his partisans were killed. Twelve years afterward, Caius, who had attempted to complete what was begun by his brother, was declared an outlaw, and it was promised that whoever should bring his head to the consul should receive its weight in gold. In a street fight that ensued, three thousand of his followers were slain, and the head of Gracchus was cut from his living body. Septimuleius, one of his intimate friends, obtained possession of it, and carried it home, where he took out the brain and filled the cavity with lead, to increase its weight. He received of the consul seventeen pounds of gold in consequence.

With the Gracchi perished the real freedom of Rome. From this time, the power of the state was wielded by a corrupt and insolent aristocracy. The senate was now essentially changed from that venerable assembly whom we have seen overthrowing Pyrrhus and Hannibal, as much by their virtues as their arms. It was no longer composed of those men who, when the Gauls burst into the city, seemed the tutelary deities of Rome. The senators were now only distinguished from the rest of the people by their luxurious habits. Their profligacy and corruption soon became strikingly manifest. In the misunderstanding with Jugurtha, which happened at this time, and of which we have spoken at length in the history of Numidia, the senate was several times bribed by this most unprincipled usurper; and the senators were, in fact, open to the offers of the highest bidder. Their venality was so outrageous, that Jugurtha was allowed to assassinate, with impunity, Adherbal, the heir to the Numidian throne; and, still later, in the streets of Rome, he murdered his cousin Massiva; while the senate, bought over to his side, failed to take notice of the outrage. It was this atrocity, however, that at last cost him his life and kingdom; for an army was subsequently sent out to Numidia, under Metellus, where the Roman arms prevailed, and where Jugurtha was finally captured, 106 B. C.

While these events were passing, tribes of northern barbarians, known as *Cimbr* and *Teutones*, directed their march toward the Roman provinces, and seriously menaced Western Italy. They ravaged a part of Gaul, where several battles were fought with them by the Romans. One, more terrible than the rest, in which eighty thousand Roman soldiers and forty thousand camp attendants were cut to pieces, excited the greatest consternation at Rome. Caius Marius, being deemed the fittest man to oppose an army of barbarians, in case they should cross the Alps, was four successive times elected consul. The whole available force of the republic was placed under his command. He trained his soldiers to endure extreme hardships, and marched against the Teutones, who were now actually entering Italy, by two different passes. One of these bands was intercepted, and entirely routed by Marius; but the other effected an entrance into Cisalpine Gaul, now Lombardy, where for some time they made frightful ravages; but at length a decisive victory was gained over them by the united forces of the two consuls, Marius and Catullus, and the invasion was completely crushed, 101 B. C. A second servile war, in Sicily, was concluded about this time, by the annihilation of the insurgents.

The great question which now occupied the ruling classes at Rome, and also created violent factions in the state, was, whether the Italians should be admitted

to the Roman franchise. The nobles took part against the Italian allies, who, excited to hostility, formed a combination against Rome, and established an independent republic. Thus commenced the contest known as the *social war*, which lasted for three years, and drenched every part of Italy with blood. At the end of the third year, fortune was every where adverse to the allies; one by one they lost their best generals, and the spirit of resistance gradually died away. The senate now came to the conclusion that it would be better to yield to the demands of the Italian people, and granted the privileges of citizenship to the inhabitants of those cities who laid down their arms. Thus ended the social or Marsic war, which cost Italy the loss of three hundred thousand of the flower of her population, in the concessions which might have obviated it; and, from that time, all the people of Italy may be regarded as Roman. This event took place 88 B. C.

The old disputes between the patrician and plebeian factions now commenced with greater ferocity than ever, under the auspices of Sylla and Marius. The former was supported by the nobles; the latter by the popular party. A war with Mithridates, king of Pontus, afforded a cause of contention to the two rivals. This prince, having made himself master of Asia Minor, now menaced the possessions of Rome. Sylla was elected consul, for the purpose of taking the command; for Marius was now seventy years of age. The latter endeavored to obtain the office by intrigue; but being exposed, he, his son, and nine others, were outlawed, and took to flight. The adventures of the aged warrior, during his exile, are romantic and interesting. He was cast ashore on the coast of Italy, during a storm, and having put to sea in an open boat, a party of soldiers, in pursuit of him, galloped up, and called to the sailors to return, while Marius urged them to sail away with all speed. They did so; but, being afraid of the consequences, soon put him on shore again, and left him. He concealed himself for a time among the marshes, but, being discovered, was thrown into a dungeon at Minturnæ. The inhabitants, not venturing to put him openly to death, sent a public slave to kill him. This man, a Cimbrian by birth, could not face the destroyer of his nation, though unarmed, and in the seventieth year of his age. The terrible countenance of Marius appalled him. He fled from the dungeon; and the magistrates of Minturnæ, supposing such an effect could only be produced by the will of the gods, set the aged general at liberty, and furnished him with a vessel to carry him to Africa. But he had no sooner landed at Carthage, than Sextilius, the Roman governor of the province, sent word to him, that unless he quitted Africa, he should treat him as a public enemy. "Go, tell thy master," he replied to the messenger, "thou sawest Caius Marius sitting, an exile, amid the ruins of Carthage." In the following year, however, he returned to Rome.

Sylla had, in the mean time, left Italy with his army, to carry on the war with Mithridates. The latter was compelled to solicit peace, which was readily granted by Sylla, who desired to return to Rome, where his party had suffered the most cruel treatment from Marius, who, having raised an army of slaves and mercenaries, had gained possession of the city. The principal senators of the faction of Sylla were murdered, and Marius seized the consulship, which he held till his

death, 86 B. C. Sylla now returned, and commenced an indiscriminate slaughter of all who had opposed him. He was joined by great numbers of partisans, amongst whom was a young man named *Pompeius*, afterward Pompey the Great. He ordered the execution of eight thousand prisoners, and then prepared a proscription list; that is, made a written statement of all suspicious persons, and set a price upon their heads. Many persons took advantage of this, to circulate false information against their enemies, or even creditors, so as to have the names of these put upon the list. Not only in Rome, but in all the cities of Italy, was this decimation of the population put in practice. The few who were able to escape, fled to Spain, where the Marian party was the strongest. Sylla was now invested with supreme power, for an indefinite period. He only exercised it three years; abdicating at the end of that time. He retired to the country, where he wrote his own memoirs, and soon after died. The Marian faction exciting disturbances in Spain, Pompey was sent, with a large army, to quell them, in which undertaking he was successful.

Five years after the death of Sylla, a Thracian, of the name of *Spartacus*, with a number of gladiators, escaped from a barrack, or fencing-school, at Capua, and took refuge in the crater of Mount Vesuvius. Here he was joined by vast numbers of slaves, gladiators, and robbers; and defeated, in succession, four consular armies, and plundered and ravaged the surrounding country. His forces soon increased to one hundred and twenty thousand men, and he was fired with the idea of taking Rome, and ruling all Italy. Approaching the capital, he was met by a large army, under the prætor Crassus. His forces were utterly routed, after a desperate and bloody action, he and forty thousand of his followers being killed. Those who escaped death on the field, were taken prisoners, and slain in cold blood, some time after. *Spartacus* died like a hero; and, though a slave and gladiator, seems not to have been destitute of noble qualities. When wounded in the leg, he fought upon his knees, covering himself with his buckler, and wielding his sword with his other hand; and when he fell, overpowered by superior numbers, he breathed his last upon a heap of Romans, who had fallen beneath his sword.

Pompey and Crassus were now appointed consuls. Pompey was admired for his personal character; and the wealth of Crassus obtained a consideration which his own merits could not have inspired. He sought to acquire popularity by largesses to the poorer classes, and even fed the greater part of the citizens, for three months. Pompey paid his court to the people, by restoring the tribunitian power, and repealing the most unpopular of the laws of Sylla. He was soon after placed at the head of an expedition against the freebooters on the Mediterranean Sea, where piracy had been practised from the earliest ages. In a few months, such were his skill and perseverance, this powerful band of marauders was broken up, and the prisoners were distributed as colonists in Asia Minor. Pompey now marched against Mithridates, king of Pontus, who had again declared war; he subdued and routed his armies, and established the Roman dominion over the greater part of Western Asia. Returning to Rome, he was honored with the most splendid triumphal procession that ever entered its gates. In this were exhibited the names of fifteen conquered kingdoms, eight hundred captured cities, one thou-

sand castles subjugated, and twenty-nine cities re-peopled.

But in the midst of this magnificence and apparent security, while the republic was thus adding distant territories to its dominions, Rome itself narrowly escaped destruction, from a deeply-laid plot, known as the conspiracy of Catiline. This person was a man of high birth, but his naturally bad character had been degraded and vilified by connection with the most profligate and dissipated associates. His ambition, which was insatiable and persevering, had been fired by the examples of Marius and Sylla, and he aspired to the supreme sovereignty of Rome. He found but little difficulty in gaining partisans, among that class of persons who have nothing to lose, and who are sure to be gainers by any social revolution. He represented them as oppressed by tyrants, who ground the mass for their own pleasure and profit; and held out to them, as incentives to rebellion, the abolition of debts, the proscription of the wealthy, and plunder and rapine for all his party. The plot was to have ramifications throughout Italy, the different parts of which were assigned to different leaders. The great obstacle to the success of the conspiracy, was the vigilance of



Cicero.

Cicero, the celebrated orator, and at that time consul. His murder was deemed a necessary preliminary to the undertaking. In this attempt, however, the assassins were foiled. Rome was now filled with the most alarming rumors; and in the midst of the general consternation, Catiline had the hardihood to present himself in the senate-house. Cicero, unable to restrain his indignation at the sight of the hardened traitor, poured forth upon him such a torrent of invective, that Catiline, overwhelmed with confusion, was unable to reply, but abruptly fled, declaring open war as he hastened from the Forum. The energy of Cicero, however, saved the country; the principal leaders were discovered and strangled; and an army sent against Catiline hemmed his forces in among the

passes of the Apennines, where they were all slain, fighting with desperation to the last. The suppression of this conspiracy took place 62 B. C., and was the most glorious act in the life of Cicero. The senate bestowed upon him, in consequence, the honorable title of *Father of his Country*.

CHAPTER CCCXXXIX.

62 to 31 B. C.

Rise and Fall of Julius Cæsar — Brutus and Cassius — The Second Triumvirate — Battle of Actium — Octavius Cæsar sole Master of Rome.

JULIUS CÆSAR, whom we have already mentioned, and whose abilities were, at this period, known and valued, began now to attract notice. Observing the growing jealousy of Pompey and Crassus, he resolved to turn their rivalry to his own advantage. He had warmly espoused the popular interests, and had become a great favorite with the people. To further his own schemes, he applied himself to reconcile the enmity existing between the two great leaders. In this he was successful. The three then joined in a scheme for dividing the provinces among themselves, and holding — each one in his own portion — the supreme authority. This union was called the *first triumvirate*, and was established 59 B. C. Pompey took Spain for his portion; Crassus, Syria for his; and Cæsar, Cisalpine Gaul for his. Pompey, who preferred remaining at Rome, in order to take advantage of any circumstance that might favor his views, sent a lieutenant to represent him in Spain. Cæsar and Crassus repaired to their provinces. The progress and fate of the latter we have already described, in the history of Parthia. Cæsar's victorious career in Gaul lasted nearly eight years; during which time, he invaded Britain twice, and actually conquered the southern part of the island. The Romans gained nothing, however, by the invasion, except some little knowledge of the country. Cæsar's exploits in Gaul, which will be more fully referred to in the history of that country, resulted in its complete subjection, 50 B. C.

The death of Crassus left the field of competition open to Pompey and Cæsar. Their former good will toward each other was now exchanged for open rivalry. The senate, who favored Pompey's interests, passed a decree, in 49 B. C., commanding Cæsar, who was still in Gaul, to disband his army before a specified day. Indignant at this treatment, after his long services in the camp, he resolved to overturn the faction by whom the republic was governed. The rapidity of his movements disconcerted his enemies, and his army soon reached the banks of the Rubicon, a small river, which divided Italy from Cisalpine Gaul. Struck with the gravity and importance of the step he was about to take, whose results could be nothing less than civil war and bloodshed in his own country, he is said to have paused, debating in his own mind whether to advance or recede. The stream of the Rubicon the Romans had ever been taught to regard as the sacred boundary of their domestic empire. "If I pass this river," said Cæsar, "what misery shall I bring upon my country; and if I stop where I am, I am undone!" He hesitated still; when, as if yielding to an irresistible

impulse, and exclaiming, "*Alea jacta est!*" — The die is cast! — spurred his horse into the water. His army followed, and advanced into the heart of the country. Pompey's genius and usual good fortune seemed now to forsake him; his troops deserted by thousands; the senate and his most attached partisans abandoned Rome; and Pompey himself fled to Greece.

Cæsar overran all Italy in less than two months, and, after a stay of six days in Rome, departed to attack Pompey's lieutenant in Spain. He subdued the whole of that country in forty days, and immediately commenced preparations for following Pompey and giving him battle. The latter was aware of his intention, however, and collected an immense army from the various provinces of the East. He had a fleet of five hundred ships; and often in his camp were to be seen from one to two hundred senators, among whom were Cicero and Cato. Cæsar's army of twenty-three thousand men crossed the Adriatic, from Brundisium to Dyrrachium. He himself crossed in an open fishing boat, with a single sailor, who was ignorant of the name of his passenger: the roughness of the weather seeming to intimidate the fisherman, Cæsar encouraged him with the words which have since become famous, "Fear nothing: you carry Cæsar and his fortunes." The confidence of Pompey's army, which consisted of fifty-two thousand men, was raised to the highest pitch on seeing the inferior number of the enemy. They looked upon victory as certain, and the officers disputed about dividing the spoils before the battle was fought. They disposed of all the offices and dignities in the republic, and elected the consuls for several years to come. The most confident even sent to Rome to hire houses suitable to the offices which they expected to enjoy after the victory.

The memorable battle of Pharsalia followed; the effeminate and unskilled recruits who formed the bulk of Pompey's army were, however, no match for the long-tried and hardy veterans, who, under their great leader's guidance, hardly knew what it was to suffer defeat. Pompey's rout was overwhelming and irretrievable, and his flying squadrons were slaughtered in large numbers. The auxiliary troops were put to the sword, but the Romans laid down their arms and received quarter. Pompey fled to Mitylene, from whence he sailed for Egypt, hoping to find protection at the court of that country, as he had been of service to the father of the king then on the throne; but it happened that this prince, who was very young, was at open war with his sister Cleopatra, who was desirous of gaining sole possession of the throne. The young king's ministers represented to him that, in order to secure the alliance of Cæsar, it would be more politic to put Pompey to death than to afford him the protection he was coming to seek. The king consented, and Pompey was assassinated before he reached the shore. Such was the end of Pompey the Great, a man of commanding talents and of most amiable character. But all his virtues were overwhelmed by his vanity and ambition, which led him to put his fate and that of the republic into the scale against the fortunes of Cæsar. He was a better man than his antagonist, but not so well fitted for empire, as he had not his rival's energy to restrain the violence of his followers. Incapable of sustaining himself at the height which he had reached, he fell rapidly, and lost much of his fame by the manner of his fall.

Cæsar soon arrived in Egypt; and his next task was

to arrange the disputed succession of the Egyptian crown, Cleopatra and her brother being the rival candidates. Cæsar was seduced by the charms of the Eastern princess, and, contrary to the expectations of the king's party, decided in her favor. A struggle followed, in which Cæsar was ultimately victorious, leaving Cleopatra in peaceful possession of the throne. The conqueror now set out for Syria, where Pharnaces, the son of Mithridates, had raised an insurrection against the Roman government. Cæsar crushed the revolt so easily, that he described the campaign in three words: "*Veni, vidi, vici*"—I came, I saw, I conquered. Having thus settled the affairs of Egypt and Syria, he returned to Rome, where the greatest confusion reigned, caused by the quarrels of Mark Antony and Dolabella. The former had been intrusted with the management of affairs during Cæsar's absence, and the latter was tribune. Their disagreements were with some difficulty reconciled, and Cæsar then applied himself to the war now breaking out in Africa, under the direction of Cato, governor of Utica, and the sons of Pompey. A league was formed by these individuals against Cæsar, which was strengthened by an alliance with Juba, king of Numidia. But the great Roman general, who never gave his enemies time to concert their plans, embarked with a large army for Africa, gained a decisive victory over Juba, and then, marching upon Utica, compelled it to surrender. The submission of this town is memorable on account of the voluntary death of Cato. He calmly put an end to his own existence, rather than witness the final overthrow of the republic. Retiring to his chamber, on the night of the surrender of Utica, he composed himself to read Plato's dialogue on the immortality of the soul. He then lay down, and slept soundly for a few hours. Toward morning, he rose and stabbed himself with his sword, dying, as he had lived, a Stoic. He foresaw that Cæsar would become the sole and absolute ruler of the Roman empire, unless some great effort were made by the republicans. In his attempts to preserve the free constitution he failed, and died rather than survive it. He was afterward called *Cato Uticensis*, from the place of his death.

The return of Cæsar to Rome was hailed with tumultuous joy, and was followed by a season of festivity. The senate granted him the dictatorship for ten years, and caused a statue of him to be erected, bearing the inscription, "Cæsar the Demigod." Four triumphs were decreed to him: one for Gaul, one for Egypt, one for Pontus, and the last for Numidia. In one of these, two thousand eight hundred and twenty-two golden crowns were borne in the triumphal procession. Cæsar gave a banquet to the people of Rome at twenty-two thousand tables, placed in the streets, and provided entertainments for them at the theatres. As he returned home from the banquet, lights were borne on each side of him by forty elephants. But he was soon called from these festivities to suppress a rebellion in Spain, headed by the sons of Pompey. The war lasted several months, but resulted in Cæsar's gaining a decided victory on the plains of Munda, which put an end to the civil wars. He was made dictator for life on his arrival at Rome, and became an absolute sovereign in every thing but the title. He now turned his thoughts to legislation, of which we can say but little, as his plans for the improvement of the state were frustrated by his premature death. He projected

many vast designs for the benefit of the republic which he was not allowed to carry into execution. He contemplated the rebuilding of several cities, the draining of the Pomptine Marshes, the formation of a new channel for the Tiber, and of a capacious harbor at its mouth, and the cutting of a canal across the Isthmus of Corinth. He made his famous reform of the calendar about this period, which exists to the present day, and of which a word or two will not be out of place. The old Roman months had never made a complete year, so that, from time to time, it became necessary to insert, or "intercalate," as it was called, an additional month, to bring the seasons into their proper places. Cæsar remedied all this by making the months correspond to the real length of the year, which he made to consist of three hundred and sixty-five days, beginning on the first of January; but, finding that there were really about six hours more than three hundred and sixty-five days in a year, he ordered that one day should be added to every fourth year, which is what we call *leap year*. It was discovered, many centuries later, that there was a trifling error in this calculation, and that a year consists of three hundred and sixty-five days, five hours, and forty-nine minutes. A mistake of eleven minutes a year had, therefore, been made, which, as time advanced, threatened again to throw the calendar into confusion. This error was rectified, in all Catholic countries, in the sixteenth century: in England, in the year 1752, in consequence of this trifling miscalculation, the almanacs were ten days in advance of the seasons; so that ten days were omitted in the year, to bring them right again. With these alterations, the calendar remains as Cæsar arranged it; and the year of three hundred and sixty-five days is called the *Julian year*.

It must be confessed that the chief acts of Cæsar, when he became perpetual dictator, were of a somewhat despotic nature; for he assumed the right of disposing of half the offices of state, and of recommending candidates for the rest. He gave places in the senate to whom he pleased, and largely increased the number of senators. He looked upon himself not as the chief of a republic, but as the sovereign lord of a people who were to be ruled by his will. But his exercise of power was marked with great clemency and wisdom: he granted the freedom of the city to all physicians and professors of the liberal arts; he confined the judicial power to the senators and knights; and ordered that no freeman, between twenty and forty years of age, should remain more than three years out of Italy. But all his genius could not compensate, in the minds of his countrymen, for the crime of elevating himself upon the ruins of the republic. He possessed already the full authority of a monarch; but the Romans were more willing to grant the power than the title. The name of *king* was insufferably odious to them; and the belief that Cæsar was aiming at a crown led to the formation of a conspiracy for his destruction. Sixty senators were implicated in it, many of them his personal friends. Brutus and Cassius, whose lives he had spared at the battle of Pharsalia, were at the head of the plot, which was to be put in execution on the ides of March. He is said to have been aware of this conspiracy; but, saying that he would rather die at once than live in fear of assassination, he entered the senate-house as usual, and took his customary seat. This was the 15th of March, 44 B. C. At a concerted signal, the conspirators

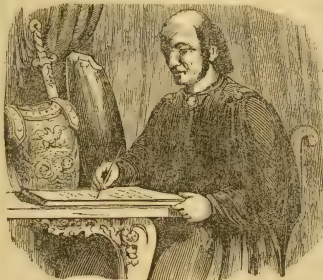
rushed upon him, and one, named Casca, stabbed him in the shoulder. Cæsar turned upon him, and, with his stylus, or steel writing rod, wounded him in the arm. The assailants now gathered round him; but he repulsed them, and stood his ground firmly till he saw Brutus among the conspirators: from that moment he made no attempt to save himself; he muffled his face in his cloak, and, casting upon Brutus a look of reproach, and saying simply, "And thou too, Brutus!" sank down at the base of Pompey's statue, pierced by twenty-three wounds.

Thus perished, in his fifty-sixth year, Julius Cæsar—the greatest man in all Roman history. His talents were only equalled by his ambition. He sought glory always by worthy means when possible, but did not hesitate to reach the accomplishment of his towering wishes by trampling upon life and liberty. In private affairs, he was extravagant of money, his debts at one time amounting to over a million of dollars; but, in public concerns, he did not appear greedy of wealth. It was said of him that he could at the same time employ his ear to listen, his eye to read, his hand to write, and his mind to dictate. He sought dominion as if impelled by fate; and once said to the inhabitants of a village, "I would rather be first here than second in Rome." He left behind him an account of his battles, written from day to day. These Commen-

taries to their homes. The people, worked upon by the arts of Mark Antony, who seized this opportunity of gratifying his own ambition, under the pretence of promoting justice, stormed the senate-house, and tore up the benches to make a funeral pile for Cæsar's body. The conspirators took refuge in the Capitol, which they garrisoned with gladiators. Their houses were set on fire with flaming brands, and they themselves soon fled, seeing that they were no longer safe. A second triumvirate was now formed by Antony, in conjunction with Lepidus, an intriguing demagogue, and Octavius, the heir of Cæsar. These three conspirators against the liberties of Rome met on an island in one of the branches of the Po, 43 B. C. A partition of the whole Roman world was made, Antony taking Gaul, Lepidus Spain, and Octavius Africa and the islands of the Mediterranean. Italy and the eastern provinces were to remain in common. Each one of the triumvirs bound himself to give up his most intimate friend, in case his death should be deemed necessary by the others. It was also settled that Lepidus should take charge of the capital, while Octavius and Antony should march against Brutus and Cassius, who had collected two powerful armies in Macedonia and Syria, and had united them at Smyrna. These plans met with no opposition at Rome, and thus was established the second triumvirate.

One of the first acts of these remorseless conspirators was to publish a proscription; and all the horrors of the reign of Sylla were acted over again. Lepidus gave up his brother Paulus, Antony sacrificed his uncle Lucius, and Octavius allowed Cicero to be murdered. Two hundred senators, two thousand knights and citizens, were massacred the same year. They were hunted from place to place, and all that escaped fled to Brutus's camp, trusting their fate to the issue of the coming war. The triumvirs, having satisfied their desire for bloodshed, raised a formidable army, of which Antony and Octavius, as previously agreed, took the command. They passed into Greece, and met the forces of Brutus and Cassius on the plains of Philippi, in Macedonia, 42 B. C. The republican army consisted of eighty thousand foot and twenty thousand horse; that of the triumvirs amounted to a hundred thousand foot and thirteen thousand horse. The Roman world looked on in breathless suspense; for the fate of the republic depended on the result of a single battle. The contest began with marked success on the part of Brutus's army; but fortune soon deserted him, and the soldiers every where began to yield. Cassius made every possible effort to rally his infantry, stopping those who fled, and seizing the standards with his own hand. But the unfortunate commander was unable to inspire the timorous fugitives with courage, and was found soon after dead in his tent. The rout now became general, and the whole army, seized by a sudden panic, gave way at once. Brutus threw himself upon his sword; and with him expired the last hope of Roman liberty.

The triumvirs were now masters of the civilized world, and made a cruel use of their victory. They put to death, without mercy, all their political opponents, literally extirpating the republicans. Octavius distributed lands in Italy among his soldiers, for the purpose of attaching them to his interest, so that, whenever he should find an opportunity to get rid of his two colleagues in the triumvirate, he might be assured of the support of the veteran troops. Antony paid a visit to



Julius Cæsar writing his Commentaries.

aries, beside furnishing a fund of authentic narrative for history, are admired for their elegance of style. He was courageous, self-possessed, clement, and generous; and, though of slender make and of delicate constitution, was able to make long marches, and seldom stopped for repose, sleeping on the way in a litter or chariot. As a general, he was equal to the greatest and most admired commanders the world ever produced; indeed, hardly one can be compared with him, with the exception, perhaps, of Hannibal. As an orator, he was second to Cicero alone. In appearance, he was tall and commanding, with an open countenance, fair complexion, and fine, dark eyes: he was even reported to be the handsomest man in Rome. According to the old Valerian law, Cæsar was legally put to death; yet the consequences of this act were in the highest degree pernicious to the Roman people, and began to be manifested before the blood in Cæsar's veins had grown cold.

The senators, frightened at their own act, fled terri-

Greece, where he was received with flattery and attention. From thence he passed into Asia, where all the monarchs of the East who acknowledged the Roman power came to pay him obeisance. He proceeded from kingdom to kingdom, attended by a succession of sovereigns, exacting contributions, distributing favours, and giving away crowns as he pleased. When at Tarsus, in Cilicia, he summoned Cleopatra to attend his court, and account for her having furnished assistance to Cassius at the battle of Pharsalia: she came, and as we have related in the history of Egypt, in her company Antony forgot his schemes of ambition, and his hopes of empire. Following her to Egypt, he neglected all public affairs, and his duties as master of half the Roman empire. The Romans blushed to see him a slave to the caprices of an abandoned woman. His best friends deserted him, and he lost reputation and name. His wife, Octavia, sister of Octavius, went to Egypt in the hope of reclaiming him; but the infatuated Antony refused to see her, and dismissed her ignominiously from the country. Octavius, fired with this insult, made a formal declaration of war against Antony, and both sides prepared for a contest which was to place the fortunes of Rome in the hands of a single master.

Antony's force comprised all the military strength of

the East: his land army numbered one hundred thousand foot, and twelve thousand horse; and his fleet amounted to five hundred ships of war. Octavius's forces were inferior in number, but much superior in discipline, to those of Antony. The rival powers at length assembled near Actium, on the Greek coast of the Adriatic, 31 B. C. For several months they remained in view of each other without coming to an engagement. At length, Antony, instigated by Cleopatra, who had followed him in the campaign, resolved to trust his fate to the issue of a naval battle. The fight was long and severe: success was doubtful, when Cleopatra, struck with a sudden panic, fled with her squadron from the engagement. This turned the fortune of the day; for Antony, regardless of his character and name, fled after her; his fate, and that of Cleopatra, have been elsewhere detailed.

Thus ended the Roman republic, in the elevation to the supreme power of the first of its emperors. The people, weary of the oppressions of the aristocracy, gladly sought shelter in the sway of a single master. The city was inhabited by a motley population, collected from all quarters of the world, and speaking diverse languages; and being thus deficient in patriotic principles, was better fitted for a monarchy than a republic.



CHAPTER CCCXL.

30 B. C. to A. D. 81.

Emperors of Rome from Augustus to Titus — Destruction of Herculaneum and Pompeii.

WE must here pause to take a survey of the Roman empire, which, under Augustus, had attained its greatest splendor and territorial extension. It comprised the following countries, in Europe; Italy, Gaul as far as the Rhine, nearly all Spain, Rhætia, Noricum, Illyri-

cum, Macedonia, Epirus, Greece, Thrace, Mæsia, Dacia, Pannonia, and part of Britain; in Asia, Colchis, Iberia, Albania, Syria, Palestine, Arabia, the Bosphorus, and the several states of Asia Minor; in Africa, nearly the whole of its northern coast, including Mauritania, Numidia, the territory of Carthage, Cyrenaica, and Egypt. The whole extent of the empire from north to south was eighteen hundred miles, and upwards of three thousand from east to west. It included the finest portions of the old world, and was more

than equal in extent to modern Europe, its population being estimated at one hundred and twenty million.

Throughout this huge assemblage of races and communities, national feelings and recollections were obliterated, or merged beneath the overshadowing influence of imperial Rome. The Latin language was spoken in Italy, Gaul, and Africa; Greek in nearly all the East; and Celtic in Britain and the north of Gaul; Syrian, Coptic, and Armenian, &c., in other parts of the empire. The great mass of the rural population preserved, however, their provincial dialects. Six classes of inhabitants are distinguishable at this period.

1. The senatorial families; 2. The inhabitants of large towns, living on the luxury of the rich, and sharing in their corruption; 3. The inhabitants of small towns, poor and despised; 4. Husbandmen; 5. Slaves; 6. Banditti, occupying the woods and mountains, and living by robbery.

Under Augustus, the city of Rome was unsurpassed for magnificence, wealth, and luxury. Its architectural splendor properly dates from the reign of Augustus, who boasted that he "found it of brick, and left it of marble." The palaces, triumphal arches, columns, porticos, obelisks, fountains, baths, temples, theatres and circuses, were almost without number; and their ruins at the present day strike the beholder with amazement. Thirty-one great roads centred in Rome. These, issuing from the Forum, traversed Italy, pervaded the provinces, and terminated on the frontiers of the empire. The Tiber was spanned by eight bridges, and travellers entered the city by thirty gates. The whole plain between the Quirinal Hill and the river was one mass of temples, arcades, and places of amusement, uninterrupted by any private habitations.

Amid all the adulation of the senate and people, Augustus did not forget that he owed his elevation to the army. He therefore exerted himself to attach the soldiers to his interests. He dispersed his veterans over Italy in thirty-two colonies, often dispossessing the former occupants to make way for the new settlers. He maintained seventeen legions in Europe, and eight in Asia and Africa. The emperor's person was protected by a body of nine thousand men, called the *prætorian guard*. Two powerful fleets were established, one at Ravenna, to guard the Adriatic, and one at Misenum, near Naples, to protect the western part of the Mediterranean. The revenues of the empire amounted to two hundred millions of dollars; and this sum was hardly sufficient to defray the expenses of the government. The character of Augustus changed very much on the assumption of supreme power. He became distinguished for clemency and moderation, and his administration displayed him as truly anxious to insure the happiness of the people intrusted to his charge. He assumed the dignity of chief pontiff; so that, like the ancient kings, he was at the head of the state religion. The people were not directly taxed for the vast improvements undertaken during his reign, which were made at the expense of Augustus himself, and wealthy persons who were stimulated by his example.

Roman civilization was rapidly disseminated through the empire. Learning was cultivated; the country improved; new towns were built; villas and ornamental gardens constructed; and the people taught many useful arts, of which they were till then ignorant. The agriculture of Europe was much ameliorated by the introduction of the flowers and fruits of the East, and of the cultivation of flax from Egypt.

Glass was manufactured at Alexandria, and sent to Rome. Paper was also made in large quantities from the papyrus plant. Tapestry was made at Padua, and steel goods of all kinds at Como. Ice and cheese were brought to Rome from the Alpine districts; pork, geese, and salt from Gaul; spices, perfumes, and precious stones from the East; and an abundance of gold, silver, and iron, as tribute from conquered nations. The Romans purchased also manufactured silk of a people who came to their Eastern dominions from some unknown country beyond: it is generally supposed, however, to have been Western China. This was so rare, that it was sold for its weight in gold, and the thicker kinds were often unwoven for the purpose of manufacturing slighter ones. The reign of Augustus is considered the era of learning and the fine arts, and is often called the *Augustan age*. The poets, romancers, and historians were patronized by the emperor: among these were Horace, Virgil, Ovid, and Livy.

Although the emperor concentrated nearly all the authority in his own person, yet he was easy of access, and gained great applause for his affability and condescension. On one occasion, having been informed that a certain knight squandered his patrimony in an unworthy manner, he summoned him to appear before him; but finding the charge false, he acquitted the knight, upon which the latter said, "Another time, Cæsar, before you listen to an accusation against an honest man, take care that your informant be honest." Augustus recognized the existing laws, and gave them their proper course, though by his word alone he could condemn or acquit whom he pleased; he even plead in person for those whom he desired to protect. One of his soldiers entreated his assistance in a cause which was about to be heard, and Augustus bade him apply to an advocate. "Ah," replied the veteran, "it was not by proxy that I served you at the battle of Actium." Cæsar was so struck by the answer, that he pleaded the soldier's cause, and gained it. These instances may serve to show the familiarity to which the emperor admitted his subjects, notwithstanding his possession of the sovereign power, and his freedom from all responsibility.

In the reign of Augustus, a great part of Germany was brought under the dominion of Rome. The German wars, which occurred about nineteen years after the battle of Actium, were conducted by Tiberius and Drusus, the sons-in-law of the emperor. Very little is known of these contests, except that the Germans were usually defeated, while their lands were ravaged, and great numbers of women and children carried away for slaves. Eventually, however, they partly recovered their independence by the destruction of a large Roman army under Varus. This defeat Augustus did not long survive. In the seventy-fourth year of his age, he began to think of withdrawing from the fatigues of government, and of making Tiberius his partner in the empire. This he did, and named him as his successor. He then ordered the census of Rome to be taken, which showed the population of the city to be four million one hundred and thirty-seven thousand. He was shortly after taken ill, and died at Nola, in Campania. His death caused general and unfeigned grief throughout the empire, and the honors paid to his memory seem to have had no bounds. Temples were erected to his name, and it was asserted that he had been seen ascending to heaven.

Tiberius, the successor of Augustus, had hitherto

lived in a state of profound dissimulation, and had concealed his real character from the emperor. His natural disposition was arbitrary, suspicious, and cruel, and he proved a most tyrannical sovereign. His jealousy was soon aroused by the popularity of his nephew, Germanicus, whom he had been compelled, by Augustus, to declare his heir. He appointed him governor of the Eastern provinces, and at the same time gave orders to have him poisoned on his arrival at his destination. He then abandoned himself to all kinds of profligacy and vice. In order to have more leisure for the indulgence of his pleasures, he retired to the beautiful Island of Capræ, near Naples, leaving the cares of government in the hands of his prime minister, Sejanus, whose depravity was equal to his own. He soon obtained the entire control of the empire, and, to aid in this, employed hosts of spies and informers. He put to death many of the most eminent Romans, after making them undergo the mockery of a trial. His most important act was that of increasing the number of the prætorian guards, who formed the military force of the capital and the body-guard of the emperor. In time they became so powerful, that they took upon themselves to set up and depose the emperors at pleasure. They were not very unlike the janizaries of the Turkish empire. The sway of Sejanus was unlimited, and the number of statues erected to him exceeded those of the emperor: he was more dreaded than the tyrant who actually wore the purple.

Tiberius soon grew jealous of his minister, and caused him to be put to death on a charge of conspiracy; and a new favorite, Macro, was chosen to supply his place. This minister, in his turn, conspired against the life of his master, and assassinated him in the twenty-third year of his reign, A. D. 37. The accession of *Caligula*, the son of Germanicus, whom Tiberius had named his successor, was hailed with great joy both by the senate and the people. By some concessions which he made, and other acts of generosity, he became so popular, that, when he was attacked by sickness soon after, sacrifices were offered in every temple for his recovery. It is probable that his brain was disordered during his illness, for his subsequent acts were those of a madman, whose insanity displayed itself in reckless cruelty and extravagance. His brief reign of four years is one of the most frightful periods of Roman history. He ordered all the prisoners in Rome to be thrown to wild beasts without trial, and put a large number of senators to death. Every ten days, he sent supplies of human victims to his menagerie, which he called "clearing his accounts." He once said that he wished the Roman people had but one neck, that he might despatch them all at a single blow. He erected a temple to himself, and established a college of priests to superintend his own worship. He had a favorite horse, named *Inciatus*, to whom he frequently sent invitations to dine at the royal table, where he was fed on gilded oats, and drank wine from jewelled goblets. He was on the point of raising this quadruped to the consulship, when *Inciatus* died, and received a magnificent funeral. The Romans soon became weary of a monster equally wicked and contemptible, and a successful conspiracy terminated his existence, A. D. 41.

Claudius, uncle to *Caligula*, was raised to the throne by the conspirators. He was of weak intellect, and suffered himself to be guided by unprincipled favorites. Notwithstanding his imbecility, however, he

undertook a war against Britain; and the campaigns thus commenced, led to the complete subjugation of the southern part of the island. A large aqueduct was constructed at this period, which supplied Rome with water down to the middle ages. *Claudius* had one son; but he had married a second wife, named *Agrippina*, who had also a son, known in history by the name of *Nero*. The empress, who was ambitious and crafty, prevailed upon *Claudius* to name her son as his successor, in preference to his own son, *Britannicus*. She then poisoned him, that he might not have an opportunity to alter his will, A. D. 54. Thus died the unfortunate *Claudius*, who was, perhaps, more to be pitied than condemned.



Nero.

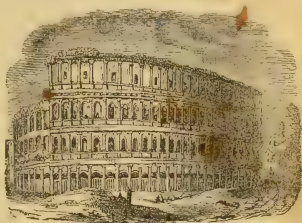
Nero was but seventeen years old at his accession, and possessed great natural talents, but a character perverted by bad examples and by familiarity with vice. For five years, he governed with moderation and justice; but soon became weary under the restraint imposed upon him by his mother, who, finding herself neglected, threatened to transfer the throne to *Britannicus*. This threat, by inspiring Nero with fear, broke the feeble restraints that withheld the young tyrant from crime. He resolved that his brother should perish, and committed his first murder with all the coolness of an accomplished assassin. He invited the young *Britannicus* to a feast: the unfortunate prince had scarcely touched with his lips the fatal cup, when the subtle poison chilled his senses. He fell back on the couch and expired. The corpse was carried out, the funeral rites were performed in haste and without pomp, the body being painted white to conceal the change of color effected by the poison. But the rain, falling from heaven in torrents, rendered the artifice useless, and exposed the crime. *Agrippina* was soon after murdered in her bed. Nero then made a tour through Italy, and appeared on the stage at Naples, as an opera singer. His passion for music amounted to an absolute mania, and his greatest ambition was, to be thought the finest singer in the world. Soon after his return to Rome, a dreadful conflagration broke out, which lasted six days and seven nights, and destroyed the greater part of the city. It was said that the emperor himself was the author of this terrible calamity. This is not certain, though it is well known that he

showed no anxiety to avert the flames, but watched them from a tower, where he sang the "Taking of Ilium," accompanying himself upon the harp. Many libraries and works of art perished in the fire, which is an important event in the history of Rome, as the city was rebuilt upon an improved plan. The Christians, who were at this period beginning to attract notice, were charged by Nero with having fired the city; and the persecution raised against them on this account was dreadful in the extreme. Some were covered with the skins of wild beasts, and, in that disguise, devoured by dogs. Some were crucified, and others burnt alive. "When the day was not sufficient for their tortures," says Tacitus, "the flames in which they perished served to illuminate the night."

The crimes of Nero now became so atrocious, that a conspiracy was formed against him, in which a great number of the nobles were engaged; but it was discovered, and all concerned were put to death. Among the victims were Lucan the poet and Seneca the philosopher. About this time, Nero killed his wife Poppæa by a kick. He made a visit to Greece, to display his skill at the Olympic games. While thus engaged, the rebellion, of which we have spoken in detail in the history of the Jews, broke out in Palestine, which led, in the end, to the dispersion of the Jewish nation. A general revolt now took place in Gaul and Spain, and the soldiers in the latter country proclaimed as emperor *Servius Galba*, a general over seventy years of age, who marched to Rome at the head of the insurgent army. Nero received the account of Galba's revolt while he was at supper in Rome, and was so struck with terror, that he overturned the table with his foot. From that moment he considered his ruin as certain. The miserable emperor endeavored to poison himself, but was baffled: the revolt became general: he ran from house to house, but every door was shut. He called upon his gladiators to kill him, but none would obey. Then rushing desperately forth, he seemed bent upon throwing himself into the Tiber; but his courage failed. One of his freedmen, named Phaon, taking pity on his distress, offered to conceal him in his own country house, about four miles distant, and Nero accepted the offer with joy. He started with four domestics. The journey, though short, was crowded with adventures. An earthquake shook the ground as he passed along, and thunder and lightning accompanied his steps. He heard confused noises from the camp, and the cries of the people invoking curses and breathing vengeance upon him. A traveller meeting him on the way said, "There go men in pursuit of Nero." His horse soon after took fright at a dead body that lay in the road; and Nero, dropping the handkerchief that concealed his face, was recognized by a soldier who was passing. He fled into a thicket, and from thence gained the house of Phaon. He here made several ineffectual attempts to put an end to his life, but finally, with the assistance of his secretary, placed a dagger at his throat and inflicted a mortal wound, as the pursuing soldiers entered the room. His body was privately, though honorably interred, and many of the lower ranks, whose love he had won by his prodigality, lamented his loss and brought flowers to his tomb. *Galba*, his successor, was proclaimed emperor A. D. 68.

This event was followed by the greatest confusion imaginable, four persons being raised to the throne in the short space of eighteen months. It would be use-

less to recount the scenes of violence and bloodshed which followed. *Galba* reigned but seven months. His niggardly economy procured him the resentment of the prætorian guard, who murdered him, and proclaimed emperor a very rich man, named *Otho*. In the mean time, the German legions, stationed on the frontiers of the Rhine, had chosen their commander, *Vitellius*, emperor, and marched with all speed upon Rome, to depose *Otho*. A battle was fought between the two rivals, near the town of Cremona, where *Otho* was defeated, and put an end to his own existence, having held the supreme power during the space of three months. *Vitellius* occupied the throne just long enough to become celebrated throughout the world for his gluttony. One of his favorite dishes was an olio, composed of the sounds of the fish called *scarrus*, the brains of woodcocks, the tongues of peacocks, and the spawn of lampreys from the Caspian Sea. This luxurious combination was called the "shield of Minerva." The Roman troops in the East, having heard of the defeat of *Otho*, had proclaimed their general, *Vespasian*, as his successor, and an insurrection broke out in Rome, in which *Vitellius* was murdered. *Vespasian* ascended the throne A. D. 69. He is described as a very excellent man, plain in his manners, upright in his conduct, and free from tyranny. He governed wisely, and soon restored order at Rome. His son *Titus* was left to carry on the war against the Jews, and the siege of Jerusalem soon commenced. *Vespasian* invited to Rome the most celebrated masters and artificers from every part of the world. He built the celebrated amphitheatre, known by the name of the



The Coliseum.

Coliseum. He founded new cities, and repaired the old ones, which had suffered from the devastations of his predecessors. He died after a reign of ten years, in Campania, A. D. 79.

He was succeeded by his son *Titus*, who was called by his subjects "the love and delight of human kind." In his youth, he had been fond of pleasure and dissipation, but he reformed his habits on ascending the throne, and became a pattern of regularity and moderation. Having called to mind one evening that he had done no beneficent act within the last twenty-four hours, he exclaimed, "I have lost a day!" His reign was short and marked by public calamities: fire consumed a great part of the city; a pestilence thinned the population, and an eruption of Mount Vesuvius caused the ruin of Herculaneum and Pompeii. This calamity was not so destructive of human life as many earthquakes and inundations that have since happened; but it has a degree of interest peculiar to itself, as

having been the means of preserving to our times, entire and unchanged, two towns of the ancient Romans exactly as they were in the times of Titus Cæsar. In this catastrophe, Pliny the elder perished, and his nephew, Pliny the younger, has given a most interesting account of the event, from which we extract the following passage :—

“My uncle was at that time, with the fleet under his command, at Misenum. On the 24th of August, about one in the afternoon, my mother desired him to observe a cloud which appeared, of a very unusual size and shape. He had just returned from enjoying the benefit of the sun, and after bathing in cold water and taking a slight repast, had retired to his study. He immediately rose, and went out upon an eminence, from which he might more distinctly view this very singular phenomenon. It was not at that distance discernible from what mountain this cloud issued, but it was found afterward to proceed from Vesuvius. I cannot give a more exact description of its figure, than by comparing it to that of a pine-tree ; for it shot up to a great height, in the form of a tall trunk, which spread at the top into a sort of branches, occasioned, I suppose, either by the force of the internal vapor which impelled the cloud upward, decreasing in strength as it advanced, or by the cloud being pressed back by its own weight, and thus expanding. It appeared sometimes bright, and sometimes dark and spotted, apparently more or less impregnated with earth and cinders.

“This uncommon appearance excited my uncle’s philosophical curiosity to take a nearer view of it. He accordingly ordered a light vessel to be prepared, and offered me the liberty, if I thought proper, to attend him. I rather chose to continue the employment in which I was engaged, for it happened that he had given me a certain writing to copy. As he was going out of the house with his tablets in his hand, he was met by the sailors belonging to the galleys stationed at Retina, from which they had fled in the utmost terror, for, that port being situated at the foot of Vesuvius, they had no other way to escape than by sea. They conjured him, therefore, not to proceed and expose his life to such imminent danger. He altered his intention, and instead of gratifying his philosophical spirit, he resigned it to the more magnanimous principle of aiding the distressed.

“With this view, he ordered the fleet immediately to put to sea, and went himself on board, with an intention of assisting not only Retina, but the other towns which stood thick upon that beautiful coast. Hastening to the place, therefore, from which others fled with the utmost terror, he steered his direct course to the point of danger, and with so much calmness and presence of mind as to be able to make and dictate his observations upon the appearance and progress of that dreadful scene. He was now so near the mountain, that the cinders, which grew thicker and hotter the more he advanced, fell into the ships, together with pumice-stones and black pieces of burning rock. They were likewise in danger, not only of being left aground by the sudden retreat of the sea, but also from the vast fragments which rolled down from the mountain and obstructed all the shore. Here he stopped to consider whether he should return back, to which the pilot advising him, ‘Fortune,’ said he, ‘befriends the brave : steer to Pomponianus.’

“Pomponianus was then at Stabia, separated by a gulf, which the sea, after many windings, forms upon

that shore. Pomponianus had already sent his baggage on board ; for though he was not at that time in actual danger, yet being extremely near, he was determined, if it should increase, to put to sea as soon as the wind should change. It was favorable, however, for carrying my uncle to Pomponianus, whom he found in the greatest consternation ; and embracing him with tenderness, he encouraged and exhorted him to keep up his spirits. The more to dissipate his fears, he ordered his servants, with an air of unconcern, to carry him to the baths ; and after having bathed, he sat down to supper with cheerfulness, or at least the appearance of it.

“In the mean while, the fire of Vesuvius flamed forth from several parts of the mountain with great violence, which the darkness of the night contributed to render still more visible and dreadful. But my uncle, in order to calm the apprehensions of his friend, assured him it was only the conflagration of the villages which the country people had abandoned. After this, he retired to rest, and was so little discomposed as to fall into a deep sleep. The court which led to his apartment being now almost filled with stones and ashes, it would have been impossible, if he had delayed much longer, for him to have made his way out ; it was, therefore, thought proper to awaken him. He got up, and joined Pomponianus and the rest of the company. They consulted together whether it would be most prudent to trust to the houses, which now shook from side to side with violent convulsions, or flee to the open fields, where the stones and cinders fell in large showers, and threatened them with instant destruction.

“In this distress, they resolved for the fields, as the less dangerous of the two—a resolution which, while the rest of the company were hurried into by their fears, my uncle embraced upon cool and deliberate consideration. They went out, having pillows tied upon their heads with napkins, as a defence against the storm of stones which rained round them.

“It was now day every where else, but *there* a deeper darkness prevailed than in the blackest night ; they had, however, torches and other lights. They thought it expedient to go down farther upon the shore, in order to observe if they might safely put out to sea ; but they found the waves still running excessively high. There, my uncle, having drunk a draught or two of cold water, laid himself down upon a sailcloth, when immediately the flames, preceded by a strong smell of sulphur, dispersed the rest of the company and forced him to rise. He raised himself up with the assistance of two of his servants, and instantly fell down dead. He was suffocated, as I conjecture, by some noxious vapor, having always had weak lungs, and being frequently subject to a difficulty of breathing. As soon as it was light again, which was not till the third day after, his body was found entire, and without any marks of violence, exactly in the posture in which he fell, and looking more like a man asleep than dead.”

This is the only account of the fate of any individual who perished by this awful visitation ; and the ancient writers mention the fact of the destruction of these cities so slightly, that the statement might have been doubted, but for their accidental discovery in sinking a well in the early part of the last century. Streets and squares have since been laid open, houses examined, cellars excavated, and the whole manner of living in those ancient times been brought to light.

The remains of human beings have been found in situations which show how instantaneously death must have overtaken them. The mass formed by the ashes and lava that issued from the volcano, was from seventy to one hundred and twelve feet deep, so that the new surface was so much higher than the old one, which, with its towns and detached habitations, parks, gardens, meadows, and vineyards, were all buried beneath.

CHAPTER CCCXLI.

A. D. 81 to 337.

Emperors of Rome from Domitian to Constantine the Great.

TITUS died in the third year of his reign, (A. D. 81), and was succeeded by his brother *Domitian*. This sovereign began well, and soon gained the character of a liberal and wise prince. But these fair promises were speedily blighted, and he became the most complete despot that ever governed the Roman empire. He was more hateful than either Caligula or Nero, for his tyranny proceeded from a bad heart, while theirs was, perhaps, the result of disordered intellect. He put to death those who were good and noble for no other reason than because they were so; and was often present at the tortures of his victims. From these scenes of blood, he would retire to his apartment, and pass his time in catching flies, and stabbing them with a bodkin. He persecuted the Jews and Christians with unrelenting cruelty. His wars were unsuccessful, and the Romans had the more cause to rejoice at his death, as it placed upon the throne the first of the five good emperors. Domitian, the last of the Cæsars, was assassinated in his palace A. D. 96, after a reign of fifteen years.

His successor, *Cocceius Nerva*, was born in Spain, of an illustrious Roman family, and was chosen emperor by the senate on the very day of the death of Domitian. He was already in advanced age, and was much beloved for the mildness of his manners and the benevolence of his disposition. His reign was short, and undistinguished by any remarkable occurrence. His life was twice attempted; but he still died quietly in his bed, A. D. 98. He had designated *Trajan*, then governor of Upper Germany, as his successor. The new emperor soon arrived at Rome, and was received with every demonstration of joy. His reputation in the country where he governed had reached even distant Rome, where his qualities as a soldier, and as a legislator, were already well known. He had always lived in the most unassuming style, performing long marches on foot with his troops, and sharing with them the fatigues and dangers of war. He knew all the old soldiers by name, and conversed familiarly with them. He possessed an amiable disposition, great experience in war, and many moral and intellectual qualifications. His personal appearance corresponded with his mind, and as he entered Rome in the vigor of manhood, he inspired his subjects with a respect which they never ceased to attach to his name.

Hardly had he mounted the throne, than he was called upon to check the insolence of the Dacians, who had ravaged part of the empire, and demanded tribute from the Roman people. This nation was effectually

humbled, and its territory reduced to a Roman province. The famous column of Trajan at Rome, which exists to this day, was erected to commemorate this event. The emperor's attention was now claimed by the calls of peace, and to these he devoted himself with energy and zeal. He reformed many abuses in the government, at the same time lessening the taxes. His empress, Plotina, exerted herself to produce a change in the manners of the ladies, who were noted for their levity and fondness for pleasure. Trajan enforced rigorously the laws which had been enacted against those who dissented from the established religion, and for this reason is numbered among the persecutors of Christianity. He died in Cilicia, A. D. 117, having reigned nineteen years. His body was burnt, and his ashes were placed in a golden urn, and deposited beneath his column at Rome.

Adrian, the nephew of Trajan, next occupied the palace of the Cæsars. He was a man of great talent and learning, but made no conquests; on the contrary, he gave up some of those acquired by his predecessor, judging them a detriment, rather than an advantage to the empire. He was the first Roman emperor that made a tour of the provinces. He visited Gaul, Germany, Britain, Spain, Greece, and all the countries of Asia and Africa that were under his dominion. He greatly improved every region through which he passed. The empire was not disturbed by any war of importance during his reign, except one that was occasioned by an insurrection of the Jews. He ruled twenty-two years, and died of a lingering disease at Baizé, near Naples, A. D. 139. He had previously named as his successor *Antoninus Pius*, a man of noble birth, and highly esteemed for his many virtues.

This prince has been pronounced by historians, the most noble character that ever sat upon a throne. His mild and merciful reign was probably the most tranquil and happy the Roman empire ever enjoyed. The prosperity of this period is best proved by the fact that we know very little of it, few details having come down to us; it seems to have passed in peace and happiness, and we have every reason to suppose that the temple of Janus was shut. Antoninus died in the twenty-second year of his reign, (A. D. 161), bequeathing nothing but his private fortune to his family. During the greater part of the ensuing century, the sovereign deemed it essential to his popularity to assume the surname of *Antoninus*. The foreign trade of Rome appears to have been very flourishing at this period. Furs were brought from Siberia, and large quantities of amber, which was used for drinking cups, were sent from the shores of the Baltic. The rich productions of the East were conveyed to Alexandria by caravans, and from thence to Rome. Various manufactures were extensively carried on at Alexandria, but more especially those of linen, cotton, and glass.

Marcus Aurelius succeeded to the empire, but for some reason not well understood, his power was shared by Lucius Verus, to whom he had given his daughter in marriage. Aurelius had all the virtues of Antoninus and his colleague, all the vices of Nero. The former took an early opportunity of sending his partner at the head of an army against the Parthians. During his absence, Aurelius governed mildly and beneficently. The return of the army brought a dreadful calamity upon the empire. The soldiers came back infected by the plague, which quickly spread through

Italy and the provinces. The ravages of this pestilence were dreadful beyond description, and the Germans took advantage of the weakness occasioned by it, to revolt against the Romans. In conjunction with the northern nations, they advanced even to the frontiers of Italy, and for nearly thirteen years, with one short interval of peace, Aurelius was engaged in conducting the war against them in Germany. He died fighting on the frontiers, A. D. 180. The glory of the empire may be said to have expired with him. The personal character of the emperor had but little influence over the events of his inauspicious reign, in which began first to appear those evidences of declining power that foretold the dissolution of the empire. The invasion of the Germans exhibited the first symptoms of the great migration of nations which eventually overwhelmed Rome.

Commodus, the son of Aurelius, was the next occupant of the throne. He was a brutal tyrant, equally detestable as a man and a sovereign. His cruelties rivalled those of Domitian, and he was detested by all except the soldiers, whose favor he preserved by bestowing money on them with a lavish hand. To detail the vices and cruelties of this monster, would detract from the dignity of history. An instance or two will suffice to place his character in a true light. When only twelve years old, he ordered the overseer of his bath to be thrown into the furnace, because he had made the water too hot. On one occasion, while walking in the street, he cut a fat man in two, that he might have the satisfaction of seeing his entrails fall upon the ground. He was endowed with extraordinary strength, and often, in imitation of Hercules, went abroad dressed in a lion's skin, and armed with a knotted club. To display his strength and skill in arms, he appeared publicly in the amphitheatre: he is said to have fought in this way seven hundred and thirty-five times, and always to have been victorious. The military events of his reign were a disgrace to the Roman name. A plague broke out in the city, and lasted two years, carrying off, at times, two thousand persons in a day. Rome was also set on fire by lightning, and a large part of it burnt. This calamity was followed by a famine, supposed to have been caused by the prime minister, who bought up the corn on speculation. A conspiracy was formed against Commodus in his own household, and poison was administered to him by one of his female favorites. The poison operated too slowly, however, and he was strangled by the hands of Narcissus, his favorite gladiator, A. D. 192. He had reigned twelve years. His body was thrown into the Tiber, and his statues were demolished.

Helvius Pertinax next ascended the vacant throne. The life of this person had been so crowded with adventures, that he was familiarly called *Fortune's tennis ball*. He was born a slave, and followed for some time the trade of a charcoal burner. He afterwards turned shopkeeper, and still later, became a schoolmaster, and taught Latin and Greek. Turning his attention to the law, he distinguished himself at the bar, which he in turn abandoned, and took up the profession of arms. He obtained the command of a legion under Aurelius, and under Commodus became prefect of Rome. He was chosen emperor by the assassins of Commodus, and this choice was confirmed by the people. The hopes which had been formed respecting him were not disappointed. He attended

all the meetings of the senate, and paid such devotion to business that the meanest petitioner could always obtain access to him. He melted down all the silver statues which had been erected to Commodus, and was thus able to abolish many oppressive taxes. He endeavored to restrain the licentiousness of the prætorian bands, and thus excited the hatred of this arrogant soldiery. They met him in the street, and attacked him; but he boldly faced the insurgents, and by his courage and determination so intimidated them, that they fell back, and seemed inclined to retreat. But he was struck in the breast by a lance, and fell, muffling his head in his robe, A. D. 193.

A scene of degradation hitherto unparalleled was now exhibited. The empire was put up at auction to the highest bidder, by the prætorian guards. *Didius Julianus*, a senator, was the successful competitor, having promised twenty-five thousand sesterces to each prætorian, a sum amounting in all to about ten millions of dollars. He did not long enjoy his dearly-purchased dignity, for the soldiers in different provinces had elected three other emperors, one of whom, *Septimius Severus*, marched direct to Rome, and entered the city unopposed. The wretched Didius, who had purchased a comfortless and disgraceful reign of three months, was dragged from his throne, and his head was struck off by the common executioner. The senate acknowledged Severus, the new claimant. The senate, at this period, was very differently constituted from what it was in former times, for the Roman franchise had been so extended, that half the world were Roman citizens, and people of all countries were found among the senators. Severus disarmed the prætorians, and banished them to the distance of one hundred miles from the city. He was the first emperor that afforded favor and protection to the Christians. The first four years of his reign were occupied in war with the two rivals, who had been proclaimed emperors at the same time with himself. During this period, the great city of Byzantium, on the site of which Constantinople now stands, was taken and destroyed. Niger and Albinus, the two competitors for the purple, were both slain, and Severus reigned alone. He extended the dominions of the empire, and died at York, in Britain, A. D. 211, after a reign of eighteen years.

His sons, *Caracalla* and Geta quarrelled about the division of the empire, until the latter was slain by Caracalla in the arms of his mother. The assassin, who now mounted the throne, proved the worst tyrant that had yet disgraced it. He did not confine his cruelty to Rome, as the other emperors had done, but made every province a scene of bloodshed and extortion. He travelled from place to place, accompanied by a portion of the prætorian guards. He caused the senate to rank his murdered brother in the number of the gods. He ordered a general massacre of the inhabitants of Alexandria, because an allusion had been made to the violent death of Geta in one of their theatres. He gave himself up to the society of buffoons and gladiators, many of whom he raised to high offices, and upon whom he squandered the public money. At length, a conspiracy was formed against the tyrant, headed by Macrinus, a person of some influence at Rome, and Caracalla was assassinated in the sixth year of his reign, A. D. 217. *Macrinus* was proclaimed emperor, but held the power only three months, being slain in a battle against a pretender to the throne

of the name of *Heliogabalus*, and an illegitimate son of Caracalla.

Heliogabalus was raised to the throne, and was another of those princes whose characters are a disgrace to history. He appointed his mother and grandmother colleagues in the empire, and created a senate of women, whose business it was to arrange the fashions of dress which were to prevail in the kingdom. What Caligula had been unable to do, he accomplished: he made his horse consul and fed him on gilded oats. He engaged openly in such brutal and infamous debaucheries, that his name has become a term to express disgust and reproach above all others. He compelled the Romans to worship a black stone, and raised temples to this as a deity. Some of his suppers cost sixty thousand dollars each, and he never wore the same dress twice. Finding himself hated and despised, and fearing treachery, he erected a tower with steps of gold and mother-of-pearl, from which he might, in the last extremity, cast himself down. He kept within reach cords of purple silk and gold, with which to strangle himself, and golden swords and daggers. But he was not destined to perish by his own hand, for his soldiers mutinied, and pursued him through the rooms of his palace. They dragged him from an obscure corner, put him to death, and threw his body into the Tiber, A. D. 222.

His cousin, *Alexander Severus*, succeeded him, and proved an excellent sovereign in an age, and upon a throne, where virtues were more dangerous than vices. During his reign, a great revolution took place in the East. The Parthian kings had long held dominion over Persia, but the Persian empire was restored by a prince named *Artaxerxes*, who became its sovereign, and laid claim to extensive countries possessed by the Romans. This demand led to a war which was conducted by Alexander in person. The particulars are not well known, but there is reason to believe that the Romans were unsuccessful, and that they made peace, by giving up many parts of their Eastern possessions. The emperor again took the field against the Northern Germans, who had invaded the Roman territory. He here fell a victim to the discontents of his soldiers. The spirit of sedition was fomented by one of the generals, named *Maximin*, and in a riot which followed, the emperor was slain, A. D. 225. Maximin was immediately named his successor. His only qualifications were his gigantic stature and his prodigious strength. He was eight feet high, and could draw a load which a yoke of oxen could not move. The senate refused to ratify his election, but he determined to reign without their concurrence. He put to death every one whom he disliked, and condemned rich men to execution, for the purpose of confiscating their estates. He continued the war against the Germans, cut down their standing corn, and wasted their country to an extent of four hundred and fifty miles. Two noble Romans, named *Gordian*, father and son, were declared joint emperors at Rome. They were both murdered, however, and two senators, *Maximus* and *Balbinus*, were chosen in their stead. The former took the command against Maximin, who was advancing toward Italy, while the latter remained at Rome to conduct the administration there. But Maximin was slain by his own soldiers before the hostile armies met, and Maximus returned to Rome in triumph. The prætorians were dissatisfied with the emperors, who had been elected without their sanction. They determined

upon effecting a change in the government, and attacked the palace; they seized the two sovereigns who were returning from the Capitoline games, and put them to death. *Gordian*, grandson of the elder of the two emperors of that name, and only twelve years of age, was proclaimed emperor in their stead.

It is an ungrateful task to pass in review the emperors who filled the throne during this period; for the most part their reigns were of short duration, and their acts are of little importance in history. We only notice them to show to what degree of degradation the Roman people had fallen: the sovereign, in almost every case, gained his power by bribery, and lost it by assassination. The prætorian guard held the whole sway, and used it for their own pleasure and emolument; while the people looked on, calm and unmoved, at the atrocities which were committed in their midst, and which were destined to pass down to posterity as common characteristics of a Roman emperor. The Roman dominion was fast declining; partly in consequence of the high pitch to which the luxurious splendor and profligate effeminacy of private and public life had been carried, and partly because the quick succession of emperors produced a fatal neglect in the administration of the state. No individual talent, and no high example of virtue, could any longer suffice to arrest the progress of corruption, or prevent the downfall of Rome. The empire was collapsing within, while the growing insolence of the barbarian hordes of the north threatened its destruction from without. Gordian, after a reign of six years, was assassinated by *Philippus*, who then assumed the purple, and was followed, in quick succession, by *Decius*, *Gallus*, *Æmilianus*, *Valerian*, *Gallienus*, *Claudius*, and *Quintillus*. Their reigns are characterized by the customary scenes of persecution of the Christians, invasions of the barbarians, profligacy, and assassination. Nearly all these emperors died violent deaths.

Quintillus was succeeded, in A. D. 270, by *Aurelian*, a native of Pannonia, and the son of a peasant. He secured the tranquillity of Europe, and then marched into the East, against Zenobia. The fate of this Eastern queen has been detailed in our history of Palmyra. Aurelian restored to the empire some portion of its former greatness; but his career was terminated, in less than eight years, by assassination. A tranquil interregnum of more than half a year ensued; not a single general coming forward to seize the imperial crown. The reckless ambition of the soldiers seems to have been awed by the wretched fate of the preceding emperors. *Tacitus*, a descendant of the historian of that name, succeeded to the throne. He was a good ruler, but survived his honors only six months. *Probus*, a Pannonian, was the next sovereign, and enjoyed a prosperous but warlike reign of six years. He was assassinated by his soldiers, who complained of his severities. His successor was *Aurelius Carus*, prefect of the prætorian guards. A flash of lightning terminated his brief career. A distinguished commander, named *Diocletian*, who had risen from an humble station, was next proclaimed emperor, A. D. 284.

The accession of this prince is the beginning of a new era in the history of Rome, as he introduced a novel system of government, by which the empire was divided into four parts; each division having its own sovereign, and its own capital. Two of these sovereigns were emperors, and bore the title of Augustus.

while the other two, who might be called their viceroy, bore that of Cæsar. Diocletian took upon himself the government of the eastern provinces, fixing his capital at Nicomedia, a famous city of Bithynia. His colleague, Maximian, a skilful soldier, but a ferocious barbarian, ruled over Italy, Africa, and the islands, holding his court at Milan. The two Cæsars were Constantius and Galerius; to the former were assigned Gaul, Britain, and Spain; to the latter, Illyricum, and all the countries bordering on the Danube. Diocletian obtained many brilliant successes over the Persians; but sullied his triumphs by persecution of the Christians, which surpassed all others which had preceded it in severity. After a reign of twenty years, he determined to resign the imperial power, and persuaded Maximian to do the same. The ceremony of abdication was performed, the same day, at Nicomedia and at Milan—May the 1st, A. D. 305. Diocletian survived this act nine years, and never regretted the loss of his throne. Maximian and others wrote to him, advising him to resume the sceptre; but he replied, by letter, "If you could see the cabbages I raise in my garden, you would not ask me to take a throne!"

The two Cæsars succeeded to the throne they vacated. Constantius died, the year following his accession, at the imperial palace at York, his British capital. His son, *Constantine*, was immediately proclaimed Augustus by the soldiers; but his election was opposed by Galerius, while the senate and prætorians, at Rome, raised to the vacant dignity *Maxentius*, son of the late emperor Maximian. Great confusion resulted from these conflicting claims; and it was evident that the plan of succession marked out by Diocletian, would not answer the expectations he had formed. At one period, there were six Augusti, and not a single Cæsar. In the midst of these disturbances, Galerius died, and Constantine went to war with Maxentius, who was ruling over Italy in a most tyrannical manner. He set out from Britain for Rome, with an army of one hundred thousand men, and met Maxentius, without the gates of the city, where a fierce and bloody battle was fought. The prætorian guard were destroyed by repeated charges of the Gallic horse, and Maxentius was drowned in the Tiber. Constantine thus became emperor of the west; Licinius, the successor of Galerius, holding the provinces of the east. The two emperors were soon engaged in a struggle for the superiority; and Licinius, being defeated in two severe battles, was taken prisoner at Nicomedia, and put to death—A. D. 324. Constantine became thus sole master of the Roman empire.

The new emperor removed the great source of the calamities which had befallen Rome, by disbanding the prætorian guards. During his reign, the controversies in the church led to the convocation of the celebrated council of Nice, (A. D. 325,) in which the doctrine of the Trinity was fixed and defined. He revoked the edicts which had been issued against the Christians, and was loaded with insult and execration, by the populace, for so doing. His rage at this treatment is said greatly to have influenced him in removing the seat of government from Rome to Byzantium. The new city was situated on the Thracian Bosphorus, and possessed great advantages for commerce and defence. It was three years in building, and received the name of *Constantinople*. Enormous sums were spent in embellishing the metropolis, which was divided into fourteen wards, and adorned with a capitol, am-

phitheatre, palaces, and churches. Many of the senators and wealthy families followed the court, and fixed their residence at Constantinople, where all kinds of luxuries and pleasures abounded. Rome was now no longer the first city in the world. It was at this period that the emperor openly professed Christianity. All pagan rites were prohibited in the new city; while the majority of the people at Rome still adhered to the ancient faith. Constantine adopted Oriental manners, and affected the gorgeous attire of the Persian monarchs. The court was maintained with extreme splendour; and flowing robes of silk, embroidered with flowers, were substituted for the austere garb of Rome. The whole empire was divided into four portions, called *prefectures*. Rome and Constantinople had each its separate prefect. Constantine, who received the title of the *Great*, died in the year 337, having reigned thirty-three years. He has been much blamed for dividing the empire, but its dominions were too extensive and scattered to remain in the possession of a single dynasty. By founding another capital in the east, he probably did not hasten the fall of the west; while, at the same time, he established a second empire, which lasted for more than a thousand years after his death; though, it must be admitted, with little benefit to the world or glory to the Roman name.

CHAPTER CCCXLII.

A. D. 337 to 476.

Decline of Rome—Theodosius the Great—Alaric, Attila, and Genserik—Final Overthrow of the Empire of the West.

THE sixty years that followed the death of Constantine the Great are chiefly marked by the decline of the Roman power, and the progress of the barbarians, by whom it was finally destroyed. The late emperor divided the empire among his three sons, Constantine II., Constantius, and Constans; but they were not content with their respective portions. In a civil war which broke out soon afterward, the eldest and youngest were slain; leaving *Constantius*, the second brother, sole emperor. He was a weak sovereign. He established his court at Constantinople, and gave the government of the western provinces to his cousin Julian. The latter fixed his residence at Paris, then called *Lutetia*, being a mere military station. He was a brave general, and soon excited the jealousy of Constantius, by his victorious campaigns against the Germans. A civil war was on the point of breaking out, when Constantius died, leaving *Julian* master of the whole empire—A. D. 361.

This emperor stands out in strong relief from among the numerous imbecile sovereigns who occupied the throne about this period. In most respects, his conduct merits high praise. He was just, merciful, and tolerant. He had been educated a Christian, but abandoned that religion for paganism; and, by this step, acquired in history the surname of "the Apostate." But he would never inflict punishment for difference of opinion, and allowed his subjects that freedom of worship which he claimed for himself. One of his failings was a desire to be thought a philosopher; and, in order to acquire the title, he disregarded some of the common decencies of life. A treatise is still extant, from his pen, in which he expatiates with singu-

lar complacency on the neglected state of his beard, the length of his nails, and the inky blackness of his hands. He reigned but two years; falling on the battle-field, in an unsuccessful campaign against the Persians, A. D. 363. An individual called *Jovian* was named emperor by the army, who had advanced into the heart of the enemy's country without sufficient resources. The only important act of this sovereign was to extricate the troops from their difficulties, and secure them a safe retreat. He died on the way homeward, A. D. 364.

Valentinian, his successor, chosen by the council of ministers and generals, was a distinguished soldier, and a professor of the Christian doctrines. He chose his brother *Valens* as his partner, and gave him the dominion of the east, reserving to himself that of the west, comprising Italy, Gaul, Spain, Britain, Africa, and Illyricum. His capital was Milan; that of *Valens*, Constantinople. From this period, the annals of the Byzantine empire form a separate history, though the two governments had occasional connection for a few years afterward. *Valentinian* displayed his military skill against the barbarians of Africa and Gaul, and while in the act of upbraiding their troops for their treacherous conduct, burst a blood-vessel, and expired, A. D. 375. *Valens* was killed, three years later, in a battle fought at Adrianople, against the Goths, and in which the Romans were defeated. *Gratian*, who had succeeded his father, *Valentinian*, in the west, gave the provinces of the east to *Theodosius*, one of his most able generals, and well fitted to keep the barbarians in check.

Through the able administration of these emperors, both the eastern and western empires were beginning once more to enjoy peace and tranquillity; when a people more barbarous and ferocious than any previously known, appeared in the north-eastern portion. They were supposed by the Goths to be the offspring of witches and infernal spirits in the deserts of Scythia; an opinion that forcibly expressed how unsightly was their appearance, and how tremendous their hostility. These were the Huns, who had never been seen by the Romans till this period. Their life was devoted to war and hunting: they built no cities, and erected no houses. A place surrounded by walls they looked upon as a sepulchre, and they never believed themselves in safety beneath a roof. They invaded the territory of the Goths, and made a horrible carnage of all upon whom they could lay their hands, regarding neither age nor sex. The whole Gothic nation was now reduced to despair; their warriors, who had so often maintained a fierce struggle against the Roman legions, now appeared as suppliants on the banks of the Danube, begging for permission to cultivate the waste lands of Thrace. The request was granted, on condition that they would resign their arms; but they avoided complying with this stipulation, which brought down upon them the avenging battalions of *Theodosius*. The Goths were thoroughly chastised, and resolved never more to molest the Romans, but guarded the banks of the Danube from further invasion. After several revolutions, the details of which would be uninteresting here, *Theodosius* became master of the whole Roman world. His reign is distinguished by the total abolition of the heathen idolatry, and the establishment of the Christian religion throughout the empire. He was well aware that the division of the kingdom into east and west had now become a per-

manent necessity. He therefore, by will, appointed *Arcadius*, his elder son, emperor of the *East*, and *Honorius*, the younger, emperor of the *West*. He soon after died of the dropsy, at Milan, A. D. 395. The two divisions were now considered as separate empires; nor were they ever after united. *Theodosius* was the last great emperor of Rome. From the time of his death, the western provinces only can be termed the Roman empire; and all these were soon overrun by different nations of barbarians, who possessed themselves of one country after another, till the Romans, who had ruled the world for so many ages, were superseded by a new people, and gradually became blended with their conquerors.

Under *Arcadius* and *Honorius*, their respective subjects began to regard each other not only as foreigners, but as enemies; and this too at a moment when union and harmony could alone save them from the ruin which was impending over them. The Goths, who had remained quiet during the reign of *Theodosius*, disdained submission to his imbecile successors. They raised the standard of revolt, and chose for their



Alaric.

leader *Alaric*,* the most formidable foe that the Romans had yet encountered. In this state of things, the latter voluntarily abandoned Britain, being no longer able to keep possession of a distant province, while they were losing ground every where, and were scarcely masters even of their own homes. The barbarians, under *Alaric*, now invaded Italy, and a war of ten years duration succeeded. Rome was besieged three times, was once ransomed, but was finally taken and sacked in the year 410. The churches were spared, as well as those who had fled thither for refuge. For six days the city was in the ruthless hands of the Goths, and the once proud mistress of the world experienced a terrible retribution for the sufferings she had caused to so many cities, countries, and nations. The treasures collected during a thousand years, from all quarters, became the prey of the barbarians. Hardly had they evacuated Rome when *Alaric* died, and the world enjoyed a moment of peace. Rome and Italy celebrated public festivals on the occasion.

But the march of desolation was soon renewed. The barbarians had learned the way to Rome: *Alaric*, king of the Goths, taught them the weakness of the former queen of the world, and *Attila*, king of the

* *Alaric* was king of a southern tribe, who settled in Thrace in the time of *Theodosius*, and are known in history by the title of *Visigoths*.

Huns, prepared himself to profit by the knowledge they obtained. Honorius died A. D. 423, and his nephew, Valentinian III., succeeded him as emperor of the west. He was scarcely seated on the throne when



Attila.

the Huns invaded the eastern empire, and forced the emperor to cede them a large territory south of the Danube, and agree to pay an annual tribute. Attila now directed his views to Gaul. With an immense army, he crossed the Rhine, the Moselle, and the Seine. He met the army of the Romans at Chalons. Anxious for the result of the battle, he consulted the soothsayers, and was assured by them of a terrible defeat. He concealed his alarm, rode through the ranks of his warriors, reminded them of their deeds, spoke of his joy at the prospect of a battle, and at the thought that their valor was to be rewarded. "One half the inhabitants of the world were now face to face—here the element of a world ready to perish, there the element of a world ready to be born." The most bloody contest ever fought in Europe followed, between the Huns and the Romans under Ætius. Attila is said to have lost more than two hundred thousand men, and with those that remained escaped across the Rhine.

"If we may believe the old men," says Jornandes, a writer almost contemporary, "a little rivulet that crossed this memorable plain was suddenly so swollen, not with rain, but blood, that it became a rapid torrent; and the wounded soldiers, parched with thirst, who dragged themselves to its brink, swallowed with avidity the revolting mixture, which their own veins had helped to pollute."

Some years later, with recruited forces, and a burning desire for vengeance, Attila attacked Italy with dreadful fury. The emperor trembled, but supplicated in vain. Attila conquered and destroyed Aquileia, Padua, Verona, and laid waste the plains of Lombardy. The inhabitants fled to the Alps and the Apennines, and to the shallows of the Adriatic, where they built Venice. The emperor had no army to oppose the destroyer; so the pope, Leo I., went to his camp, and succeeded in negotiating a peace. This result was so unexpected to the despairing Romans, that they looked upon their preservation as a miracle, and ascribed it to St. Peter. The death of Attila soon after, and the civil war among his followers, delayed the utter ruin of the empire. But Ætius, the Roman general, was murdered by Valentinian, his ungrateful master, and the unchecked

ravages of the barbarians speedily filled all the provinces with misery and despair.

"Could we suppose,"—says an eminent historian,* in view of the state of the Roman empire, now threatened by the barbarian hordes around it,— "could we suppose a philosopher to have lived at this period of the world, elevated by benevolence, and enlightened by learning and reflection, concerned for the happiness of mankind, and capable of comprehending it, we can conceive nothing more interesting than would to him have appeared the situations and fortunes of the human race. The civilized world, he would have said, is sinking in the west before these endless tribes of savages from the north. What can be the consequence? Will the world be lost in the darkness of ignorance and ferocity? Sink, never to emerge? Or will the wrecks of literature and the arts, that may survive the storm, be fitted to strike the attention of these rude conquerors, or sufficient to enrich their minds with the seeds of future improvement? Or lastly, and on the other hand, may not this extended and dreadful convulsion of Europe be, after all, favorable to the human race? Some change is necessary; the civilized world is no longer to be respected; its manners are corrupted, its literature, its religion, is lost in controversy, or debased by superstition. There is no genius, no liberty, no virtue; surely the human race will be improved by the renewal which it will receive from the influx of these freeborn warriors; mankind, fresh from the hand of nature, and regenerated by this new infusion of youth and vigor, will no longer exhibit the vices and weakness of this decrepitude of humanity; their aspect will be erect, their step firm, their character manly.

"There are not wanting the means to advance them to perfection; the Roman law is at hand to connect them with each other, Christianity to unite them to their Creator; they are already free. The world will indeed begin anew; but it will start to a race of happiness and glory. Such, we may conceive, *might* have been the apposite speculations of any enlightened reasoner at that critical period. But with what eagerness would he have wished to penetrate into futurity! How would he have sighed to lift up that awful veil which no hand can remove, no eye can pierce! With what intensity of curiosity would he have longed to gaze upon the scenes that were in reality to approach.

"And, could such an anticipation of the subsequent history of the world have been indeed allowed him, with what variety of emotions would he have surveyed the strange and shifting drama that was afterward exhibited by the conflicting reason and passions of mankind; the licentious warrior, the gloomy monk, the military prophet, the priestly despot, the shuddering devotee, the iron baron, the ready vassal, the courteous knight, the princely merchant, the fearless navigator, the patient scholar, the munificent patron, the bold reformer, the relentless bigot, the consuming martyr, the poet, the artist, and the philosopher, the legislator, the statesman, and the sage, *all* that were by their united virtues and labors to assist the progress of the human race, *all* that were at last to advance society to the state which, during the greater part of the last century, it so happily had reached—the state of balanced power, of diffused humanity and knowledge of political dignity, of private and public happiness."

* Smith's Lectures, vol. i. p. 33.

The last enemies of Rome were the Vandals, under Genseric, who had founded a kingdom at Carthage, in Africa. In A. D. 455, he appeared with an immense fleet at the mouth of the Tiber. The gates of the city were opened without resistance, and its temples, churches, palaces, and firesides were again ransacked by the rude hands of barbarian invaders. They were allowed fourteen days of license to destroy, plunder, enslave, or assassinate. The buildings that the Goths had spared, they razed to the ground: all of value that the former had left, they stowed on board the hundreds of ships that constituted their fleet. Thousands of Roman citizens were carried captives into Africa, where they were sold for slaves to the Moors. Genseric continued to wage war against the Romans till the fall of the empire, twenty years after his first invasion. During this period, eight emperors were successively raised to the throne; but their acts were not of sufficient importance to entitle them to mention here. The last of these, named *Augustulus*, was dethroned in 476, by a German chief, named *Odoacer*, who abolished the name and office of emperor, and assumed that of *king of Italy*. The ancient history of Rome terminates with this event, and here begins the history of modern Italy. Such was the end of the Roman empire of the west; although the descendants of Constantine continued to hold the empire of the east for nearly a thousand years longer.

The Romans at length became extinct as a nation, or rather blended with their barbarian conquerors, both in Italy and the provinces. This great catastrophe was not the work of a few years, but was accomplished by the operation of causes which had been gathering strength and force for many centuries. The barbarians became an instrument of retribution for the aggressions and cruelties of the descendants of Romulus and Remus. The emperors could no longer defend the provinces which they still affected to rule. It is impossible to calculate the millions of human beings that perished before the downfall of Rome was accomplished. The calamities which afflicted the human race exceed, in extent of desolation, in the number of victims, and in intensity of suffering, every thing else that history presents to an affrighted imagination.*

We cannot better conclude this brief history of the rise and fall of the Roman empire, than by the follow-

* We give the following recapitulation of the emperors of Rome, to enable the reader to see at a glance the line of

Augustus,	from 30 B. C. to A. D. 14	37
Tiberius,	from A. D. 14 to 37	37
Caligula,	37	41
Claudius,	41	54
Nero,	54	68
Galba, Otho, Vitellius,	68	69
Vespasian,	69	79
Titus,	79	81
Domitian,	81	96
Nerva,	96	98
Trajan,	98	117
Hadrian,	117	139
Antoninus Pius,	139	161
Marcus Aurelius,	161	180
Commodus,	180	192

Avitus,	from A. D. 455 to 456	456
Majorianus,	456	461
Severus,	461	465
Procopius,	465	472

ing passage from the pen of Dumas.† It occurs in a rapid and summary view of the events which are chronicled in the present chapter:—

"The Roman empire, too vast to be held in subjection by one man, dropped from the dying hands of Theodosius the Great; and, breaking in two parts, rolled on either side of his coffin—forming, under Arcadius and Honorius, the two Christian empires of the east and the west.

"Those streams of nations, however, which had thrown themselves into the great Roman flood, brought with them more slime than pure water. The empire gained, indeed, their science and civilization, but it was forced to take, in connection with these, their concomitant and inseparable vices. Corruption entered the court; debauchery, the cities; and supineness, the camps. Men drooped under the weight of mantles so light that the breeze would lift them from their shoulders. Soldiers, unarmed, reposed on couches beneath painted tents, and drank from cups heavier than their swords. All things had become venal—the integrity of citizens, the honor of wives, the service of warriors. A nation is near its fall when its *lares* are statues of gold. The young and pure morality of the gospel was not in harmony with this worn-out and corrupted world. The primitive race, fallen into impiety, was destroyed by water: the second, steeped in corruption, was now to be purified by fire and the sword.

"Accordingly, from the heart of countries unknown to this degenerate people, from the north, the east, and the south, with great tumult of arms, arose innumerable hordes of barbarians. They rushed over the land in irregular masses; some on foot; some on horses; some on camels; and some on sleds drawn by the reindeer. They crossed rivers by floating on their bucklers; they traversed the sea in frail barks. They went onward, driving the inhabitants before them with their swords, as the shepherd drives the flock with his crook. They overturned nation after nation, as if the voice of God had said, I will mingle the people of the earth as the whirlwind mingles the dust, until from their contact the sparks of the Christian faith shall be kindled over the face of the earth; and ancient times and memorials shall be forgotten, and all things shall become new.

"There was, however, order in destruction; for

sovereigns who successively swayed the destinies of the ancient masters of the world:—

Claudius,	from A. D. 268 to 270	270
Quintillus,	270	275
Aurelian,	275	276
Tacitus,	276	282
Probus,	282	284
Carus,	284	284
Diocletian and Maximian,	284	305
Constantian and Galerius,	305	306
Constantine,	306	337
Constantius, (Constantine	337	361
II., Constans,	361	363
Julian,	363	363
Jovian,	363	364
Valentinian, Valens, Gra-	364	378
tian, Valentinian II.,	378	395
Theodosius and Gratian,	395	

who ruled over the latter portion, the eastern sovereigns belonging to the history of the Byzantine or Greek empire.

Glycerius,	from A. D. 473 to 474	474
Nepos,	474	475
Augustulus,	475	476

† From "The Progress of Democracy. By Alexander Dumas. Translated by an American."

from this chaos a new world was to emerge. Each actor in the drama had his part assigned him; God having apportioned to each his task, as the husbandman designates to his laborers the fields they are to harrow.

"First, Alaric, at the head of the Goths, overran Italy, impelled by the breath of Jehovah, as a vessel is driven by the tempest. He goes not in his own strength merely; but seems urged and sustained by a mighty, yet invisible power. A monk met him in the midst of his career, and conjured him to turn back. 'It is not in my power,' replied the barbarian: 'an irresistible impulse forces me onward to the overthrow of Rome.' Three times he surrounded the Eternal City with his sea of soldiers; and three times, like the ebbing tide, he retired from it. An embassy of citizens was at length despatched to his camp, recommending him to abandon his enterprise, and assuring him that he would else encounter an army thrice as numerous as his own.

" 'So much the better,' replied this reaper of men; 'the thicker the grass, the more easily is it mown.'

"At length, however, he acceded to their request, on condition of receiving, as a recompense for his clemency, all the gold, silver, precious stones, and barbarian slaves that the city contained.

" 'And what, then, will remain to the inhabitants?' demanded the ambassadors.

" 'Life,' replied Alaric.

"The Romans, of necessity, submitted to the severe terms of the conqueror, and delivered to him five thousand pounds' weight of gold, thirty thousand pounds of silver, four thousand tunics of silk, three thousand scarlet skins, and three thousand pounds of pepper. The vanquished inhabitants, for their ransom, had melted the golden statue of Courage, which they called the *Martial Virtue*.

"Genseric, at the head of the Vandals, passed into Africa, and marched toward Carthage, where the wrecks of Rome had taken refuge. He arrived before the city; and while his troops were mounting the ramparts, the people were descending to the circus. Without was the tumult of arms; and within, the resounding echoes of the games: at the foot of the walls were the shrieks and curses of those who slipped in gore and fell in the *mêlée*; on the steps of the amphitheatre, were the songs of musicians and the sound of accompanying flutes.

"After taking full possession of the city, Genseric presented himself at the circus, and commanded its guards to open the gates.

" 'To whom?' said they.

" 'To the king of the earth and the sea,' replied the conqueror.

"Not content with the subjugation of Carthage, Genseric now prepared for further victories. He did not know what people dwelt on the earth, but he panted to destroy them. He embarked his army on the sea, and when the pilot demanded what course he should steer, his answer was,—

" 'Where God pleases to send me.'

" 'Against what nation do you make war?'

" 'Against that which God wills to punish.'

"The last of this trio of conquerors was Attila, whose destination was Gaul. Wherever he encamped, his army covered the space of three cities. A captive king mounted guard at the tent of each of his generals; and, at his own tent, one of his own generals

stood sentinel. He disdained the gold and silver vessels of Greece, and feasted on raw flesh served in dishes of wood. He swept like a torrent over the eastern empire, making Leo II. and Zeno Isauricus his tributaries. He strode with disdain through Rome, already ruined by Alaric, and at length planted his foot on that portion of the earth which is now called France. Here his devastating progress left but two cities standing, Troyes and Paris. By day, the earth was crimsoned with blood; and at night, the blazing homes of the slaughtered inhabitants illumined and reddened the firmament. Children were suspended by the leg to trees, and abandoned, alive, to birds of prey. Maidens were crushed under chariot-wheels. Old men were fastened to the necks of goaded horses that rushed with them to destruction. Five hundred blazing cities designated the march of the king of the Huns across the world, and a desolate wilderness occupied the intervals between them.

" 'The grass itself will not grow,' said the exterminator, 'after the steed of Attila has trampled it!'

"Every thing concerning these envoys of celestial vengeance is extraordinary.

"Alaric, when about to embark for Sicily, died at Cosentia. His soldiers, aided by their army of prisoners, turned the course of the Busento, and dug a deep trench for his corpse in the midst of the channel. They then heaped over the body gold, and jewels, and precious stuffs, turned back the current of the river to its original bed, and massacred the slaves who had aided in the task, that the secret of the sepulture might remain untold.

"Attila expired in the arms of his bride, Ildico; and the Huns made incisions beneath their eyes with the points of their swords, that with the blood of men, and not the tears of women, they might bewail the loss of their conquering chieftain. The flower of his soldiers kept watch during the day over his body, chanting warlike songs. At night, they enclosed the corpse in three coffins,—one of gold, another of silver, and the last of iron,—and buried it privately on a bed of arms, flags, and precious stones; and, as in the case of Alaric, to prevent the secret of this sepulchral wealth from transpiring, the grave-diggers were pushed into the tomb, and interred alive with the dead.

"Thus passed away these men, who, instructed in their mission by a savage instinct, forestalled the judgment of the world; entitling themselves the 'Hammer of the Universe,' or the 'Scourge of God.'

"When the wind had dispersed the dust of these countless armies; when the smoke of these blazing cities had ascended to the sky; when the vapors, arising from these murderous battle-fields, had returned to the earth in fertilizing dews; when, in short, the eye could penetrate to this immense chaos through the veil of dust, smoke, and vapor that enveloped it, a young and renewed people were seen pressing around a few old men, who held the gospel in one hand and the cross in the other. These old men were the fathers of the church. These young people were our forefathers, as the Hebrews had been our ancestors—living springs which gushed pure from the earth at the very spot where the corrupted waters were ingulfed.

"These were the Franks, the Burgunds, and the Visigoths, who divided Gaul; the Ostrogoths, the Langobardi, and the Gepidae, who spread themselves over Italy; the Alans, the Vandals, and the Suevi, who took possession of Spain; the Picts, the Scots, and the

Anglo-Saxons, who disputed among themselves for Great Britain. And in the midst of these new and barbarous races stood some few old Roman colonies, scattered here and there—a kind of columns, long ago planted by civilization, and now astonished to find themselves standing in the midst of barbarism, while they bore upon their sides the half-effaced names of the first possessors of the world."

CHAPTER CCCXLIII.

Manners and Customs of the Ancient Romans.



General.



Soldier.

As war was the great business of the Romans, we find that they carried the various arts connected with it to a high degree of perfection. The army was arranged in divisions called *legions*. A Roman legion was drawn up in three ranks—the *hastati*, the *principes*, and the *triarii*. In addition to these, there were light troops, who detached themselves from the main body at the beginning of a battle, and skirmished with missile weapons.

A legion consisted of about five thousand men. The weapons of the troops differed according to the rank of the soldier. The *hastati* had a large shield of wood, leather, and iron, a short, pointed sword, two javelins, an iron or brazen helmet, and a coat of mail. The *principes* and *triarii* used weapons of the same kind. The light troops had a small, round shield, a javelin, and a helmet of leather. Each shield was marked with the name of the soldier, and whoever returned from the fight without it forfeited his life.

When a Roman army moved to battle, the light-armed troops went in advance; then followed the heavy-armed, foot and horse, then the pioneers, then the general's baggage and horses, then the general himself, then the tribunes; after these, followed the standards, the choice men of the army, the servants and drivers of beasts.

No part of Roman discipline was more admirable than that which related to the encampment. However fatigued the soldiers might be by a long march or a severe battle, the camp was regularly measured out and fortified by a ditch before any one was allowed sleep or refreshment. It was an exact square of four hundred feet, with a rampart of earth and stakes three feet high, surrounded by a ditch nine feet wide and seven deep. Careful watch was kept during the night, and, as all the soldiers knew their proper places, if an alarm occurred, they could easily find the rallying

point. They were constantly exercised in walking, running, leaping, swimming, shooting arrows, hurling javelins, while in complete armor; while on a march, they were obliged to carry sixty pounds weight of provisions and utensils.

In attacking fortified towns, battering-rams were used. The soldiers were drawn up in a *testudo*, or tortoise: this was an arrangement in which they stood close together, raising their shields, so as to form a compact covering over them, like the scales of a tortoise.

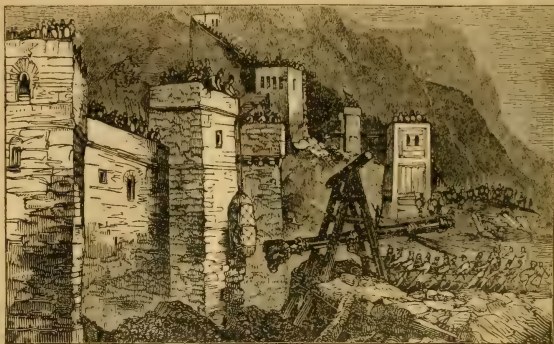


Roman Galley.

The Roman ships were of three kinds—the war galley, the transport, and the ships of burden. The first was propelled chiefly by oars, the second was often towed by the war galley, and the third depended on her sails. Ships of war had sometimes five rows of oars. Some had turrets for soldiers and warlike engines. Others had sharp prows, covered with brass, for the purpose of dashing against their enemies. The naval tactics of the ancients were very simple, the ships coming immediately to close action, and the battle being a contest between single vessels.

The Roman religion was founded on the mythological system of the Greeks. A plurality of deities superintending human concerns was the prevailing creed. All these had priests, ministers, sacrifices, and oblations. They had the same gods as the Greeks, to which they added some of their own. The most remarkable festivals were the *Lupercalia* and *Saturnalia*. White goats were sacrificed on some altars, and on others, the fruits of the earth were offered up. Chariot races, and combats of wild beasts, and gladiatorial exhibitions were viewed with transport by the Romans during their solemn festivals. The latter were held in the circus, or amphitheatre. Nothing can more strongly evince that brutality, which, even in the progress of refinement, never deserted the Roman character, than the love of these combats. Such exhibitions could only please a people who had a strong tincture of ferocity.

The persons who offered sacrifices purified themselves by certain rites, which were supposed to have secret virtue for cleansing the heart. The priest was clad in white, and on his brow he wore a chaplet made from the tree sacred to the divinity he was about to propitiate. On some occasions, however, the hair was dishevelled. The ceremony opened with vows and prayers; the victim was then brought; silence



Battering Ram.

was proclaimed by the herald; the idlers and the impious were driven from the temple; a cake was thrown on the victim; wine was brought and tasted both by the priest and all present; what remained was poured between the horns of the victim, and was called a *libation*. The fire was now lighted; the incense was burnt; the inferior priests, half naked, brought forward the victim; one, called *cultarius*, struck it with a hatchet, and then cut its throat; the blood was received into vases, and poured on the altar; the carcass was laid on the consecrated table, and was either wholly burnt as an offering to the gods, or a portion only was consumed, while the rest was roasted and eaten by the attendants. When this was finished, the sacrificers washed their hands, repeated some prayers, and made new libations, when the *Formula*, or *Extemplo*, dismissed the spectators.

The fifth day after the birth of an infant was celebrated by a festival. The parents and friends made presents to the child, and an entertainment followed. In education, the Romans imitated the Greeks, who paid great attention to the bringing up of children. They were first taught to swim and dive, and then to read. If the father was poor, the child was brought up to a trade; if rich, he was taught the fine arts, grammar, geography, ethics, arms, dancing, &c. From school the children went to the gymnasium, where they practised wrestling, running, and leaping. They played many games of skill and strength, and some which prevail at the present day—blind-man's-buff, rolling hoop, hide and seek, &c. At the age of eighteen, the boys were enrolled among the youths capable of military duty, and at twenty they were considered men.

Lovers in ancient times seem to have been as fantastic as in our day. They were accustomed to seek omens in the crackling of leaves in the fire, and apple seeds pressed between the thumb and finger. A lover often walked before the door of his mistress in the evening, coughing or whistling, to attract her notice. If the fair one did not appear, he struck the door, or perhaps burst forth in an amatory song. If all this failed, he cut upon the door posts, or suspended

over the threshold, the history of his love and his anguish. Sometimes he would address the door post, as if it could sympathize with him, or he would perfume it, or anoint it with oil, cover it with flowers, or moisten it with libations of wine. The lovers in those days had good constitutions, for they often roamed abroad all night in their amatory devotions, even during the coldest weather.

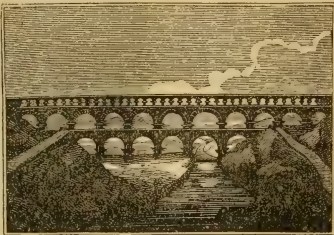
Petrothal, among the Romans, was a curious ceremony. The woman placed herself, before ten witnesses, in the arms of the man she was to marry; they then ate together a cake, composed of farina, salt, and water, which had been blessed by the priest. These three materials, kneaded together and baked, so that the parts could no longer be separated, were intended to show the indissoluble connection of marriage. On the day of the union, the bride was taken from her parents, dressed in a veil and robe, and, carrying a distaff in her hand, she stepped over the threshold of her new residence, supported by two youths, and lighted by a third with a torch. She then placed herself upon a sheep-skin spread before the entrance, and called to the bridegroom, who came immediately and offered her the key of the house. The husband and wife then touched fire and water, as symbols of purity and nuptial fidelity. Music, singing, and feasting followed, and the husband, after supper, scattered nuts among the boys.

The art of agriculture was held in the highest esteem by the Romans. The operations of the field commenced at daylight; the meals were cooked and eaten in the open air, and the labor was conducted amid rustic songs. Mules and oxen were used in the plough. The vintage and harvest were seasons of mirth and gladness, and festivals in honor of Ceres and Bacchus were universal, the first fruits being laid upon their altars. The Romans paid great attention to horses, and the stables were well constructed. They had also pigsties, poultry yards, ox-stalls, dove-cots, and parks for boars, goats, and other animals. Ponds were constructed for fish at vast expense, as they were considered a great delicacy.

The Romans carried on the mechanical arts chiefly

by slaves as journeymen. We read of basket makers, carpenters, dyers, enamellers, farmers, founders, glass manufacturers, globe makers, goldsmiths, joiners, tanners, wax chandlers, fresco painters, &c., &c.

The Romans were indebted for their early skill in architecture to the Etrurians. Their temples were generally crowned with cupolas, and were mostly circular, and very splendid. Great skill and industry were conspicuous in the construction of aqueducts,



Roman Aqueduct.

which were of great length and extent. Architecture, sculpture, and painting exhausted their refinements on the establishment of baths, which, for their vast extent, were compared to cities. Those of Caracalla had accommodations for three thousand persons; and the present church of the Carthusians is in one of the halls of the bath of Diocletian. The Roman roads were better than those of any other people, being paved with flint stones, and cemented with mortar.

Painting, among the Romans, did not arrive at any degree of perfection. Julius Cæsar expended great sums in purchasing pictures of the old Greek masters, and Augustus encouraged the art, but with little success. Sculpture was introduced early into Rome, but the representations were very unskilful. It may be here remarked that, after the conquest of Greece, the Romans were greatly indebted to that country for their progress in the fine arts, in literature, and philosophy. Greek architecture especially, though somewhat modified, was adopted by the Romans in their public buildings. Many of the finest specimens of sculpture and painting in Greece were taken to Rome by the conquering generals, and became models for the artists there.

The superior Roman houses were of different kinds—town houses, or rather winter houses, suburban villas, and subterranean houses used in the heat of summer. The former were often very elegant—specimens of which may be seen at Pompeii. In general, however, the Roman houses were deficient in taste. The streets of the city of Rome were very irregular, and though the public buildings were magnificent, many private dwellings were mean. They had no chimneys; they were unacquainted with glass for windows, and used horn, flakes of mica, and linen. The outer door was supplied with a bell: the hall was guarded by a slave in chains. They had often portable furnaces instead of fireplaces.

The bedsteads were six feet long and three broad; there were two in each room, one for sleeping and the other for lounging. The Romans are represented as taking a nap after dinner. The beds consisted of mattresses, stuffed with straw, wool, or dried vegeta-

bles. In ancient times, the Romans slept upon straw and dried leaves. They had, in later times, down beds from Egypt. The blankets were skins of sheep, with the wool on. The furniture of the room consisted of wash-basins, chairs, slippers, clothes-chests, and sometimes mirrors, of gold, silver, or other metals, were hung around the walls. The articles in the women's room were instruments for spinning and weaving, scales and weights, a large and small mask, a broad brimmed hat, an umbrella, fan, sandal cases, a mirror, and trinkets of various kinds.

The tools in use among the Romans were axes of stone, bronze, iron, and silver; saws of stone and iron, picks, trowels, compasses, chisels, wedges, bars, rules, rollers, pulleys, weights, cranes, rods for drawing lines, files, &c. These were generally of iron, though some were of lead, and some of stone. Ploughshares, hoes, and spades were of iron.

Wine was the beverage chiefly used by the Romans, of which they had great variety. Scarcely any thing seems to have been more important to the wealthy Roman, in all his arrangements for comfort, than to be well furnished with choice and approved wines. At the suppers of the rich, there were usually three courses. The first consisted of eggs, salad, radishes, &c., to whet the appetite; with this they drank mead, or a mixture of honey. The second course formed the essential part of the meal, and consisted of substantial viands. The third consisted of fruits, pastry, and confectionary. The Romans reclined at their meals, and nine persons usually sat at table.

A woollen *toga*, full for the rich, and scanty for the poor, was the distinctive dress of the Roman people. A tunic, fastened around with a belt, afterward came into use for both sexes. In the progress of refinement, females had three garments; the outer one was called *stola*, richly embroidered, and clasped with gold. The kings wore a white robe with a purple border, and the emperors used one entirely of purple. The people generally had neither hat nor cap; they wore sandals upon their feet.



The Toga.

In early times, there was no public library in Rome, though private individuals had collections of books in their houses. As the love of letters became more general, the inhabitants of the capital required books; and Augustus founded three libraries: by degrees twenty-nine were established for the accommodation of the public. They were placed in the temples and in the baths. The books were, however, more select than numerous. Those which were condemned as injurious or seditious were publicly burnt, as a rebuke to their authors.

For the space of nearly five hundred years from the foundation of the city, the Romans had nothing that deserved the name of literature. Ennius, though a Greek by birth, was the first who taught them to write their language with ease and elegance, about 200 B. C. About half a century after, philosophy was introduced from Athens; and it soon became the fashion for well-educated Romans to read, speak, and even write the Greek language. From this period,

learned Greeks resorted to Rome, where they became teachers, and instructed most of the eminent Romans who were distinguished in literature at the close of the century preceding the Christian era. This was the most brilliant epoch of Roman literature. The writings of Cicero brought the language to perfection, and almost every species of composition was cultivated with success. The Augustine age is, proverbially, that in which the light of learning blazed forth with peculiar brilliancy, and the glory of which time and change have been unable to obscure. It was during this period that Virgil, Horace, Ovid, and Tibullus — the greatest names associated with Roman poetry — appeared; and, as their works have come down to us nearly entire, we are able to share in the fruition of that era of genius.

Juvenal was born at a later period, and flourished during the reign of Nero. Sixteen of his satires are extant. His shafts were levelled not only at the vices of the times, but against mankind at large — thus seeming to make virtue an impossibility in actual life. His writings, therefore, are more likely to injure than benefit the cause of morality. The historians Sallust, Livy, Tacitus, Polybius, and Diodorus, have been mentioned in the introduction to this work. In the second century of the Christian era, Roman literature appears to have declined, and a false taste to have vitiated the great bulk of the community. Oratory continued to form the chief study in the education of the higher classes; yet sophistry in argument and declamation in style, were characteristics of the age. The art of the rhetorician is visible in the prose of Seneca and Pliny, as well as in the poems of Lucan and Valerius Flaccus. All these abandoned nature, and seemed only striving for effect.

In later periods, when civil commotions prevailed, literary pursuits were nearly extinguished. The Roman people at large had never appreciated the great works of their countrymen, and when the patronage of the educated and wealthy was withdrawn, there was no encouragement to literary exertions. By degrees, the poets dwindled into mere versifiers, and the historians became only chroniclers of events. All kinds of barbarisms and corruptions crept into the language, and the stream of Roman literature at last disappeared within the monastic shadows of the church.

In taking a retrospect of Roman poetry, we cannot but be struck with its external and physical character. It deals almost wholly in sensible objects, or the direct associations which spring from them. There is no delving into the caverns of the soul, no roaming on the shoreless sea of spiritual life. While it is occupied with material nature, it lacks the sparkling freshness, the bounding mirth and hilarity, of Grecian song. When compared with the deep, thoughtful, spiritual productions of our own time, it appears bald, and almost puerile. It may be said of Roman literature, as of that of the Greeks, that it is to be admired, in a great degree, from a consideration of the time and circumstances in which it was produced; should any author of our day write a poem of equal merit, and in the same vein as the best that Roman antiquity has handed down to us, it would be received with indifference, if not contempt. It is not, therefore, the positive merit of these renowned productions which extorts the praise of mankind; it is, at least in part, the associated charm of antiquity that bestows upon them their power.

The history of Rome is less distinguished by the names of remarkable individuals than that of Greece; yet it is by no means barren of these. *Cincinnatus, Fabius, Scipio, Cato, Sylla, Marius, Pompey, and Cæsar*, were all great men; the last, one of the greatest that the world has known. Had he lived to carry out his schemes, he might have proved a benefactor to his country and mankind. Who would not like to know what Cæsar's genius and Cæsar's ambition would have wrought with the boundless resources of the Roman empire in his hands? But it has rarely happened that conquerors are spared to complete their plans. The very condition of their existence seems to forbid the calm and continued exercise of their power. Alexander, Cæsar, Napoleon, and Cromwell, were all struck down in the midst of their unfinished schemes.

Of the celebrated Romans we have mentioned, no one exercised great influence beyond the age in which he lived. But it was different with Cicero — the most exalted character presented by Roman history. He lived not merely for his day; he was not a warrior — writing his annals in blood, to be effaced by the plough or the seasons — or, if remembered, to be only famous in proportion as he was a destroyer. Cicero was a philosopher, in the best sense of the term — a *lover of truth*; and he was endowed with a rare capacity, not only for its discovery, but for its communication to mankind. A large part of his writings are extant in our day. These relate to a great variety of subjects, and there is hardly any important field of inquiry upon which he has not shed imperishable light.

Cicero was born of a wealthy family in Apulia, in the year 107 B. C. He was educated with that sedulous care customary among the enlightened Romans of the period. When advanced to manhood, having determined to be an orator, he trained himself for that high vocation with great industry — at once storing his mind with every species of knowledge, and acquiring those arts and that manner of delivery, which so largely contribute to success.

Possessing genius of a high order, and thus disciplined, we might easily predict Cicero's triumph; but it must be further stated that he was a man of great magnanimity of soul. This was the true secret of his pre-eminence. It was his patriotism, his love of mankind, his passion for truth, that gave vigor and direction to his genius. These are the qualifications that have rendered him the friend, teacher, and benefactor of the world. As a mere artist in the profession of oratory, Demosthenes was his superior; as a missionary of truth, for every age and country, Cicero was infinitely beyond him.

The career of Cicero has been sketched in the preceding pages, and need not be repeated. Nor need we again advert to Virgil, Horace, Juvenal, and other names which shine in the pages of Roman literature. But we must not take leave of our subject without a brief comparison between the two greatest nations of antiquity, and those which have most mingled their spirit and institutions with our own.

In looking back upon the history of Greece and Rome, it is perhaps difficult to decide which bequeathed to after ages the greatest benefits. We are indeed indebted to the former for the finest specimens of various arts, and the most elegant models of literature, and also for a large amount of instruction in politics, derived as well from their institutions as their experience. But on the other hand, the *Civil Law*,

which forms the basis of all law throughout Christendom, is derived from the Romans. It is believed that the rudiments of this wonderful code* were in existence before the foundation of Rome, especially in what relates to families, relationship, marriage, testaments, succession to intestates, ownership, &c.; but it grew into a complete system under the fostering genius of the Romans, and was finally collected and remodelled by Justinian. As it has thus come down to us under the title of the *Pandects*, containing five hundred and thirty-four decisions of eminent judges and lawyers, it is an imperishable monument of the wisdom of this ancient nation. "Unjust to every other people," says an eloquent writer, "they were yet the firm adherents of law and justice among themselves. They went to war with religious preliminaries. The military oath was their sacrament, in which they engaged for a real presence; and though it was to be a presence in veritable blood, it was yet so religiously fulfilled as to be a bond of virtue. They, at first, sent forth their legions to make war, more, it would seem, because they loved the discipline, than because they wanted the plunder. The tramp of their victorious legions was heard, resounding at the gates of cities and across the borders of nations; their leaders were returning, every few months, with triumphal entries into the city, that a most just people might enjoy and glory in the spectacle of their own public wrongs; till at last, debauched by the plunder of their victories, they may be said to have conquered, on the same day, both the world and their own virtue together. Nor is even this exactly true; for it is remarkable, that they gave back to the subject nations the justice denied them in their conquest, and set up the tribunals of Roman law on the fields of Roman lawlessness! Equally remarkable is it that in the most dissolute age of the empire, the power of scientific law could not be eradicated from the hearts of this wonderful people. While the monster Commodus sits upon the throne, Papinian and Ulpian occupy the bench, adding to the civil code the richest contributions of legal science. And even the signatures of Caracalla and his ministers will be found, not seldom, inscribed on the purest materials of the *Pandects*!

"What, then, if Rome did not excel in literature? Had she not another talent in her bosom quite as rich and powerful—the sublime talent of law? In her civil code, she has erected the mightiest monument of reason and of moral power that has ever yet been raised by human genius. The honest pride of Cicero was not misplaced when he said, 'How admirable is the wisdom of our ancestors! We alone are masters of civil prudence, and our superiority is the more conspicuous, if we deign to cast our eyes on the rude and almost ridiculous jurisprudence of Draco, Solon, and Lycurgus.'

"Little, however, did he understand, when he thus spake, what gift his country was here preparing for the human race. Could he have pierced the magnificent future, when this same Roman law should have

its full scientific embodiment; could he have seen, at the distance of twenty centuries, the barbarians of Northern and Western Europe compacted into great civilized nations, and, after having vanquished the Roman arms and empire, all quietly sheltered under the Roman jurisprudence; a new continent rising to view, beyond the lost Atlantis, to be fostered in its bosom; a spirit of law infused into the whole realm of civilized mind, and revealing its energy now in the common law of England, now in the commercial code, and, last of all, in the international—all matured in the pervading light and warmth of the Roman; liberty secured by the security of justice; the fire of the old Roman virtue burning still in the bosom of legal science, and imparting a character of intellectual and moral gravity to the literature, opinions, and life of all cultivated nations; and then, to crown the whole, the visible certainty that the Roman law has only just begun its career, that it must enter more and more widely into the fortunes of the race, and extend its benign sway wherever law extends, till the globe, with all its peoples, becomes a second Roman empire, and time itself the only date of its sovereignty;—seeing all this, the great orator must have confessed, that every conception he had before entertained of the majesty and grandeur of the Roman jurisprudence, was weak, and even null. Our minds, even now, can but faintly conceive the same."

In contrast to this aspect of the *Roman* character, the same writer says, "The first thing to be observed in the *Greek* literature, is its want of a moral tone. A mere incidental remark of Schlegel touches what might rather be made the staple of criticism, in the works of this wonderful people. 'Even in those cases,' he says, 'where the most open expression of deep feeling, morality, or conscience might have been expected, the Greek authors are apt to view the subject of which they treat, as a mere appearance of the life, with a certain perfect, undisturbed, and elaborate equality.' How could it be otherwise, where an Aristotle, endowed with the most gigantic and powerful intellect ever given to man, could only define virtue itself as the middle point between two extremes, and every moral evil as being either too much or too little? Socrates and his splendid disciple, it is true, had a warmer and more adequate idea of virtue; though it will escape the notice of no thoughtful scholar, that they were charmed with virtue, rather as the Fair than as the Right. This is specially true of Plato. He draws her forth out of his own intellectual beauty, as Pygmalion his ivory statue, and, as this was quickened into life by the word of Venus, so his notion of virtue takes its life from him, from the charms in which it is invested. Evil and vice, too, connect, in his mind, rather with deformity and mortification than with remorse.

On the whole, there is, perhaps, no civilized people whose morality is more earthly and cold than that of the Greeks. At the same time, their sense of beauty in forms, their faculty of outward criticism, is perfect. Their temples and statues are forms of perfect art. Their poets and philosophers chisel their thoughts into groups of marble. Their religion or mythology is scarcely more than a gallery of artistic shapes—exquisitely sensual. They alone, of all people, in fact, have a religion without a moral—gods for the zest of comedy, gay divinities that go hunting, frolicking, and thundering over sea and land. Genius only worships.

* Of the *Laws of the Twelve Tables*, of which we have given an account at p. 742, only scanty fragments remain. They seem to have contained a set of rules, both civil and religious, public and private. They prescribed laws respecting marriage, theft, homicide, interments, inheritance, persons of unsound minds, &c. The basis of these laws, which Cicero deemed worthy of unbounded applause, was derived from nations more ancient than the Romans.

The chisel is the true incense, to hold a place in epic machinery, the true circle of Providence. Every thing done or written, is subtle, ethereal, beautiful, and cold; even the fire is cold — a combustion of icicles. There can be no true heat where there is no moral life. They love their country, but they do not love it well enough to suffer justice to be done in it, or to endure the presence of virtue. Their bravery is cunning, their patriotism an elegant selfishness. In their

ostracism, they make public envy a public right, and faction constitutional. We look up and down their history, survey their temples without a religion, their streets lined with chiselled divinities, set up for ornamental effect; we listen to their orators; we open the shining rolls of their literature, and exclaim, 'Splendid sensuality! elegant faction! ornamental religion! a nation perfect in outward criticism, but blind, as yet, to the real nature and power of the moral element!'

Modern Italy.



Italian Costumes.

CHAPTER CCCXLIV.

A. D. 466 to 774.

THE GOTHIC AND LOMBARD KINGDOMS OF ITALY.

— *Condition of Italy at the Downfall of the Western Empire* — Odoacer — Theodoric — Belisarius — *The Lombards* — Alboin — Astolphus — *The Franks* — *Overthrow of the Lombard Kingdom.*

IN the preceding chapters, we have given an outline of the history of Rome, which, passing through various stages, as a Kingdom, a Republic, and at last an Empire, overspread the civilized world. At the time of its overthrow, it embraced all Italy; but in the progress of centuries, this portion of Europe became divided into separate states, and these were often rivals of each other. It is the rise and progress of these states, which have been noticed in our geographical sketch of Modern Italy, the history of which we are now about to present.

The revolution of 476, which put an end to the Roman Empire in the West, forms one of the most strongly-marked epochs in the history of the world. But this event, so important in our eyes, was so disguised in its character from the view of its contemporaries, that they foresaw none of its mighty consequences. Odoacer compelled the senate of Rome to send

away the imperial insignia to Zeno, emperor of Constantinople, declaring that one ruler was sufficient to govern the whole empire. He was not himself aware of the immense change which had been wrought in the great fabric of government in the West. His own power was a secret to him. He sent a modest request to the emperor that he might be allowed to govern the diocese of Italy under the title of *Patrician*. He assumed, it is true, the name of *king*; but this was a barbaric dignity, which often signified no more than the command of an army, or the government of a province. It rather denoted a ruler of men than of territory, and was conferred on Odoacer by his soldiers. Among these the Heruli were the most numerous; whence he is often represented as king of the Heruli.

The forms of the imperial government were little changed from what they had been during a century previous. The power was completely in the hands of armed barbarians, while at the same time the senate of Rome continued to assemble as usual. The consuls were appointed yearly, one by the Byzantine emperor, the other by the king of Italy. The imperial laws were proclaimed in Italy, and respected as before, and none of the municipal or provincial authorities were changed. It is difficult to discover what that public opinion was, and under what form it was expressed, which had still power to prevent the actual

monarch of Italy from taking upon himself the title of Roman emperor, and to convince him that he was too weak to attempt the suppression of the rights and claims of an ancient sovereignty — which was, in reality, nothing but a shadow. Odoacer was independent without daring to appear so.

The Roman inhabitants of Italy were nearly extinct. The ancient population had been swept away by every scourge under heaven — war, pestilence, famine, public tyranny, and domestic slavery. For a century preceding the fall of the empire, the existence of the people had been altogether artificial. They were principally supported by the distribution of corn which the emperor had made regularly at Rome, Milan, and other large cities where the court resided. These bounties had been discontinued with the loss of Africa and the ruin of Sicily, and Odoacer did not attempt to renew them. In the mean time, most of the landed proprietors had ceased to cultivate their estates. There was little encouragement to raise corn when it was given away in the market-place. The rearing of cattle had for a time superseded the cultivation of grain; but both the herds and the slaves who tended them had been carried off by the barbarians. The desolation of Italy is frequently described in simple but affecting language in the contemporary letters of the ecclesiastics. Pope Gelasius, in 496, speaks of Tuscany and other provinces in which the human race was almost extinct. Saint Ambrose describes the cities of Bologna, Modena, Reggio, and Piacenza, with the country around them, as a desert.

A rupture soon took place between Odoacer and Zeno. The latter invited Theodoric, a prince of the Ostrogoths, to invade Italy. Odoacer defended that country better than it had been done for many centuries; but Theodoric defeated him in several battles, and besieged him three years in his capital of Ravenna. A treaty was at last made, by which the two sovereigns agreed to rule jointly and equally; but Theodoric assassinated his rival at a feast, and became sole king of Italy, A. D. 493. Notwithstanding this treacherous deed, Theodoric established in his dominions the wisest and most equitable institutions which any northern conqueror had ever granted to the conquered countries of the south. Instead of oppressing one people by means of the other, he strove to hold the balance fairly between them. He adopted and established the entire structure of the Germanic liberties of the Goths, and introduced the practice of agriculture among them by granting them lands, which they held on the ancient German tenure of military service. He indulged his Roman subjects in what they called their liberties; that is to say, the names of the republic, the senate, the consuls, the magistracy, and the laws. He restored the spirit of commerce and manufactures, and maintained peace and plenty throughout Italy. He was illiterate, and unable to write his name except by drawing a pen through lines cut in a plate of gold; yet he favored learning and patronized learned men.

Theodoric did not take up his residence in the ancient capital, but divided his time between Ravenna, the most important fortress in the kingdom, and Verona, from which he was best enabled to provide for the defence of Italy. He designed to restore the glory of the Roman senate, and to attach it to his monarchy. The senators were still distinguished by their immense wealth, and their pride in the antiquity of their race. They still believed themselves to be ancient Romans,

not only the descendants, but the equals of the masters of the world. They dreamed of liberty without equality, public strength, or courage; and they entered into conspiracies to restore, not the republic, but the empire. Theodoric, who grew suspicious and irritable in his declining years, punished these men with great severity. The end of his reign was sullied by the condemnation of Boethius and Symmachus, both of whom were senators, and men of consular dignity, and eminently fitted to do honor to the last age of Rome.

Theodoric died in 526. His grandson Athalaric, who was only four or five years old, succeeded him, the government being administered by his mother, Amalasontha. The minority of a Gothic king, and the regency of a female, could not fail to produce wars, intrigues, and internal discords. Six kings reigned from the death of Theodoric to the middle of the sixth century. The disordered state of Italy tempted Justinian, the emperor of the East, to make an effort for the recovery of the peninsula. Belisarius, his general, the greatest captain of the age, after having overthrown the Vandal empire in Africa, invaded Italy with a large army. Rome and Naples fell into his hands. The conquest of Italy was completed by the successor of Belisarius, the consul Narses: the Ostrogothic kingdom was overthrown, and the greater part of Italy was annexed to the Eastern empire for nearly two hundred years; during which time it was governed by a Byzantine viceroy, bearing the title of *exarch*.

The Gothic dominion in Northern Italy was followed by that of the Lombards, or Langobardæ, a people who are supposed to have come from the banks of the Elba, and to have received their name from their long spears. They fought their way from the north to the south, like other barbarous tribes, and appeared on the banks of the Danube about the middle of the sixth century. Here their forces were augmented by the addition of twenty thousand Saxons, and the united masses poured down from the Alps, and spread themselves over Northern Italy, in 568. The leader of the Lombards was *Alboin*, a chief equally renowned for savage vices and virtues. He had conquered the king of the Gepidæ, a barbarous people north of the Danube, and married his daughter Rosamond, making a drinking-cup of his skull. After conquering Northern Italy, he held a great carousal, in the manner of his people and times. At this feast, he filled the skeleton-cup with wine, and sent it to his wife, ordering her to drink its contents, and rejoice with the master of Italy. Rosamond, stung by this insult, caused her husband to be assassinated. She attempted to place her favorite and accomplice, Helmichis, on the throne; but this project failing, she fled with him and her treasures to Constantinople. In this city, she attracted the attention of Longinus, an officer of high rank, who was disposed to make her his wife. Her lover was an obstacle to this union, but she resolved to remove him by poison. She attended him to the bath, and, as he came out, offered him a goblet, of which he drank; but immediately suspecting treachery, he presented his sword to her breast, and compelled her to drink the remainder. The guilty couple ended their lives in mutual reproaches. Their story is a pertinent illustration of the manners of the age.

Alboin was succeeded on the throne of the Lombards by *Clepho*, who was chosen king in 573. At the end of a reign of a year and a half, he was murdered, and a period of turbulence ensued, at the end

of which the kingdom became more tranquil, under the sway of *Antharis*, the son of Clepho, who successfully resisted an invasion of the Franks, and at the close of the sixth century, extended his conquests to the extreme south of Italy. The divisions and subdivisions of this country were very numerous in the two centuries which followed the first conquest by Alboin. It was the policy of the Lombards, as of most of the barbarian conquerors, to parcel out their territory. Over the divisions chiefs were placed, who exercised a mixed authority, civil and military, having subordinate officers under them. From these territorial divisions arose the Italian titles of nobility. The dukedoms became sovereignties under their dukes, and as such, occupy an important place in Italian history.

The Lombards were slow in changing their rude habits for those which are acquired by intellectual and moral improvement. They engaged in neither commerce nor agriculture. When they were not occupied in wars, councils, or domestic broils, they devoted themselves to feasting and hunting. Among the amusements, new to the Italians, was hawking. The hawk, or falcon, was capable of receiving a tuition which enabled it to know the voice and obey the commands of its master while moving in the air. The noble Lombard regarded his falconry and the use of his sword as equally valuable accomplishments.

There are certain periods in the history of the world, when a thick veil appears to overspread the earth; when all authentic documents and impartial witnesses disappear, and we have no clew by which to trace the course of events. The seventh century is one of those periods. During this time, the historians of the Eastern and Western empires are silent. Vast revolutions were in preparation, or drawing toward their catastrophe, without any recorded facts which exhibit their progressive steps. The principal historical luminary of the West, after the overthrow of the Roman empire, was Gregory, bishop of Tours. His ecclesiastical history, which is brought down to the year 591, four years before his death, is a confused narrative, showing a writer of great ignorance and bigotry; yet this is the only source from which we can gather any knowledge of the manners, opinions, and forms of government which prevailed during the period of which he treats. After Gregory, another author, far more barbarous and more concise, whose name is supposed to be *Fredegaire*, continued the history of the Franks to the year 641. Like his predecessor, he has shed a feeble light, not only upon Gaul, but upon Germany, Italy, and Spain. After *Fredegaire*, nothing is to be found which deserves the name of history, till the time of *Charlemagne*. A century and a half passed away, during which we know little of the history of Western Europe, except what is furnished by dates and conjectures.

This long and almost unknown period was not, however, without its importance. Italy slowly recovered from its calamities. The Lombard kings, who were at first elective, and afterward hereditary, showed some respect for the liberty of their subjects, whether of Roman or Teutonic origin. Their laws, considered as the laws of a barbarous people, were wise and equitable. Their dukes, or provincial rulers, early acquired a sentiment of pride and independence, which induced them to seek support in the affection of their subjects. The population of Italy began once more to increase: the race of the conquerors took root, and

throve in the soil without entirely superseding that of the conquered natives, whose language still prevailed. The rural districts were cultivated anew, and the towns rebuilt. It was peculiar to the Lombards, that they did not permit the priesthood to take part in political affairs. The church of Rome had not established its power among them. The character of the Lombards compares very favorably with that of most of the other barbarous nations who had possessed themselves of Europe.

During the reign of Astulphus, (A. D. 751 to 756,) the kingdom of the Lombards reached the summit of its greatness. He subdued the exarchate of Ravenna, and erected it into a new dukedom. He then marched against Rome, which was, at that time, nominally subject to the Byzantine emperor, but really governed by the pope. Alarmed at his danger, the pontiff, Stephen, applied for aid to the emperor; but finding that the Byzantine court cared little for Italy, he negotiated with Pepin, the first monarch of the Carolingian dynasty in France. Pepin immediately crossed the Alps with a powerful army, besieged Astulphus in Pavia, and compelled him to purchase peace, by the cession not only of the places which he had seized in the Roman dukedom, but also by the transfer of the exarchate and the territories of Ancona to the holy see. Pepin withdrew from Italy, but Astulphus was so reluctant to fulfil the terms of the treaty, that a second invasion was necessary to accomplish this work. Astulphus once more submitted, but secretly resolved to renew the war on a more favorable opportunity. Before his preparations were completed, however, he was killed by a fall from his horse, and the Lombard kingdom became distracted by a disputed succession.

By the interference of the pope, the Lombard crown was awarded to Desiderius. This monarch subsequently found himself exposed to the jealousy of the pope, and attempted to strengthen his influence by giving his daughters in marriage to Charles and Carloman, the sons of Pepin. This step led to the downfall of the Lombard monarchy. Charles divorced his wife, and Desiderius in revenge, endeavored to persuade the pope to anoint Carloman's children monarchs of the Franks. Adrian I., who then occupied the pontifical chair, steadily refused. Desiderius invaded his dominions, and the pope, unable to make any resistance, placed himself under the protection of Charles, who crossed the Alps with an army, and, after a brief war, put an end to the kingdom of the Lombards, by the capture of Pavia, A. D. 774. Desiderius and his family were sent to France, where they died in obscurity; and Charles the conqueror, better known as *Charlemagne*, received the *iron crown* of Lombardy.

CHAPTER CCCXL.

A. D. 800 to 1849.

THE LOMBARDO-VENETIAN KINGDOM. — *Lombardy* — *Milan* — *Frederic Barbarossa* — *The Lombard League* — *Republics of the Middle Ages* — *The Dukes of Milan* — *The Austrian Dominions*.

THIS division of the present Austrian empire comprises the north-eastern part of Italy, including the

ancient kingdom of the Lombards, the Milanese territory, and Venice. It is bounded north by Switzerland and the Tyrol, east by the Adriatic, south and west by the kingdom of Sardinia. It is a level country, watered by the Po and its tributary streams. The soil is generally fertile and well cultivated. The western portion contains several beautiful lakes, as Como, Maggiore, Gardo, &c. This kingdom comprises eighteen thousand two hundred and ninety square miles, and four million four hundred thousand inhabitants.

After the ancient kingdom of the Lombards had been subdued by Charlemagne and annexed to the great Frankish empire, it received the name of the *Kingdom of Italy*. The golden diadem worn by the monarch of this country was called the *iron crown*, in consequence of its containing a slender hoop of iron, supposed to have been made from a nail of the true cross. It is preserved to this day in the town of Monza, which has a prescriptive claim to the possession of this celebrated relic of antiquity.

From the year 900 to the middle of the eleventh century, the history of Northern Italy is lost; there were no historians, or their writings have perished. During this period, the cities in this quarter appear to have grown rich and populous; most of them were surrounded by walls and defended by strong citadels. Compared with the extent of the country, the number of cities was very great, and the castles and strongholds were more numerous than even in Germany. What was the exact state of dependence on the German empire at this time cannot be stated; but sentiments of republican freedom are supposed to have arisen and been extensively diffused during the tenth century. The inhabitants of the cities elected their own magistrates and bishops, and this privilege led them to conclude that all just political power emanated from the people.

There appear to have been many wars and revolutions in Northern Italy during this obscure period of history. The claims of the German emperors to the sovereignty of this country were continued, though the utmost military force of the empire was incompetent to enforce them. Frederic Barbarossa, in the twelfth century, was the first emperor who violated the charter granted by his predecessors, by attempting to establish absolute power in the Italian cities. Milan was, at this time, the most important city in Lombardy. The inhabitants resisted the encroachments of the emperor, who raised a large army, and invaded Italy A. D. 1158. He laid siege to Milan, which was compelled to surrender by famine. Frederic disregarded the conditions of the surrender, and behaved with great tyranny. The Milanese revolted. The city was again besieged, and reduced by famine. Frederic took a cruel and barbarous revenge upon the inhabitants by utterly destroying Milan, leaving not one stone upon another, A. D. 1162.

Other Italian cities also felt the severities of the emperor; some were given to the flames, others were abandoned to the pillage of the German soldiery. These outrages led to the Lombard league, in which a number of the cities of this country combined to resist the encroachments of the emperor, A. D. 1167. The Milanese received assistance from their neighbors; their city rose again from its ruins, and was soon prepared to resist the armies of Frederic. The whole of that emperor's reign, from 1152 to 1190, was devoted to a ruinous and unsuccessful war with the Lombards.

He crossed the Alps six times with large armies. In 1176, a desperate battle was fought between the Milanese and the army of Frederic, in the neighborhood of Milan. At first, the imperial troops had the advantage; but a body of nine hundred young Milanese, seeing the battle about to be lost, fell on their knees, uttered a prayer to Heaven, and then rushed desperately upon the enemy. This example animated their countrymen, and turned the tide of victory. The Germans were completely overthrown; the emperor fled from the field of battle, and escaped across the Alps in disguise.

A truce of six years followed, at the end of which a treaty was signed, by which Frederic acknowledged the independence of the Lombard republics, on the condition of the annual payment of a small sum of money. Thus, after a desolating war of a third of a century, the cities of Northern Italy, Milan, Bologna, Modena, Parma, Pavia, Verona, Mantua, Brescia, Bergamo, Ferrara, Venice, Lodi, Novara, Como, Vercelli, and some others, threw off their dependence upon the emperor of Germany. This treaty was made at Constance, in Switzerland, June 25, 1183, and deserves notice as the first recorded instance of a treaty between a monarch and his subjects, in which the right of independent self-government was established.

Various forms of popular government were adopted in the Lombard cities. The people sought security against the abuse of power in frequent election and rotation in office. But sudden and violent revolutions were of frequent occurrence. To guard against these, the expedient of an annual chief magistrate was adopted in most cities. This officer was named the *podesta*, and he exercised military and judicial power almost amounting to despotism. Councils of citizens were sometimes chosen to regulate or control the authority of the *podesta*; but the Italians were never able to balance political power in such a manner as to secure themselves against usurpation and tyranny. The legislative, the judicial, and the executive authorities were so united in the same individual or body, that no check upon the one or the other existed, and the arbitrary use of power was inevitable. The contests of the *Guelfs* and *Ghibellines* tended still further to introduce factions and animosities. In the thirteenth century, there were more than two hundred political communities in Italy, exercising the right of government independently of each other; and the transactions of these separate states render the history of this period a confused mass of details, which cannot be reduced to the form of a connected narrative.

The wars between these communities were carried on by bodies of militia, and all the population of the cities had a military organization. In every city there was a heavy car drawn by oxen, called the *carroccio*, and used for the purpose of displaying the flags and armorial insignia of the place. A tall staff was raised in the middle of the car, on which the standard was hoisted; and an altar was placed in front, at which the priest daily performed religious ceremonies. In the rear were seated the trumpeters, who sounded the charge or retreat. The *carroccio* was held sacred, and regarded as the rallying point of the troops, who all felt it a duty to do their utmost for its defence.

Milan was regarded as the leading city in Northern Italy. It had several minor cities and villages attached to its government. In the thirteenth century, Milan contained two hundred thousand inhabitants—a larger population than it possesses at the present day. Its

well-paved streets and well-built houses, its stone bridges, its public monuments, and its palaces, gave it an appearance wholly distinct from that of the cities in the north and west of Europe. Its territory, which included Pavia, Bergamo, Lodi, and Como, beside one hundred and fifty villages and as many castles, maintained a body of eight hundred knights, and could raise an army of two hundred and forty thousand men. The population of Milan consisted of Guelph and Ghibelline nobles, with their followers, and of merchants, mechanics, and laborers. For a long time, the two noble families of Visconti and Della Torre contended for the chief influence in this city. In the middle of the fourteenth century, the Visconti were almost the absolute sovereigns of Milan and its dependencies. They ruled over sixteen cities of Lombardy, which had been independent republics, and threatened to become masters of Florence. Pope Urban V. attempted to oppose the usurpations of these rulers, who were extending their power into Tuscany. He issued a bull of excommunication against them. Barnabas Visconti, to whom the pope's legate presented the bull, ordered that messenger to eat the parchment document with its strings and leaden seals, which the legate was compelled to do with a sword at his throat.

Toward the close of the fourteenth century, through the influence of the emperor Wenceslaus, the Milanese territory was erected into a duchy, and conferred on a prince of the Visconti. The sovereignty passed by marriage to Francesco Sforza, who, from the condition of a common laborer, rose by his talents and courage to be duke of Milan. When the family became extinct, Milan fell under the dominion of the emperor Charles V.; and it was governed as a dependency of the Spanish monarchy till the year 1700, when it became absorbed in the Austrian empire.

Austria remained in quiet possession of the Milanese territory till the period of the French revolution. In 1796, a French army, under Bonaparte, invaded the north of Italy. Within two years, he made himself master of nearly all the large cities, and established the French power throughout the peninsula. The Venetian territory, the duchy of Milan, that of Modena, and a portion of the Papal States, were formed into a new government, called the *Cisalpine Republic*, which, after Napoleon became emperor, was transformed into the *Kingdom of Italy*. The crown was assumed by Napoleon, but the government was administered by his son-in-law, Eugene Beauharnois, as viceroy. After the overthrow of Napoleon, the territories of Milan, Mantua, Venice, and the Valteline, were assigned to Austria by the congress of Vienna. These constitute the Lombardo-Venetian kingdom. The Austrian rule was detested by the Italians, and in 1848, shortly after the expulsion of Louis Philippe from France, they rose in insurrection, and expelled the Austrian garrisons from Milan, Venice, and other cities. They were unable, however, to maintain their independence, and the Austrian dominion was restored in the following year.

Milan, the capital of this part of the Austrian territory, stands in a beautiful plain, watered by the Po. It is connected by canals with the Lakes of Como and Maggiore. It is a city of splendid architecture, but has no antique structures, the ancient city having been totally destroyed in the twelfth century, as we have already stated. The *Duomo*, or Cathedral of Milan, is a magnificent Gothic edifice of white marble. The great theatre of the *Scala* is esteemed the finest in

Italy. Several of the squares of Milan are very spacious. The population is about one hundred and fifty thousand.

CHAPTER CCCXLVI.

A. D. 500 to 1849.

VENICE. — Commerce of the Middle Ages — Prosperity of the Venetian Republic — Changes in the Government — Rivalry with Genoa — Decline and Fall of the Republic.



View in Venice.

VENICE is one of the most remarkable places in the world. Its situation is totally unlike that of any other great city. It surpassed all other cities of the middle ages for its commerce, its riches, and its maritime grandeur. It has been no less distinguished for its singular government and its peculiar, self-devoted policy. It is the only capital city of Europe that was not entered by an enemy from the downfall of the Roman empire to the period of the French revolution, and it preserved the name of a republic longer than any other city or nation in the world.

This city is built in the sea, near the north-western shores of the Adriatic. On those shores dwelt, in ancient times, a tribe called the *Heneti*, or *Veneti*. Their descendants continued to bear this name in the fifth century, when the Goths, under Alaric, invaded Italy. To escape from the ravages of these invaders, the Veneti fled to the marshes and sandy islets of the Adriatic, formed by the deposits of the many rivers which fall into the sea at the head of that gulf. Here they founded two small towns called *Rivoalto* or *Rialto* and *Malamocco*. In this retreat they were protected by the difficulty of approaching their abodes. The distance from the shore secured them from enemies on land, and the shallowness of the water hindered the approach of ships from the sea.

These people were first employed in making salt and in fishing. The sea was their only resource, and they soon engaged in maritime traffic. As early as the seventh century, the Venetians were known as traders at Constantinople, in the Levant, and in Egypt. In the year 809, Venice had increased so much that it occupied ninety small islands, all of which were connected by bridges. In 828, a fleet of Venetian merchantmen were driven, by a storm, into the port of Alexandria, in Egypt. In gratitude to Heaven for their deliverance, the crews obtained the body of St. Mark, or what was believed to be such, and transported it to

their city. This apostle thus became the tutelary saint of Venice.



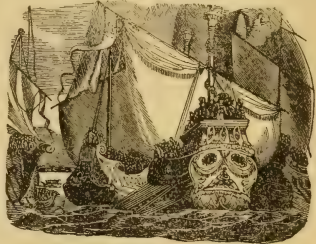
Venetian Fishermen.

The Venetians, from their situation, became expert navigators, and extended their trading voyages into every part of the Mediterranean. They established mercantile factories at Rome and Constantinople, where they obtained commercial privileges from the government. By these means, the city increased in wealth, population, and influence. The authority of the republic soon extended beyond the islands round the Rialto, and successive conquests added territories in Istria and Dalmatia to the rising empire. As early as the wars with the Saracens, in the ninth century, the Venetians had become skilled in naval warfare by their struggles with the piratical fleets which then infested the Mediterranean. In 997, the cities of Dalmatia put themselves under the protection of this people.

The most ancient form of government at Venice appears to have been republican. As early as the year 697, the inhabitants elected their chief magistrate, to whom they gave the title of *doge*, the Venetian word for *duke*. This privilege was granted to them by the Byzantine emperor, Leontius, who, at that time, exercised a nominal sovereignty over the territories on the Adriatic. There was a legislative power residing in the people, and an executive power vested in a body of nobles or leading men. The early political history of Venice is marked by a succession of violent tumults arising from the encroachments of the executive power on one hand, and the vindictive reaction of the people on the other. The crusades contributed greatly to the prosperity of Venice, and made it not only the richest, but most powerful city in Lombardy, where almost all the wealth of the East was concentrated. It was owing principally to the Venetians, that Constantinople was taken by the crusaders in 1204. A part of that city and its territory were, in consequence, added to the Venetian dominions. The doge, who had before this assumed the title of *duke of Dalmatia*, was now styled *duke of Three Eighth's of the Roman Empire*; a singular, but not inaccurate title. The power and commerce of the

Venetians were subsequently augmented by the acquisition of Candia, most of the islands in the Archipelago, and the Ionian group, and the establishment of commercial houses in Palestine and Egypt.

The naval superiority and maritime taste of the Venetians were exemplified by a remarkable state ceremony, annually performed on the festival of the Ascension. This was called the *Marriage of the Adriatic*. The doge, with a splendid train of attendants, and every accompaniment of pomp and parade, went on board the Bucentaur, or state galley, and threw a ring into



Wedding the Adriatic.

the sea with great formalities. By this ceremony, the republic was considered to have espoused the Adriatic. The custom is said to have taken its rise in the twelfth century, during the wars of Frederic Barbarossa, when Pope Alexander III. made a formal grant of the sovereignty of the Adriatic Sea, to the republic of Venice, in return for services rendered by that power to the pontiff; it ceased with the overthrow of the government, in 1797.

Toward the close of the thirteenth century, the college of nobles or tribunes who shared the government with the doge, and had been elected annually, made an effort to perpetuate their power. A violent opposition was made by the people, but the government prevailed, and declared that the members who then composed the grand council should hold their places during life, and be succeeded in office by their descendants, without the formality of an election. Thus an hereditary aristocracy was introduced into the republic. Conspiracies and insurrections were the first fruits of this change in the government, and in 1311 the celebrated *Council of Ten* was established. This was a secret conclave, which employed spies and informers, and ruled the state by terror and mystery. Secret denunciations were received from anonymous accusers and informers, who dropped their letters into a box styled the *Lion's Mouth*. This detestable establishment must be regarded as one of the causes which finally led to the ruin of the state.

From the origin of Venice to its overthrow, it bore the name of a republic; yet its government in latter times was arbitrary and tyrannical. Its social state was no less remarkable than its political constitution. The citizens of the republic were divided into five classes. First were the nobles, thirteen hundred in number, though not all of the same rank. They comprised four classes. The highest comprehended the descendants of those who assisted in the election of the first doge, in the sixth century; those, of course,

were the oldest noble families in Europe. The second rank consisted of those who were of the grand council when that body became perpetual and hereditary in 1310. The names of those were inscribed in a book called the *Golden Volume*, in which also the names of their descendants were recorded. The third rank comprehended those who purchased nobility and hereditary rights at the price of one hundred thousand Venetian ducats, about two hundred and forty thousand dollars, at a time when the government was in great need of money. The fourth rank consisted of counts and marquises, who bore these titles, but enjoyed no political distinction, and were not employed in the public service. The fifth rank comprehended all other persons, whose vocation was to obey, and never to act, speak, or think on public affairs, but as they were commanded. It is evident, therefore, that the republic of Venice was founded upon no principle of equality. The aristocracy exercised all the functions of government; the doge had very little executive power.

The republics of Genoa and Pisa were the commercial rivals of Venice. They engaged in the most obstinate and long-continued wars, in which many naval battles were fought with various success. The war of Chioggia, in 1378, brought Venice to the brink of ruin. The Genoese blockaded the city, and its surrender appeared inevitable; but the Venetians rescued themselves by immense efforts of courage and perseverance. Early in the fifteenth century, they were seized with an ambition of conquering Northern Italy. This involved them in new wars, which, though prosperous for a time, ultimately plunged them into great embarrassment and suffering. At this period, the republic was powerful and prosperous in a high degree. The commercial capital of Venice equalled thirty millions of dollars; the real estate, twenty millions; the ships amounted to over three thousand, and the sailors to twenty thousand. The doge, Mocenigo, who died at this time, advised the government not to go to war with Milan, a city from which the Venetians obtained every year a million and a half of dollars in the profits of trade. "You may become masters of all the gold in Christendom, by remaining at peace," said the doge; "but war, unjust war, will inevitably lead to ruin. You have men of probity and experience among you: choose one of them, but beware of Francis Foscari. If he is doge, you will have war, and war will bring poverty and dishonor." — Mocenigo died, and Foscari was elected.

As Mocenigo had predicted, a war with Milan followed. The Venetians conquered, and retained possession of several territories on the north of the Po. The members of the reigning families whom they subdued, were carried to Venice, and put to death, as the most certain mode of preventing revolt. It is said, however, that the Venetians proved lenient masters, and that the conquered people lost nothing by the change of sovereignty. The Venetian territory, on the continent, extended from the Adriatic to the River Adda, and from the Po to the Alps, comprising the cities of Verona, Padua, Vicenza, Bassano, Feltre, Belluno, Friuli, Brescia, Bergamo, and Crema. In addition to these conquests, the beautiful and fertile island of Cyprus came into the possession of the republic in 1486, in consequence of the death of Catharine Cornaro, a Venetian lady, the widow of James, king of that island. Venice then became the commanding political power in Christendom, and its citizens the most civilized people on earth — not only opulent and energetic, but devoted to

the arts and sciences. Other states made the government of Venice their model, and even solicited Venetian counsellors and leaders. But the seeds of decay and ruin were lurking in the midst of this power and splendor. The territorial acquisitions of the republic drew her into the convulsive politics of Italy, and led the way to irretrievable disasters. From the close of the fifteenth century, the fortunes of the republic began to decline. Her political wisdom degenerated into petty prudence and cunning. Her wars and political entanglements materially reduced her population and wealth. The Venetian commerce was destroyed by a change in the route of trade to the East, occasioned by the discovery of the passage to India around the Cape of Good Hope. This threw the commerce of the East almost entirely into the hands of the Portuguese. The Turks, after capturing Constantinople in 1453, conquered, by degrees, all the Venetian possessions in the Archipelago and on the peninsula of Greece. In 1571, they subdued Cyprus, and in 1699, Candia. From this time, Venice took little part in general politics, and was satisfied with preserving her antiquated constitution, and her territories on the shores of the Adriatic. The invasion of Italy by Bonaparte, in 1796, put an end to the republic of Venice. It was compelled to follow the fortunes of the Cisalpine republic, the kingdom of Italy, and the Lombardo-Venetian kingdom, as already related. It became involved in the agitations which followed the French revolution of 1848, and having revolted from Austria, sustained a long and rigorous siege, which terminated by its surrender, August 22, 1849.



The Rialto.

Venice is still a magnificent city, though for many years it has been declining. No place in the world is more remarkably situated. It appears to rise out of the sea, to the eye of the distant spectator. It has no streets, but is traversed by an infinite number of canals, on which the inhabitants sail in gondolas. The architecture of the city exhibits a mixture of Greek, Gothic, and Saracenic. The bridge of the Rialto consists of a single arch, one hundred and eighty seven feet long. The Square of St. Mark is the most magnificent in Italy. Fine paintings are abundant in this city. The population is about one hundred thousand.

CHAPTER CCCXLVII.

PARMA. — MODENA. — MASSA. — LUCCA.

THE duchies of Parma, Modena, and Massa, lying in a group together, in the north of Italy, are nomi-

nally independent, but the influence of Austria has been predominant in all.

PARMA lies south of the Milanese, between Modena and the Sardinian territory. This city, and Placentia, or Piacenza, were long in possession of the popes; but, toward the close of the middle ages, they became republics. Civil wars, and the quarrels of the Guefts and Ghibellines, caused them to fluctuate between one master and another; and, in 1512, Pope Julius II. established his authority over these cities. Pope Paul III. gave them to his son, Lewis Farnese, from whose descendants they passed to the king of Spain. In 1805, they were united to the French empire. After the overthrow of Napoleon, they were given, by the congress of Vienna, to Maria Louisa, his wife; she being a daughter of the emperor of Austria. As sovereign of these territories, she took the title of *duchess of Parma*; and died in 1847.

MODENA lies between Parma and the Roman territories. It has belonged successively to the emperor of Germany, the Venetians, the pope, the duke of Milan, and other powers. In the thirteenth century, it was annexed to the possessions of the house of Este, which reigned at Ferrara. In 1796, it was united to the Cisalpine republic; and afterward to the kingdom of Italy. In 1814, it was assigned to the archduke Francis of Austria.—The small city of MASSA was once a dependency of Modena; but its territory was added to the principality of Lucca and Piombino, which was governed, during the time of the French empire, by Eliza Bacciocchi, the sister of Napoleon. It was erected into a duchy in 1814.—LUCCA was an independent republic, in the twelfth century; but it became gradually subjected to the authority of the German emperors, and Lewis of Bavaria erected it into a duchy in 1316. Its government was often changed, but it preserved its freedom from the fifteenth century till the time of Napoleon, who gave it to his sister Eliza. In 1815, it was transferred to the ducal family of Parma; and in 1847, it was annexed to the grand duchy of Tuscany.

CHAPTER CCCXLVIII.

A. D. 1000 to 1849.

THE KINGDOM OF SARDINIA.—*Origin of the House of Savoy—Sardinia—Genoa—Modern Revolutions.*

This kingdom comprises not only the island of that name, but the continental territories of Piedmont, Genoa, and Savoy. The continental portion is bounded north by Switzerland, east by Lombardy, south by the Mediterranean, and west by France. The island of Sardinia lies to the south of Corsica, about midway between Italy and Africa. The whole kingdom comprises about twenty-nine thousand square miles, and contains four million five hundred and sixty-five thousand inhabitants. Savoy, the south part of Piedmont, and the territory of Genoa, are mountainous, but the central portion of Piedmont consists of a level plain, watered by the Po and its tributaries. The island of Sardinia is mountainous, with a tolerably fertile soil, but badly cultivated.

The house of Savoy, now the reigning family in this kingdom, ranks among the oldest in Europe, and

may be traced to Humbert, a chief of the eleventh century. The counts of Savoy obtained their territories by the dissolution of the kingdom of Burgundy, the Frankish monarchy, and other governments of the middle ages. In 1482, the house of Savoy acquired, by marriage, a claim to the kingdom of Cyprus, which caused the kings of Sardinia, at a later period, to assume the title of *King of Cyprus and Jerusalem*. Victor Amadeus II., duke of Savoy, was the founder of the Sardinian monarchy. By the treaty of Utrecht, in 1713, he was allowed to add the Island of Sicily to his continental dominions, with the title of *king*. In 1720, he was compelled to exchange this island for Sardinia, which, since that period, has given its name to the kingdom.

Sardinia was one of the earliest conquests of the Carthaginians. The Greeks called this island *Ichnoussa* and *Sandalotis*, from its resemblance to the shape of the human foot. The Romans expelled the Carthaginians, but found the island so unhealthy that they made little attempt to improve it. The Vandals conquered it in the seventh century: the Pisans and Genoese succeeded them in the eleventh. In the thirteenth century, the pope obtained a cession of the island from the Pisans, but it did not long remain attached to the States of the Church. James II., king of Arragon took possession of it in the fourteenth century, and it continued under the government of Spain till 1708, when the British seized the island in the name of the emperor of Germany. In 1720, it was granted to the duke of Savoy, as above stated.

The history of Genoa is more interesting and rich in historical events than that of any other portion of the Sardinian monarchy. When the power of the Germans in Italy was overthrown by the extinction of the Carolingian race, in the tenth century, Genoa rose to the rank of a republic, and first attracted notice by its wars with the Saracens, who had taken possession of the large islands in the Mediterranean. Till the eleventh century, it appears to have been politically connected with Lombardy. The situation of the city was favorable for commerce, and it engaged in the trade of the Levant, even earlier than Venice. In the twelfth century, Genoa appears in the crusades, and conspicuously in the commerce of the East. In the latter part of this century, its government extended over Montferrat, Monaco, Nice, Marseilles, nearly all the coast of Provence, and the Island of Corsica. The acquisitions of the Genoese on the continent gave rise to violent contentions with their rivals of Pisa, who were then powerful at sea. This quarrel lasted more than two centuries, when the naval strength of the Pisans was broken at the battle of Meloria, in 1282. In this battle, the Pisan fleet was captured, and eleven thousand prisoners carried to Genoa, where they languished in prison for many years, refusing to be liberated on the terms prescribed by their conquerors. Pisa never afterward appeared as a naval power, and its harbor was ruined.

Genoa was also the commercial rival of Venice. The Genoese aided the Greeks in recovering the throne of Constantinople from the Latins, who had seized it by the help of the Venetians. For this service they were rewarded by the gift of Pera, a suburb of Constantinople, on the northern point of the Golden Horn, or harbor of that city. Here the Genoese strengthened themselves by fortifications, and extended their commerce into the Black Sea. Their principal port on this sea was Caffa,

in the Crimea, from which they received, by the way of the Caspian, the products of the East. In the wars between Genoa and Venice, the Genoese sometimes equipped fleets of one hundred and fifty galleys, carrying forty thousand men. In the fourteenth century, they blockaded Venice, and were very near capturing the city; but by a sudden turn of fortune the Venetians recovered their superiority.

The commercial prosperity, power, and enterprise of the Genoese were such that, had they adopted a wise colonial system, and united all their dependencies by the tie of a common interest, they might have maintained the first rank among the commercial nations of Europe to the end of the middle ages, and prevented the conquest of Constantinople by the Turks. But they exhausted their strength by a profitless contention with their rival, Venice, and became a prey to civil discord and party spirit. By pursuing an unwise policy, they lost their commerce and territories in the Levant; and after the capture of Constantinople, the Genoese power rapidly declined. The form of government became changed from republican to aristocratical, and the people sometimes submitted to a foreign yoke in order to obtain relief from anarchy. One by one, all the colonies and dependencies were lost. Corsica, the last of all, revolted in 1730, and after a long war for its independence, was united to France in 1768.

In the wars which followed the French revolution, Genoa, Savoy, and Piedmont were overrun by the French armies. Savoy and Genoa were for a time annexed to France; but after various changes, these territories were, in 1814, combined with Sardinia into a kingdom. This union was distasteful to the Genoese, who sighed for their ancient independence. Amid the general overturn which followed the French revolution of 1848, Charles Albert, king of Sardinia, attempted to put himself at the head of the Italian revolutionary party, in opposition to the dominion of Austria. In this design he failed. His armies were defeated, and he was compelled to abdicate the crown in favor of his son. The Genoese, in the mean time, attempted to establish an independent government, but without success; and the Sardinian authority was restored.

Turin, the capital of the Sardinian monarchy, is one of the most beautiful cities of Italy. It is situated in the valley of the Po, and occupies a spot on both sides of the stream, surrounded by an amphitheatre of vine-clad hills, with lofty mountains in the distance. Turin is regularly built, with straight and spacious streets, ornamented with lines of porticos, and opening at their terminations to fine views over the surrounding country. The architecture of the city is very showy, and it may be termed a city of palaces. It has, also, several fine bridges across the Po, and its tributary, the Dora. The population of Turin is about one hundred and twenty thousand.

Genoa, formerly surnamed the *Lordly*, on account of its wealth and its magnificent palaces, now exhibits but a shadow of its former greatness. The main street is the most splendid in the world, being a continued series of palaces and magnificent buildings. The other streets are for the most part narrow and dark. Genoa has still some commerce, and manufactures of rich velvets, damasks, and satins. The neighborhood of the city is rocky and destitute of trees, but abounds with handsome villas and country houses. The population of Genoa is about eighty thousand.

Cagliari, the capital of the Island of Sardinia, is a place of considerable trade, but crowded, ill-built, and ill-paved. The population is about thirty thousand.

CHAPTER CCCXLIX.

544 B. C. to A. D. 1795.

CORSICA. — Ancient Corsica — The Carthaginians — The Romans — The Byzantines — The Saracens — The Pisans — The Genoese — King Theodore — Conquest by the British — Annexation of Corsica to France.

CORSICA lies north of Sardinia, from which it is separated by the Straits of Bonifacio. It is about one hundred and sixteen miles in length from north to south, and fifty in breadth. Its distance from the French coast is about one hundred and twenty miles, and from the coast of Italy about sixty. The face of the island is much diversified. A chain of mountains traverses the whole of its extent from north to south. Fertile valleys extend from this ridge to the east and west. The loftiest of the mountain heights are covered with snow during the greater part of the year. The climate is mild, but violent storms are not uncommon in the winter months. The air in general is clear and salubrious, though in certain parts there are marshy spots producing unwholesome exhalations. The Romans esteemed Corsica an unhealthy region. The soil is rich, but poorly cultivated, the inhabitants being indolent and careless of husbandry. The olive grows wild here, and the vine is cultivated to some extent. Various sorts of grain are raised.

The ancient Greeks called this island *Kyynos*; and according to Herodotus, it was first settled by a body of Phœceans from Asia Minor, who fled before the conquering army of Cyrus, King of Persia, 544 B. C. Of the early history of Corsica, however, we have hardly any distinct knowledge. The troops of this island are mentioned as forming part of the Carthaginian armies in Sicily in the fifth century B. C., and it appears probable that the Carthaginians had conquered a part or the whole of Corsica. After the overthrow of Carthage, the Romans took possession of Corsica, and imposed a tribute of two hundred thousand pounds of wax upon the inhabitants—a curious fact, which serves to indicate what was the staple production of the island in early times. It was used by the Romans as a place of banishment, and here Seneca spent some time in exile.

On the downfall of the Roman empire, Corsica was seized by the Vandals, and subsequently by the Goths. But the successes of Belisarius compelled the latter to abandon the island; and it was annexed to the exarchate of Ravenna, as a dependency of the Byzantine empire. Early in the eighth century, the Saracens conquered this island; but the decline of their power in the west, and the attacks of the French and Arragonese compelled them to abandon it, and Corsica became the subject of contention between the pope and the republics of Pisa and Genoa. At length, the Genoese, having crushed the maritime power of their rivals of Pisa, made themselves masters of Corsica, which they ruled with a rod of iron.

In 1359, a national assembly of the Corsicans, the first of the kind recorded in the history of this island, was held, for the purpose of resisting the domination

of foreigners, and the oppression of the native nobility, who, in some parts of the island, assumed the despotic authority of kings. The Genoese, at this time, held a considerable part of the island in subjection. In other parts, the Pisans and Arragonese had recovered portions of the territory. For a long time, the Corsicans maintained a struggle against the invaders. At intervals, they were compelled to submit to the Genoese, the Neapolitans, the Milanese, and the French. At the close of the fifteenth century, they placed themselves under the dominion of the lord of Piombino, by whom the island was sold to the Bank of St. George of Genoa. The bank officers governed Corsica for some years; but their dominion was disliked by the inhabitants, and led to insurrections. The French, who were at that time enemies to the Genoese, assisted the Corsicans in breaking their chains, and a furious war devastated the island. Neither party gave the other any quarter, and such as escaped the sword in battle, were sold as slaves to the Turkish corsairs which hovered about the island. These destructive hostilities continued for many years. The Corsicans offered this island to Louis XIV. of France, but he declined the gift. They next applied for aid to Austria, but without success. Still they continued to carry on the war against the Genoese for the independence of their country.

Matters were in this condition in 1736, when a vessel arrived at Corsica from Tunis, under the English flag, laden with munitions of war, clothing, and money, and bringing a person of noble exterior, richly dressed in the Turkish fashion, who professed to be a grandee of various countries, and made the most magnificent promises of foreign aid. This person was Theodore, baron of Neuhof in Westphalia, a Frenchman by birth, who, after a life of romantic adventures, aspired to be king of Corsica, and had secretly negotiated with some of the chiefs of the island for that purpose. The Corsicans, struck with his personal appearance, dazzled by his promises, and looking upon his opportune arrival as little less than miraculous, willingly chose him for their king. He exercised the regal power for some months, coined money, distributed patents of nobility, instituted an order of knighthood, and, to display his firmness in the maintenance of authority, put to death three persons, members of distinguished families. Being well supported by the Corsicans in the first moments of their enthusiasm, he captured several fortresses from the Genoese, who put a price upon his head. But as his promises of assistance from foreign countries failed, he lost popularity, and was at length compelled to abandon his kingdom. He visited successively Italy, France, and Holland; at Amsterdam he was arrested for debt, but liberated by a Jew, who furnished him with funds to fit out four ships, with which he appeared off Corsica again, A. D. 1738.

The Genoese had by this time obtained the assistance of the French, and reconquered a great part of the island. Theodore found it unsafe to land, and withdrew. The whole of Corsica submitted to the French and Genoese in 1739. Theodore appeared off the island a third time, in 1742; but the inhabitants showed no inclination to receive him. He afterward went to London, where he was imprisoned for debt, but obtained his release through the kind interference of Horace Walpole, and made over the kingdom of Corsica for the security of his creditors. He died at London, in 1756.

On the withdrawal of the French troops in 1742, the Corsicans rose again in insurrection against the Genoese. In 1745, a British fleet gave them some assistance by bombarding the city of Bastia, which was then held by the Genoese forces. The Corsicans were headed by General Paoli, and for some time carried on the war with success. At last, the Genoese, despairing of being able to subdue the island, ceded it to the French in 1768, the same year in which Napoleon Bonaparte was born at Ajaccio—a small seaport in the south-western part.

The French quickly reduced the Corsicans to submission, and Paoli fled to England. The French revolution, in 1789, gave the Corsicans some hope of regaining their independence. At first, the island was admitted to a free participation in the common rights of French citizens; it formed a department of France, and sent deputies to the national assembly. But in 1793, Paoli and some other leading men, being dissatisfied with the proceedings of the French convention, declared Corsica independent of France, and applied to the British for assistance. The French were driven out by a British fleet in 1794, and Corsica was annexed to the empire of Great Britain. A constitution was established, and the government was administered by a British viceroy. The Corsicans and the British, however, could not agree, and a strong party still existed in the island favorable to the French. After a possession of two years, the British abandoned Corsica, in 1798, and it was reannexed to France, in which connection it still remains.

Bastia, on the north-east coast, Ajaccio on the south-west, and Corte in the interior, are the chief towns: none of these are large. The Corsicans partake somewhat of the Italian character; but they are the descendants of so many nations, that they bear no close resemblance to any of the races around them. They are impulsive and revengeful in temper, and much addicted to robbery and assassination. Their courage is undoubted, and they have given birth to the greatest warrior of modern times.

CHAPTER CCCL.

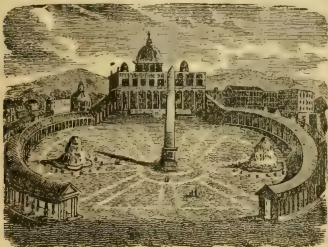
A. D. 476 to 1347.

THE ROMAN STATES. — *Origin of the Papal Power — The Forged Donation of Constantine — Hildebrand's Usurpations — The Crusades — The Jubilee — The Residence at Avignon — Picture of Rome in the Middle Ages.*

THE territory belonging to the government of modern Rome comprises the central part of Italy. It is bounded north by the Lombardo-Venetian territory; east by the Adriatic and Naples, and south and west by Tuscany and the Mediterranean. It is the most fertile part of Italy, and was once the most populous region in Europe; but many portions of it are now deserted, or covered with ruins. The southern part comprises ancient Latium. It contains sixteen thousand five hundred square miles, and two million six hundred thousand inhabitants.

When the Empire of the West was overthrown, the city of Rome retained the forms of its ancient government, but fell under the dominion of various powers,

as we have related in the preceding chapters. This part of its history is enveloped in much obscurity. At length, the authority of the popes began to acquire preponderance at Rome, and the annals of the city become more distinct. For many centuries, its history is little more than the history of the papal power, and it is impossible to separate politics from theology. Small and obscure beginnings laid the foundation of the papal dominion, nor is it possible to fix the precise date of its commencement. The worship of images threw the Byzantine empire into great convulsions in the eighth century. The emperor took the side of the *Iconoclasts*, or image-breakers. Gregory III., bishop of Rome, took the opposite side, and endeavored to arouse a national feeling among the Italians against the *Iconoclasts* and the emperor. This was a movement toward independence. The Lombards embraced the religious pretext to expel the Byzantines from Italy; but the pontiff, finding that the conquerors were about to impose their own yoke upon him, invoked the assistance of the Franks. Supported by the arms of Pepin and Charlemagne, the bishops of Rome maintained the independence of the Roman territories, and were thus raised to the rank of temporal princes. The proper history of the papacy begins at this point. Adrian I., bishop of Rome, was the pontiff who first combined the elements of the papacy into a system — A. D. 772.



Church of St. Peter's, at Rome.

This dominion was founded upon a forgery. Pepin and Charlemagne, having been favored by the pope in the establishment of their power in France, made a grant to him of the Roman territories, which they had wrested from the exarchate of Ravenna. To secure and give a color of justice to these acquisitions, the popes produced a forged deed, which purported to be from the hand of the emperor Constantine. This document conferred on the popes the sovereignty over Rome, Italy, and the western provinces. Thus the gift of the French monarch was made to appear the restitution of ancient possessions; and the temporal power of the popes, while yet in its infancy, was invested with the sanction of remote antiquity. The forgery is notorious, and is now admitted even by Catholic writers; but in the early days of the papal power, the donation of Constantine was universally received as genuine, and it was long regarded as the legal instrument by which the dominion of the popes was established.

At first, the power of the pope was subordinate to that of the emperor, and confined within very narrow

limits. The right of appointing the pope was vested in the emperor; but the power of the former constantly increased, till the ecclesiastical authority of the emperors was almost annihilated. For a long time, political power in Italy was unsettled; a great struggle arose between the popes and the emperors of Germany. The feudal lords of Italy aimed at independence, and the large cities tried to establish freedom. Sometimes the emperor combined with the pope against the people of Rome. Sometimes rival popes struggled for the supremacy. The papal authority greatly flourished during the tenth and eleventh centuries; but from the time of Leo IX., (A. D. 1048,) the popes employed every means which ambition could suggest to render their dominion complete and universal. They not only aspired to the character of supreme legislators in the church, but asserted themselves to be the lords of the universe, the arbiters of the fate of empires, and supreme rulers over the kings and princes of the earth.

The papacy derived its greatest strength in the eleventh century, from its opposition to feudalism. Hildebrand, or Gregory VII., (A. D. 1073,) was the first who perceived the tendency of this, and he made the most adroit use of the discovery. In breaking down the imperial authority, and the power of the Italian nobles, he built up the papal dominion to an extraordinary height. He considered the Roman pontiff in his capacity of Christ's viceroy on earth, as the king of kings, and the whole universe as his lawful domain. Under this most arrogant pretension, he claimed tribute from France, Spain, England, Denmark, Poland, and Germany, requiring the kings and princes of those countries to do homage to the Roman pontiff, to make a secure grant of their kingdoms and territories to him, and to hold them under his jurisdiction. The disorganized state of Europe offered a fair prospect of realizing this scheme of dominion; and if the success of Hildebrand had corresponded to the extent of his ambitious views, all the kingdoms of Europe would have been at this day tributary to the Roman see, and its princes the soldiers and vassals of the pope. Many parts of Hildebrand's policy succeeded, and from the time of his pontificate, the face of Europe underwent a considerable change. The prerogatives of the emperors, and other sovereign princes, were necessarily diminished. The crusades increased the papal authority, which may be said to have attained to its height about the close of the thirteenth century.

By the crusades, the popes obtained the privilege of interfering in the internal management of the Christian states. They compelled emperors and kings to assume the cross and lead their armies to the Holy Land. They levied taxes, at their discretion, on the clergy throughout Christendom for the support of these wars. They took under their immediate protection the persons and property of those who enlisted, and these individuals frequently bequeathed large estates to the church. While the papal power thus increased, that of monarchs declined. At first, the pope wore a single crown. Boniface (A. D. 1298) claimed to be both pope and emperor, and is said to be the first pontiff who wore a double crown. Urban V. (A. D. 1362) added the third. Boniface founded the *Jubilee* in 1299. This institution was borrowed, perhaps, from the jubilee of the Hebrews, but it was applied to a very different purpose. Plenary indulgence was granted to all who should appear at Rome during its continuance, confess

their sins, partake of the sacrament, and visit certain churches. This was a contrivance to enrich the papal treasury, and proved so successful that the original term of fifty years for its return, was shortened by successive popes to thirty-three, and then to twenty-five years. More than a million of pilgrims resorted to Rome on these occasions, and priests were continually in attendance at the churches, with rakes and shovels, to gather into heaps the money contributed by these immense crowds.

The papal power sensibly declined in the fourteenth century. Philip the Fair, king of France, by a series of artful intrigues, procured the election of the archbishop of Bourdeaux—a creature of his own—to the papacy. The seat of the papal government was removed, in 1307, to Avignon, in France, where it continued till 1378. Clement V. was the first of the popes of Avignon. The transfer of the papal empire to France was injurious to the power of the pope in Italy, though that country remained under his dominion. There were three parties at Rome, headed by three powerful families—the Orsini, the Savelli, and the Colonna. Nearly all the castles and strong places in the Roman territory belonged to these families, who carried on a perpetual warfare with each other, and kept in their pay bands of armed men, who were little better than banditti. The country people, attracted by the hope of plunder, joined these turbulent chiefs, and abandoned their agricultural occupations for the uncertain gains of war, so that the fields were neglected, and the country around Rome was the worst cultivated part of Italy. The want of a proper government tended to increase these disorders, and sometimes there was a long interregnum between the death of one pontiff and the election of another. When a pope died, it was customary for the chief magistrate of Rome to send men with muffled drums through the streets, and order the gates to be thrown open. The inhabitants of every house were obliged to burn lamps all night in their windows, and a watch was held in every parish.

The German emperors, during the middle ages, were crowned at Rome; and, on such occasions, there were commonly scenes of great turbulence and disorder in the city. In the case of rival chiefs contending for the honors of the coronation, battles were fought in the streets, and churches were garrisoned and fortified. The fall of houses, conflagration, slaughter, the ringing of bells in all the churches, the shouts of the combatants, the clang of arms, and the rush of people from every quarter, formed a universal uproar, which was the common prelude to the coronation of a German emperor in Rome.

The people of Rome, throughout the middle ages, were very little disposed to acquiesce in the temporal government of the pope. His pretensions and rights were indefinite and unconfin'd by positive law; the people, generally, desired to be free. Beside the common causes of insubordination and anarchy among the Italians, which applied equally to the capital city, other sentiments, peculiar to Rome, preserved an influence for many centuries. There still remained enough in the wreck of their vast inheritance to swell the bosoms of her citizens with a consciousness of their own dignity. They bore the venerable name of *Roman*; they contemplated the monuments of art and empire, and sometimes forgot, in the illusions of national pride, that the sceptre of universal empire had departed forever. Yet several of the popes were ex-

pelled from Rome by the people during the twelfth century. Lucius II. died of wounds received in a tumult, and the government was vested in fifty-six senators, annually chosen by the people. This constitution lasted nearly half a century. In the twelfth and thirteenth centuries, the senators exercised one distinguishing attribute of sovereignty—that of coining money. Some of their coins still exist, with inscriptions in a very republican tone. The temporal authority of the popes, in respect to Rome, varied, at different periods, according to their personal character.

CHAPTER CCCLI.

A. D. 1347 to 1849.

Rienzi — The Bannerets — The Schism — Capture of Rome by the Constable of Bourbon — Paul IV. — Gregory XII. — Spectacles at Rome — Deposition of the Pope by the French — Restoration — Revolution of 1849. — The Roman Republic — Capture of Rome by General Oudinot.



Pope Pius IX.

An interesting episode in the history of Rome is furnished by the achievements of Cola Rienzi. This person was the son of a Roman citizen in humble life. He was distinguished in early youth by extraordinary talent, an ardent imagination, and an enthusiastic admiration of the liberties enjoyed by the ancient Romans in the days of the republic. Carried away by the strength of his feelings, he imagined that the glory of those days might be renewed, and he seized every opportunity of impressing his own sentiments on the minds of the people. While the popes resided at Avignon, frequent opportunities occurred for making changes in the government of Rome; and in 1347, Rienzi seized an occasion to bring about a revolution. During the absence from the city of Stephen Colonna, the ruling senator, Rienzi excited a revolt among the citizens. They took up arms, expelled the nobles from Rome, and established a republican gov-

ernment, called the *Good Estate*. Rienzi was chosen chief magistrate, with the title of *tribune*. He made use of his power to repress the nobles, and secure popular privileges. But his sudden success, and the multiplicity of business which overwhelmed him, disordered his brain. He ceased to act with moderation, and was at length assassinated in a popular tumult. The *Good Estate* of Rome perished with Rienzi. The nobles returned to the city, the Colonnas were reinstated in the government, and the old quarrels of the rival families were renewed.

Not long after the death of Rienzi, the freedom of Rome revived again in republican institutions. Magistrates, called *bannerets*, chosen from the thirteen districts of the city, with a militia of three thousand citizens at their command, were placed at the head of the commonwealth. The great object of this new organization was to intimidate the Roman nobility, whose outrages, in the total absence of government, had grown intolerable. Several of them were hanged the first year by order of the bannerets. How long this form of government continued is not known. At length Pope Gregory XI., at the earnest solicitation of the people of Rome, removed from Avignon to that city, in 1378.

This event caused a great schism in the Catholic church, which lasted forty years. The French cardinals elected a Frenchman for pope, who resided at Avignon. The Italian cardinals made choice of an Italian, who fixed his seat at Rome. All Christendom was divided between these two pontiffs, who reigned, at the same time, for thirty-eight years. In 1409, a third pope was set up; and the schism was not terminated till 1417, when Martin V., a Roman, was made sole pontiff by the council of Constance. The papal authority was much weakened by this long schism, and the scandalous behavior of many of the rivals. The political history of the popes is, indeed, little more than a history of intrigues. At this period, the Roman state had not much significance in Italy, separate from its ecclesiastical character.

During the wars of the emperor Charles V., Rome was taken and sacked, (A. D. 1527,) by the imperial troops, under the command of the constable of Bourbon. For nine months the city continued in their power, and was exposed to all the outrages which the unlicensed brutalities of a horde of barbarous German and Spanish mercenaries could inflict on the inhabitants. The churches and palaces were pillaged; statues and columns were overthrown; and the halls of the Vatican, and the frescoes of Raffael, still bear the marks of these calamities.

Some of the popes ruled with mildness, and were much beloved; others were very arbitrary, and sometimes, by their severity, occasioned tumults in the city. One of the latter was Paul IV., a proud man, ambitious of ruling over other princes, as the popes of old had done. He obtained the papal throne in 1555. But the state of society had undergone an essential change since the flourishing days of ecclesiastical despotism. The pontiff had now little authority out of his own dominions, except in such affairs of the church as came under his special jurisdiction; nor could he expect any homage from the rulers of other states, beyond that which was due to his sacerdotal character. Paul IV. was highly unpopular at Rome; he imposed heavy taxes on the people, and augmented the power of the inquisition, in consequence of which, the prisons of

that tribunal were filled with people suspected of heresy. On his death, the people broke open the dungeons, and released the prisoners.

One of the most distinguished of the popes was Gregory XIII., who was elected in 1572. He was much beloved for his mild government; and it was by his authority that the calendar was altered, and the reckoning, called the *New Style*, introduced. This was adopted by all Catholic countries in 1582, but the Protestants did not receive it till many years later.

In the sixteenth century, the power of Rome received a great shock from the Protestant Reformation; but this important event will form a separate portion of our history. From the period of the reformation down to the close of the eighteenth century, Rome affords very little matter for political history.

The city has always exhibited a spectacle of extraordinary gayety and show on the occasion of the coronation of the pope, which continues to be a very magnificent ceremony. It was usually performed in the church of St. John de Lateran, one of the most ancient of all the sacred edifices of Rome. After the pope had been elected by the cardinals, a splendid procession marched from his palace, the Vatican, to the church. The cardinals all attended on horseback, in their purple robes and scarlet hats. The nobles of Rome, in full dress, followed, each attended by four pages in rich array. The pope himself rode on a white mule, preceded by his Swiss guards, in coats of mail, and caps adorned with large plumes of feathers.

In this order the procession traversed the whole length of the city to the Lateran Church, where the pope was duly crowned. After this ceremony, he proceeded to the Capitol, where crowds of the common people thronged around him to beg his blessing. The evening was devoted to illuminations, fireworks, and other public rejoicings. The most striking feature in the public festivities at Rome, at the present day, is the illumination of the great dome of St. Peter's, which has a brilliant effect, as seen against the clear deep blue of an Italian sky.

The invasion of Italy by the French, under Bonaparte, in 1796, led the way to important revolutions in the government of Rome. The pope was at first inclined to be hostile toward the French; but their repeated victories in the north of Italy gave them a decided predominance of power throughout the peninsula; and the pope, Pius VI., was glad to make a treaty with Bonaparte, by which he surrendered to the French a large number of the finest pictures and statues in Rome. The good understanding between the two nations, however, was but of short duration. A popular tumult occurred at Rome, in which the French secretary of legation was killed. The French directory, either irritated at this result, or eager for a pretext for interfering, immediately resolved to depose the pope. Accordingly, in 1798, on a day of public rejoicing at Rome, being the anniversary of the pope's election, two French officers entered the chapel where he was attending the ceremonies, and announced to him that his power was at an end. His Swiss guards were dismissed, and he was placed under the protection of the soldiers of the French republic. The cardinals were all deprived of their authority, and a new government was formed, consisting of consuls, ministers of state, and deputies from the provinces. The government, however, remained under the influence of the French, and the pope retired to Florence,

from which place he removed to France, where he died.

After Bonaparte had placed himself at the head of the government of France, and reconquered Italy by the campaign of Marengo, in 1800, he allowed the new pope, who had been elected at Paris, with the title of Pius VII., to assume the pontifical chair at Rome. In July, 1800, he made his entry into the city. He was a man of mild temper, and endeavored to restore every thing to its former state. But his political authority was merely nominal, for he could do nothing without the sanction of the French. In 1804, the pope was required by Bonaparte to attend the ceremony of his coronation, at Paris, when he became emperor of the French. In 1808, Napoleon determined to deprive the pope of all political power. He accordingly wrote to him, desiring that he would resign the sovereign authority of Rome, and content himself with the office of bishop of that city. The pope did not willingly submit; and a French army was sent to Rome, which took him prisoner, and removed him to the north of Italy. Rome was united to the French empire. The convents were all broken up, the monks and nuns sent to their homes, and a new government organized. Both the city of Rome and its territory were much improved under the French government. Manufactures and agriculture were encouraged, the cultivation of silk, cotton, the olive, &c., promoted, and the general condition of the people improved. Rome continued under the government of the French till 1814, when Napoleon, perceiving his own fortunes declining, set the pope at liberty. The overthrow of Napoleon, which followed shortly after, restored the papal government, at Rome, and the old order of things was reestablished in every respect.

Pius VII. died in 1823. His successor, Leo XII., reigned six years, and was followed by Pius VIII., who, being very old, and in feeble health, lived only a few months after his election, and died in 1831. He was succeeded by Gregory XVI. His reign was not distinguished by any remarkable event. Pius IX. succeeded him in 1846. He began his reign by an attempt to introduce reforms into his government, and took measures to establish a system of popular representation. The overthrow of Louis Philippe, in France, in 1848, excited the hopes of the revolutionary party throughout Italy, and the pope hesitated to grant the full measure of popular privileges demanded by his subjects. The people of Rome rose in insurrection, and the pope, in 1849, fled to Gaeta, in the kingdom of Naples. The Romans proclaimed a republic, and organized a government under three triumvirs. The government of Louis Bonaparte, in France, took the side of the pope against the Roman republicans, and sent an army, under General Oudinot, against them. Rome was besieged and bombarded for several weeks. The inhabitants, under Mazzini, Garibaldi, and other energetic leaders, made a resolute defence; but the old walls of the city were too weak to hold out against the battering cannon of the French. On the 3d of July, 1849, they ceased all resistance. The French took possession of Rome,* and the authority of the pope was restored.

* These events are too recent to be judged without caution. France had been a republic but little more than a year, when she interferred to suppress the republican government of Rome, and to restore to dominion that power which has long been regarded as the chief security and support of

Rome, the capital of the Papal States, stands upon the Tiber, about fifteen miles from its mouth. Its walls comprise a circuit of sixteen miles; but a great part of the enclosure is waste. Modern Rome is a fine city, abounding in splendid palaces, churches, and public buildings. The streets are, in general, narrow and crooked, but some are regular and spacious. Many of the squares are very fine. The great architectural wonder of Rome is the church of St. Peter, which may be regarded as the most sumptuous edifice ever reared by the hand of man. The venerable and imposing ruins of ancient Rome are too numerous to specify; but we will mention a few of the most interesting. These ruins may be divided into three classes, with respect to age — 1. Those of the ancient kings of Rome; 2. Those of the republic; 3. Those of the empire. Those which remain of the first class are very few. One of the most remarkable is the



Mamertine Prison.

Mamertine prison, supposed to be the work of Ancus Martius, or Mamertius, the fourth king of Rome, who flourished about the year 600 B. C. There is a Catholic legend that the apostle Paul or Peter was confined in its dungeons, and that a spring of water miraculously sprung up from the floor, to enable him to baptize the jailer, whom he had converted. The antiquities of the republican age are also few; they comprise a massy square triumphal arch, dedicated to the four-fronted Janus, the relics of a theatre, some tombs, and the foundations of certain structures on the Capitol. The ruins of the era of the empire are abundant, and comprise almost every species of edifice known to ancient architecture. The most imposing of these is the Coliseum, an enormous building, erected by Vespasian and Titus, for the exhibition of public shows. It was capable of containing eighty thousand specta-

legitimist opinions and institutions in Europe. The grounds of this intervention were, that France had a right thus to secure the share of influence which was her due in the "balance of Europe;" and, moreover, it was better for the Romans, and for Italy, that she should be the instrument of restoration than the Austrians and Neapolitans, who, at the time, were threatening the insurgent republicans with overthrow. How far these were the true reasons, how far they are just, and what will be the issue of a course so extraordinary, must be left to the judgment and the developments of time.

tors, and, although houses and palaces almost without number have been built from its ruins, it still remains an enormous pile of dilapidated magnificence, to strike every beholder with astonishment.



Ruins of the Palace of the Cæsars.

The remains of the palace of the Cæsars, on the Palatine, still exhibit an immense mass of walls and arches, among which are scattered and broken columns, sculptured marbles, and countless other architectural relics, which belonged, perhaps, to the Golden House of Nero. The remains of the ancient baths of Rome cannot be viewed without admiration; and the same may be said of the aqueducts, some of which still serve the purpose of conveying water to the city. Nearly one half the space contained within the walls of Rome is strown with ruins. Notwithstanding this, the ancient capital of the world is an agreeable residence. The pictures, statuary, libraries, &c., of Rome are the wonder and delight of every traveller. Among



Head of the Apollo Belvidere.

its treasures are the statues of the Apollo Belvidere and the Venus de Medicis, deemed the finest specimens of sculpture in the world. The present population of Rome is about one hundred and fifty thousand.

Bologna stands on the eastern side of the Apennines. It is one of the most ancient cities in Italy. Its university, which once contained ten thousand students, and its school of painting, have raised it to high dis-

tinction as a seat of learning and art. It is a well-built city, with long lines of arches and columns, affording sheltered walks to foot passengers. The palaces are spacious, and distinguished for their architectural beauty, and the works of art which they contain. The population is about sixty-five thousand.

Ancona, on the Adriatic, is the most important seaport in the papal territory. The harbor is protected by a magnificent mole erected by the emperor Trajan. Ferrara, on the northern boundary, is a city of grass-grown streets and abandoned palaces. Loreto, on the Adriatic, is famous for its Holy House, a chapel which, according to the Catholic legends, was transported through the air from Palestine to this place. Civita Vecchia, on the Mediterranean, is a seaport, with some small commerce.

The republic of SAN MARINO is a small district, completely enclosed in the papal territory. It consists of a steep mountain, covering an area of about five miles square, near the shore of the Adriatic. The town of San Marino stands on the top of the mountain, and contains about seven thousand inhabitants. The history of this little community can be traced backward as far as the fifth century, when a Dalmatian stonecutter, named *Marino*, built a hermitage in this neighborhood. His religious zeal procured for him the title of *saint*, and a town rose gradually near this spot, which governed itself by its own laws, and was, in every respect, except political strength, an independent state. Small as this community was, it did not escape the convulsions caused by the contention of the Guelfs and Ghibellines, but took sides with the latter. At that time, San Marino appears to have had no political connection with the pope. It maintained its independence till 1739, when the pope seized it; but the emperor of Germany compelled him to restore it to freedom.

San Marino was the only part of Italy that was not revolutionized by Napoleon. The great conqueror spared this little republic, and even made the inhabitants an offer of additional territory, which they had the wisdom to refuse. The independence of San Marino was confirmed on the restoration of the pope, in 1814; and the government of this republic is now vested in a council of three hundred ancients, and a senate composed of twenty patricians, twenty burghesses, and twenty peasants. The chief executive officer has the title of *gonfalonier*, and is elected every three months.

CHAPTER CCCLII.

A. D. 476 to 1348.

TUSCANY.—*Ancient Etruria—Charlemagne—The Guelfs and Ghibellines—Popular Government of Florence—Famine of 1347—Great Plague—Boccaccio's Description.*

THE modern Grand Duchy of Tuscany is bounded north and east by the Papal States, south and west by that part of the Mediterranean which is sometimes called the *Tyrrhene* or *Tuscan Sea*. It is more mountainous than the papal dominions, being traversed through its whole extent by the Apennines. It is, however, more productive, from the general industry and skill of the inhabitants. Its climate is mild, and, in most parts, salubrious. The vine, the olive, and

the mulberry are cultivated with great success. The oil and the wine of Tuscany are the best in all Italy, and its manufactures of silk and straw braid are equally preëminent. Its cities are handsome, well built, and remarkably clean. Tuscany may be regarded, in many important points, as bearing the same rank in Italy that New England does in the United States. It contains, including Lucca, eight thousand seven hundred square miles, and one million five hundred and fifty thousand inhabitants.

This country was comprised within the limits of the ancient Etruria. Its inhabitants were civilized, and dwelt in well-built and flourishing cities before the foundation of Rome. Some of these are flourishing still, as Cortona, Perugia, Siena, Volterra, &c. They were generally built on the tops of steep hills, and were surrounded by thick walls, constructed of blocks of stone of immense size. Some of these walls still remain, very little impaired by the lapse of three thousand years. The Etruscans were a very powerful nation. In the reign of Porsenna, in the fifth century before Christ, they captured Rome, and compelled the inhabitants to deliver up all their weapons, and stipulate not to make use of iron tools or implements. They long resisted the attacks of the Romans, and were not finally subdued till the third century before the Christian era. A considerable part of the Etruscan religion was incorporated into that of the Romans, such as augury, soothsaying, &c.

Florence, at present the largest city and capital of Tuscany, is not of Etruscan origin. It appears to have been founded by the Romans, in the time of Sulla, about half a century before Christ. It was destroyed by the barbarians who overthrew the Roman empire; but, in the time of Charlemagne, it reappeared. This monarch erected Tuscany into a duchy, and attached it to his empire. It was governed by marquises or dukes, who, in course of time, made themselves independent. At the close of the tenth century, the race of Charlemagne lost their dominion in Italy, and the cities of Tuscany became republics, each governed by a duke and senators. The Italian cities, at this period, were very different from those of any other country. They remained, for the most part, such as they existed in the time of the Romans, inhabited by free citizens, who elected their own magistrates, and made their own municipal laws. In other countries, the cities and towns belonged to the estates of the feudal lords, and their inhabitants were the vassals of those lords, and had no right to make laws for themselves, till they were enabled to do so by charters granted at various times by different sovereigns. There were no free towns or cities in France or Germany at this period, so that the citizens were little better than slaves; and those who exercised any kind of trade were treated with contempt, and liable to be deprived of their profits by their feudal superiors. But, in Italy, the citizens were a free and opulent class of people, and commerce was regarded as an honorable calling.

All Italy was at this time, and long after, divided into two parties, called *Guefts* and *Ghibellines*, from two ancient German families, bearing these names. The Ghibellines usually took the side of the German emperor against the pope. The Guefts sided with the pope against the emperor. The Guefts are commonly regarded as the champions of popular liberty; but they appear to have been, when in power, quite as fond of arbitrary measures as their opponents. Both

parties were composed of noble families, and fought mainly for their own interests. The conflict between the popes and the emperors arose from a dispute as to the nominal sovereignty over the Italian cities, although these cities were in reality free. Most of the Ghibelline nobles lived in castles among the mountains, where they kept numerous bands of retainers, and exercised a sort of sovereignty over the surrounding country. They adhered to the emperor because it was convenient for them to live under nominal subjection to a prince whose absence from the country left them at liberty to do as they pleased. The common people were in general Guefts, because they looked to the pope for the protection of their rights against the encroachments of the emperors.

Many Ghibelline nobles, however, found it convenient to live under the laws of the republics, and make their home within the precincts of the towns, where, to defend themselves from the opposite party, they erected fortified dwellings, with thick walls, strong towers, high narrow windows, and heavy doors of oak, secured by massive bolts and bars. The Gueft nobles followed the example of fortifying their houses. All their castles were crowded with knights, esquires, and dependants of inferior rank, forming little armies ready for action. Thus a regular system of civil war was established. At every public festival or assembly of any kind, some altercation was sure to arise between a Gueft and a Ghibelline. A war-cry was instantly raised, and the fiery-tempered Italians, rushing forth with drawn swords at the sound, challenged all they met, to know whether they were friends or foes. In Shakspeare's *Romeo and Juliet*, this state of society, and its tragical effects, are very strikingly depicted.

When Florence begins to be the subject of historical notice, about the middle of the twelfth century, we find it a turbulent republic, with the Guefts and Ghibellines in perpetual conflict. The Florentines had long been distinguished by their arts and commerce, and they very justly regarded the higher class of citizens, who attained wealth and honors by their talents and industry, as superior to the nobles, many of whom lived by plunder. They therefore excluded the nobility from their council of government, and formed it from among the citizens of certain trades or professions. No one could be a magistrate, or hold any office of importance, unless his name was registered as belonging to some trade. Sometimes a chief magistrate was appointed, with the title of *gonfalonier*, because he carried the *gonfalon*, or banner of state. When this banner was displayed, the citizens were obliged to assemble and obey the orders of the *gonfalonier*. Many persons of rank were banished from Florence in these troubled times, and, among others, Dante, the great poet, who had been one of the city council of Florence. He was expelled from the city with his party, in 1302, and passed the remainder of his life in exile, principally at Verona and Ravenna. In his banishment, he composed his great poem of the *Divina Commedia*, which abounds with allusions to the political history and leading characters of that age.

The middle of the fourteenth century was marked by dreadful calamities in Italy. First came a famine, caused by excessive rains, which prevented the ripening of the crops. The humane and considerate character of the Florentines appears to great advantage in this emergency. In 1347, the number of persons in Florence who received bread daily at the public cost

was ninety-four thousand. No poor person or stranger was left without provision. The suffering, nevertheless, was so great, that the collection of debts was universally suspended. In the next year appeared the great plague. It originated in the East, and spread over all Europe, continuing its ravages for two years. The first European country which it visited was Italy, to which it was brought from the Levant by the trading-ships of the Pisans, the Genoese, and the Catalonians. It quickly extended to Florence, and spread through Tuscany, from which it pursued its desolating course over all Italy.

Villani, the historian, who has given us a description of the commencement of this terrible scourge, was not able to finish it, falling himself a victim to the disorder. The celebrated Boccaccio, one of the fathers of the Tuscan tongue, was more fortunate. He had retired from Florence, with a select society, to breathe the salubrious air upon the delightful hills in the neighborhood, spending his time in mirth and gayety, out of sight of the general calamities in which the city was involved. The manner in which this society passed their lives, recounting, by turns, stories, anecdotes, and jests, has given birth to a book, called the *Decameron*, considered the finest in the Tuscan language. From the history of this malady, which serves as a preface to the *Decameron*, we learn that it had been attended, in the Levant, with a bleeding at the nose and mouth, which were the fatal symptoms that appeared in the great plague of the year 543. In Florence, the disease was indicated by swellings either in the groin or under the arms, and afterward in other parts of the body; these were succeeded by black or livid spots, which, as soon as they were visible, were considered a certain sign of death within the third or fourth day. Whole families dropped off in a few days, and the immense number of the dead who were daily borne through the streets to the burial-ground, filled all ranks of persons with such horror, that both public and private business became suspended. The fields, destitute of laborers, were left untilled, and the ripe crops wasted uncut. The authority of the laws being no longer exercised, an unbridled licentiousness reigned among those abandoned wretches who, undaunted in the midst of calamity, chose this scene for the indulgence of their propensity to crime. It appears that, since the great pestilence in the days of Justinian, the greatest within the memory of mankind, there has not been a more fatal one than this of 1348. In six months, from March to September, one hundred thousand persons were said to have died within the walls of Florence.

CHAPTER CCCLIII.

A. D. 1378 to 1849.

Rivalry of Pisa and Florence — The Medici — The Pazzi — Decline of the Republic — Modern History of Tuscany.

THE city of Pisa, which was situated at the mouth of the Arno, and was distinguished for its maritime enterprise, was long the rival of Florence; and the two republics carried on the most destructive wars, during many years, for the supremacy in Tuscany. The Florentines had no seaport, but they defeated the

Pisans on land, and, at length, collected a navy, by hiring ships of the Genoese. For the first time, the Florentine flag was hoisted on the ocean, A. D. 1361. Pisa was attacked from the sea; the great iron chain which protected the mouth of the harbor was broken, and the city was captured. The chain was sent to Florence as a trophy, where a portion of it may be seen at the present day suspended in one of the public squares.

Shortly after this victory, the Medici family began to rise into notice at Florence. They were originally physicians, as their name denotes; and the memory of this was preserved, when they rose to power, by the exhibition of a number of pills on their coat of arms. They first acquired influence by the wealth which they obtained in trade. Cosmo de' Medici, born in 1389, was at the head of a commercial establishment which had counting-houses in all the great cities of Europe. He lived in a magnificent palace at Florence, where he was constantly surrounded by poets, artists, and learned men, who enjoyed his patronage and liberality. He was the richest private man in Europe, and rose to be the chief magistrate of Florence, which he ruled like a prince. The Florentines at this time had the finest manufactures in the world, among which were those of gold, silver, and woollen stuffs, which were carried to great perfection. The adjoining territory was well cultivated, and the peasants were industrious and happy. Such was the munificence of Cosmo, that he gave away for public and charitable uses a sum equal to six millions of dollars. The Florentines ordered his tomb to be inscribed with the words, "*The Father of his Country.*" Cosmo's grandson, Lorenzo, surnamed the *Magnificent*, inherited both his wealth and political power. He was also largely engaged in commerce, and imitated his ancestor in his patronage of literature and learned men.

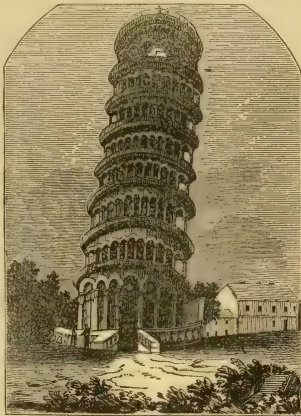
In 1478, the Pazzi, a Florentine family, the enemies of the Medici, formed a plot to seize the government of the city by assassinating their rivals. Pope Sixtus V. and the archbishop of Pisa entered into this conspiracy. The assassins made their attempt on the 26th of April, in the cathedral of Florence, during the celebration of mass. Lorenzo defended himself, and saved his life; but his brother Giulio was murdered on the spot. The people of the city rose to defend their benefactors; the assassins were torn in pieces by the populace, and the archbishop was hanged from a window in the great square. The pope was not in Florence at the time, but he took his revenge for the failure of the plot by excommunicating the inhabitants. This had little effect. The Florentines defied his power; they gained the protection of Louis XI. of France, and the pope was compelled to retract his excommunication.

The glory of Florence was at its height under the administration of Lorenzo the Magnificent; but the government of the Medici appears to have had the effect of destroying the republican institutions of the state. Lorenzo died in 1492. His successors found little difficulty in establishing arbitrary and hereditary rule in place of popular rights. The chief magistrate soon assumed the title of *prince*; and finally, in 1569, Cosmo de' Medici was formally constituted grand duke of Tuscany. The very name of the Florentine republic was at an end, and their power lost its pre-eminence in Italy. The princes and grand dukes of

Tuscany did nothing to deserve mention in history. The family of the Medici became extinct in 1737, and the sovereignty of Tuscany passed to the duke of Lorraine; it became absorbed into the house of Austria, in 1745, by the elevation of the grand duke to the imperial throne of Germany.

Tuscany became subjected to the changes which affected all the Italian powers on the conquest of that country by Bonaparte. At first, it was erected into a kingdom, with the name of *Etruria*, and the crown was bestowed by Bonaparte, while consul, upon the duke of Parma. The kingdom of Etruria, however, had but a short existence. The crown was offered by Napoleon to his brother Lucian, who declined it. The kingdom was then united to the French empire, and continued in this connection till the overthrow of Napoleon, when it was restored to the Austrian family which succeeded to the Medici, and the Island of Elba was included in its government. In 1849, the Florentines rose in insurrection, and attempted to establish a republic; but this attempt was crushed by the Austrians, and the authority of the grand duke was immediately restored.

Florence, the capital of Tuscany, is esteemed the neatest and most beautiful city in Italy. It is finely situated on the Arno, surrounded by hills covered with gardens, vineyards, olive groves, and neat villas and country houses. The architecture of the city is of a peculiar character, and is marked by rugged strength rather than classic beauty. The pictures and statuary of the Florentine gallery form a great attraction to strangers. The population is about eighty thousand.



Leaning Tower of Pisa.

Pisa, on the Arno, near its mouth, was once the rival of Florence in wealth and population. It is now a decayed place, with deserted streets. Its great curiosity is the leaning tower, a work of the middle ages. This edifice is nearly two hundred feet high,

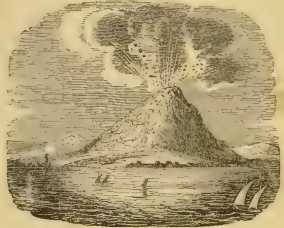
and overhangs its base fourteen feet; yet it has stood for many centuries without any tendency toward a fall. Pisa has twenty thousand inhabitants.

Leghorn is the chief seaport of Tuscany. It has considerable trade, but nothing remarkable in architecture or antiquity. Population, sixty-six thousand.

CHAPTER CCCLIV.

A. D. 537 to 1380.

NAPLES. — *The Exarchate — The Saracens — The Republics of Naples, Gaeta, and Amalfi — The Normans — The House of Swabia — Charles of Anjou — Queen Joanna.*



Vesuvius.

THE kingdom of Naples comprises all the southern portion of the Italian peninsula. It is bounded north-west by the States of the Church, and in every other part by the sea. In connection with the Island of Sicily, it forms a monarchy, called the *kingdom of the Two Sicilies*. It is the largest and most populous of all the Italian states, containing above eight millions of inhabitants, three fourths of whom are in the continental part.

This country is the *Magna Græcia* of ancient history, and exhibits to this day the ruins of ancient Greek cities, which were founded here before the city of Rome. On the overthrow of the western empire, it fell under the dominion of the Goths. From these barbarians it was conquered by Belisarius, A. D. 537; and, although retaken by Totila, the Gothic leader, it was reconquered by Narses, the Byzantine general, in 555, and formed a part of the eastern empire. The chief magistrate was appointed by the Greek emperor or his viceroy, the exarch of Ravenna. When the exarchate was overthrown by the Lombards, the authority of the emperor began to decline in the south of Italy; and the history of this country becomes so obscure, that we have little satisfactory knowledge of its government. In the eleventh century, the city of Naples was governed by a duke, who appears to have been elected by the people. For many centuries, this city possessed a free government, though it was continually obliged to defend itself against the Lombard dukes of Benevento, whose territories surrounded it on all sides.

The Saracens, having conquered the Island of Sicily, passed over to the continent, in the ninth century, and

laid siege to Gaeta. The Neapolitans drove them from that city, and carried on a war against them at sea. In consequence of the number of Saracen corsairs that continually infested the Mediterranean at that period, the republics of Naples, Gaeta, and Amalfi were compelled, in their own defence, to devote much attention to naval affairs. In this manner they made such proficiency in the art of navigation, as to become the chief naval powers in the Mediterranean, and their sailors were for many years regarded as the best in Europe. The mariner's compass was long supposed to have been invented by Flavio Gioia of Amalfi; and, although this is not the fact, it is probable that the Amalfitans were the first people of Europe who made use of it. The compass was known in China long before the time of Gioia.

The Normans, who had settled in the north of France, continued to cherish their original spirit of heroic adventure, and, after their conversion to Christianity, this spirit found gratification in pilgrimages to the Holy Land. Combined with this enthusiasm was the hope of conquest and plunder by military force, and all were thoroughly trained to arms. About the year 1025, a company of forty of these Norman adventurers, on their return from Jerusalem, arrived at Amalfi. They were ready for any enterprise which promised glory or profit. The neighboring principalities were then involved in wars, and the Normans were easily induced to enter into the pay of the Italian princes. They became very formidable from their valor, and the success which crowned their labors attracted other adventurers from Normandy. Their numbers increased to such a degree, that they were enabled to make themselves masters of a large portion of the south of Italy, including the city of Naples. Roger II., the chief leader of the Normans, captured this city, and, under the sanction of Pope Innocent III., assumed the title of *king*.

A quarrel broke out between the Normans and Pope Leo IX., in 1053, and the pontiff so far forgot his pacific character as to march with an army against his enemies. The Normans defeated him in battle, and then threw themselves at his feet to supplicate forgiveness for their sin in warring against him. The result was a treaty between the two parties, by which the pope bestowed the sovereignty of Naples and its territories upon the Normans, who, for many centuries afterward, continued to hold this kingdom as a dependency of the pope: the right of the latter, however, to bestow this sovereignty was a mere pretension.

Among the Normans who distinguished themselves in Italy, one family attained to great power, and from this proceeded a race of kings, which became associated, by intermarriages, with most of the royal families of Europe. Tancred of Hauteville, a castle in Normandy, had twelve sons, ten of whom went to Italy. Robert, surnamed *Guiscard*—the “cunning,” or “sharp,”—was preëminent over all the others for his lofty stature, military talent, and strength of mind. The brothers formed the republic of Apulia in the north-east part of the present kingdom of Naples. Robert was the sovereign of this republic, with the title of *duke*. He added to his dominions, under the sanction of the pope, nearly all the south of Italy, including Amalfi. He attempted also to conquer the Greek empire, and made two expeditions against Constantinople, in the second of which he died.

In 1061, Roger, the youngest brother, undertook the romantic enterprise of conquering Sicily, with a small body of Norman volunteers. The Saracens in that island were broken up into many petty states, and discouraged by the losses of their nation in Spain and Sardinia. After many years of war, Roger became sole master of Sicily, and took the title of *count*. The son of this prince, upon the extinction of Robert Guiscard's posterity, united the two Norman sovereignties of Naples and Sicily into one kingdom, A. D. 1127. The political and social condition of this kingdom, for many centuries, depended on the accidents of marriage, birth, inheritance, gift by will, usurpation, and conquest. No country in Europe was subjected to a greater variety of masters in the same space of time, nor was any one more miserable, though it was one of the most fertile and beautiful regions upon earth.

Roger was harassed during his reign by the turbulence of his barons, and by a war with the emperor of Germany, instigated by the pope. He died in 1154, and was succeeded by his son William the Bad. A person of low origin, named *Mayon*, whom William had raised to high offices, conspired, with a bishop, to dethrone him. Mayon was to usurp the crown, and the bishop was to receive a suitable reward. Mayon, having nearly secured his object, wished to remove his accomplice in the plot, and caused a slow poison to be administered to the bishop. The latter, finding himself ill, and suspecting the cause of his disease, requested Mayon to visit him, and improved the opportunity to assassinate him. Both expired within a few hours of each other. William died in 1160, leaving his crown in such a position as to involve the country in war, and the sovereignty passed by marriage to the German princes of the house of Swabia, in 1196.

Frederic I., at his death, left two sons, Conrad, legitimate, and Manfred, illegitimate. The crown was bequeathed to the former, to revert to the latter, in case of the death of Conrad without heirs. He died, after a reign of four years; and Manfred, supposing that Conradin, the son of Conrad, had died in Germany, claimed the crown. Pope Innocent IV., however, put in a claim of his own, and bestowed the kingdom upon Charles of Anjou, son of the king of France. This prince marched into Italy with an army; a battle was fought, Manfred was slain, and Charles was crowned, by the pope, king of Naples. A. D. 1266. In the following year, Conradin appeared with an army from Germany. Another battle was fought at Benevento. Conradin was defeated and taken prisoner. He was carried to Naples, and beheaded in the market place. While on the scaffold, he addressed the multitude, and threw among them his glove, desiring that it might be taken up by any one who would become his avenger. It was accepted by a Spaniard, and carried to Peter, king of Arragon.

The house of Swabia was extinguished by the death of Conradin; and Charles soon acquired the name of the “Tyrant of the Two Sicilies.” The rebellion of John of Procida, and the catastrophe of the Sicilian vespers, deprived him of the sovereignty of that island. Sicily was separated from Naples in 1282, and continued under the dominion of the Aragonese princes till 1435. But although Sicily was lost, the kingdom of Naples was extended in other quarters. The Anjou kings of Naples became sovereigns of Provence, in the south of France, and from thence easily encroached upon Piedmont. Robert, the third of these kings,

aspired to the sovereignty of Italy. During the wars between the Guelfs and Ghibellines, he assisted many of the Guelf cities, and compelled them to acknowledge him as their master. Florence twice bestowed upon him a temporary dictatorship; and in 1314, he was acknowledged lord of Lucca, Florence, Pavia, Alessandria, Bergamo, and the cities of Romagna. In 1318, Genoa acknowledged the dominion of the king of Naples. The reign of Robert was long and glorious. His court was the resort of men of genius and learning, among whom was Petrarch, who was honored by the peculiar friendship of the monarch, and was treated with great distinction as long as he chose to make the court of Naples his residence.

Robert died in 1343, leaving the crown to his granddaughter Joanna, then only sixteen years of age. This is the princess so famous in Neapolitan history. She had been married, at the early age of five years, to her cousin Andrew, son of the king of Hungary, who was only two years older than herself. He was educated at the Neapolitan court; but he possessed very little natural talent, and as he grew up, his manners were more like those of the rude Hungarians than the polished Italians. Joanna was remarkable for her wit, grace, and beauty. On the death of her father, the oath of allegiance was taken to her, but not to her husband, who was not popular, and was not to be admitted to any share in the government. On the day previous to that fixed for the coronation, the youthful pair paid a visit to the castle of Aversa, one of the royal residences, situated in a lonely spot, but extremely attractive, on account of its beautiful gardens. On that night Andrew was murdered by strangling. Joanna was suspected of being privy to the deed; and although the pope declared her innocent, there remains evidence sufficient to leave a deep suspicion of the crime upon her memory.

Louis, king of Hungary, the brother of Andrew, went to Rome, and accused Joanna of the murder, before the tribunal of Rienzi, who did not feel competent to decide upon the matter; whereupon Louis prepared to invade Naples. The queen, who had strengthened the suspicions of her guilt by marrying a nobleman who was supposed to be one of her husband's assassins, fled to Provence, and Louis took possession of Naples. One of his first acts was to put to death Prince Charles Durazzo, the brother-in-law of Joanna, who was known to have been concerned in the murder of Andrew. The method taken by Louis to accomplish this act of retribution was singular. Disguising his knowledge of Charles's guilt, he contrived to draw him to the castle of Aversa, and asked him to point out the spot where his brother fell. The prince, having no suspicion of his design, led him to a balcony, when Louis instantly stabbed him to the heart.

CHAPTER CCCLV.

A. D. 1380 to 1849.

The Spanish Dominion in Naples — Invasion of Charles VIII. of France — Insurrection of Masaniello — The Napoleon Dynasty — Modern Revolutions.

JOANNA took shelter in Provence, of which country she was countess in her own right; and here she went

through a formal trial before the pope, who then resided at Avignon. Being pronounced innocent of the murder of her husband, she returned with her new consort to Naples. The plague had broken out in Italy, and raged with such violence that many towns were half depopulated. The king of Hungary lost so many of his troops that he found it difficult to maintain his footing in the kingdom. He, therefore, made a treaty with Joanna, and she was crowned queen of Naples. She reigned many years in peace, and, having no children of her own, adopted a nephew of the prince of Durazzo, who had been put to death by Louis. He married her niece Margaret, and was declared heir to the throne; but he proved ungrateful. In his impatience for the crown, he conspired against the queen, dethroned and imprisoned her, and after some months caused her to be put to death. Such was the close of the career of Joanna of Naples, who, in her beauty, her crimes, and her tragical end, offers a remarkable counterpart to the history of Mary, queen of Scots. Charles of Durazzo was crowned at Naples in 1382, but did not long enjoy the throne he had usurped, being assassinated in Hungary four years afterward.

From this time, the sovereignty of Naples became a subject of contention between two foreign powers, the one on the opposite side of the Adriatic, and the other beyond the Alps. The princes of the house of Anjou repeatedly invaded Italy, and for more than a century sacrificed great sums of money, and many lives, in unsuccessful attempts to regain the crown of Naples. The title to this crown passed down by inheritance, gift, or purchase, among the French princes, to the end of the fifteenth century. In the mean time, the real sovereignty of Naples was transferred to the Spanish house of Arragon in 1435, and thus Naples and Sicily were again united under one monarch.

Charles VIII. of France, on his accession to the throne, determined to assert his claim to the crown of Naples, and in 1494 crossed the Alps with a formidable army. He found no difficulty in marching triumphantly to Naples, and made his entry into that city in February, 1495. The kingdom submitted without a struggle, and Charles abandoned himself to feasting and amusements, in the belief that it would be as easy to preserve, as it had been to conquer, his new acquisition. But, at the end of three months, he learnt that a powerful league was formed in the north of Italy, for the purpose of expelling him from the country. This league comprised the pope, the emperor, Ferdinand and Isabella of Spain, the duke of Milan, and the republic of Venice. Charles knew it would be impossible to contend with such a host of enemies, and therefore departed hastily for home, with a portion of his army, leaving the rest to defend Naples as well as they could. In a valley, at the foot of the Apennines, he met the army of the allies, under the command of the marquis of Mantua. A battle was fought, in which the French gained the victory, though with serious loss. Charles returned to France, where he died about two years afterward. His garrisons in Naples were expelled or captured, and the former government restored. The expedition of Charles VIII. into Italy forms a distinguishing epoch in the history of that country. It unsettled the whole policy of the peninsula, broke up the governments of the free states, and made Italy the seat of long-continued and desolating wars.

In 1504, the kingdom of the Two Sicilies became an appendage to the Spanish crown, under Ferdinand the Catholic. Naples was governed by a Spanish viceroy for above two hundred years. This dominion was highly injurious to the country. All national spirit was extinguished among the people; superstition, bigotry, and priestly influence had full sway; commerce, manufactures, and agriculture languished, and the population of the kingdom sensibly declined.

The most remarkable event of this period is the insurrection of Masaniello, which, in its sudden and surprising turns of fortune, has hardly been equalled even by the popular overturns which have distinguished our own times. This revolt arose, like most of the political disturbances of Europe, from the arbitrary oppressions of the government. In the year 1647, the viceroy imposed a heavy duty on the fruit which was brought into the city of Naples, causing the people to pay, at the city gates, a toll upon the oranges, apples, grapes, figs, and garden stuff, which constituted the principal food of the lower classes. This naturally caused a great murmuring; and every time the viceroy appeared in the streets, he was assailed by the cries of men, women, and children, who called out to him to repeal the odious tax. The viceroy, to appease them, promised that he would do so; but some of the officers of the government, who made a profit by the tax, persuaded him to break his word. The murmurs of the people now waxed louder and louder, and the excitement was raised to so high a pitch, that nothing but a leader was wanting to rouse the populace into open rebellion. This leader soon appeared.



Masaniello.

There was a young fisherman of Naples, named Thomas Aniello, or, in the vulgar dialect of that city, *Masaniello*. He was a great favorite among the lower classes, on account of his lively temper, engaging manners, courage, and activity. At the time of the fruit tax, his wife was imprisoned for smuggling a little meal into the city. Masaniello also was fined for the offence of his wife, and compelled to sell all the furniture of his little hut to pay the money. He was greatly exasperated by this severe treatment, and laid a plan, with some of his companions, to raise a tumult in the market place, and assault the revenue officers, when the duty was collected. The plot succeeded, and the rioters were joined by thousands of the populace, who forced their way into the palace, and took possession of it, while the viceroy fled for safety to a convent. Masaniello and his followers were now in complete possession of the city. The viceroy attempt-

ed to pacify them by offering to repeal the obnoxious taxes, and to grant Masaniello a pension. But this person, elated by his extraordinary and unexpected success, was carried away by ambition, and thought of establishing an independent government. He therefore refused the offer; and being supported by the great mass of the people, he assumed the authority of chief ruler, and, by his orders, several of the noblemen were seized and beheaded.

Dreadful tumults ensued, in which many lives were lost, and several palaces set on fire; while Masaniello, at the head of a numerous band, rode about the city, and issued his commands as a sovereign prince. He even held a conference with the viceroy, who, in order to put a stop to the outrages of the mob, agreed to let him retain the government, and signed a treaty to that effect. Masaniello, now the acknowledged lord of Naples, appeared in a splendid dress of cloth of silver, wearing a cap adorned with jewels and feathers, and mounted on a horse richly caparisoned. But, although he was brave and patriotic, he had not sufficient self-command to behave with proper moderation in the exercise of the great power with which he had been thus unexpectedly intrusted. Success, in fact, turned his head, and his behavior was little better than that of a madman. After a few days of absolute rule, he was assassinated by some of his own party, and the insurrection was quelled as speedily as it had been raised.

But although the rebellion of Masaniello was completely crushed, the dominion of the Spaniards in Naples being disliked, there were frequent outbreaks afterward. None of these led to any important results. At length, the Spanish monarchy became involved in ruinous wars with England and Austria, the consequence of which was the transfer of the kingdom of Naples, in 1713, to the house of Austria, and the annexation of Sicily to the dominions of the duke of Savoy. This arrangement, however, was not permanent, and in 1735, Naples and Sicily reverted to Spain. In 1759, the Two Sicilies became an independent kingdom, under a Spanish prince.

Naples remained without any essential change till the period of the French revolution. The invasion of Italy by Bonaparte led the way to political disturbances in 1799, and a popular government was organized at Naples, called the *Parthenopean Republic*. This, however, was of short continuance, and its overthrow was accompanied by terrible massacres. In 1806, Napoleon despatched his brother Joseph, with an army, to invade Naples. The people could offer no effective resistance; the kingdom was conquered by the French, and Joseph was crowned king. The old royal family escaped to Sicily, which was then defended by an English fleet and army. Joseph reigned about two years, when he resigned the crown, and was made king of Spain. Joachim Murat, one of Napoleon's generals, who had married Caroline Bonaparte, the sister of the emperor, was placed on the throne of Naples. He preserved his crown after the overthrow of Napoleon in 1814; but on the return of the emperor from Elba, in 1815, Murat attempted to excite an insurrection against the Austrians, in the north of Italy. In consequence of this, he was driven from Naples by an Austrian army, and, on his attempting to return, he was taken prisoner, and shot by order of Ferdinand, the restored sovereign.

The kingdom remained tranquil till 1820, when an

insurrection broke out at Naples, for the purpose of establishing a constitution. The king made a promise to grant the popular request, but the distrust of the people compelled him to resign. The prince, his son, assumed the crown, and sanctioned the constitution. These changes, however, were not approved by the Austrians, whose influence has been predominant in Italy ever since the downfall of Napoleon. An Austrian army invaded Naples in 1821, overthrew the constitution, and restored Ferdinand to the throne.

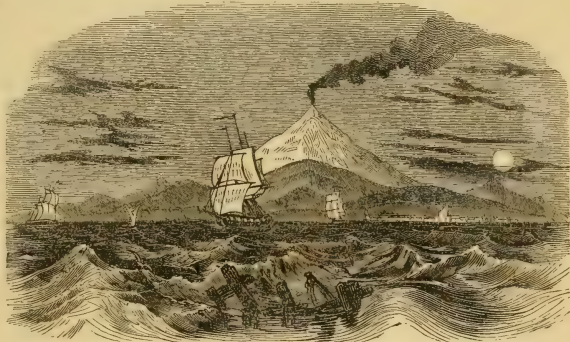
In 1848, another insurrection commenced at Naples; and another constitution was set up. Sicily revolted, and attempted to establish a constitutional and independent government. After a struggle of more than a year, in which much blood was shed, and the cities of Catania and Messina were almost totally destroyed by the Neapolitan troops, the rebellion was suppressed; the constitutions, both in Naples and Sicily, were overthrown, and the king was restored to absolute power. Such is the condition of the kingdom of the Two Sicilies at the present moment, 1849.

Naples, the capital of this kingdom, is the largest city in Italy. Its situation is one of the most beautiful that can be imagined. It stands on the shore of a splendid bay, which occupies a circuit of sixteen miles, every where bounded by vineyards, hills, woods, orchards, gardens, and villages, with the magnificent height of Mount Vesuvius rising above all. The architecture of Naples is characterized rather by showiness than correct taste, and exhibits an immensity of marble, gildings, and decoration. The population of the city is remarkable for its bustle and liveliness, being almost

constantly out of doors. The environs of Naples abound in antiquities, and curiosities of all sorts. Among the most interesting of these, are the ancient cities of Herculaneum and Pompeii, which were buried by an eruption of Mount Vesuvius, (A. D. 79,) and have since been laid open to sight, by means of which, great light has been thrown upon the manners, customs, and domestic life of the ancient Romans. The population of Naples is three hundred and sixty-four thousand.

Salerno is beautifully situated at the bottom of the gulf of that name, south of Naples. The city is more remarkable for the grand and picturesque views in its neighborhood than for the splendor of its architecture. A few miles from Salerno, in a plain near the shore, are the ruins of Pæstum, consisting chiefly of three temples, which form the purest and most perfect specimens extant of the Doric order of architecture. These ruins were antiquities in the time of the emperor Augustus, who paid them a visit from curiosity. This city was anciently called *Posidonium*, and is supposed to have been settled long before the foundation of Rome by a colony of Dorian Greeks.

Capua, in ancient times the most voluptuous city in Italy, and which disputed with Rome the title of *capital*, is now an ordinary town. It has a strong castle, and near it are the remains of an ancient amphitheatre. Gaëta is beautifully situated on a promontory jutting into the sea. It is so strongly fortified as to be almost impregnable. Here Pope Pius IX. took refuge when he was expelled from Rome by the populace in 1849. Gallipoli, in the south, is a seaport, from which the oil of this part of the peninsula is exported.



View of Sicily — Mount Ætna in the Interior.

CHAPTER CCLXVI.

1000 B. C. to A. D. 534.

SICILY. — *Ancient Fables of Sicily — The Cyclops — The Sicanians — The Siculi — The Greek Colonies — Syracuse — Gelon — Dionysius the Tyrant — Agathocles — Pyrrhus — Archimedes.*

SICILY lies at the south-western extremity of Italy. It is of a triangular shape, and on this account was originally named *Triquetra* or *Trinaeria*. Its later name of *Sicily* was derived from the *Sicani* and *Siculi*,

two Italian tribes or nations who emigrated to this island from the continent. It is separated from Italy by a narrow strait, remarkable for the rapidity of its current. In the narrowest part of this strait is a spot which was very dangerous to the navigators of antiquity, owing to the rock Scylla and the whirlpool Charybdis. It is little dreaded in modern times. Sicily is the largest island in the Mediterranean, being nearly double the size of the state of Massachusetts. It is a very beautiful and fertile spot, the face of the country being greatly diversified with mountains and valleys. In the eastern part is Mount Ætna, a lofty volcano, which has

been perpetually burning from the earliest period of history. The climate of the island is warm and pleasant, the heat of the summer being tempered by sea breezes.

The first mention of Trinacria is in the *Odyssey* of Homer, which gives a marvellous account of the adventures of Ulysses and his companions on the shores of this island. The Greeks of Homer's time appear to have known very little of this part of the Mediterranean, and what little they had heard of it was highly embellished with wonders. Homer calls the inhabitants of Trinacria *Cyclops* and *Læstrigons*. They are described as notorious for their inhumanity toward strangers. The Cyclops were believed to be giants, with one eye placed in the middle of the forehead. It was supposed that they fed on human flesh, and forged thunderbolts for Jupiter.

The Sicilians have a more historical character. They appear to have been driven across the strait from Italy by the conquests of the Pelasgi, though, according to some authorities, they came from Spain. They settled in the western part of Sicily, and are said to have joined the Trojan exiles in building the cities of Eryx and Egesta. They appear to have made themselves complete masters of Sicily. After some ages of dominion, they were attacked by the Siculi, an ancient people of Italy, who drove them into a small district of the island, and changed its name from *Sicania* to *Sicily*. Some centuries after this revolution, Greek colonies began to settle on the Sicilian coast. The Corinthians founded Syracuse, 935 B. C. The Siculi had, by this time, become a formidable nation. They were first united under a king named *Æolus*, who is a half-fabulous personage, and was believed to have kept the winds tied in a bag. This story probably arose from the circumstance that he resided on the strait of Messina, which is subject to furious blasts and sudden squalls.

The Greek settlers at Syracuse were harassed with wars carried on against them by the Siculi, who were led by their king, Deucetius. At length the Greeks prevailed, and took him prisoner. Triquetra, the chief city of the Siculi, was captured and destroyed. Deucetius was sent to Corinth, where he passed the remainder of his life. With the conquest of the Siculi, the Greek colonies were extended all over the island. Agrigentum, Panormus, Catania, Messana, and other cities, were founded, and soon became rich and powerful. Syracuse, however, excelled them all in wealth, population, and magnificence. For two or three centuries, these cities possessed democratic governments; but afterwards some of them fell under the tyranny of ambitious individuals. In the fifth century before Christ, Syracuse was governed by an aristocracy which cruelly oppressed the people, and provoked them to insurrection. The tyrannical nobles were driven into exile, 485 B. C.

The expelled nobles fled to *Gelon*, the tyrant or usurping sovereign of the city of Gela. He espoused their cause, and under color of restoring them to their homes, made himself master of Syracuse. He was a skilful politician as well as warrior. Under his government, Syracuse increased rapidly in wealth and importance. The Carthaginians, in their attempts to subjugate Sicily, were utterly defeated by him. The Athenians and Spartans sought his aid in their war against the Persians. Gelon reigned prosperously, and, after his death, (477 B. C.,) was deified by his

subjects. *Hiero*, his brother, succeeded him. He subdued Catania and Naxos, and gained a great victory over the Etrurian pirates near Cumæ, which put an end to their depredations. The people of Agrigentum placed themselves under his protection. On his death, (459 B. C.,) he was succeeded by his brother *Thrasybulus*, whose tyranny provoked a rebellion. He was dethroned, and the republican constitution restored. But the people gained little by the change. A system of secret voting, called *petalism*, similar to the Athenian *ostracism*, was introduced, and most of the leading men were banished by the giddy populace. It was at this period that the Athenians made an attempt to conquer Syracuse, which ended in the total defeat of the invaders.

Dionysius I. became ruler of Syracuse, 405 B. C. He was a person of humble origin, but able and courageous. The confusion in which the government was involved, enabled him to seize the sovereign power. He was three times expelled for his tyranny, yet as often found means to regain his authority. The greater part of his reign was passed in wars with Carthage and the Greek states of Italy, as well as with the ancient race of the Siculi. His reign, though tyrannical, was prosperous. He was cut off by poison, (368 B. C.,) and was succeeded by his son, *Dionysius II.*, commonly called the *Tyrant*. This prince had been carefully educated under the guardianship of the virtuous Dio and the philosopher Plato; but, on attaining to supreme power, he quickly forgot all the good that had been taught him, and abandoned himself to every bad passion and indulgence. He banished Dio; but the latter raised an army, expelled the tyrant, and conducted the government for some years with justice and ability. This excellent ruler fell by assassination, and Syracuse became the prey of sanguinary factions. Dionysius, after ten years' exile, took advantage of these troubles to return and recover his throne.

Misfortune had not taught him wisdom or moderation, and he oppressed his subjects with greater tyranny than ever. It was during this part of his life that he is said to have confined suspected persons in a dungeon constructed in the shape of a human ear, where the slightest whisper could be overheard in a particular recess, in which he was accustomed to place himself. Among the ruins of Syracuse, at the present day, may be seen a large chamber, hollowed out of the rock, which corresponds exactly with the description given of the Ear of Dionysius. The Syracusans at length became weary of his oppressions, and solicited the aid of the Corinthians to dethrone him. *Timoleon*, the famous commander, was sent by the Corinthians to Syracuse. He overthrew Dionysius, and the tyrant was banished to Corinth, where he turned school-master, and, it is said, took great pleasure in flogging his pupils.

After the death of Timoleon, (337 B. C.,) *Agathocles*, a man of low rank, raised himself to supreme power by the aid of the Carthaginians. This led to wars with that nation in Sicily, accompanied with great loss and suffering to the Syracusans. Pyrrhus, king of Epirus, invaded the island, (276 B. C.,) and, for a short time, held it in complete subjection. But he was soon expelled, and the Syracusans, wearied with anarchy, conferred their government on *Hiero II.*, who was descended from the ancient royal family of Gelon. Under this prince the city enjoyed peace and prosperity during the wars between Rome and Carthage, in

which he took the Roman side. But after his death, the Carthaginian party acquired supremacy in Syracuse, and made a profligate use of their power. A war soon broke out with the Romans, and the consul Marcellus was sent with a fleet and army against Syracuse. He laid siege to the city; but it was defended for a long time by the wonderful skill of the mathematician Archimedes, who invented a number of ingenious machines for destroying the Roman ships, and is said even to have set them on fire by concave mirrors of brass, which reflected the sun's rays. All his ingenuity, however, was unavailing in the end, and Syracuse was taken by storm, 212 B. C.

The death of Archimedes was characteristic of his life. Marcellus, who admired his extraordinary abilities, wished to save him in the storming of the city, and gave orders to the soldiers accordingly, but without effect. Amidst the tumult and confusion of the capture, the philosopher was so absorbed in study, that he was not aware of what was taking place, till a Roman soldier rushed into his apartment, and commanded him to follow him. Archimedes desired him to wait a moment, till he had solved the problem on which he was laboring. The soldier, either from impatience or misunderstanding, killed him on the spot.

Most of the other Greek cities of Sicily were involved in the fortune of Syracuse. Agrigentum, the second city of the island in wealth and importance, was used as a naval station by the Carthaginians in the first Punic war, and was seized by the Romans, 262 B. C. After the fall of Syracuse, the island was made a Roman province, and from its fertility was regarded as the granary of the Roman empire. The manner in which it was governed may be learned from Cicero's orations against Verres, who was prætor or governor of Sicily for many years, and has left a name behind him infamous for rapacity and oppression. Christianity spread early in this island, and the converts were persecuted by Nero. In the fifth century, Sicily was exposed to the ravages of the Vandals; and it subsequently formed a part of the Gothic kingdom of Theodoric. In the year 534, Belisarius conquered the island from Justinian, and it continued to be a dependency of the Byzantine empire for some centuries. The government was administered by an officer with the title of *patrician*, who was sent from Constantinople.

CHAPTER CCCLVII.

A. D. 534 to 1849.

The Saracens in Sicily—The Normans—The French—The Sicilian Vespers—The Spanish Dominion—Modern Revolution.

UNDER the dominion of the Byzantine emperors, the Sicilians relinquished all martial pursuits for a long series of generations, and turned their attention solely to the arts of peace and the labors of agriculture. Their position in the centre of the Roman empire, preserved them both from civil war and foreign foes; but the rapacity of their governors was a constant and serious evil. In this condition, Sicily remained till the seventh century, when the Saracens began to disturb the tranquillity of the island. The barbarous nations of the north had before invaded and ravaged its coasts, but did not long retain possession of any territory.

The Saracens were more fortunate. In 827, they availed themselves of certain quarrels, in which the Sicilians were engaged, to subdue the island. Palermo was chosen for their capital, and the Mahometan dominion prevailed in Sicily for two hundred years. At length, the Greek emperor made an attempt to recover this part of the Byzantine inheritance. An army under George Maniaces landed in Sicily, A. D. 1038, and by the help of a body of Norman auxiliaries, gained important advantages over the Saracens. Maniaces, however, repaid the services of the Normans with ingratitude, and by his injudicious conduct, gave the Saracens a chance to retrieve their losses. The two Norman leaders, Robert and Roger de Hauteville, subsequently conquered Sicily on their own account, and the Saracens, after ten years' struggle, resigned the dominion of the island forever.

Robert resigned his claims to his brother Roger, who assumed the title of *Great Earl of Sicily*. He ruled the island with wisdom, and ranks deservedly with the greatest characters in history. He raised himself from the humble station of a younger son of a private gentleman, to the exalted dignity of a powerful monarch. He was succeeded by his son Simon, whose reign was short, and followed by that of the second son, called *Roger II*. In 1127, this prince added to his Sicilian possessions the whole inheritance of Robert Guiscard, and assumed the title of *king of the Two Sicilies*. The greater part of his reign was occupied in quelling revolts in Italy; but Sicily enjoyed a profound peace. In 1154, his son William ascended the throne, and passed his life in war and confusion. The Saracens were frequently in insurrection under the reign of his successors, and, at length, to establish the tranquillity of the island, they were removed to Apulia, in the northern part of the kingdom of Naples, in the twelfth century, about four hundred years after the conquest of the island by their ancestors. The joint history of Sicily and Naples, down to the accession of Charles of Anjou, has been related in the preceding chapters.

Charles of Anjou soon acquired and deserved the surname of *Tyrant of the Two Sicilies*. He received into his dominions and employed multitudes of Frenchmen, who were permitted to rule without restraint, and to subject the inhabitants of the country to every species of oppression and indignity. A day of severe retribution was at hand, prepared by the persevering industry of one man, known as *John of Procida*. This person was the feudal lord of the little island of Procida, in the Bay of Naples, and a zealous partisan of the house of Swabia. Animated with an intense hatred of the French dominion, he disguised himself as a monk, and visited Sicily, Rome, Spain, and even Constantinople, to excite the enemies of Charles against him. At this time, Peter II. was king of Arragon. He had married Constantia, the daughter of Manfred, whom Charles had expelled from the throne of Naples. John of Procida applied to Peter in behalf of the suffering inhabitants of Sicily and Naples, and appealed to his sense of duty and justice, by referring to the death of Conradin, who had called upon him from the scaffold to avenge his wrongs. Procida suggested a revolt in Sicily, which Peter promised to assist with a body of troops.

In the mean time, all the people of Sicily being subjected to the despotism of the French, were ready for any measure, however desperate, that promised

relief. Procida had been successful in sustaining the hope of this relief, and the desire of vengeance. At length, on Easter Day, 1282, the revolt broke out. It is said, by some authors, that the time was agreed upon beforehand, and the secret faithfully kept, though intrusted to thousands of persons. Others affirm that the explosion was accidental, and occasioned by an insult offered by a French officer to a Sicilian lady of Palermo. This point has never been cleared up. What is certain is, that on the ringing of the vesper bell at Palermo on that day, the populace burst suddenly into insurrection, and massacred all the French. Even the Sicilians who had intermarried with that nation were not spared. The movement extended throughout the whole island, and only one Frenchman escaped. This was William de Porcelet, a Provençal, and governor of a small town in Sicily, who had acquired the high esteem of the inhabitants by his benevolent character and upright conduct. He was allowed to depart, with his family, to France.

This transaction is known in history by the name of the *Sicilian vespers*. The number of French who were put to death is computed at eight thousand. The exasperated Charles gathered his forces, and proceeded to Sicily to take vengeance on the revolt. But Peter of Arragon was there before him to defend the island. In the fleet which Charles sent against him, was his son, who bore the title of *Prince of Palermo*. A battle took place between this fleet and that of Peter, in which the prince was taken prisoner; and most of his ships were captured or destroyed. Three years afterward, in 1285, Charles, having met with a constant succession of defeats and reverses, died of chagrin, or, as some historians affirm, by suicide.

By the revolution of the Sicilian vespers, the island was separated from Naples, and transferred to the dominion of the Spanish or Arragonese princes. It was not reannexed to the continental monarchy of Naples till 1435, after which it shared the fate of that kingdom, both in its independence and its subjection to the Spanish princes.

Upon the death of Charles II. of Spain, in 1701, his dominions became an object of eager contention among the leading powers of Europe, and, at the peace of Utrecht, in 1713, Sicily was assigned to the duke of Savoy, who afterward was compelled by the emperor Charles V. to relinquish it and take Sardinia as an equivalent. The Spaniards, however, had no concern in these bargains, and made an attempt in the same year to recover Sicily, in which they failed through the enterprise of the English admiral Byng, who destroyed their fleet, and compelled the Spanish court to abandon the scheme for a season. But in 1734 the attempt was renewed with success. A Spanish army, under the infanta Charles, expelled the German troops, and he was crowned king of the Two Sicilies, at Palermo. He afterward, on becoming king of Spain, transferred the Sicilian crown to his son Ferdinand; and this family have continued to govern the kingdom of the Two Sicilies to the present day, with the exception of the period of Napoleon's supremacy, when Sicily and Naples were separated.

In 1806, on the invasion of Naples by the French, and the assumption of the crown by Joseph Bonaparte, King Ferdinand, of Naples, escaped to Sicily. The French were unable to subdue this island, which was defended by a British fleet. In 1812, a representative constitution, upon a liberal scale, was proclaimed

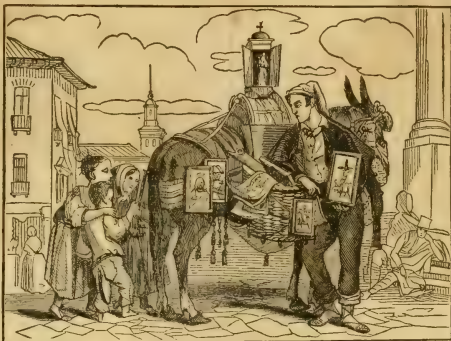
in Sicily, and feudality was abolished by the vote of the Sicilian barons, in parliament assembled. After the overthrow of Murat in Naples, and the restoration of Ferdinand, in 1816, to the throne of the Two Sicilies, he abolished the Sicilian constitution, and combined the legislative and administrative systems of both parts of the kingdom into one. Thus, Sicilian liberty was overthrown. When the revolution of 1820 broke out at Naples, the people of Sicily proclaimed their independence; but this attempt was speedily crushed. In 1848, the same scenes were renewed: but after the suppression of the constitutional party in Naples, the armies of the king invaded Sicily, bombarded and nearly destroyed the cities of Catania and Messina, and in 1849 restored the Neapolitan dominion in the island.

Palermo, the capital of Sicily, is a handsome city, situated at the bottom of a bay, on the northern coast of the island. It is well built, though it has neither monuments of antiquity nor modern classical edifices. The streets are broad and straight, crossing each other at right angles. Population, one hundred and sixty-eight thousand. Messina, on the strait of that name, was, before the recent insurrection, a very fine city, with a flourishing commerce. In the eighteenth century, it was desolated by a plague and an earthquake, but recovered in a great degree from these calamities. In 1849, as we have already stated, it was bombarded and nearly destroyed by the Neapolitans. The population at that time was about forty thousand. Catania, at the foot of Mount *Ætna*, was the finest city in Sicily before the insurrection of 1848. In the seventeenth century, it was repeatedly devastated by earthquakes and eruptions of *Ætna*, but rose with increased splendor and prosperity from its ruins. Its population, before the last calamity, was about fifty thousand.

CHAPTER CCCLVIII.

Government, Population, Manners, Customs, Languages, Literature, Manufactures, Arts, Education, Religion, &c., of the Italians.

ITALY, in its political relations, is divided chiefly among five potentates — 1. The emperor of Austria, who holds Lombardy and Venice, with Parma and Piacenza, the appanage of Maria Louisa; 2. The king of Sardinia, who has Piedmont, Savoy, and Genoa; 3. The grand duke of Tuscany; 4. The pope, the temporal ruler of the States of the Church; and 5. The king of Naples. Beside these, the duchy of Modena, the principality of Monaco, in Piedmont, and the republic of San Marino, form separate, though they can hardly deserve the name of independent states. The constitutions or governments of all these sovereignties are despotic, the will of the rulers operating unchecked by any legal or constitutional barrier. Neither the great civic nobles of the commercial states, nor the feudal nobility of the country, have any effective influence in the administration. Some few of them exercise, by their immense fortunes, a pernicious influence in checking the operations of justice, throwing the public burdens on the industrious classes, and depriving them of the just protection of the laws. The police, in many parts of Italy, is in a most imper-



Picture Seller in Rome.

fect state, and bands of licensed robbers have long occupied the mountain districts.

The only tie between the separate governments of which Italy is composed is, or rather has been,—for at the moment when we write this, the state of politics in Italy is quite uncertain,—the paramount influence of Austria; that power which, beyond all others, has opposed, in the most obstinate spirit, every political reform. All the reigning families in Italy, the pope excepted, have family connections with Austria. What is of more consequence, the Austrian armies are generally in a position to crush all attempts at any change not agreeable to the court of Vienna. What the influence of France may hereafter accomplish in Italy, it would be useless at present to conjecture.

Divided as she is, at present, into kingdoms and principalities of the second and third orders, Italy is without any central point; nor can any one of her cities be regarded as the capital. The short-lived kingdom of Italy, which flourished for a while under Napoleon, was an abortive attempt to unite under one crown a country which seems hardly susceptible of political consolidation. Although, in religion, language, and manners, the people of Italy appear as one nation, they have never been united by the bond of a common national feeling. The name of *Italian* is lost in the civic or provincial appellatives by which the natives are distinguished and severed from each other. Italy may possibly recover her independence, but she can scarcely ever again become one kingdom or one republic. Something like a federal union may be possible, and this has been a favorite scheme with some political writers.

The Italian population consists of two classes, the nobles, and the inferior class, comprising the peasantry, artisans, shopkeepers, traders, &c. There is scarcely any intervening class between the upper and the lower. The mass of the Italians is formed of the lower rank. The Italians, taken as a whole, are in some respects the most polished and refined people in the world. The lower ranks show in a very extensive degree the refined taste and manners of the nobles. The common shopkeepers of Florence and Rome possess a knowledge of the fine arts, and sometimes a taste for

poetry, which are unknown to the most refined nations beyond the Alps. They delight also in conversation, which they support with peculiar liveliness and eloquence, and with gesticulations the most varied and expressive of any European people. The peasants are, on the whole, a poor, quiet, contented, orderly race, spending all their little savings in finery for their wives and daughters. The populace of the great cities display a character peculiarly idle and tumultuary. The *lazzaroni*, or lower class of Naples, formerly constituted a huge ragged regiment, existing almost out of the pale of regular society, hardly wearing clothes, and living on a handful of macaroni a day. Their condition at the present time, however, is much improved, and the old-fashioned *lazzaroni* can now hardly be said to exist.

The Italian nobles, for some centuries past, have been excluded from all participation in the government of the country, and in this manner have become estranged from all habits of manly and energetic action. Idleness and elegant enjoyment have been regarded among them as the main business of life. The title and rank of a noble descend to all his posterity; and thus the number has greatly increased, and reduced the nobility, generally, to a condition of proud and miserable poverty. It is no uncommon thing for a traveller in Naples, Rome, or Venice, to be accosted by begging counts and marquises. In the palaces, the most superb equipages and apartments are let out to strangers; and many of the palaces have little shops on the ground floor, where the lordly proprietor retails wine and oil by the quart.

The fine arts in Italy have attained a splendor quite unrivalled in any other country, and have flourished in that region as their chosen and peculiar soil. The collections of painting and sculpture are almost endless; and although all the rest of the civilized world have been supplied with these articles from Italy, the country still surpasses every other in the number and excellence of precious relics, in her possession.

The architecture of Italy is the wonder and delight of every traveller. The dwellings of the Italians are celebrated for the splendor and art displayed, both in their form and interior decoration. The houses of the



The Olive Tree.

nobility in Rome, Florence, Venice, and Genoa, are usually dignified with the name of *palaces*; and their classic exterior, spacious apartments, and the works of painting and sculpture with which they are adorned, render them often more interesting to the spectator than those of the greatest monarchs beyond the Alps. They are maintained, however, rather for show than for use; all the finest apartments being employed as galleries of exhibition, while those in which the family reside are of small dimensions in the upper stories. The taste for architectural beauty descends even to the lower ranks. The houses of the farmers and villagers in Tuscany and Lombardy are adorned with porticos and colonnades, and often display a beautiful and classic aspect.

The dress of the Italians does not appear to have any features peculiar, or strictly national. Among the upper ranks, French fashions prevail. The costumes of many of the interior communities, particularly those of the mountainous districts, display a picturesque variety, which, being accompanied with good taste, produces often a very pleasing effect. The shepherds wear the skins of their flocks, with the wool outward in summer, and inward in winter. Their garments are rudely formed, and have only holes pierced for the head and arms. In diet, the Italians are exceedingly temperate; macaroni is the article of food chiefly characteristic of the country. Soups and pottages are common here, as in France. A great variety of excellent wines are produced in Italy, and it is almost every where very cheap, sometimes selling for one or two cents a bottle; yet an Italian is hardly ever seen intoxicated.

Agriculture was practised scientifically in Italy at a very early age, and many parts of the country, particularly in the north, are cultivated like a garden. The most industrious and successful agriculturists are those of Lombardy and Tuscany. The vine, the olive, manna, and rich fruits are among the products of Italy. Food is abundant, and living cheap. Lands are generally cultivated by farmers at the halves, the proprietors furnishing half the stock. A good tenant is seldom removed by his landlord. The manufactures of Italy, once so remarkable for their elegance and variety, are now every where in a state of decay, and present only specimens on a small scale of what formerly existed. Silk was at one time the grand staple,



View in San Marino.

particularly in the form of velvets and damasks, richly adorned with gold and silver embroidery. This manufacture still exists in most of the great cities, though on a reduced scale. Woollen, linen, and cotton cloths also continue to be manufactured; and the muslins of Taranto enjoy a high reputation. Glass was once a celebrated and admired article of manufacture at Venice, where it is still fabricated into mirrors, tubes, and beads. The Tuscan manufacture of straw hats affords abundant and profitable employment to the country-girls of that territory, and yields a produce of above half a million of dollars annually.

The Italian language is founded on the Latin, with but a small mixture of words from beyond the Alps. It has a great variety of dialects, the chief of which are the Tuscan, the Neapolitan, the Sicilian, the Venetian, the Milanese, and the Genoese. In all these, the grammatical construction is the same, or deviates but slightly from one standard. The Tuscan is the master dialect. It is spoken in its greatest purity at Siena and Florence, but it is the written Italian of the whole peninsula. This preëminence has been owing to the extraordinary genius of the early Florentine writers, Dante, Petrarch, Boccaccio, Boiardo, Pulci, Poliziano, Macchiavelli, and others, who, by their admirable compositions, gave a universality to the Tuscan dialect, which has made it necessary to every Italian writer who wishes to be read out of his own city or province. It is also the common language in Rome, where it is spoken with more softness than in its native district. The Italians have a proverb which says, "the sweetest sounds upon earth are produced by the 'Tuscan tongue in a Roman mouth.'" Nearly all the dialects have printed books, but these are chiefly confined to ballads, tales, and popular literature of the humblest class.

The literature of the Italians is rich in many departments. Dante, the earliest of all the great modern poets, was born in 1265. His *Divina Commedia* is a poem of great genius and originality, partly religious and partly political. Next to Shakspeare, he is regarded as the greatest of modern poets. Petrarch and Boccaccio succeeded him in the following century, and contributed, the former by his sonnets, and the latter by his prose tales, to refine and polish the Tuscan tongue. Ariosto and Tasso have obtained a universal celebrity by their heroic poems. Macchiavelli, Villani, Guicciardini, Giannone, Botta, and others, have written valuable historical works. Goldoni, Metastasio,

and Alfieri, have excelled in dramatic writing; Beccaria and Filangieri, in politics.

During a century and a half which followed the age of Boccaccio and Petrarch, the ablest writers and orators of Europe were the secretaries of state at Florence or Rome, or the tutors and friends of the Medici. Among these were Coluccio, a Florentine secretary of state, of whom the duke of Milan complained that he had done him more injury with his pen than fifteen hundred Florentine knights. Leonardo Aretino was preëminent for his scholarship, and wrote Greek and Latin like one of the ancients. He was also one of the earliest of the good historians of Italy. Poggio was one of the restorers of learning, and his letters abound with antique wisdom. Bembo, Giovio, and others, also distinguished themselves by their scholarship and elegant writings during this period.

At a later date, Italy became distinguished for painting and sculpture. The individuals who excelled in these arts are very numerous. Cimabue and Giotto, who flourished in the thirteenth century, may be regarded as the fathers of Italian painting, which was subsequently carried to the highest point of perfection by Raffael, Michael Angelo, Domenichino, Leonardo da Vinci, Guido, Titian, Paul Veronese, Salvator Rosa, and others. Sculpture has had many distinguished disciples in Italy, the chief of which are Michael Angelo, Donatello, Bandinelli, and in our own days, Canova.

In the philosophical sciences, Italy has many eminent names. Galileo, who invented the telescope, and made various discoveries in astronomy and other departments of physical science, was sent to the Inqui-

sition for affirming that the earth was round; and he was liberated only on the recantation of his opinion. Torricelli, who made some of the earliest experiments on the weight of the atmosphere, was an Italian. Galvani, whose name has been given to a particular department of the science of electricity, was also a native of this country.

In architecture, Italy can boast the names of Palladio Lapo, Bramante, Bernini, Fontana, and others. In music, she has produced Rossini, Cimarosa, Paisiello, Salieri, Cherubini, Spontini, and Paganini. In very recent times, the medical and physical sciences have been illustrated by Spallanzani, Fontana, and others; while Maio and Rosellini have distinguished themselves in the departments of classical literature and antiquarian studies.

In education, Italy exhibits great contrasts. The country abounds with universities, libraries, and aids to learning; yet millions of the inhabitants are utterly illiterate. A single street in Naples will be found to contain more people ignorant of writing and reading, than the whole state of Massachusetts. Except in certain districts, no pains are taken to educate the lower classes. Religion forms a prominent feature of society in Italy, which is the centre of that great spiritual dominion that for so many ages held unbounded sway over Europe. All Italy is Roman Catholic; but the power of the pope has been declining for many years, and the revolutions of 1848 and 1849 have left the country in so unsettled a state that it is impossible to conjecture at the present moment to what extent the papal power will be reëstablished.

Malta.

CHAPTER CCCLIX.

1000 B. C. to A. D. 1814.

Ancient Malta — The Knights of St. John — War with the Turks — Capture of Malta by the French — Downfall of the Order of Knights — Capture by the British — Annexation to Great Britain.

THE Island of Malta, the ancient *Melita*, lies fifty-four miles to the south of Sicily. It is twenty miles long and twelve broad, and consists entirely of rock, with a very thin layer of soil, which is kept from washing away by terraces of stone built by the industrious inhabitants in every part of the island. It is very diligently cultivated, and supports a population of sixty thousand. In its neighborhood are three smaller islands — Gozo, Comino, and Cominotto. Malta is supposed to be the *Ogygia* of Homer's *Odyssey*, where Calypso entertained Ulysses. Its original inhabitants were the Phœacians, who were expelled by the Phœnicians. Afterward the island was successively occupied by the Greeks, the Carthaginians, and the Romans. It was little noticed by the writers of antiquity, and when St. Paul was shipwrecked upon it, the inhabitants were described as "barbarous;" but this epithet was given in that age to all people who were not Greeks or Romans.

In the decline of the Roman empire, Malta fell into the hands of the Goths; after which the Saracens made themselves masters of it. The Normans from Sicily took it from the Saracens in 1190, and it con-

tinued attached to the government of that island till 1525, when Charles V. made a grant of it to the Knights of St. John of Jerusalem, who had been expelled from Rhodes by the Turks. These warriors, after establishing themselves in their new residence, took the title of *Knights of Malta*.

The knights of St. John constituted an order which originated in a hospital founded at Jerusalem by permission of the Saracen khalif, about the middle of the eleventh century. This hospital was designed to receive pilgrims from Europe who visited the holy sepulchre. It was annexed to a chapel dedicated to St. John the Almoner, and was at first kept by Benedictine monks. When Palestine was conquered by the Seljukian Turks, who drove away the Arabian and Egyptian Saracens, in 1065, the Christians found these new masters much worse than the first, and the hospital of St. John was plundered. Some time afterward, a Frenchman, named *Gerard*, a pilgrim to the holy city, undertook the management of the establishment. After the conquest of Jerusalem by the crusaders, many of the conquerors, through pious fervor, determined to join him, and devote the rest of their lives to the service of the pilgrims. Some of the French knights endowed the establishment with their property: this example was followed by several other princes; and thus the hospital became possessed of lands in almost every part of Europe, as well as in Palestine. The dress assumed by the Knights Hospitallers was black, with a white cross having eight points on the left breast.

Pope Pascal II. sanctioned the new institution, the members of which bound themselves by solemn vows of chastity, individual poverty, and obedience. To these duties was afterward added that of being al-



Knights.

ways ready to "fight the Mussulmans, and all others who forsake the true religion." A splendid church was erected by Gerard near the old hospital, and dedicated to St. John the Baptist, with extensive buildings for the Hospitallers as well as the pilgrims, who were there entertained at free cost. Gerard and his successors established, in various maritime towns of Europe, hospitals in imitation of that of Jerusalem, which served as resting-places for the pilgrims, who were there provided with the means of embarking for Palestine. These houses were called *commanderies*. Gerard died in 1118; and the Hospitallers elected, as grand master, his brother Raymond Dupuy, who drew up a body of statutes or regulations of discipline for the order. The knights, as they increased rapidly in numbers, were classed into seven divisions, according to *languages*, namely, Provence, Auvergne, France, Italy, Arragon, Germany, and England.

For nearly two centuries, the Knights Hospitallers, together with the Templars, were the firmest support of the Christians in the East. When Acre, the last bulwark of Christendom in Palestine, was taken by the Mussulmans in 1291, the remains of the order withdrew to Cyprus, where the town of Limisso was assigned to them as their residence. In 1310, having lost all hope of recovering Palestine, they equipped a fleet, and, being joined by a body of crusaders from Italy, made an attack on the Island of Rhodes, which was then possessed by a band of Greek and Saracen pirates. These the knights defeated, and took possession of Rhodes, Cos, and the neighboring islands. They were now known as the *Knights of Rhodes*. They strengthened their new acquisition with fortifications, and carried on a bold naval warfare against the Mussulmans, especially the Ottoman Turks, who were at that time very powerful in Asia Minor. Some of the Turkish sultans were glad to purchase a temporary peace with the knights. The remainder of their

history, while they resided at Rhodes, will be found in the chapter upon that island.

After a long and obstinate resistance to the Ottoman arms, the knights were finally expelled from Rhodes by Sultan Solymán, in 1523. They withdrew to Italy, and resided for a few years at Orvieto. At length, in 1530, Charles V. granted them the Island of Malta and its dependencies. At this time, Malta contained about twelve thousand, and Gozo about five thousand inhabitants, who were in a miserable state. Malta was hardly in a condition to afford a shelter to those who dwelt upon it, and the cultivation of the island had been nearly abandoned from its exposure to the piratical rovers of the Mediterranean. Under the government of the knights, the island soon began to recover from its state of destitution. Their first object was to protect it against the incursions of its piratical enemies. For this purpose, the knights began the construction of those stupendous fortifications which remain to this day the astonishment of every beholder, and a monument of the perseverance and military power of the order.

From their stronghold of Malta the knights renewed their warfare against the Turks, who, after suffering much by their attacks, equipped an expedition to drive them from this retreat. In May, 1565, an army of thirty thousand Turks, under Mustapha Pacha, landed in Malta, and laid siege to the city. The knights had but a very inferior force to oppose to the besiegers, but they defended themselves with such desperate bravery, that the Turks were compelled to quit the island with the loss, it is said, of twenty-five thousand men. Shortly after this victory, the grand master, La Vallette, who had commanded the knights during the siege, determined to found a new city. The first stone of it was laid in March, 1566. The name of *Valletta* was given to the city, which is now one of the handsomest of its size in the world.

The knights, now secure in the possession of Malta, continued to cruise against the Ottomans, whom they greatly annoyed. But the discipline of the order relaxed as the objects of their original institution gradually became of secondary importance, and Malta, which was safe against all attack, became a place of luxury and pleasure, rather than of austerity and mortification.

When the French revolution broke out, the knights exhibited a hostile spirit toward the new republic, which led to the downfall of the order. In 1798, a French fleet of thirty-six ships of war and four hundred transports, with an army of forty thousand men on board, under Bonaparte, and destined for the invasion of Egypt, appeared off the Island of Malta. The grand master, Hompesch, was a Frenchman, and many of the knights were of that nation. Owing to these circumstances, little resistance was made, and at length Malta was formally surrendered. Bonaparte, on entering Valletta, was astonished at the strength of the fortifications, and declared it was fortunate for the French that somebody was inside to open the gates for them, as otherwise they would never have gained entrance. With the capture of Malta, the order became extinct, though many noblemen in Europe continue to bear the title of knights of Malta.

The French retained possession of the island; but in the following year they were blockaded by an English fleet. Valletta was closely besieged, and in September, 1800, the garrison and inhabitants being

reduced to the last extremity by famine, surrendered. At the general peace of Amiens, in 1802, Great Britain agreed to deliver up Malta to the knights; but this stipulation was not fulfilled, and war broke out again in consequence. The British kept possession of the island, and at the peace of Paris in 1814, it was formally guarantied to Great Britain. It has continued under the dominion of that power to the present day.

Malta is a crown colony of Great Britain; its affairs are under the direction of a governor and eighteen councillors. Valletta, the capital and chief port, enjoys a most advantageous situation between two harbors which are among the finest in the Mediterranean. The city is regularly built of stone, in a highly ornamented and imposing style of architecture. The Church of St. John, in this city, has the most splendid pavement in the world. The palace of the grand master is noted for its magnificent halls and staircases. Valletta is an admirable naval station, deriving great importance from its situation in the heart of the Mediterranean. It serves also, especially during war, as a commercial depot, from which goods may be introduced into Italy and the Levant. Its

streets exhibit the most picturesque mixture of population, perhaps, in the world; all the nations bordering on the Mediterranean resorting hither as to a common centre. Citta Vecchia, in the interior of the island, is an ancient place, where the traveller is shown catacombs, in the solid rock, of remarkable extent, and of which the history is entirely lost.

The native Maltese are one of the most primitive races now to be found in the Mediterranean or its neighborhood. They speak a language exclusively their own, and which possibly may be a dialect of the ancient Phœnicians or Carthaginians, though this is a disputed point among philologists. They are dark-skinned, athletic, hardy, and robust, and make excellent sailors. The females are rather below the middle size, well made and graceful, with regular features and delicate limbs. Although of dark complexion, many of them are quite handsome. All classes are industrious, and education is making considerable progress among them. Their religion is Roman Catholic. Almost all the Maltese engaged in trade speak English and Italian in addition to their native tongue.

The Byzantine Empire.

CHAPTER CCCLX.

A. D. 476 to 565.

Geographical View—Fall of the Western Empire—Revolutions of the Byzantine Government—Loss of Italy—Reign of Justin—Accession of Justinian—Factions of the Circus—Insurrection of the Blue and Green Factions—Conflagration in Constantinople—Danger of Justinian—Firmness of the Empress Theodora—The Insurrection suppressed—The Vandal and Persian Wars.

IN our history of ancient Rome, we have noticed the division of the empire into the *East and West*, and traced the fortunes of the latter till its overthrow in 476. The former, which continued to exist, under the various names of the *Eastern Empire*, the *Greek Empire*, and the *Byzantine Empire*,* for a thousand years later, till it was overturned by the Turks, now claims our attention.

The capital of the Eastern Empire, called *Constantinople*, from its founder, Constantine, was built in part upon the site of an ancient city called *Byzantium*. This was the chief town of the Byzantines, who were a colony of Dorian Greeks, and who established themselves here about 658 B. C. The place became a mart

for the ships trading with the Euxine. It was taken by Darius Hystaspes, by the Lacedæmonians, and afterward by the Athenians under Pericles. It was restored to the Lacedæmonians, who held it when Xenophon returned with the ten thousand Greeks. It was greatly harassed by the Gauls, (270 B. C.,) and finally came to the Romans with the conquest of Greece.

The ancient inhabitants of Byzantium were Greeks, and distinguished for debauchery and idleness. The city was thronged with fishermen, sailors, and merchants; many of the latter being foreigners. The government seems to have been democratic, and it is said that some demagogue, being asked what was the law in a particular case, replied, "What I please." The admirable situation of the place* attracted the attention of the emperor Constantine, and he resolved to build a new city there. In three years it was finished, and dedicated to the Virgin Mary, May, 330.

We have already given an account of the Eastern Empire, of which Constantinople continued to be the capital, down to the fall of the Western Empire; but it may be well, before we proceed with the history subsequent to that event, to glance at its situation and extent at this period. In general, it may be remarked that the Eastern Empire comprised the eastern portion of the great Roman Empire. Its territories included countries in Europe, Africa, and Asia, coinciding nearly with the Turkish dominions at the beginning of the present century. The following table will show at a glance its several divisions:—

* Some confusion arises from this diversity of names, and it is increased by the fact that the people of Constantinople are often called in history both *Greeks* and *Romans*. It will be understood that the central part of the Byzantine territory consisted of countries formerly under the government of the Greeks, and the people of which were mainly of this race. Hence the Eastern Empire naturally took the title of the *Greek Empire*; but as Constantinople had been the capital of the Great Roman Empire, as many Romans had settled there, and as the people were proud of the name, the Constantinopolitans often called themselves *Romans*, and the empire itself was called the *Roman Empire*.

* Perhaps no place in the world possesses so many advantages, from position, as Constantinople. Its connection with the several seas give it unrivalled resources for supplies of fish; the adjacent territories are among the most fertile in the world, and the products of the populous countries around the Mediterranean and Black Seas are borne, by water, to its gates, with a miraculous facility. Constantinople is also in the path of the armies that have passed from Asia into Europe or from Europe into Asia, and hence its history is connected with the movements which have agitated these regions for past ages.

Dominions of the Eastern Empire.

IN EUROPE.

<i>Ancient Name.</i>	<i>Modern Name.</i>	<i>To whom now subject.</i>	<i>Chief Towns.</i>	<i>Ancient Name.</i>
Thrace,	Part of Roumelia,	Turkey,	Constantinople, ..	Byzantium.
Macedon,	Part of Roumelia,	Turkey.		
Greece,	Greece,	Independent Kingdom,	Athens,	Athens.
Illyricum,	{ Dalmatia, and parts of Croatia, Illyria, and Styria,	Austria,	{ Laybach,	Amona.
Noricum,	{ Parts of Austria, Bavaria, Croatia, &c.	Austria,	{ Trieste,	Tergeste.
Pannonia,	{ Slavonia and parts of Hungary, Austria, Styria, and Croatia.	Austria and Hungary,	{ Salzburg,	Juvanum.
			{ Innsstadt,	Boiodurum.
			{ Vienna,	Vindobona.
Dacia,	{ Transylvania, Moldavia, Wallachia, and Bessarabia,	{ Turkey,	{ Buda,	Aquincum.
		{ Russia,		
Mæsia,	{ Servia,	Turkey,		{ Ulpia Trajani.
	{ Bulgaria,		Belgrade,	Singidunum.

IN AFRICA.

Egypt,	Egypt,	{ Formerly subject to Turkey, now independent,	Alexandria,	Alexandria.
Ethiopia,	Nubia,	Egypt,	Axum,	Axum.
Libya,			Tripoli,	Tripoli.
Africa,	{ Barbary States,	{ Formerly subject to Turkey, now for the most part independent, ..	Tunis,	Tunis.
Numidia,			Algiers,	Algiers.
Mauritania, ..			Morocco,	Morocco.

IN ASIA.

Colchis,	Mingrelia,			
Iberia,	Georgia,	Russia,	Tefis.	
Albania,	Georgia,			
Asia Minor,	Natolia,	Turkey,	Smyrna,	Smyrna.
Armenia,	Armenia,	Turkey and Russia.		
	{ Syria,		{ Damascus,	Damascus.
Syria,	{ Palestine,	Turkey,	{ Jerusalem,	Jerusalem.
	{ Phœnicia,		{ Tyre,	Tyre.
Babylonia, ...				
Chaldea,	Mesopotamia,	Turkey,	Bagdad,	
Mesopotamia, ..	Koordistan,		Bassora.	
Assyria,				

The four last named countries in Europe, viz., *Noricum*, *Pannonia*, *Dacia*, and *Mæsia*, were never thoroughly subdued by the Romans, and, after the division of the empire, neither portion could claim them as actual possessions. They were the seats of the Gauls, Goths, Huns, and other barbarians, who desolated the Western empire, and often threatened the Eastern kingdom with destruction. They are now all comprised within the limits of Turkey, Austria, Hungary, and Russia.

After the fall of the Roman empire in the West, the court of Constantinople sunk into obscurity, from which it did not emerge for half a century, when its supremacy was restored during the memorable reign of Justinian. The Isaurian Zeno, raised to the purple by his marriage with the princess Ariadne, in the latter part of the fifth century, was compelled to fly into the mountains by a fierce revolt, instigated by his mother-in-law. Zeno was restored to his throne chiefly by the aid of Theodoric, king of the Ostrogoths, who had been carefully educated as a hostage at the court of Constantinople. The turbulence of the Goths, and the faithlessness of the Byzantines, soon destroyed the amity of the two sovereigns. After a sanguinary war, Zeno purchased peace by ceding to Theodoric his right over Italy. This chieftain invaded that country, and made himself master of it, (A. D. 493,) as we have already stated.

The emperor *Justin* ascended the throne of Constantinople in the year 518. He was originally a Dacian peasant, who travelled on foot to the capital to seek his fortune. By his bravery and talent, he rose

gradually to the command of the household troops of the emperor Leo, and at the death of this monarch, Justin, by bribing the guard, procured his own elevation to the vacant throne. Totally illiterate himself, he was not insensible of the value of education. He made his nephew Justinian his associate in the empire; and as this prince had been instructed in all the learning of the times, he soon obtained the whole power of the state. After the death of Justin, in 527, *Justinian* ruled alone; but his first exercise of authority fixed a lasting stigma on his reign. He chose for his empress Theodora, a woman of mean birth and infamous character, whose vices had disgusted even a capital so licentious as Constantinople. There is no moral degradation which is not laid to her charge.

Among the most singular and disgraceful follies of the great capital of the East, were the factions of the circus, which arose from the colors worn by the charioteers, who contended for the prize of swiftness. The Green and Blue were the most remarkable for their inveterate hostility, though the White and Red were the most ancient. Justinian was a partisan of the Blues: his favor toward them provoked the hostility of the opposite faction, and led to a sedition, which almost laid Constantinople in ashes. The disturbances first broke forth in the circus. Justinian ordered the rioters to be secured; both factions immediately turned against the monarch. The soldiers were called out, but they were unable to contend against the citizens in the narrow streets. Assailed from the tops of the houses, the barbarian mercenaries flung about firebrands in revenge, and thus kindled a dreadful conflagra-

tion, which destroyed a vast number of public and private edifices. The Church of St. Sophia, and part of the imperial palace, were consumed.

Justinian prepared to escape into Asia, and assembled his council to consult upon the means of safety. All advised him to fly except Theodora. If the words ascribed to her be her genuine language on this occasion, she has a claim, whatever her morals may have been, to be ranked as a heroine. "If flight," said she, "were the only means of safety, yet I should disdain to fly. Death is the condition of our birth. I adhere to the maxim of antiquity, that the throne is a glorious sepulchre." This firmness saved Justinian. The Blues and the Greens had come to a sort of armistice, and were assembled in the Hippodrome. Three thousand chosen troops attacked them, and put thirty thousand of the multitude to the sword. Justinian and Theodora were then reinstated in their power, after the city had been several days at the mercy of the rioters.

While the internal state of the empire was thus disturbed by faction, an expensive and unprofitable war was waged against the Persians, until the emperor purchased a disgraceful and precarious truce, which both he and the Persian king chose to designate as an *Endless Peace*.

The usurpation of the throne of the Vandals in Africa by Gelimer, induced Justinian to despatch an invading army into that country, under the command of Belisarius. This general, the most able warrior of his age, landed in Africa in 533. He advanced toward Carthage, defeating the Vandals on his march, and became master of the city with little opposition. Gelimer made one effort to save his kingdom, but it was unsuccessful. His army was irretrievably ruined, and he was closely besieged in a castle on the mountain of Papua, where he sought refuge. The unfortunate Gelimer, after having borne the most dreadful extremities of famine, was forced to surrender unconditionally. He was carried captive to Constantinople, where he was led in the triumphal procession that honored the return of Belisarius. The dethroned monarch showed no sorrow for his fall, but consoled himself by Solomon's reflection on the instability of human greatness, as we have remarked in a previous chapter.

CHAPTER CCCLXI.

A. D. 535 to 542.

The Gothic War — Invasion of Italy by Belisarius — Capture of Rome — Siege of Rome by the Goths — Sale of the Papacy by the Empress Theodora — Disgrace and Beggary of Belisarius — Justinian's Laws — His Edifices — Building of the Church of St. Sophia.

THE murder of Amalasontha, queen of the Goths, by her ungrateful husband, Theodotus, afforded Belisarius a pretext for invading the kingdom of Italy. He sailed from Constantinople for Sicily in 535, and easily conquered that important island. Theodotus, in great terror, hastened to avert the danger by declaring himself the vassal of Justinian. But hearing, immediately

afterward, that two Byzantine generals had been defeated in Dalmatia by the Gothic troops, he passed suddenly from the extreme of despair to the height of presumption, and withdrew his allegiance. Belisarius soon appeared to chastise his perfidy. He crossed the Strait of Messina, overran the south of Italy, and captured the city of Naples, while Theodotus, secure within the walls of Rome, made no effort to protect his subjects. At length, the Goths, disgusted with the incapacity and weakness of their sovereign, removed him from the throne, and chose Vitiges for their king. He abandoned Rome, and Belisarius took possession of the city, A. D. 537.

During the ensuing winter, the Goths assembled from every quarter, to save, if possible, their kingdom in Italy. A powerful army, animated by a dauntless spirit, was soon collected, and Vitiges led his followers to the siege of Rome. Belisarius concentrated his forces in the city, and defended it with equal skill and bravery; but famine soon appeared within the walls, and the citizens became anxious for a capitulation. A conspiracy was formed, under the sanction of the pope Sylvester, for betraying the city to the Goths; but it was discovered by an intercepted letter. Belisarius sent Sylvester into banishment, and ordered the bishops to elect a new pontiff. But, before a synod could be convened, Antonia, the general's wife, sold the papacy to Vigilius for two hundred pounds weight of gold. Reinforcements soon arrived from the East, and the Goths were compelled to raise the siege of Rome.

Belisarius finished the war in Italy, by taking prisoner the Gothic king Vitiges, A. D. 539. He returned in triumph to Constantinople, and was next sent to conduct the war against the Persians; but he was soon recalled, and disgraced by the ungrateful Justinian.



Belisarius.

While the conquests of Belisarius were restoring the western provinces to the empire, hordes of barbarians ravaged the north-eastern frontiers. Unable to meet them in the field, Justinian entered into an alliance with the Lombards, who had just thrown off the yoke of the

Heruli. To secure this alliance, he gave them settlements in Pannonia. Although Belisarius had contributed so greatly to the glory of Justinian, and, by his talents and popularity, might have placed himself on the throne, he could not escape calumny and suspicion. He was charged with a conspiracy, deprived of his command, imprisoned in his own house, and fined one hundred and twenty thousand pieces of gold. The story commonly related of him is, that his eyes were put out, and he walked the streets as a beggar, saying, "Give a penny to Belisarius the general." Whatever truth there may be in this anecdote, he lived to an advanced age, and died in 565.

The great fame of Justinian is owing to his reform of the Roman law. Notwithstanding all the efforts of preceding emperors and jurists to reduce the Roman jurisprudence to a satisfactory form and system, the vast variety of laws, decisions, and constitutions, involved the subject in great confusion and perplexity. Justinian undertook the task of reducing the whole to order. He employed, for this purpose, the most eminent lawyers of the age, with the celebrated Tribonian at their head. The work, when completed, consisted of three parts, the *Pandects*, the *Institutes*, and the *Novels*. This code of laws remained in force in the Eastern empire until its overthrow by the Turks in 1453. It is now the basis of the civil law among the nations of Europe, and is highly respected in England and the United States. It is often quoted in courts of justice in both countries.

It is to Justinian, also, that Constantinople owes the magnificent church of St. Sophia, now a mosque. Ten thousand men were employed in its construction, and in little less than six years it was completed. "I have vanquished thee, O Solomon!" was the exclamation of the monarch, when he saw the structure finished. Beside this immense pile, Justinian erected twenty-five magnificent churches in and near the city, together with a great number of bridges, aqueducts, and fortifications, throughout the empire. The historian Procopius has left us an entire work on the Edifices of Justinian.

CHAPTER CCCLXII.

A. D. 526 to 565.

Calamities of Justinian's Reign — Comets — Earthquake at Antioch and Berytus — Great Plague — Description of Procopius — Origin and Progress of the Pestilence — Strange Phenomena attending its Appearance — Sufferings of the Victims — Mortality at Constantinople — Singular Mode of intombing the Dead.

THE reign of Justinian was marked also by great calamities. The superstitious people were appalled by the appearance of comets of prodigious magnitude. Earthquakes and pestilence added their real scourges to these terrors. In 526, an earthquake at Antioch destroyed two hundred and fifty thousand persons. In 531, the ancient and noble city of Berytus was shaken to the earth. Constantinople suffered severely, and a part of the church of St. Sophia was thrown down.

In 542, a terrible plague, which originated in Egypt,

swept over the whole known world, and continued its ravages more than fifty years. It is said there was not a spot upon the earth, even to the mountain tops, that was not visited by this dreadful scourge. During three months, the mortality at Constantinople was from five thousand to ten thousand daily. Many districts in Asia, depopulated by this visitation, have remained waste to the present day. As this is the most widespread and destructive pestilence that ever visited the earth, as far as we are able to learn from history, we subjoin the description of it furnished by Procopius, who resided at Constantinople, who was an eye-witness of this terrible calamity, and, from his connection with the Byzantine government, possessed the means of learning all that could be known of its origin, progress, and effects. The account of this writer is as follows:—

"At this time (A. D. 542) arose a pestilence which almost destroyed the whole human species. It traversed the whole world, attacking all nations and tribes of men, and sparing neither sex nor age. No diversity of climate, latitude, diet, habits, or mode of life obstructed the progress of the pestilence; all varieties of mankind fell prostrate before its sweeping march. Some countries were ravaged in summer, others laid waste in winter.

"It first arose in Egypt, among the inhabitants of Pelusium, from whence, proceeding in two separate routes, it ravaged Alexandria and the rest of Egypt, on one hand, and on the other, extended into Palestine, from which country it spread over the entire world, advancing with uniform rapidity throughout the whole of its progress. It did not suddenly exhaust its venom in any spot, but proceeded with regular steps, and continued in every place along its route a certain space of time, marching thus deliberately to the very extremities of the earth, as if determined that not the most remote corner of the universe should escape its ravaging search. Not even an island, a cavern, or a mountain-top was spared. If any spot was passed over lightly on its first visit, the pestilence was sure to return, and fall with fatal malignity upon the people whom it had first spared, not leaving them till it had swept away the full proportion. It always began on the sea-coasts, and spread into the interior.

"In its second year, about the middle of spring, it reached Constantinople, where I happened to be at that time. The plague broke out in this manner: Multitudes of diabolical spectres were seen, having the shapes of some human figure. Whoever met one of these spectres seemed to be struck on some part of his body, and was on the instant taken sick. At first, the persons who saw these spectres attempted, by prayers and devotions, to free themselves from their attacks; but all in vain, for in the very temples to which they ran for succor, they fell down dead. Then they shut themselves up in their houses, and if their friends called at the door, they refused to see them: not the loudest knocking would be answered, for every one feared that some demon was in pursuit of him. Some were attacked in another way: they fancied in their sleep that they beheld these apparitions, or heard voices crying out that they were numbered with the dead, and straightway they were attacked by the pestilence. Others neither saw the spectres nor dreamed of them, but felt the disease approach in a sudden fever on awaking from sleep; some were seized walking, others while they were about their occupa-

tions: they did not change color, nor feel a violent heat or inflammation; but from morning till evening, the fever wore so mild a character, that neither the patient nor physician was alarmed. But on the first day, or the second, or not long after, swellings arose in the abdomen, under the arms, behind the ears, and on the thighs. These particulars were common to all who were attacked by the plague; but there were diversities in the action of the disease, owing either to the different habits of body in different individuals, or to the sovereign power of Him who sent the calamity.

"Some fell into a heavy lethargy, others were seized with a furious madness. In their lethargy, they seemed to have forgotten every thing, like persons buried in eternal sleep; and, unless attendants were constantly at hand to supply them with food, they died of starvation. In their madness, they never slept, but were continually frightened with apparitions, and fears of being murdered: they uttered horrid cries, and ran hither and thither, to save themselves by flight. If the sufferings of the sick were dreadful, those of their friends were hardly less so, for they were distracted with the labor and anxiety of watching over the miserable patients.

"The disease was not propagated by contagion; for neither physicians nor other persons caught it by touching the bodies of those infected; and multitudes, who nursed the sick and buried the dead, escaped its attacks, while others, who were in no way exposed, took it and died. In their delirious ravings, they rolled themselves on the ground, threw themselves from the house-tops, and plunged into the sea, not from thirst, but impelled by an ungovernable fury. Many, unattended, perished from hunger. Those who escaped the lethargy and delirium were carried off by excruciating pains in the swellings.

"The physicians, ignorant of the nature of the disorder, imagined the cause to lie in the swellings, and therefore dissected these tumors in the bodies of those who had died, to discover the secret of the malady. They found them to consist of coals, or black lumps, containing so malignant a poison, that many of them died immediately from the effects of it. Some found their bodies covered with black pustules: these died within an hour. Many were killed by sudden vomitings of blood. Some, after living in great extremity, and being given over by their physicians, recovered, to the astonishment of every one; others, who seemed quite safe, and were assured of their recovery, unexpectedly died. Human skill and human wisdom seemed utterly at fault, for all things were at contradiction. If one man was helped by the use of the bath, another was killed by it. If some perished in an extraordinary manner, others escaped as wonderfully. No remedy for the disorder, no preventive against it, could be found. When a man took the infection, it seemed by chance; when he escaped, it happened he knew not how. Children born of infected mothers were sure to die.

"The plague prevailed four months at Constantinople, and during three months it raged terribly. At first, the number of deaths was but little above the ordinary proportion; but, as the epidemic grew more active, they increased to five thousand a day, and afterward to ten thousand a day, and even more. At first, every one buried those of his own household, and such dead bodies as were found here and there; but afterward every thing was left to chance and disorder; for ser-

vants were left without masters, and masters without servants. Houses were left desolate, and the tenants remained unburied. All the tombs in the city being filled with bodies, men were sent into the fields in the neighborhood to bury the dead there; but the number of the corpses increasing more and more, they became tired of digging graves, and piled up the bodies in the towers of the city wall, by taking off the roofs and throwing in the bodies, till the towers were full, when the roofs were replaced. A foul air was thus driven by the winds over the city, and added to the infection.

"No funeral offices were performed over the dead: people thought it sufficient, if they were able, to carry the bodies to the shore, cast them by loads into boats, and let the waves transport them wherever chance might direct. All factions and dissensions were hushed in the city; people assisted one another, and buried one another, without thinking of their enmities. Vicious and abandoned men, struck with horror at the awful death which menaced them, became suddenly penitent and devout; yet, as the danger passed away, and their fears abated, they returned to their old ways, and surpassed their old deeds in iniquity; so that it might be said, and not without truth, that the pestilence, either by chance or the will of Providence, had spared the very worst part of mankind."

CHAPTER CCCLXIII.

A. D. 565 to 641.

Reigns of Justin II., Tiberius, and Maurice — Usurpation and Cruelties of Phocas — Calamitous Fate of Maurice — Pope Gregory acknowledged Universal Bishop by Phocas — Overthrow and Death of Phocas — Accession of Heraclius — Persian War — Victories of Khosrou — Conquest of Jerusalem and Asia Minor — Danger of Constantinople — Campaigns of Heraclius — First Appearance of the Saracens.

THE reign of Justin II., the nephew and successor of Justinian, was remarkable only for disgrace abroad and misery at home. At his death, in 578, he bequeathed the empire to Tiberius, whose virtues amply justified the preference given him. But his reign lasted only four years, and he was succeeded by Maurice, who inherited many of his predecessor's virtues. He sent an army, under the eunuch Narses, to the aid of Khosrou, king of Persia, who had been driven from his throne by a usurper. This enterprise was crowned with success. Freed from all danger on the side of Persia, Maurice resolved to turn his arms against the Avars, a Tartar nation, who threatened the eastern frontier. But the incapacity of his generals and his own avarice provoked a mutiny of the soldiers. They marched to Constantinople under Phocas, one of their centurions. Had the city continued faithful, this sedition might easily have been quelled; but the licentious populace, disgusted with the parsimony of their sovereign, assaulted him as he walked in a religious procession, and compelled him to seek safety in his palace.

The unfortunate emperor was forced to abdicate: Phocas was tumultuously invested with the purple, and welcomed into Constantinople with the acclamations of a thoughtless people. The emperor commenced

his reign by dragging Maurice from the sanctuary where he had sought refuge, murdering his five sons successively before his eyes, and then putting the deposed monarch to death by torture. One of the royal nurses attempted to save the prince intrusted to her charge, by presenting her own child to the executioners in his stead. But Maurice refused to sanction the deceit; and, as each blow of the axe fell on the necks of his children, he exclaimed, with pious resignation, "Righteous art thou, O Lord, and just are thy judgments!"

The usurpation of Phocas was basely sanctioned by Pope Gregory, who received in return for his adulation the title of *Universal Bishop*. But the pontiff's flatteries could not save the tyrant from the resentment of his own subjects, who soon discovered their error in preferring such a miscreant to the virtuous Maurice. Heraclius, the exarch, or viceroy, of Africa, invited by the unanimous voice of the empire, sailed to Constantinople, A. D. 610. Scarcely had his fleet appeared in the Hellespont, when the citizens and imperial guards entered the palace, bound Phocas in chains, and sent him a helpless captive to his rival. Heraclius reproached him with his manifold vices, to which the fallen tyrant simply replied, "Wilt thou govern better?" These were the last words of Phocas. After suffering insult and torture, he was beheaded, and his mangled body thrown into the sea.

But the death of Phocas did not deliver the empire from the calamities which his crimes had produced. Khosrou had no sooner learned the fate of his benefactor, Maurice, than he assembled the entire strength of Persia to avenge his murder. The unwise system of persecution which had been gradually established by the Byzantine prelates and emperors, supplied the invader with allies in every province. The Jews, the Nestorians, and the Jacobites* believed, with reason, that the worshippers of fire were more tolerant than the orthodox Christians. Scarcely had the Persians crossed the Euphrates when insurrections were raised in their favor throughout Syria. Khosrou, victorious in two decisive battles, was encouraged to undertake the restoration of the Persian empire as it existed in the age of Cyrus the Great. Heraclius had scarcely ascended the throne, when he received intelligence of the fall of Antioch. This was soon followed (A. D. 614) by the storming of Jerusalem, where the Jews, encouraged by the Persians, wreaked dreadful vengeance on the heads of their Christian persecutors. The fugitives from Palestine sought refuge in Egypt, where they were hospitably entertained by the bishop of Alexandria. But Egypt itself, where the din of arms had not been heard since the reign of Diocletian, was invaded, conquered, and, for a time, annexed to the Persian empire, A. D. 616.

Asia Minor was subdued with equal facility. In a single campaign, the Persian armies advanced from the banks of the Euphrates to the Thracian Bosphorus, and, during ten years, their hostile camp was in sight of the towers of Constantinople. The city was, at the same time, so closely pressed by the Avars, that Heraclius was on the point of abandoning the capital, and seeking refuge, with his treasures, in Carthage.

He was with difficulty dissuaded from this dishonorable measure by the entreaties of the patriarch. But his prospects appeared to become darker every hour. The Avars, by a treacherous attack, had nearly seized the capital; and the ambassadors sent to supplicate peace and pardon from Khosrou were dismissed with contumely and reproach, the Persian despot declaring that he would not grant peace until Heraclius was brought, bound in chains, to his footstool, or had abandoned Christianity, and embraced the Magian religion.

For about twelve years, Heraclius had patiently witnessed the calamities of the empire, without making any effort to protect his subjects. But this last insult roused his slumbering energies, and he entered on a career as glorious as his former inactivity had been disgraceful. He made six successful campaigns against the Persians, and, in the year 627, defeated an army of five hundred thousand men near the site of ancient Nineveh. After reconquering all the provinces which had been overrun by the Persians, Heraclius returned to Constantinople, bringing with him the wood of the "true cross," which Khosrou had taken at Jerusalem—a precious relic, which was deemed a more splendid trophy of his victories than all his spoils and conquests. But victory itself was fatal to Heraclius. The best and bravest of his soldiers had perished in these sanguinary wars. The treasury was empty. Taxes were levied with difficulty in the desolated provinces; and the emperor himself, as if exhausted by his great efforts, sunk into hopeless lethargy.

While Heraclius was enjoying the empty honors of a triumph, the Saracens appeared on the frontiers of Syria. From this moment, the Greek empire sunk rapidly before their fanatic valor, and, in the last eight years of his reign, the emperor lost, by their victories, all that he had rescued from the Persians.

CHAPTER CCCLXIV.

A. D. 641 to 867.

Character of the Byzantine History after the Death of Heraclius — Sieges of Constantinople by the Saracens — Invention of the Greek Fire — Rise of the Iconoclasts — Fortunes of the Empress Irene — Reigns of the Basilian Emperors — Wealth and Luxury of the Greek Empire — State of Europe — Silk.

HERACLIUS died in 641, at an advanced age. During the greater part of the following century, the history of the empire discloses only a series of crimes among his successors, in their contests for the throne. Murder by the steel or poison, mutilation by cutting off the nose and pulling out the tongue, factious cabals, insurrections, and ecclesiastical tyrannies—such are the materials which fill up the pages of the Byzantine annals at this period!

In 672, during the reign of Constantine Pogonatus, the Saracens besieged Constantinople for five months, but were repelled. They returned for seven years in succession, but were each time defeated, not so much by the able generalship of the garrison as by the help of the Greek fire, which had been invented by Callinicus. With this liquid flame, the ships of the Saracens were set on fire, as we have already related. Though the composition of this is not certainly known, it is supposed to have consisted chiefly of petroleum, mixed

* The Jacobites were a sect of Christians who were united by a Syrian monk named Jacobus Bardai, in the sixth century, A. D. They had various communities in Syria, Egypt, and Mesopotamia, and being separated from the Catholic church, obtained protection from the Saracens.

with sulphur and the pitch of green firs. Wherever it lighted, it spread with wonderful rapidity. Water, instead of extinguishing, only scattered and quickened the flame. Nothing could check it except sand, wine, or vinegar. The composition of this powerful agent of destruction was kept as a secret of state by the Greeks for upwards of four hundred years. At length the Mahometans are said to have obtained a knowledge of it, and used it in their wars against the Christians, till the invention of gunpowder.

Leo the Isaurian became emperor in 718. He was originally a grazier. Entering the army, he rose to distinction, and was raised to the throne by the soldiers. He is principally distinguished by his zeal against the worship of images, which, in his time, had become almost universal in the church. The party of which he was the head, obtained the name of *Iconoclasts*, or image-breakers. *Constantine VI.*, a child under the guardianship of his mother *Irene*, began his reign in 780. *Irene* restored the worship of images, and went as far in the persecution of the iconoclasts as *Leo* had gone in support of them. This unnatural mother dethroned her son, and put out his eyes. She moved through the streets of Constantinople, drawn by four milk-white steeds, in a golden chariot. She, however, fell from this proud eminence, and ended her life in banishment, at the Island of Lesbos, where she earned an humble subsistence by the labor of her own hands.

Basil I. was originally an humble Macedonian adventurer, who, on his first visit to Constantinople, slept at night on the steps of a church. He found employment with one of the retinue of the palace, and rose to be an officer of the imperial stables. He attracted the notice of the emperor *Michael*, and, by successive gradations, became associated with him in the imperial authority. He ascended the throne by causing *Michael* to be put to death. Notwithstanding this usurpation, *Basil* has been ranked among the most able and honorable of all the Byzantine monarchs. His private life was respectable, and his public administration useful and advantageous to the empire. He reformed abuses, and selected the most virtuous and competent men for his agents. Though he did not lead armies himself, he gave the command to deserving men, and the enemies of the empire were once more compelled to respect the majesty of the Roman name.

The descendants of *Basil* held the throne for nearly two centuries, with the interruption of two usurpations. This succession was attended by many murders and other acts of cruelty. The possession of the throne depended upon various contingencies. The son, or daughter, or brother, or nephew, might succeed as heir, or the monarch might nominate a successor. The army, the officers of the palace, the populace, or the widow of the deceased emperor, might obtain the vacant throne by violence or intrigue. The most common method of removing the sovereign, was by assassination, poisoning, banishment, imprisonment, mutilation, or some more cruel act, perpetrated by a revengeful and successful aspirant. The power of the emperor seems to have been absolute. The offence, the law, the condemnation, and punishment, came in rapid succession, and all but the offence from the emperor's will. A single fact may be cited as an example of the atrocious practices of those days. The barbarians near the Danube had taken twelve thousand prisoners; their noses were cut off, and they were sent back to Constantinople thus mutilated. The emperor sent back to the barbarians

some thousands of captives, divided into companies of one hundred each. All their eyes were put out with the exception of one eye to each company, the possessor of which served for a guide to the rest. The materials for this portion of the Byzantine history are very meagre. The greater part of such as existed, were probably destroyed in the great fire at Constantinople, when that city was taken by the Latins in 1204. Perhaps this loss is not much to be regretted, for such atrocities as we have noticed, occupied a large space in the events of the period.

The wealth and luxury of the Greek empire at this date must have been very great. An evidence of this may be given in the condition of a female named *Danielis*, of Patras, in the Peloponnesus. This matron is represented to have been a patroness of *Basil* in his humble fortunes, and he appears to have enjoyed her favor and bounty after he became emperor. Among her presents to him were a carpet of wool, wrought of exceeding fineness, of a pattern which imitated the spots of a peacock's tail, and of a size equal to the floor of a church. She gave him, also, six hundred pieces of silk and linen. The silk was colored with the Tyrian dye, and adorned with the labors of the needle. The linen was so exquisitely fine, that an entire piece might be rolled in the hollow of a cane. Another of her presents to *Basil* consisted of three hundred young men as slaves. When she visited the emperor at Constantinople, she was carried the whole distance, five hundred miles, in a litter, attended by three hundred slaves. At her decease, she bequeathed to *Leo*, the son of *Basil*, the residue of her estates, which comprised eighty farms and three thousand slaves! We have no means of knowing how a private female, in the ninth century, could have acquired such an amount of wealth, nor how the arts attained to such perfection, in that age and that quarter of the empire. This period is accounted the darkest and most barbarous era in the history of Western Europe, the only exception to the general gloom, being the transient and ineffectual attempt of *Charlemagne* in the cause of learning and civilization.

During this period, the Byzantine empire was the only part of the world, except China, where the cultivation and manufacture of silk were carried on. This article had been known in Europe for many centuries, but it was not till the reign of *Justinian* that the eggs of the silkworm were brought from China in the hollow walking-sticks of two Persian monks, who had visited that country in the character of Christian missionaries. From these have proceeded all the silkworms now in Europe. The Byzantine Greeks were the only Europeans who possessed them for six hundred years from the time of *Justinian*. In the twelfth century, the cultivation of silk was introduced into Sicily, and from thence it extended to Italy, Spain, and France.

CHAPTER CCCLXV.

A. D. 867 to 1057.

Character of the Greeks during this Period — The Empire new modelled — Loss of the Italian Provinces — Extent of the Empire — Description of Constantinople — Theological Disputes, &c.

DURING this period, the inhabitants of the Byzantine empire showed themselves a degenerate race, in com-

parison with what they had formerly been. Yet they were at least on an equality with the first nations of Europe. Their degeneracy was rather in moral and intellectual qualities than in external show and importance. There remained among them much of ancient pomp and splendor. In the tenth century, the provinces that still acknowledged the authority of the successors of Constantine had been cast into a new form by the institution of the *themes*, or military governments. Of these there were twenty-nine, namely, twelve in Europe, and seventeen in Asia. The victories of a few of the emperors had enlarged the boundaries of the Roman dominions, but, in the eleventh century, the prospect was darkened. The relics of Greek dominion in Italy were swept away by the Norman adventurers, while the Turks had removed many of the Asiatic props of the empire. Still, the spacious provinces of Thrace, Macedonia, and Greece were obedient to the Byzantine sceptre. Cyprus, Rhodes, and Crete, with the fifty islands of the *Ægean* Sea, also acknowledged its authority.

The subjects of the empire were more ingenious and dexterous than any other people of Europe; and, in their support and restoration of the arts, their patient and peaceful temper, and their refined taste, they challenge our esteem and respect. The first demand of the public revenue was the pomp and pleasure of the emperors. The coasts and islands of Asia and Europe were covered with their magnificent villas. The great palace of Constantinople, the centre of imperial residence, was enlarged and decorated by the wealth of successive sovereigns, and the long series of apartments were adorned with a profusion of gold, silver, and precious stones. No city in the world, probably, surpassed Constantinople in wealth and splendor during the middle ages.

But, in the mean time, theological disputes about questions that pass the limits of human knowledge, and a jealous rivalry between the patriarch of Constantinople and the pope of Rome, produced a division between the Eastern and Western Churches, which the disputes respecting the Bulgarians aggravated into a formal schism. These barbarians were converted to Christianity by Greek and Latin missionaries. The patriarch and the pope contended for the patronage of the new ecclesiastical establishments. The Greeks prevailed in the contest, and banished their Latin adversaries. The court of Rome took revenge by anathematizing the Greeks.

It is a singular fact that, in the long lapse of one thousand years, there seems not to have been any material change in the character of the government, the people, the religion, the commerce, or the occupations, current in the Greek empire. Even under the dominion of the Latin emperors during the period of the crusades, the same course of events continued.

Constantine VII., during his minority, (A. D. 911,) devoted himself to the works of the ancients, and the study of the constitution and political relations of the empire, on which subjects he has left valuable writings. *Nicephorus Phocas*, in 964, was the restorer of the Byzantine power by his own exploits in Crete, and by victories obtained under his generals in the wars with the Saracens in Asia Minor and Syria. *John Zimisces*, in 969, defended the empire against the arms of the Russians under Swaroslav. *Basilius II.* and *Constantine IX.*, in 975, ascended the throne together, and so shared it between them, that all the

labors of the government fell to the lot of the former, and its enjoyments to his associate.

Under these princes, the empire enjoyed a period of good fortune. Basilus broke the power of the Bulgarians, which had long been formidable, in several battles, and subdued them from the mouths of the Danube to the borders of ancient Epirus. After a reign of fifty years, distinguished by every imperial virtue, Basil left the sole possession of the throne to his brother, A. D. 1025.

Constantine IX. governed without capacity, and with a severity which was the effect of fear. He bequeathed the empire, with his daughter *Zoe*, to the patrician *Romanus Argyrus*, who suffered a defeat from the Saracens, near Aleppo. *Zoe* was attracted by the beauty of a more youthful lover, and her passion cost her husband his life, and ruined her own fortunes; for scarcely had her paramour obtained the crown, under the name of *Michael IV.*, when his mind became a prey to remorse. Incapable of consolation, so long as the fruit of his crime remained in his possession, he abandoned the throne, and sought to appease the stings of conscience by immuring himself in a cloister, A. D. 1041. The empress raised his cousin, *Michael Calaphates*, to the throne, but soon removed him, and her sister put out his eyes. *Zoe* then married *Constantius Monomachus*, and lived to old age, through a tranquil reign.

We may observe, in a survey of the ninth, tenth, and eleventh centuries, that, while most of the emperors were vicious and contemptible, several of them appear to have been worthy successors of the best of the old Cæsars. To maintain the luxurious empire of Constantinople against the Saracens, Turks, Bulgarians, and Russians, was a most arduous task, requiring abilities of the highest order. In the capital, a fund of literature was preserved during these times, which was destined to employ the labor of scholars a thousand years afterward.

CHAPTER CCCLXVI.

A. D. 1057 to 1185.

End of the Basilian Dynasty — Accession of the Comneni — Reign of Alexius — State of Literature in Constantinople — Anna Comnena — The Crusades — Extraordinary Adventures of Andronicus — He ascends the Throne — His bloody Reign — Insurrection at Constantinople — Overthrow and tragical Death of Andronicus.

THE Basilian or Macedonian dynasty was succeeded on the throne of Constantinople by the race of the Comneni, in 1057. *Alexius Comnenus*, who began to reign in 1081, was a prince of great experience and uncommon endowments. During the thirty-seven years of his administration, he gave to the imperial throne a degree of stability which the external circumstances of the empire had never more urgently required. The power of the Seljukian Turks was advancing with the rapid fortune peculiar to a new-founded dynasty, while several provinces of the empire were convulsed with the crusades, and the Russians pressed on its northern frontier. Alexius, with the art of a statesman, withstood every foe. He found an historian in his daughter, Anna Comnena, a female

who raised herself above the character of her age. She possessed a genius worthy of her father, and employed the hours which were abstracted from the affairs of government in composing the *Alexiad*, a history of her father's life. We may remark that, about the same period, the old book of Hindoo philosophy, containing the fables of Pilpay, was translated into Greek at Constantinople, and that learning was cultivated by many as the path to dignity and fame.

The history of the crusaders, in their connection with the Byzantine empire, will be chiefly reserved for another portion of this work. After the Comneni had reigned at Constantinople more than a century, with greater glory than any preceding dynasty, they gave occasion for their own ruin, and the subversion of the government. This was accomplished in the person of *Andronicus*, whose adventures are so extraordinary that they merit a detailed narrative. This person was the grandson of *Alexius I.* He is represented as brave, eloquent, accomplished, of singular grace and beauty, and temperate in an extraordinary degree, "with a heart to resolve, a head to contrive, and a hand to execute." The sister of the empress became his spouse without the sanction of the legal authority. For attempting to assassinate the emperor *Manuel*, he was punished by an imprisonment which continued twelve years.

At length, he discovered a part of the wall in his prison where the bricks might be removed, and replaced so as not to change their usual appearance. Adjoining this wall was a recess, in which a person might be concealed, but beyond which he could not go. *Andronicus* removed the bricks, and, having passed into the recess, replaced them, so as to occasion no suspicion. Not being found in his cell the next day, he was believed to have escaped, and his spouse, being suspected of aiding him, was sent to take his place. In the dead of the night, she fancied she beheld a spectre. Her husband stood before her! She recognized him. They shared their provisions till they had been long enough together to devise an ingenious plan of escape. It succeeded. *Andronicus* fled to the *Danube*. Thence, after many perils, he found his way to *Russia*, and there rendered such important services to the Greek emperor, as to secure his pardon and return to Constantinople.

Again he fell under the displeasure of *Manuel*, who banished him to *Cilicia* in *Asia Minor*, but with a military command. Here his romantic amours brought him into new difficulties, to escape the consequences of which, he undertook a pilgrimage to *Jerusalem*. New adventures with the queen dowager of that city plunged him into a deeper sea of troubles, and a price was set upon his head. He fled from *Jerusalem* to *Damascus*, thence to *Bagdad* and *Persia*, and at length settled among the *Turks* in *Asia Minor*—the implacable foes of his country. At the head of a band of outlaws, he made predatory excursions into the empire, and acquired an extensive renown, as a bandit, throughout the East. The attempts of the emperor to secure him were unsuccessful, but his wife and two children were taken and sent to Constantinople. After a while, he succeeded, by manifestations of penitence, in obtaining his pardon. He prostrated himself at the foot of the throne of *Manuel*, and was dismissed to a place of exile, at the eastern extremity of the *Euxine Sea*. The death of the emperor was followed by a civil war at Constantinople. The friends of *Andronicus* fed his ambition with hopes. He gathered a military force,

and marched to Constantinople, where he assumed to be the guardian of *Manuel's* infant son, *Alexius*. This unfortunate child and his mother were soon disposed of. The mother was thrown into the sea, and the child was strangled with a bowstring. After surveying the dead body of the murdered infant, *Andronicus* rudely struck it with his foot. "Thy father," said he, "was a knave, thy mother a harlot, and thyself a fool."

Andronicus ascended the throne A. D. 1183. The ancient proverb, "Bloodthirsty is the man who returns from banishment to power," was fully verified in him. Poison, the knife, the sea, and the flames, were the common portion of those who had incurred his displeasure. *Alexius Angelus* was marked as a victim. In a moment of despair, he slew the executioner who approached him, and fled to the church of *St. Sophia*. A mournful crowd assembled there, whose lamentations soon became curses, and whose curses quickly mounted to threats. At the dawn of the next day, the city burst into sedition, and in the general clamor, *Isaac Angelus* was raised to the throne. *Andronicus* was absent at one of the islands in the *Propontis*. He hurried to Constantinople, found it full of commotion, the palace deserted, and himself forsaken by all mankind. He attempted to escape by sea; but his galley was overtaken, and he was brought in chains before the new emperor.

Andronicus was placed astride of a camel, and conducted through the city, subjected to blows and the insults of the populace. He was then hung alive, by the feet, between the pillars that supported the figures of a wolf and a sow. All the citizens whom he had robbed of a father, a husband, or a friend, were allowed to take vengeance. His teeth, hair, an eye, and a hand were torn from him as a poor compensation for their losses. "Lord, have mercy upon me," and "Why will you bruise a broken reed?" were all the exclamations he uttered. At length his prolonged agony was terminated by two furious Italians, who plunged their swords into his body.

CHAPTER CCCLXVII.

A. D. 1185 to 1261.

Reign and Deposition of Isaac Angelus—The Crusaders attack Constantinople—Description of the City and its Capture by the Venetians—Election of a Frank Emperor of Constantinople—Division of the Byzantine Empire—The Principalities of Lacia, Nice, and Trebizond—Calamities of Constantinople—Great Fire—Decline and Extinction of the Latin Empire.

ISAAC ANGELUS, who was placed on the throne at the death of *Andronicus* in 1185, was a prince of gentle disposition and effeminate manners; but he was deprived of his empire and of his eyes by his own brother, *Alexius III.*, in 1194. His son *Alexius* fled to *Venice*, and sought for aid. The West was at that time preparing for a crusade, and the *Venetians* had undertaken to convey the Christian armies into *Asia*. *Arrigo Dandolo*, an old man, upwards of ninety years of age, who had almost entirely lost his sight, but whose mental eyes penetrated the more deeply into political intrigues, was doge of *Venice* and the soul of the enterprise.

He persuaded the crusaders to conquer Zara, a Dalmatian city, for the Venetians. They next turned their arms against Constantinople; and the result of the enterprise appears from the following narrative, which was transmitted to the pope by an individual who attended the expedition:—

"As we could not but apprehend that we should, by our great multitude, be burdensome to the Holy Land, and as we learned that the citizens of Constantinople wished to return under the dominion of their lawful emperor, we thought it expedient to settle the disquiet that existed there, in order to secure for ourselves the necessary supplies and assistance for our future proceedings. We found the city of Constantinople uncommonly strong, the citizens in arms, with sixty thousand cavalry, and all the implements necessary for defence. The unlawful emperor had told the people that we designed to subdue them, and reduce their church to obedience to your holiness. Being stocked with only provisions for fourteen days, we were obliged to repeat our attacks without intermission. On the eighth day, we broke into the city. The emperor flying with a few of his people, we seated *Alerius IV.* on the throne of his father, after releasing the latter from his dungeon.

"The new emperor promised us two hundred thousand marks of silver, provisions for a year, and his assistance in recovering the holy sepulchre. He only desired us, on account of the Greeks, to remain in our camp, without the city. Soon after this, he suffered himself to be persuaded, by his father, to fall upon us by surprise, and to set fire to our fleet. The project was discovered. The people, afraid of our vengeance, cried out for a sovereign. The emperor, to appease us and them, sent to the discontented his kinsman *Murtzulph*. The latter betrayed and murdered the emperor and his father, and shut the gates of the city against us. There is, holy father, no city in the west like Constantinople. The walls are lofty and wide, consisting of squared stones. At every interval of five hundred paces is a stone tower, supporting another of wood, six stories high. Between the towers are bridges, full of arms and bowmen. Double and very wide fosses allow no play to our machines. Often, during the night, they sent out fire-ships against us. Our land forces alarmed *Murtzulph*, but he preferred to die rather than surrender.

"*Murtzulph* had killed the young emperor with a club, but he gave out that *Alexius* had died from other causes. He obtained advantages over us; but at length the ships *Paradise* and *Pilgrim*, under the command of the bishops of *Troyes* and *Soissons*, effected a landing. When the Greeks saw the whole army of the Franks pressing into the houses and into the streets, their courage forsook them. The emperor took to flight, with all the nobles, and sought refuge in the palace. We put the people to the sword in the streets till night came on. At length, our foot soldiers, without orders, rushed with irresistible force to storm the imperial residence, and made themselves masters of it; whereupon all Constantinople submitted.

"Most holy father, the quantity of gold, silver, and precious stones, and other costly things which we have found, far exceeds all that could be collected in the city of Rome and in all our Christendom. Six Venetian noblemen, with the bishops of *Troyes*, *Soissons*, *Halberstadt*, and *Ptolemais*, assembled with the legates of your holiness; and after celebrating high mass and

public prayers, with the counsel and assistance of the high and mighty lord, *Henry Dandolo*, doge of Venice, elected *Baldwin*, count of Flanders, to be emperor of Constantinople." A. D. 1204.

The conquest of Constantinople by the *Latins*, or *Franks*, as the people of Western Europe were then called, was followed by the division of the empire. Venice took possession of the Greek islands. French noblemen divided the territory of ancient Greece among them. *Villehardouin*, the historian of these events, became lord of Achaia, and *Otho de la Roche*, a Burgundian, was made duke of Athens. Three principalities were founded by the Greeks: one by *Theodore Lascaris*, son of *Alexius III.*, at Nice, in Bithynia. This sovereignty governed Asia Minor under the imperial name. Two other states were founded by princes of the *Comnène* family. One of them was *Lacia*, on the eastern shore of the Black Sea, where barbarism and politeness were speedily combined in a most curious manner. *Trapesus*, or *Trebizond*, was the capital of this state, and its princes subsequently assumed the title of emperor. The other state was established in *Acarnania* and *Ætolia*, by a prince of the house of *Angelus*.

But Constantinople suffered the most dreadful calamities at the time of the Latin conquest. Three conflagrations desolated the city, and consumed more houses in it than were contained in the three largest cities in the rest of Europe. All the horrors of military license—all that a thirst for gold, religious hatred, or the rage and brutality of an unrestrained soldiery could inflict—the city of *Constantine* was doomed to suffer. Whatever the flames spared was the prey of the brigands, whom pillage had only made more ravenous. An irreparable loss, which has been felt to the present day, was that of the libraries which had been gathering for many ages in this great capital, and which fell a prey to the flames.

Baldwin, the Latin emperor, became, in the first year of his reign, a sacrifice to the greatness which he had acquired; he was insidiously slain by *Johannicus*, king of the Bulgarians, a people who, about twenty years before, had recovered their freedom. The empire devolved upon his brother *Henry*, and from him to his brother-in-law, *Peter de Courtenay*, grandson of *Louis VI.* of France. The Latin empire speedily declined; the customs of the emperors were not in harmony with the manners of the Greeks, and their power obtained no consolidation.

CHAPTER CCCLXVIII.

A. D 1261 to 1453.

Decline of the Byzantine Empire—Progress of the Turks, the Pisans, and the Genoese—Establishment of the Turks in Europe—Degradation of the Greek Emperor—Apathy of the Western Christians—Accession of Mahomet II.—Preparations for Attacking Constantinople—Condition of the City—The Emperor Constantine Palæologus—His noble Declaration to the Turkish Sultan.

FROM the end of the Latin empire, in 1261, to the final conquest by the Turks, in 1453,—a period of one hundred and ninety-two years,—ten emperors reigned

at Constantinople. The duration of the empire for so long a space of time, was not owing to the ability of the sovereigns, or the power of the people to resist the causes of their decline and overthrow, but to the circumstance that the attacks of their enemies were constantly directed to other objects. The history of this long period of time possesses little interest, and need not be detailed. The fourteenth century was an age of gross superstition and clerical tyranny. Heresies, not unlike those at the same time prevailing in the West, disturbed the repose of the East. Beside these dissensions, the Turks were continually growing stronger, as the power to resist them declined.

The Pisans, the Venetians, and the Genoese, established within the suburbs of Constantinople, were no less dreaded than the Turks. The Genoese had gradually expelled their rivals in commerce, and had enclosed their settlement, on the north-east side of the port Galata, with walls, and thus secured their position by fortresses. Their strength, and the imbecility of the emperor *Cantacuzene*, in 1348, encouraged them to seize a pretext for hostilities, and the Greeks were compelled to seek the alliance of the Venetians.

In February, 1351, a memorable battle was fought, under the walls of Constantinople, by the hostile fleet of the Genoese on one side, and the Greeks and Venetians on the other. The latter were defeated, leaving the Genoese the sovereigns of the sea. The maritime war of the two Italian republics continued, with little intermission, for two hundred years.

About the middle of the fourteenth century, the Turks had established themselves in Europe by crossing the Hellespont to the Thracian city of Gallipolis, at the outlet of the Sea of Marmora, about one hundred miles south-east of Constantinople. This city was considered as the key of Greece, and even of Europe. Possessed of this stronghold, the Turks extended themselves northwardly toward the Black Sea, circumscribing the remnant of the Greek empire to a space of fifty miles by thirty, of which Constantinople was the extreme easterly point. The seat of government of the Turks in Europe was Adrianople, about one hundred and fifty miles north-west of Constantinople. At this time, Amurath I. was sultan of the Turks, having dominion on both sides of the waters which separate Europe from Asia. It is supposed that the only reason why he did not crush the whole Greek empire at a blow, was the apprehension that he might thereby combine all the west of Europe against him. He contented himself with treating the feeble emperor of the Greeks as his vassal.

In fact, the last days of the empire had already come, if a new and unexpected event in the East had not prolonged its miserable existence for half a century. This was the invasion of the Tartars under Tamerlane, or Timour, by which the storm of war was averted from Constantinople, as we have already related. The Turkish sultan, Bajazet, instead of reigning in the capital of the Cæsars, as he had hoped, became the captive of the Tartar chief. But it was evident that this was only a temporary respite to the Greeks; and all the hope that now remained to them was, to engage the Christians of the west to unite in defending and preserving the empire. The emperor *Manuel* undertook this embassy. The principal inducements held out to the West, were the union of the Greek and Latin churches, and the consequent admission of the supremacy of the pope. But the states of

the west were too much occupied with their own concerns, to listen to the proposals of Manuel; and the points of difference between the two churches were irreconcilable. The attempt was renewed, in 1438, by the emperor, *John II.*, the son of Manuel, but resulted only in mortification and disappointment to the Greeks

CHAPTER CCCLXIX.

A. D. 1451 to 1453.

Mahomet II., Sultan of the Turks — Preparations for the Siege of Constantinople — Firmness of the Emperor Constantine Paleologus — Magnitude of the besieging Army and Fleet — Weakness of the Greek Force — First Assault of the Turks.

MAHOMET II. became sultan of the Ottomans in 1451. He was young, enterprising, and ambitious, and from the moment of his accession to the throne, bent all his thoughts to the conquest of Constantinople. The provinces had been subdued, one after another, till, at length, the walls of the capital comprised all that was left of the Byzantine empire. The emperor John had died in 1448, and left the throne to *Constantine XI.*, surnamed *Paleologus*. Mahomet did not wait for a pretext to begin the war, but immediately commenced the erection of a castle on the Hellespont, opposite to Constantinople. As this was an infringement of the treaty existing between the two powers, Constantine remonstrated against the proceeding, but without effect, and the fortification was completed with the utmost despatch. During the winter which followed, the emperor, who saw that a war was unavoidable, made the best preparations for defence which his slender means would allow, while the Turks were busily occupied in collecting their forces for the assault of the city.

Constantinople was surrounded, both on the land and the sea side, by strong walls. On the land side, the walls were double, four miles in extent, and having a deep ditch between them. The Turks had no vessels capable of attacking the city from the sea, and, therefore, at first directed their operations toward the western wall. Gunpowder and cannon had shortly before this time been introduced into Western Europe, but the Turks had not yet learned the use of them. During the winter of 1452, a Dane or Hungarian, named *Urban*, had deserted from the Greek service, and carried the knowledge of casting cannon to the Turks at Adrianople. Here he produced a brass piece, capable of throwing a stone of six hundred pounds weight. Two months were occupied in the laborious operation of transporting this cannon to the neighborhood of Constantinople. Other smaller pieces, cast by the same artificer, made up a formidable train of artillery. Beside these instruments of destruction, the Turks made use of the ancient machines of war, as the catapulta, the balista, the tower, &c.

The Turkish armies, gathered from all quarters for the grand assault on Constantinople, amounted to upward of two hundred and fifty thousand men. Their navy comprised three hundred and twenty sail, but none of these were large ships, and the greater number were mere boats. The Turkish army had been trained during a long preparation for this great effort.

promises and threats were alike used, and the sultan appealed especially to the spirit of fanaticism, the doctrine of fate, and the rewards of paradise, which the founder of the Moslem faith had prescribed as the surest means of conquest. The Greeks, on the other hand, had little to rely upon. Constantinople contained one hundred thousand inhabitants, but among these, only seven thousand fighting men could be found, and of these, two thousand were Genoese, commanded by John Giustiniani. The pitiable picture of this last and devoted remnant of the Romans, as they still called themselves, is relieved and dignified by a single object—the character and conduct of Constantine Paleologus. He was then fifty years of age. In his hopeless condition, expecting no succor from the west, shut up by sea as well as by land, certain to perish by famine, if he could defend himself against the sword of his enemy, the world might have justified him in making the best terms he could for his miserable subjects, if not for himself. Nearly a year before the siege began, he wrote to the Turkish sultan in the following words: “Since neither oaths, nor treaty, nor submission, can secure peace, pursue your impious warfare. My trust is in God alone. If it should please him to mollify your heart, I shall rejoice in the happy change. If he delivers the city into your hands, I submit without a murmur to his holy will. But until the Judge of the earth shall pronounce between us, it is my duty to live and die in the defence of my people.”

CHAPTER CCCLXX.

A. D. 1453.

Siege of Constantinople—Sultan Mahomet's Railway—Last Preparation of the Emperor—General Attack of the City—Death of the Emperor—Capture of Constantinople—Superstition of the Inhabitants—Fate of the Remnant of the Greek Empire—Consequences of the Fall of Constantinople.

THE siege of Constantinople began on the 6th of April, 1453. The Turks attacked the western wall, and attempted to batter it down with their cannon and catapults. This was the post of danger, and here Constantine animated his little army by his presence and example. By the close of the day, the Turks had succeeded in demolishing the tower of St. Romanus, in the outward wall; but after a fierce conflict at the breach, they were repulsed. The emperor and Giustiniani passed the night upon the spot; and the next morning, the sultan perceived, with grief and astonishment, that the wooden tower which he had forced over the ditch had been burnt by the Greeks, the ditch cleared, and the tower of St. Romanus again strong and entire. The reduction of the city now appeared to be hopeless, unless a double attack could be made on the west, and from the port on the north-east side. This harbor was defended not only by the Greeks, but by a bar at its mouth. It was necessary to transport vessels over land, that the Turks might have a fleet to act upon its waters; and a project was conceived by the sultan of conveying his light vessels, by means of a railway, ten miles, from the Bosphorus to the upper part of the harbor, where the water was too shallow to permit the approach of the heavy ships of the Greeks.

The railway was built of plank and timber, and made slippery by tallow. Eighty of the Turkish vessels, with almost incredible labor, were thus transported along a line north-east of the suburbs of Pera and Galata, and safely launched in the port.

With the aid of this fleet, the Turks constructed a raft or platform, which could be floated to the base of the wall, and sufficiently strong to support heavy cannon and scaling-ladders. Forty Greek youths, who attempted to burn these works, were taken and massacred. Constantine retaliated by exposing on the walls the heads of two hundred and fifty Turkish prisoners. After upwards of fifty days spent in the vicissitudes of attack and defence, the Turks made preparations for the last general assault by land and water. The 29th of May was fixed upon for their final effort. Constantine expected this fatal attack. He summoned his officers to the palace on the evening of the 28th, and by his advice and exhortations prepared them for their duties and dangers. His last speech was the funeral oration of the Roman empire. All appeared to be sensible of the desperate extremity in which they were placed. They wept, they embraced, and regardless of their individual families and fortunes, they devoted their lives to their country, and each commander departed to his station. The emperor entered the church of St. Sophia,—soon to be converted into a Mahometan mosque,—and partook of the communion; after which, he reposed for some moments in the palace, and then mounted his horse, to be in readiness to meet the enemy.

At the dawn of day, on the 29th of May, 1453, the general assault was made by land and water. The massy walls of the city were shaken by the ponderous engines of the Turks, and the fierce onset of countless assailants. Thousands fell under the missiles which were shot by the defenders from the walls; but the breaches in the Turkish ranks were immediately filled by new assailants. All was blood, horror, and confusion. The Greeks and their Genoese allies fought with desperation, although they were outnumbered by their enemies perhaps fifty fold. At length, they began to sink under fatigue. Giustiniani was wounded, and withdrew from the fight. This example struck a panic into the rest; but the emperor, to the last moment, bravely performed all the duties of a general and a soldier, and was long seen at the head of his little band of Greeks, fighting against overwhelming multitudes. His fear was, that he might fall alive into the hands of the Turks; and his last exclamation was, “Cannot there be found a Christian to cut off my head?” He cast away his imperial robe, and fell by an unknown hand, upon a mountain of the slain.

The Turks scaled the wall of the city on one side, and entered by a gate on the other. The inhabitants, perceiving that all was lost, fled to the church of St. Sophia, and crowded every part of that vast edifice. A tradition had prevailed among them that the Turks would enter the city, and proceed as far as the Column of Constantine in the square, before the church; that an angel would descend with a sword, and deliver it to an old man, seated at the foot of the column, saying, “Take this sword, and avenge the people of the Lord!” that the Turks would immediately be driven back across the Bosphorus, into Asia. This belief appears to have been common to all classes, for the church included every rank of inhabitants in the city. While they waited for the descent of the angel, the Turks

broke into the church, and seized the unhappy victims, who were immediately bound in couples, and dragged off to slavery. More than 60,000, of both sexes and all ages, shared this fate. The whole city was plundered, and the wealth of it abandoned by the sultan to his soldiers. The numerous libraries of Constantinople, being of no value to the barbarian conquerors, were either destroyed or dispersed, and many relics of ancient literature were irrecoverably lost.

The sultan made his triumphal entry into the city on the evening of its capture. He visited the church of St. Sophia, and arrested the hand of a Turkish soldier, who was beginning to break up its marble pavement. He ordered the Christian ornaments to be torn down, and the walls to be purified, after which the building was consecrated as a mosque. He had determined, from the first, that Constantinople should be the capital of the Ottoman empire; and after the tumult of the conquest was quieted, he invited the Greeks, who had escaped from the city, to return, assuring them their life, liberty, and the unmolested enjoyment of their religion. These promises were faithfully kept by him and his successors for a period of sixty years. The eastern point of the city was cleared, to make room for the sultan's palace and gardens, and on this spot is now the seraglio of the Ottoman ruler. From this time, Constantinople has continued to be the metropolis of the Turkish empire.*

The downfall of the imperial city is commonly regarded as the end of the Byzantine dominion. The imperial name and authority, however, still existed in the family of the Comneni, at Trebizond, on the Black

Sea, while the Palæologi continued to hold the greater part of the Peloponnesus. Trebizond was conquered by Mahomet, in 1462, and the emperor David Comnenus was put to death at Constantinople. The Peloponnesus was subjugated about the same time. Mahomet adorned Constantinople with new magnificence, and the architecture of the city assumed an Oriental character.

The capture of Constantinople, although a great calamity, was not without beneficial effects on the rest of Europe. It became the means of spreading knowledge throughout the kingdom of the West. Many literary and scientific men, who fled before the Turkish arms, found a refuge in Italy, to which country they carried many valuable works of ancient literature, both in the Greek and Latin languages. The manuscripts, thus happily preserved from destruction, were multiplied by the invention of printing, then of recent date, and, by degrees, found their way into every part of Europe.

CHAPTER CCCLXXI.

Government of the Byzantine Empire—Pomp of the Emperor and his Officers—Description of Constantinople—Manners, Customs, Education, Amusements, &c., of the Inhabitants—Army and Navy—The Greek Ships—Fire-Signals.

THE government of the Byzantine empire was formed upon the most arbitrary model. The sovereign was the sole fountain of honor and authority. 'All ranks, both in the palace and the empire, depended upon the titles and offices which were bestowed and resumed by his sole will and pleasure. For a thousand years,—from the time of Vespasian to that of Alexius Comnenus,—the Roman emperor assumed the title of *Augustus* to himself, and gave that of *Cæsar* to his associate in the empire, or to his brothers and sons. Alexius, in order to bestow a dignity superior to that of *Cæsar* upon his brother Isaac, invented the new title of *Sebastocrator*, compounded of two Greek words, signifying *emperor* and *Augustus*. This dignity was exalted above the *Cæsar* on the first step of the throne, and was distinguished from the sovereign only by some peculiar ornaments.

The emperor alone could array himself in purple buskins, and the close diadem, or tiara, which was copied from the fashion of the Persian kings. The buskins of the Sebastocrator and *Cæsar* were green, and both wore open coronets or crowns. The mode of adoration, or falling prostrate on the ground, and kissing the feet of the emperor, was borrowed by Dioclesian from the Persian court, and was continued to the end of the empire. This humiliating reverence was exacted from all who entered the royal presence, even from the kings of France and Italy, and the Latin emperors of Rome. Liutprand, bishop of Cremona, describes his visit to Constantinople in the tenth century, as ambassador of Otho, emperor of Germany. When he approached the throne, the birds on a golden tree began to warble their notes, which were accompanied by the roaring of two golden lions. He was compelled to fall prostrate, and touch the floor three times with his forehead. When he rose, the throne had been hoisted by an engine, from the floor

* Emperors of the Byzantine Empire.

Date of Accession. A. D.	Date of Accession. A. D.
395. Arcadius.	911. Constantine VII.
408. Theodosius II.	919. Romanus I.
450. Marcian.	940. Constantine VIII.
457. Leo I.	957. Romanus II.
474. Leo II.	964. Nicephorus II.
480. Zeno.	969. John Zimiscès.
491. Anastasius I.	975. Basil II.
518. Justin I.	1025. Constantine IX.
527. Justinian I.	1030. Romanus III.
565. Justin II.	1034. Michael IV.
578. Tiberius.	1041. Michael V.
582. Maurice.	1054. Theodora.
602. Phocas.	1055. Constantine X.
610. Heraclius I.	1056. Michael VI.
641. Constantine III.	1057. Isaac I.
650. Heraclianus.	1059. Constantine XI.
660. Constans II.	1067. Romanus III., Diogenes.
668. Constantine IV.	1071. Michael VII.
685. Justinian II.	1075. Constantine XII.
695. Leontius.	1078. Nicephorus III.
698. Tiberius III.	1081. Alexius Comnenus.
705. Justinian II., restored.	1118. John Comnenus.
711. Philip Bardanes.	1143. Manuel Comnenus.
713. Anastasius II.	1150. Alexius II.
716. Theodosius III.	1183. Andronicus.
718. Leo III.	1185. Isaac II., Angelus.
741. Constantine V., Copronymus.	1194. Alexius III.
775. Leo IV.	1204. Baldwin.
780. Constantine VI., Porphyrogenitus.	1206. Henry.
811. Michael I.	1217. Robert.
813. Leo V.	1230. Baldwin II.
820. Michael II.	1261. Michael Palæologus.
829. Theophilus.	1283. Andronicus II.
841. Harun.	1328. Andronicus III.
842. Michael III.	1341. John I.
867. Basilus I.	1392. Manuel.
886. Leo VI.	1424. John II.
900. Alexander.	1448. Constantine XIII., Palæologus.

to the ceiling, and the emperor appeared in new and more gorgeous apparel. Every morning and evening, the civil and military officers of the empire were admitted to the presence of the sovereign, who signified his commands by a nod or a sign; but no one was allowed to speak or sit down in his presence. When he appeared in public, the streets were cleared and purified; the pavement was strewn with flowers; the most precious furniture of the inhabitants, gold and silver plate, and silken hangings, were displayed from the windows and balconies.

Constantinople was undoubtedly the richest and most magnificent city in the world. The Franks were struck with astonishment whenever business, religion, or curiosity led them from the west to visit the Byzantine capital. Fulk, of Chartres, who saw it in the tenth century, exclaims, "O, what a vast city is Constantinople! and how beautiful! How many monasteries it contains, and how many palaces built with wonderful art! How many manufactures are here, amazing to behold! It would be astonishing to relate how this city abounds with all good things; gold, silver, and cloths of various kinds, for every hour ships arrive in its port laden with all things necessary for the use of man." Geoffrey de Villehardouin, a French nobleman of high rank, and accustomed to all the magnificence then known in the west, describes, in similar terms, the astonishment and admiration of his fellow-soldiers, who beheld Constantinople for the first time. "They could not have believed," he says, "that there was a city so beautiful and rich in the whole world. When they viewed its high walls, its lofty towers, its rich palaces, and its magnificent churches, all appeared so great, that they could have formed no conception of this sovereign city unless they had seen it with their own eyes."

Rabbi Benjamin, a Jew of Tudela, in Navarre, passed through Constantinople, on his way to the East, about the year 1160. He describes it still more minutely. "This city," he remarks, "is exceedingly populous, being a great resort for merchants from all parts of the world, both by sea and land. Nothing can compare with it but Bagdad, that mighty city of the Ishmaelites. Here is the famous temple of St. Sophia, which contains as many altars as there are days in the year, and riches, beyond all estimation, derived from offerings brought from various countries, so that the wealth of the building has no parallel in any other temple in the world. In the centre of the temple are pillars of gold and silver, huge chandeliers, lamps, and other ornaments of these precious metals, more than any man is able to reckon. The emperor, beside possessing the palace left him by his ancestors, has lately built him another on the sea-shore, called *Bilbernae*. The pillars and walls of this building are overlaid with beaten gold and silver, and on these are engraved the wars made by him and his ancestors. There is also a golden throne adorned with precious stones, with a golden crown, hanging by chains of gold over it. This is so enriched with pearls and precious stones, that no man is able to compute the cost of the whole. The riches of this palace are absolutely incredible; the towers being filled with scarlet and purple garments, and gold.

"The revenue of Constantinople, derived from commerce and the markets, is said to be twenty thousand crowns a day. The Greek inhabitants of the city are exceedingly rich in gold and precious stones. They

dress in the most magnificent style, their garments being made of crimson intermingled with gold, or embroidered with needle-work; and they all ride upon horses, as if they were the children of kings. The country abounds with all sorts of fruit, and has plenty of corn, flesh, and wine; and there is not a finer spot to be found in the whole world. The inhabitants are totally given to luxury and enjoyment, and seem to me more like women than men, through their extreme love of pleasure. No Jews dwell within the city, but there are about twenty-five hundred of this nation, who occupy one of the suburbs, called *Pera*. Some of them are merchants, and very rich. No Jew is allowed to ride on horseback, except Solomon, the Egyptian, who is physician to the emperor, and by whose exertions the Jews have been relieved in their captivity; for the Jews are very much hated by the Greeks, who insult and beat them in the streets. The tanners use them worst of all; for when they dress their hides, they pour the dirty water into the streets, before the doors of the children of Israel."

Of the domestic manners of the Constantinopolitans we have some sketches furnished by the theological writers of the early age of the city. Balls, weddings, and religious processions afforded copious sources of amusement. Carriages were drawn by white mules, with trappings of silver. The public races in the Circus, or Hippodrome interested all classes, and created factions in the state, which took sides with the blue or green charioteers. Attendance at church was regarded very much as a matter of fashion. When a famous preacher was to occupy the pulpit, he collected a throng equal to those of Whitfield or Wesley, in England. A burst of eloquence or pathos produced "rounds of applause" from the audience, as if the church had been a theatre. We may add, that the churches were beset with pickpockets, and that ladies very often returned home lightened of their jewels. A full attendance at church was sure to be followed by numerous arrests by the police, and commitments to prison. We have these, and many more curious particulars of the same sort, from Chrysostom, who wrote as early as the year 400.

The Greeks of Constantinople were very superstitious. Children were christened in a ridiculous manner. A number of lamps were lighted, and labelled with names; the infant was named after the lamp which burnt longest, this being deemed an omen of longevity. Afterward the child was furnished with a multitude of charms and fascinations, consisting of amulets, bells, and crimson thread. The powers of witchcraft and the "evil eye" were anxiously counteracted. Nurses and maids took mud out of the bath, and smeared it over the forehead of the child, and this was deemed to possess potent efficacy. Another mode, equally fashionable, was to hang texts from the gospel round the children's necks.

Education received some systematic attention from the Constantinopolitans at an early period. Boys were sent to public schools at four years old. They continued at school till their fifteenth year. The course of study comprised reading, writing, grammar, arithmetic, and geometry. At college, the chief mode of teaching was by lectures. Instruction was given in logic, rhetoric, Latin, ethics, medicine, and law. Constantinople was regarded as having the best law school in the Roman empire, except Berytus. Physicians ranked high, and some were made senators. Every division of Constantinople had its physician appointed, and

salaried by the government. The fees were only such as the patient chose to give.

The Greeks of the Byzantine empire were not a martial people. Their wealth enabled them to purchase the service of poorer nations, and to maintain a naval power. The Slavonians, the Turks, the Bulgarians, and the Russians were hired to man their ships, and fill the ranks of their armies. Since the time of the Peloponnesian and Punic wars, the science of naval architecture appears to have declined in the hands of the Greeks and Romans. The *dromones*, or light galleys of the Byzantine empire, had only two tiers of oars; and the whole crew, as in the infancy of the art, performed the double service of mariners and soldiers. They were provided with bows and arrows, which they used from the upper deck, and with long pikes, which they pushed through the port-holes

from below. The principles of maritime tactics had not undergone any change since the time of Thucydides. A squadron of galleys advanced in a crescent, and strove to impel their sharp beaks against the sides of their antagonists. A machine for casting stones and darts was built of strong timbers in the middle of the deck, and the operation of boarding was effected by a crane that hoisted baskets of armed men. Signal flags were used by day, and lights by night, to convey orders. On land, fire-signals were repeated from one mountain to another, over an extent of five hundred miles; and when the Saracens attacked Tarsus, in Cilicia, the news was conveyed to Constantinople in a few minutes.

The history of the Greek empire presents a long list of historic and theological writers, but none of great celebrity.

Ragusa.

CHAPTER CCCLXXII.

A. D. 500 to 1368.

Foundation of Ragusa — The Republican Constitution — Attack of the Croats and Saracens — Acquisition of the Tower — Change in the Government — Usurpation of Damiano — Revolution and establishment of Venetian Influence at Ragusa.

This little republic, which existed more than a thousand years on the shore of the Adriatic, without attracting very particular notice from the states of Western Europe, still deserves a place in our history. Its territory comprised a strip of sea-coast on the north-eastern side of the Adriatic, about forty miles long and two or three miles wide. The city of Ragusa is a seaport, formerly called *Lausium*, *Rausium*, or *Ragusium*. It dates from the sixth century A. D. when the ancient city of Epidaurus, in the Roman province of Illyria, was destroyed by a horde of Slavonians. The fugitives from this city built on an adjoining rocky peninsula, a new town, which received the name of *Lausium*, from *lau*, a rock. This place was attacked in its infancy by the same wild hordes which had destroyed Epidaurus; but the priests found means, on this occasion, to mitigate the fury of the barbarians, who contented themselves with levying a contribution. In the seventh century, the population of the new commonwealth was much increased by fugitives from the ruins of Salona and the Illyrian mountains. The town was enlarged, and strengthened with walls and a citadel.

A republican constitution was established in Ragusa, at the very commencement of its career. The legislative body consisted of a general council, comprising the members of the principal families. From this council, an executive senate was formed by lot. The president of the senate was chief magistrate, with the title of *count*, which was afterward exchanged for that of *rector*. The election took place annually. On occasions of special importance, the people were called together in what would now be called a *mass meeting*. Undue ambition was unknown, and it was the wish of all to preserve their freedom. On one occasion,

they sent to Greece for a man of high reputation for wisdom, and made him their rector. By his help, they concluded a treaty with the government of Constantinople.

The surrounding country possessed but little fertility, and the people of this small commonwealth were thrown upon the resources of their own industry. Under circumstances nearly similar, the Romans had become the conquerors of the world. The Ragusans made no conquests, but became a people remarkable for industrious habits. Their city was the market for the productions of the neighboring province of Bosnia, and they established manufactures, which contributed greatly to their opulence. They derived some advantage from their connection, by treaty, with the Byzantine emperors, who were able to protect, but not to oppress them. They also made a treaty with a neighboring prince of Bosnia, by which they obtained an accession of territory. This, at the time of its transfer to the Ragusans, was little better than a wilderness; but the industrious possessors, by their skill in agriculture, soon converted it into a garden. They applied themselves also to maritime trade, built vessels, and became powerful at sea. Stephen, king of Dalmatia, ceded to them a tract of territory; and after his death, his widow Margaret, in consequence of some disturbances which broke out in her country, took refuge in Ragusa, where she became a nun. Bogoslav, king of Croatia, a relative of Margaret, marched with an army against Ragusa, and laid siege to the city, but was compelled to retire after devastating the territory. The Ragusans displayed their valor in defence of their homes on another occasion, in 867, when they were attacked by the Saracens from Africa, who took several towns on the coast of the Adriatic, and laid siege to Ragusa for a whole year. The inhabitants at length expelled them from their territory, and pursued them across the Adriatic into Italy, as far as Benevento and Capua.

About this time, the Ragusans made an acquisition which added much to the security of the commonwealth. A strong tower at the entrance of their harbor had been in the possession of a Rascian nobleman, and threatened both the freedom and the subsistence of Ragusa. By adroit management, the commanders

of the fortress were gained over to the republic, and admitted into the government, in consequence of which the Ragusans became masters of the tower. This fortunate acquisition was afterward celebrated by an annual festival; for trifling affairs are important to such small communities. Nearly about the same time, a new influx of Slavonian families added to the population; the Latin language gradually fell into disuse, and the Slavonian took its place.

In process of time, the government underwent a change. The assemblies of the people were discontinued, and the power came chiefly into the hands of the nobles, who consisted of the descendants of the founders of Ragusa and Bosnian chiefs; yet the community continued at peace and highly prosperous. In the thirteenth century, a tyrant made his appearance on the stage. The rector Demeianus, or Damiano, having held his office for a year, managed, by means of his connections, wealth, and popularity, contrary to all precedent, to obtain a reelection—the Ragusans having previously adhered rigidly to the “one term principle.” At the expiration of his second term, he continued to prevent the assembling of the great council, whose function it was to elect his successor. Damiano, therefore, held the government four years; for so scrupulous were the Ragusans in observing established forms, that they allowed the laws to be subverted on their account. Damiano now began to play the tyrant, and threw into prison the most noble youths of the house of Bobali, who were zealous supporters of freedom; but they contrived to make their escape.

Damiano had strengthened himself by gaining partisans in Ragusa, both among the patricians and the populace. A conspiracy was formed against his tyranny through the instrumentality of Peter Benessa, his son-in-law, who preferred the freedom of his country to the splendor of his family. The senators were assembled in secret, and as it was not easy to overthrow the usurper without foreign aid, they resolved to apply to Venice. Benessa went to that city, on pretence of commercial affairs, and made a treaty with the senate of that republic, by which it was agreed that Damiano should be expelled on condition that Venice should appoint the rectors of Ragusa. Two Venetian galleys put to sea, with the professed object of conveying presents to Constantinople. They touched at Ragusa, where Damiano entertained the captain, and was invited to dine on board the commander's galley on the following day. As soon as he was on board, Benessa summoned the citizens to arms in the cause of freedom, while the Venetians weighed anchor and carried off the usurper, who, being overwhelmed with mortification and rage, dashed out his brains against the walls of the cabin, A. D. 1210.

For a century and a half following this event, Ragusa was governed by Venetian rectors, who were taken from among the first patrician families of Venice, and held office for two years. The republic, in other respects, was entirely independent, and enjoyed its own laws. The Venetians, however, encouraged the spirit of faction in Ragusa, restored the popular assemblies in order to turn the attention of the people from the senate, and augmented the numbers of the latter body by new appointments, in order that it might contain individuals who should owe their dignity to Venetian influence. In 1320, the Ragusans made a commercial treaty with the emperor of Constantinople, by which, for the payment of five hundred ducats a year, they

were admitted to free trade with all the Byzantine territories on the same footing as native subjects.

CHAPTER CCLXXIII.

A. D. 1368 to 1814.

Overthrow of the Venetian Influence—Connection of Ragusa with Hungary—Treaty with Orchan—Tribute to the Turks—Neutrality of the Ragusans between the Turks and Christians—Overthrow of the Republic, and Annexation to Austria—Government, Population, Manners, Customs, &c., of the Ragusans.

THE Venetian administration continued till 1368, when a war having broken out between Venice and Hungary, the Venetians were compelled, by the success of the Hungarian arms, to renounce their authority at Ragusa. By this event, the republic became restored to full independence. In gratitude for this, the Ragusans agreed to pay a tribute of five hundred ducats yearly to the king of Hungary, and to hoist his flag on their ramparts by the side of their own. A protector was necessary to Ragusa on account of its commerce in the Adriatic, which, since the Greek emperor had ceased to maintain a fleet in that sea, had been exposed to the attacks of the Genoese and the Venetians, who disregarded the neutrality of the small states, and committed all sorts of violence. The connection with Hungary soon ceased, and the Ragusans turned their attention to Orchan, the Turkish leader, whose power was already so great on the Asiatic coast, the Hellespont, the Propontis, and the Black Sea, that all commercial nations were obliged to conciliate his favor. In order to reconcile the people to an alliance with the Mahometans, a nun was induced to declare that this measure had been revealed to her as the will of God. A treaty, in consequence, was made in 1330, by which the Ragusans agreed to pay the Turkish monarch five hundred sequins a year, in return for which the republic was taken under his protection, and its commodities were exempted from duties. This sum, with presents to the Turkish nobles, continued to be paid till the end of the republic in 1806.

After the capture of Constantinople, and the increase of the Turkish power in Europe, the tribute of the Ragusans was increased. During the long wars of the sixteenth century, between the Turks and the Christian powers, the Ragusans found it a most arduous task to preserve their neutrality, as the fleets of the belligerents repeatedly visited their coasts, and plundered their territory without scruple. They were charged by the Christians with favoring the Turks, and by the Turks with being partial to the Christians, though their only study was to keep on good terms with both parties. Charles V. pressed several of their galleys into his service, and confiscated their merchant vessels. When the Venetians, the Papal admiral, and the Genoese commander, Andrew Doria, combined their fleets in the Adriatic against Hayraddin Barbarossa, in 1538, it was seriously debated among the leaders whether they should not begin by attacking Ragusa, and bringing it under subjection to Charles V.; but Doria opposed this measure, declaring that he had come to fight infidels, and not his brother Christians.

The Ragusans, in this critical emergency, sent a learned ecclesiastic to Rome, in order to justify and explain their conduct to pope Paul III. By a representation of the necessities of their condition, with their territory placed, as it were, in the very jaws of the Ottoman power, and having a scanty and rocky soil, which did not afford them the means of subsistence, they made an impression on the pope, who promised them his protection. By means of envoys and presents to the various powers, and by maintaining a most prudent and discreet conduct, the Ragusans managed to steer their little bark safely through that most stormy period. Ragusa became a city of refuge. Emigrants from all countries found hospitality there. Christians flying from the Ottomans, Florentine patriots exiled by the fall of their republic, Italians from every quarter, men of learning and genius, found there a good reception. The city was a sort of neutral ground, a stepping-stone between Christendom and Turkey; and much intercourse and correspondence were carried on through this channel, which could not be transacted direct with Constantinople.

During the seventeenth and eighteenth centuries, after a better understanding had been established between the Porte and the Christian powers, Ragusa continued to enjoy its independence and neutral security, and no Turkish soldier was allowed to set foot upon its territory. The sultan's protection was of importance to the republic, by securing its flag from the attacks of the Barbary pirates. In this respect, the Ragusan merchant ships had the advantage over those of most of the Mediterranean states, and they acted as carriers in that sea, between the Levant and the ports of Western Europe. In the early hostilities between the United States and Algiers, the negotiations and communications were carried on by Ragusan vessels.

For nearly twelve hundred years, Ragusa had preserved its independence more or less complete, and had withstood the attacks of numerous tribes of barbarians. It remained as an advanced post of European civilization on the borders of wild Bosnia, and fierce Albania, and its freedom and its flag were respected by all the states of Christendom. It fell, however, in the general crash of principalities and powers that followed the French revolution. In the quarrel between France and Russia, in 1806, about the possession of the district of Cattaro, one of the spoils of the republic of Venice, the French occupied Ragusa with their troops. Napoleon, in 1808, abolished the republic, and incorporated the territory of Ragusa with the province of Dalmatia. On his overthrow, in 1814, the Austrians took possession of Dalmatia, and that territory, including Ragusa, has ever since formed a part of the Austrian empire.

The people of this republic were divided into four orders—patricians, citizens, ecclesiastics, and plebeians. The patricians intermarried only with one another, or with noble families of other countries. They exercised no trade or profession, but lived either on the rents of their lands and houses, or on the interest of the money which they lent to the merchants and manufacturers. The patrician boys were remarkable for their forwardness and impertinence, and it was a proverb in the republic, "Deliver us from the flies of Zara and the boys of Ragusa." The citizens were chiefly engaged in trade, either as merchants or shopkeepers. All others were ecclesiastics or plebeians. The patri-

cians, in the latter days of the republic, had the government entirely in their hands. They were all members of the general council, who elected the rector and the ecclesiastical officers. Sometimes the rector was changed every month. His authority was great; nothing could be done without his consent. He never appeared in public, except at popular festivals, and on occasions of public business. He wore a mantle of purple damask, with red shoes, which were the insignia of supreme power in the Roman empire. His body-guard consisted of twelve men, unarmed. The Ragusans were most rigid observers of etiquette and legal formalities. The length of a councillor's robe was fixed by law; and when Tuberoni Cerva entered the council hall with a robe of illegal length, the superfluous part was cut off by executive authority—a disgrace which affected him so violently, that he quitted public life, and entered into a monastery.

The Ragusan people, during the long career of their republic, appear to have been, in general, a contented, thriving race. The upper classes were well behaved, equitable, and civil; and though the patrician youths were accustomed to carry their measures with a high hand, and beat the other boys in the street, yet we are informed, by the faithful chronicler of these matters, that the citizen and plebeian youngsters always took their revenge by flogging the little aristocrats when they caught them in dark lanes. The various powers of the state were tolerably well balanced in Ragusa. Even the pope was taught to know his place, and allowed only to appoint an archbishop out of two candidates selected by the council. The Ragusans, from the earliest ages, belonged to the Western or Roman church.

The city of Ragusa stands upon the sloping sides of two hills, and is defended by walls, ditches, and castles. The streets are mostly narrow. The houses are well built, of freestone, and are spacious and commodious. The cathedral and government palace are large and fine structures, and the latter has splendid halls and galleries. Without the walls are numerous gardens and country-houses, with plantations of orange and other fruit-trees, and handsome fountains. There is an almost continuous suburb along the western coast for three miles. The population of the city was once thirty thousand. At present, it is not much above six thousand. Many able and learned men have been born at this place; among others, the mathematician Boscovich, Father Kunich, long professor of classical literature at Rome, and the learned Banduri.

The Ragusans are reckoned among the best sailors in the Mediterranean, and bear a high character for honesty and steadiness. Ship-building, manufactures of soap, liquors, and tobacco are the chief branches of industry in Ragusa. Two miles west of the city is the fine harbor of Gravosa, with docks for ship-building, and fine country houses around. Timber is imported from the opposite coast of Monte Gargaro, in Italy. The maritime trade of Ragusa was almost annihilated by the occupation of the country by the French in 1806, but it has since somewhat revived. The language of the country is a dialect of the Sclavonian; but all the educated people speak Italian: this tongue and the Latin are the literary languages of Ragusa. The little island of Meleda constituted a portion of the territory of the republic. It contains six villages. The population of the whole district is about forty thousand.

Turkey in Europe.

CHAPTER CCCLXXIV.

Origin of the Ottoman Empire — Its Extent and Political Divisions.

THE Turkish or Ottoman* empire began remotely with the White Huns of Scythia; but the commencement of the present kingdom is usually referred to Solymán, chief of a branch of the Seljukian Turks, who settled in Asia Minor in the thirteenth century. Gradually growing in strength, this power swallowed up the greater part of the territories of the Saracens in Asia and Africa, and finally, crossing into Europe, wrested from the Byzantine empire, one after another, its finest provinces. Nothing was left of that mighty kingdom but Constantinople; and this, in 1453, was captured, and became the seat and centre of the Ottoman dominion. This is the only instance in which an Asiatic people has permanently established itself in Europe.

At the beginning of the present century, the Ottoman empire included nearly all the territories originally belonging to the Byzantine throne. It is now considerably reduced. Greece has become free. All the African provinces are practically independent. Of the Asiatic provinces, Asia Minor, Syria, a part of Armenia, Koordistan, and Mesopotamia, remain, though the supremacy over them is considerably lessened in modern times. Referring the reader to our account of Asiatic Turkey, we proceed to give a sketch of the European portion of this empire.

Turkey in Europe is bounded on the north by the Austrian empire, the three Principalities, and Russia, from all which it is chiefly separated by the Save and the Danube; east by the Black Sea, the Straits of Constantinople, the Sea of Marmora, the Dardanelles, and the Archipelago; south by Greece, and west by the Ionian Sea, the Gulf of Venice, and the Austrian empire. It extends from 39° to 45° north latitude, and from 16° to 30° east longitude, comprising an area of one hundred and fifty thousand square miles, and a population of seven millions.

A chain of mountains, forming a continuation of the great Alpine system, extends from west to east, through the northern part of Turkey, from Dalmatia to the Black Sea. The western part of the chain is called the *Dinaric Alps*; the eastern part is called the *Balkan*, or *Hæmus*. On the southern frontier of Servia, a branch of this chain shoots off to the south, stretching,



under various names, through Greece. This range, called *Mount Pindus*, embraces numerous celebrated summits, among which are Parnassus, Helicon, Olympus, Pelion, Ossa, &c.

The *Maritza*, — the *Hebrus* of ancient geographers, — the Albanian *Drino*, the *Axius*, or *Vardar* of the moderns, the *Achelous*, now the *Aspropotamos*, and the *Peneus*, are the chief rivers.

The *Ægean Sea*, or *Grecian Archipelago*, is remarkable for the numerous peninsulas which project into its waters from the neighboring continent, and form many bays and gulfs, and for the innumerable isles which are scattered throughout its whole extent, and which impede the navigation. The *Hellespont*, or *Strait of the Dardanelles*, connects the *Ægean Sea* with the *Sea of Marmora*. The mouth of the strait is five and a half miles wide, and is defended by castles. The *Sea of Marmora* is about one hundred and forty miles long, and in some places fifty broad. The *Thracian Bosphorus*, or *Strait of Constantinople*, the *Euxine* or *Black Sea*, the *Ionian* and the *Adriatic* seas, wash different parts of the coast. The *Gulf of Solonica* makes a deep opening into ancient Macedonia.

The climate is superior to that of almost every other European region, being generally salubrious and de-

* For the early annals of the Turks, and their history so far as it belongs to Asia, we refer the reader to our view of *Asiatic Turkey*, page 354: for the early history of the territories belonging to *Turkey in Europe*, he can consult our sketch of the *Byzantine Empire*, page 799. If the reader is desirous of tracing the remote annals of the Turks, we refer him to page 393.



Wallachian Woman.



Croatian.



Croatian Woman.

lightful, and the soil is very fertile. Beside herbs and plants of almost every kind, this country produces, in great perfection, oranges, lemons, citrons, pomegranates, grapes, figs, almonds, olives, and other fruits. Mines of iron, lead, and copper are found in several parts, but are neglected through the ignorance and indolence of the people.

Constantinople, the metropolis of this extensive empire, is situated at the confluence of the Bosphorus with the Sea of Marmora, and stands on the site of the ancient Byzantium.

The political divisions adopted by European geographers are unknown to the Turks, who, in their administrative divisions, blend the Asiatic with the European parts of the empire. They divide the whole empire into two *beglerbegships*, the one comprising the European and parts of the Asiatic dominions, whose capital is Sophia; the other including the rest of the empire.

In the brilliant period of the Ottoman empire, it was further divided into forty-four *eyalets* or principalities, which were subdivided into *sangiacs*, or *broas*, (banners;) the former under the government of viziers or pachas of three tails, (that is, horse tails, carried on spears, as marks of rank or dignity,) and the latter under mirmirans, or pachas of two tails.

The divisions of Turkey in Europe are generally considered to be the following:—

<i>Eyalets.</i>	<i>Capitals.</i>
Roumelia, (comprising the Thessaly, Macedonia, Albania, Thrace, &c., of European writers,).....	Sophia.
Silistria, (greater part of Bulgaria, and the eastern part of Macedonia,).....	Silistria.
Bosnia, (comprising Turkish Croatia, Bosnia, and Hertzegovina, a part of Dalmatia,).....	Bosna.
The Isles, (comprising Thasos, Samothraki, Imbros, Lemnos, Chios, Samos, Metelin or Lesbos, with Rhodes, and other islands along the coasts of Asia Minor; a part of these latter properly belong to Turkey in Asia,).....	Serai.
	Gallipoli.

PRINCIPALITY OF SERVIA.—This is an hereditary constitutional monarchy, with an independent administration, though it is tributary to the Porte. Area of the state, twelve thousand square miles; population,

five hundred thousand. Semendria, on the Danube, with twelve thousand inhabitants, is the capital. Belgrade, the principal city, remarkable for its vast and strong military works, is the principal town; population thirty thousand. The Servians belong to the Slavonic stock; under the Romans, they formed the province of *Moesia Superior*; in the thirteenth and fourteenth centuries, Servia formed an independent kingdom, which was conquered by the Turks in the middle of the fifteenth century. In 1801, the Servians, under Czerny George, revolted, but were reduced to submission in 1813. After some new attempts to recover their freedom, their demands were finally granted in 1820, and they became a separate state, paying, however, an annual tribute, and receiving a Turkish garrison into Belgrade. The country seems to be pretty well governed; justice is impartially administered, and elementary schools are established in the various districts.

PRINCIPALITY OF WALLACHIA.—This also is tributary to the Porte. It has an area of twenty-eight thousand square miles, and a population of nine hundred and ten thousand souls. The prince, or *hospodar*, is appointed for life. Bucharest, the capital, is a large city, with eighty thousand inhabitants. Tergovist, formerly an important town, has much declined, and at present has but five thousand inhabitants. The Wallachians, or, as they call themselves, the *Rumani*, are of the Greco-Latin stock. They are descended from the ancient *VLACHi*, in Thrace, a Christian nation belonging to the Greek church, and who used a kind of Roman dialect. They form the population of Wallachia, Moldavia, and of many of the interior provinces of the Ottoman empire. The whole nation of Wallachians is supposed to embrace three millions of souls.

PRINCIPALITY OF MOLDAVIA.—This likewise is tributary to the Porte. It has a population of four hundred and fifty thousand souls, on an area of fifteen thousand square miles. The capital is Jassy, with forty thousand inhabitants. Moldavia formerly made part of Wallachia; the inhabitants are chiefly Wallachians, with some Jews and Gypsies: no Turks are allowed to settle in the country. The government is similar to that of Wallachia, the administration being separate and independent.



Group of Turks.

CHAPTER CCCLXXV.

A. D. 1453 to 1566.

TURKEY IN EUROPE.—*Effects of the Conquest of Constantinople, in Europe—Hunyades and Scanderbeg—Bajazet and Zizim—Reign of Selim the Cruel—Turkish Conquests—Reign of Solymán the Magnificent—Conquest of Hungary—Intrigues of the Harem.*

WHEN Constantinople fell before the arms of Mahomet II., Italy trembled for its safety. Pope Nicholas V., and, after him, Pius II., sent the most urgent entreaties to all the western Christians to unite their forces against the victorious progress of the Turks. Pius even determined to animate this new crusade by his own presence; but he was prevented by death from executing his purpose. Two Christian princes, however, arrested the progress of the Ottoman arms. John Hunyad, or Huniades, commanded the Hungarian armies, and met the hosts of Mahomet at Belgrade, on the southern frontier of Hungary. A battle fought at this place, in 1467, resulted in a victory to the Christian arms, and saved Hungary. The impression which this defeat produced on the sultan remained to the day of his death, and the Ottoman arms made no further progress in that quarter for many years. The *vayvodes* of Moldavia defended themselves with so much valor, that Mahomet was contented with their nominal submission. In another quarter, George Castriot, prince of Epirus, or Albania, better known by the

name of *Scanderbeg*, which in Turkish signifies *Alexander the Great*, possessed a small district among the mountains of that country, of which Croia was the capital. The Turks invaded his territory, and besieged Croia; but Scanderbeg, at the head of a small but faithful band of followers, resisted successfully the mighty armies of the invaders, and compelled them to raise the siege.

On the death of Mahomet II., in 1481, a dispute for the succession arose between his two sons, Bajazet and Zizim, each of whom had his partisans among the janizaries. *Bajazet* prevailed in Constantinople, and took possession of the throne. Zizim raised an army in Bithynia, and made himself master of Prusa. Bajazet despatched his vizier, Ahmed, against him with a strong force, and Zizim was compelled to fly, with his mother and two children, into Syria, and from thence to Egypt, both these countries then being under the dominion of the Mameluke sultans. Zizim was hospitably received by the sultan, who endeavored to persuade him to give up his ambitious schemes, but without effect; and Zizim next resorted to the king of Caramania, a petty province of Asia Minor, which had long been famous for its hostility to the Ottoman government. The two princes took the field against Bajazet, but were defeated; and Zizim fled to Rhodes, and sought an asylum with the Christian knights, who were then at war with the sultan.

Zizim was favorably received at Rhodes. Bajazet made advantageous offers of peace to the knights, on condition that his brother should be given up. This they refused; but, being anxious to conclude a treaty

with the sultan, they persuaded Zizim to retire to Italy. The pope kept him a prisoner at Rome for several years. He had handsome apartments assigned him in the palace of the Vatican, and was treated with all the respect due to his rank, but not allowed his liberty. Several of the Christian kings were desirous to have the custody of the royal captive, as a check upon the Turkish sultan. At length, Charles VIII. of France, in passing through Rome on his expedition against Naples, in 1494, caused him to be released. Zizim, however, died a few days afterward, not without suspicions of poison. Bajazet, being thus relieved from all danger of a competitor for his throne, employed himself in enlarging his dominions and cultivating literature. His latter days were embittered by the behavior of his son Selim, who was fierce and warlike, and in high favor with the soldiers. By their aid, he compelled his father to resign the crown to him, in preference to his elder brother, Achmet. Bajazet, bowed down with age and infirmities, quitted the capital, attended by about five hundred domestics, and took the road to Adrianople, but died before reaching that place, being poisoned, it was supposed, by his physician, at the command of his son.

Selim, surnamed the *Cruel*, ascended the throne in 1512. His first measure was to lead an army against his brother Achmet in Asia. Achmet was defeated, made prisoner, and strangled, by order of Selim. Shortly afterward, he put a second brother to death in the same manner. Achmet left two young sons, one of whom sought refuge in Egypt, while the other fled to Persia; and, as both were kindly received by the respective sovereigns of those countries, Selim declared war against them. The Persians were defeated at the battle of Tauris, and Egypt was conquered, as we have already related in the history of those countries. Egypt became a Turkish province, and was governed by a pacha and princes called *beys*. In the course of eight years, Selim added the whole of Egypt, Palestine, and Syria to his empire. He died suddenly, it is said, in the same village where his father was poisoned by his command, A. D. 1520.

Solyman, surnamed the *Magnificent*, succeeded his father Selim. His reign is regarded by the Turks as the most splendid in all their history, not only on account of the conquests made by this prince, but from the power and grandeur to which he raised the Ottoman empire by his vigorous government and the great increase of his maritime force. The Turkish dominion, at his accession to the throne, comprised Egypt, Syria, Palestine, Greece, Albania, Servia, Bosnia, and Macedonia. The first conquest made by Solyman was Belgrade, a city on the southern frontier of Hungary, which had long been an object of contention between the sovereigns of Hungary and Turkey, on account of its commanding situation. He next captured Rhodes from the knights of St. John, as we have related in the history of that island. After these conquests, Solyman returned to Constantinople, where he applied himself to the business of legislation. Many of his laws are still in use, and bear the title of the *Canons of Solyman*. Among them was one which abolished the barbarous custom of putting to death all the male relatives of the sultan, which was formerly done to prevent them from aspiring to the throne. Some of the sovereigns had, for this reason, been guilty of the cruelty of putting to death their own brothers

and sons. Even infants had been strangled immediately after their birth.

When Solyman had regulated the internal affairs of the empire, he recommenced his war with Hungary. Lewis II., a young man only twenty-two years of age, was then king of Hungary, and little able to contend with the warlike and experienced sultan of Turkey. The two armies met at Mohacz, on the Danube, A. D. 1526. Solyman gained a great victory. The king and most of the Hungarian nobles were killed. The whole kingdom was left at the mercy of the conqueror, who advanced as far as Buda, plundering the country, and carrying away multitudes of the inhabitants into slavery. For fifteen years after this event, Solyman carried on a war with the Austrians, and, at one time, marched with a large army to the gates of Vienna, from which he was repulsed with great loss. In the decline of his life, Solyman grew tired of warfare, and lived in peace among his people. To the surprise and mortification of the whole empire, he married one of his slaves, a beautiful but ambitious woman, named *Roxalana*, who had gained so great an influence over his mind, that he was ruled by her will. In order to raise her own son to the throne, she plotted the death of the sultan's eldest son, Mustapha, by inventing a story of a conspiracy, and charging him with a design to dethrone his father. The sultan gave ear to the tale, and caused Mustapha to be put to death. The fraud was discovered when too late, and Solyman died a prey to remorse, A. D. 1566.

CHAPTER CCLXXVI.

A. D. 1566 to 1798.

Selim II. — *Battle of Lepanto* — *Amurath III.* — *Treaty with England* — *Mahomet III.* — *Achmet I.* — *Mustapha I.* — *Revolutions at Constantinople* — *Amurath IV.* — *Ibrahim* — *Mahomet IV.* — *Siege of Vienna* — *Solyman III.* — *Decline of the Turkish Empire* — *War with France.*

SELIM II. acquired the throne by the crime of his mother. He made peace with the Austrians and Persians, with whom his father had been contending. But, notwithstanding his dislike for war, he was desirous of gaining renown by some important conquest. He therefore turned his eyes toward the beautiful Island of Cyprus, which was then in the possession of the Venetians. Under pretence that the islanders had ill treated some of his people who were going on a pilgrimage to Mecca, he demanded of the Venetians that it should be given up to him; and this being refused, he invaded and conquered it, in 1571. The Venetians and Spaniards equipped a large fleet to oppose the progress of the Turks, which they placed under the command of Don John of Austria, brother to Philip II., king of Spain. They encountered the Turkish fleet in the Bay of Lepanto, in the Morea, and the Christian fleet gained a complete victory, A. D. 1572. Cervantes, the author of *Don Quixote*, fought in this battle, and lost one of his hands by a blow from a Turkish sabre. The victory of Lepanto gave liberty to many thousands of Christian slaves, who were chained to the oars of the Turkish galleys; and it was celebrated with great rejoicings all over Chris-

tendom. After this loss, Selim sunk into the indolence common to the Oriental sovereigns, and died in 1575.

Amurath III., the successor of Selim, is described as a mild prince, and so great a lover of justice and good order, that he was accustomed to go out in disguise to see that his commands were obeyed. An embassy was sent to him by Queen Elizabeth of England, and permission was obtained to establish English consuls and trading-houses in the Ottoman empire. This was the foundation of the English company of Turkey merchants. The opening of this trade was a great advantage to the people of England, who were enabled to procure spices, coffee, carpets, raw silk, and a variety of useful and elegant commodities from the Levant. They also learned from the Turks the art of dyeing very fine colors.

Mahomet III. succeeded Amurath in 1595. The empire now began to decline. The sultan made pleasure his chief business, leaving the government to his mother, who was by no means equal to the task. Most of the provinces were under the dominion of pachas, who oppressed the people for the purpose of enriching themselves. The country was desolated by plague and famine, and the tributary princes of Moldavia and Wallachia revolted, and transferred their allegiance to the emperor of Germany. The wars in Hungary were renewed, and carried on with great disadvantage to the Turks. Mahomet died, in 1603, of the plague, and left the throne to his son, *Achmet I.*, a youth fifteen years of age, who had been shut up in a prison during his father's reign. The Hungarians and Persians carried on war against Turkey in the reign of Achmet, though the sultan did not head his own troops, but spent the greater part of his time in his harem, which contained upwards of three thousand females. He built a stately mosque near the church of St. Sophia, which still remains, constituting one of the chief architectural ornaments of Constantinople. Achmet died in 1617.

Mustapha, the brother of Achmet, was next placed upon the throne; but, being unfit for the government, he was deposed, after a reign of four months, in favor of *Osman*, the son of the late sultan, a boy of twelve years of age. Ambitious of being distinguished as a hero, he marched with an army into Poland, where, in consequence of his rashness and ignorance of the art of war, he was defeated, and compelled to make an ignominious peace. This caused an insurrection at Constantinople, which ended in the restoration of Mustapha and the death of Osman, who was strangled in the castle of the Seven Towers—a state prison belonging to the seraglio. The pachas took advantage of these confusions to rebel; and such a scene of anarchy ensued, that the chief men of Constantinople met together and deposed Mustapha a second time, who was sent to the Seven Towers, and *Amurath IV.*, his nephew, was placed on the throne. He was fierce, arbitrary, and cruel; but he restored order in the state, and punished the rebellious janizaries. The extravagant acts of folly which he committed have furnished subjects for many an Eastern tale. He was immoderately given to wine—an indulgence expressly forbidden by the Koran. When in a state of intoxication, he was guilty of all kinds of absurd and furious actions. He would traverse the streets with a drawn sword, to kill any one whom he might find smoking—a practice which he had forbidden, because he disliked the smell

of tobacco. Sometimes he would amuse himself by shooting with a bow in all directions, regardless of whom he might kill. His attendants trembled at the very sound of his footsteps, and the people in the streets would hide themselves at his approach. He died, from excessive drinking, in 1640.

Ibrahim, the brother of Amurath, succeeded him; but the close confinement in which he had been kept for several years had so impaired his intellect, that he was totally unable to direct the affairs of the empire. He was therefore deposed, after a reign of nine years, and strangled in the prison where he had spent the early part of his life. *Mahomet IV.*, his son, a child seven years of age, succeeded him, in 1655. As soon as he was old enough to exercise his own will, he removed the court to Adrianople. In a war with Austria, an Ottoman army, commanded by the grand vizier, marched into Hungary, and approached near to Vienna, but was obliged to retreat. The Turks, however, conquered the Island of Candia from the Venetians, in 1669, after they had besieged it for thirteen years.

In the mean time, the Turks became involved in a war with Austria on the subject of Hungary. The emperor Leopold, by flagrantly violating the privileges of his Hungarian subjects,—as Austrian emperors have always been wont to do,—provoked a formidable revolt, which was headed by Count Tekeli, a leader of great courage and resolution. He called upon the sultan for assistance. Mahomet prepared one of the most formidable armaments that the Ottoman empire had ever sent against Christendom. Leopold, convinced that his own resources were not equal to the emergency, formed an alliance with John Sobieski, king of Poland. Before the Polish army could take the field, the Turkish forces, commanded by the grand vizier Kara Mustapha, invaded Austria. Vienna was besieged; its fortifications crumbled away under the fire of the Turkish artillery; the suburbs were destroyed, and the garrison were about to surrender. At this critical moment, the Polish army, under Sobieski, arrived in sight of Vienna. Mustapha led the main body of his forces to attack the Poles, while a detachment of twenty thousand made an assault on the city. But the courage of the garrison was revived: the assailants were repelled; a panic seized the Turks; they broke at the first charge of the Polish cavalry, and fled in such confusion that they abandoned their artillery, baggage, and treasures. Even the consecrated banner of Mahomet became the prize of the victors, and was sent as a trophy to the pope.

Mahomet was deposed in 1687, and *Solyman III.*, his brother, placed on the throne. He was succeeded, at the end of three years, by his brother *Achmet II.*, who, after a reign of eight years, was followed by his nephew *Mustapha II.* Under this monarch, the Ottoman empire became again, for a brief space, formidable to Christendom. The danger was averted by Prince Eugene of Savoy, who proved himself one of the greatest generals of Europe. He took the command of the Austrian armies, and, in 1697, met the Turkish army, under Mustapha, at Zenta, in Hungary. The Turks were overthrown with terrible slaughter; fifteen thousand were killed and eight thousand drowned in the River Theiss. All their artillery, baggage, and ammunition, a countless quantity of standards, the sultan's magnificent pavilion, and the great seal of the Ottoman empire, remained the prize of the

conquerors. This victory was followed by the peace of Carlowitz, by which the sultan gave up all his conquests in Hungary, except Temeswar and Belgrade, ceded Azof to Russia, and the Morea to the Venetians.

Achmet III. mounted the throne, in 1703, in consequence of the deposition of *Mustapha*. In his reign happened the battle of Pultowa, between the Swedes and the Russians, and the flight of Charles XII. to Bender, in the Turkish dominions. Prince Eugene defeated the Turks at Peterwaradin, and captured Temeswar and Belgrade. *Achmet* was dethroned in 1730, and his place occupied by *Mahomet V.* who recovered Belgrade and the whole province of Servia from Austria. He died in 1754, and was succeeded by his brother, *Osman III.* He was followed, after a reign of three years, by his nephew *Mustapha III.*, who became involved in wars with Russia, by which the Ottoman empire was much weakened. He died in 1774, and left the crown to his brother *Abdul Hamid*. The empire was now in a rapid decline, and the sultan was compelled to cede to Russia the Crimea and other territories on the Black Sea. *Selim III.* came to the throne on the death of *Abdul Hamid*, in 1789. The empire was now plunged deeper than ever in troubles. Rebellions broke out in Servia, Bosnia, and Albania; the pacha of Syria declared himself independent; Arabia was nearly overrun by the Wahabees; the beys of Egypt were engaged in a civil war, and the united forces of the Russians and Austrians were pressing upon the northern frontiers of the Ottoman dominions. The invasion of Egypt by Bonaparte caused the Porte to declare war against France in 1798.

CHAPTER CCCLXXVII.

A. D. 1798 to 1849.

European Discipline introduced into the Turkish Army — Deposition of Selim — Reign of Mustapha IV. and Mahomet VI. — Massacre of the Janizaries — Greek Insurrection — War with Russia — Battle of Navarino — Accession of Abdul Medjid — New Turkish Constitution — Decline and present Condition of the Ottoman Empire.

AMIDST these perplexities, *Selim* judged it wise to strengthen both his army and his navy; and as he had enjoyed many opportunities of observing the superiority of European tactics, he formed a new regiment of soldiers, who wore the European uniform, and were instructed in the French military discipline. They were called *Nizami Djedid*, or the "new order," and barracks were built for them near Constantinople, to the great discontent of the janizaries, who were extremely jealous of these new troops. The Turks in general also disliked them, because they wore a Christian dress. In 1806, a new war broke out with Russia, in which the British took part against Turkey. A British fleet blockaded the Dardanelles. The janizaries rose in rebellion, deposed the sultan, and placed on the throne his cousin *Mustapha IV.*, who reigned two months at Constantinople, in the midst of the greatest confusion. *Mustapha Pacha*, an adherent of *Selim*, raised an army of forty thousand Albanians, and

marched to Constantinople for the purpose of restoring him. On reaching the walls of the seraglio, he was shocked with the sight of the dead body of *Selim*, who had been put to death by order of the new sultan.

The pacha *Mustapha* deposed his namesake, and proclaimed his brother *Mahomet VI.* The first year of his reign was disturbed by an insurrection of the janizaries, who set fire to the palace of the grand vizier, and blew him up with gunpowder. The troubles were quelled by the concessions of the sultan in abolishing the reform in the army. The Russians, in the mean time, stripped the empire of a great part of Moldavia and Bessarabia. *Ali Pacha* of Albania made an alliance with Napoleon, and became almost independent of the Porte; and the Greeks rose in insurrection, in 1820. The history of these events, with that of the revolt of *Mehemet Ali* of Egypt, will be found in other parts of this work. The janizaries being found constantly turbulent and intractable, the sultan determined to rid himself of these troublesome stipendiaries by a general massacre. Accordingly, in 1826, they were inveigled into a convenient spot amid the streets of Constantinople, where they were shot down to a man. Such was the end of this ferocious and formidable band of Mahometan mercenaries which had been, for centuries, one of the firmest supports of the Ottoman throne.

The war with the Greeks having been carried on with shocking cruelty on the part of the Turks, the governments of Russia, Great Britain, and France, interposed their mediation. But this being scornfully rejected by the Porte, the combined squadron of these three powers attacked and destroyed the whole Turkish fleet in the Bay of Navarino, on the twentieth of October, 1827. The naval strength of the Ottoman empire was crushed forever by this blow. The Greeks established their independence. A war between the Turks and Russia broke out in 1828. The former were defeated by the Russians under *Diebitsch*, who captured Adrianople, the second city in the empire. A peace followed in the ensuing year, by which Turkey made great concessions. At this period the Ottoman empire became further weakened by the successes of *Mehemet Ali*, who finally rendered Egypt substantially independent of the Porte. *Mahomet VI.* died June 30, 1839.

He was succeeded by the present sultan, *Abdul Medjid*, who was then eighteen years of age. He appointed *Kosrou Pacha* grand vizier. This minister began to abolish the new costumes, and all the reforms introduced under the preceding reign; but he was prevented from carrying out his views to any great extent by the influence of *Redschid Pacha*, who had been sent as ambassador to France and England, and returned to Constantinople with a great admiration of European manners and institutions. This enlightened Turk, having been appointed grand vizier, induced the sultan to continue the reforms, and also to give a constitution to the empire based upon a European model. This scheme, so creditable to the sultan, was carried into effect on the 3d of November, 1839.

On that day, a general congress was convened by the sultan's order on the Plain of Roses, near Constantinople. Here, under the shelter of pavilions and kiosks, which had been erected for the occasion, were collected all the pachas of the Ottoman empire—the patriarchs of the Greeks and Armenians, the foreign ambassadors, the chief rabbi of the Jews, and a great



Mahomet VI.

number of other persons of distinction. In the presence of the assembly, Redschid Pacha read aloud a *hatti sherif*, or state paper, which embodied a constitution, or Turkish bill of rights, the substance of which was as follows: All subjects of the Ottoman empire, of whatever country or religion, are to enjoy perfect security of life and property. No man is to be put to death without a public trial. The property of criminals is not to be confiscated, but to go to their heirs. The members of the divan are to have full liberty to give their opinions. The taxes are to be so regulated, that every man shall pay according to his means. No extortions are to be practised by the local governors, nor are they to exact more than the sum fixed by the government. All persons are at liberty to dispose of their property as they please.

In 1841, by the interference of the combined powers of Russia, Prussia, Austria, and Great Britain, the Porte was compelled to grant to Mehemet Ali the hereditary possession of the government of Egypt, thus making that country permanently independent of the Ottoman empire, although the paramount authority of the sultan is still acknowledged as a mere form, by the pacha of Egypt. In the same year, by a treaty concluded at London between the chief European powers, foreign vessels of war of all nations were excluded from the Dardanelles. This is the last occasion on which the governments of Christendom have interfered with the affairs of Turkey.

From the time of Solyman the Magnificent, the Turkish empire may be regarded as having been in a constant decline. During that age, the Ottoman power was considered as the superlative of every thing rich or great, politic or dangerous. Infinite numbers, valor approaching to enthusiasm, discipline surpassing any

thing then known, and that steady ambition which never for a moment loses sight of its object, appeared to menace all the Christian states with speedy ruin. It is a very remarkable fact, that during the most flourishing and powerful state of the empire, the most distinguished Ottoman statesmen and commanders were apostates from Christianity. Out of ten grand viziers during the reigns of Solyman and his successor Selim I., eight were of that character, and the renegade pachas of Turkey were of almost every nation—Albanians, Bosnians, Italians, Hungarians, Russians, Greeks, &c. Through the united valor, cunning, and want of principle exhibited by these apostates, and the talents and the faculties for government of the natives of the conquered provinces, the colossus of the Ottoman empire rose to its height, and trampled on the necks of the nations, who, with renegade and slavish spirit, preyed on their own vitals.

The decline of the Ottoman power was perceptible in the course of the seventeenth century, and proceeded rapidly in the eighteenth. The rigor of that discipline by which the Turks had rendered themselves so formidable, was insensibly relaxed. With the great body of the people, the pride of conquest seems early to have extinguished the spirit of enterprise, and a kind of stately indolence soon began to grow over the national character. Luxury, and the indulgence in opium, spread widely among this sensual race, and exerted a powerful influence in enervating both the mind and the body. The sultan resigned himself to the luxuries and indulgences of the harem. The first irresistible impulse of Mahometan aggression upon Christendom gradually ebbed away. The frontier provinces were incessantly engaged in feuds and contests with invading enemies. Anarchy and turbulence



The Harem.

rent the very heart of the empire. When the European powers began to make war with regular armies, they easily repelled those tumultuary bands which followed the Turkish standard. Above all, when Russia began to develop the strength of her gigantic empire, the Ottoman ascendancy received its death-blow. The Turks have now ceased to be formidable. The empire becomes weaker and weaker every day, and may be regarded as tottering on its base.

CHAPTER CCCLXXVIII.

Cities, Population, Government, &c., of European Turkey.

CONSTANTINOPLE, the capital of the Turkish empire, occupies a commanding position, which we have already described in speaking of its foundation by Constantine the Great. The outlines of the city remain of course the same as when it was inhabited by the Roman emperors; but the appearance of the place, in respect to its architecture, has undergone a great change. With the exception of the walls on the land side, and the church of St. Sophia, there are few of the imperial structures remaining. This has been owing to the barbarism and laziness of the Turks, who, instead of procuring stone for building, fresh from the quarry, pulled down the edifices of the Greeks to construct their own. In this manner, temples, palaces, and churches have been metamorphosed into mosques, minarets, and fountains, or cut up for tombstones.

The general appearance of Constantinople, from without, is very splendid and picturesque. The ground is hilly, and all the elevated sites are covered with mosques, and other public buildings, intermixed with lofty cypress-trees. The declivities of the hills are crowded with houses and terraced streets. The multitude of buildings painted with different colors, the gilded domes, and the elegant and slender minarets crowned with shining crescents, impress the beholder with a lofty idea of the beauty and magnificence of the city. The interior, however, as in almost all the Turkish cities, disappoints expectation. With the ex-

ception of one very long avenue, the streets are narrow and crooked. The houses are mostly of wood, and in general with no windows toward the street. None of the houses are allowed to exceed twenty-six feet in height, which gives the streets a very mean appearance.

The most striking edifice is the church of St. Sophia. Its interior, though defaced by the Turks, retains much of its ancient grandeur. The exterior, owing to the heterogeneous additions which have been made to the original structure, presents only a pile of unsightly masses. Many of the mosques erected by the Turks are distinguished by grandeur and beauty; most of them are built of white marble. The public fountains are numerous, and some of them, with their pure white marble fronts, elaborate arabesque ornaments, and Chinese roofs, are very beautiful objects. On the eastern point of the city stands the seraglio, containing the palace and gardens of the sultan. This is a space of one hundred and fifty acres, covered with pavilions, mosques, gardens, and cypress groves. So many glittering domes, raising their lofty heads above the gardens and trees, produce a very beautiful effect at a distance.

The streets of Constantinople are mostly deserted and silent, all the activity and business of the city being concentrated in the bazaars. These are long and wide galleries, communicating with each other in an irregular manner, and covered with arches or domes. Toward the evening, the coffee-houses, which are very numerous, are much thronged. The suburbs of the city are very extensive and populous: the principal are Galata, Pera, and Scutari. The two first stand on the northern side of the Golden Horn, and the last on the Asiatic side of the Bosphorus. The trade of Constantinople is very active, and carried on with almost every part of the world. The population of the city proper is about half a million; including the suburbs, it is computed at eight hundred thousand.

Adrianople, the second city in European Turkey, is situated in the interior, about one hundred and thirty-five miles north-west of the capital. It is a very ancient city, having been founded, or rather enlarged and improved, by the emperor Adrian, in the second



View of Constantinople.

century. Its streets are narrow and irregular; but it has a large number of mosques and public baths. The most remarkable building is the mosque of Selim II., built chiefly of materials brought from the ruins of Famagosta, in Cyprus. It consists of one great apartment, like a theatre, terminating in a cupola, and surmounted by four tall minarets. A large aqueduct supplies the baths, fountains, and mosques with water.



Mufti, Ulema, &c.



Costumes of Officers about the Court of the Sultan.

Many remains of Roman buildings are also to be found here. Adrianople has manufactures of silk, woollen, cotton, and leather, and carries on some commerce by means of the River Maritza, which is navigable from this place to the Archipelago. Its exports are manufactured articles, fine wool, leather, wax, &c. The population is about one hundred thousand.

The government of the Ottoman empire is despotic. The *sultan* is nominally absolute; there is no political body in the state having the power to check his will. The constitution is but a grant of the sovereign, and may

be recalled at his pleasure. He is expected, however, to reign conformably to the religious and civil principles inculcated in the Koran, and to the traditions handed down from Mahomet. The *ulema* is the assembly or corporation of learned men, comprising the professors of divinity, of law, and of other sciences. A member of the *ulema* is called a *mollah*, or man of law.

The inhabitants of the Ottoman empire are divided

into two great classes—the Turks, or Osmanlis, who are the ruling race, and the Rayahs, or the ancient inhabitants of the countries conquered by the Turkish arms. The Rayahs are mostly Christians, as Greeks, Armenians, Sclavonians, &c. They pay the capitation or poll-tax, which the Turks do not pay. They are far more numerous than the Turks, in the European territories. The Turks themselves can hardly be said to have a home or a country in Europe. Since their first establishment on the west side of the Bosphorus, to the present day, they have never, in any considerable degree, intermixed with the nations which they conquered. They have continued a distinct and sep-

arate people, oppressing their vanquished subjects, often with cruelty and scorn, and even regarding them as a degraded race, unworthy of exchanging with their conquerors the civilities of social life. Throughout Europe, they may be regarded only as military colonists. They form the garrisons in the fortresses, or live on their incomes, or pay from the government, or on the money which they extort from the Rayahs—though this species of oppression is, in a measure, abolished by the new constitution. It may be remarked, too, that the spirit of hostility to the Christians is gradually giving way, on the part of the Turks, before the influence of intercourse and the spread of intelligence.

Spain.

CHAPTER CCCLXXIX.

Geographical Description, Ancient and Modern.

SPAIN, called by the natives *España*, is bounded north by France and the Bay of Biscay, west by Portugal and the Atlantic Ocean, and south and east by the Straits of Gibraltar and the Mediterranean Sea. It extends from 36° to 44° north latitude, and from 3° 20' east to 9° 40' west longitude. Its greatest length from east to west is six hundred and forty miles; its breadth, five hundred and twenty-five; area, one hundred and eighty-three thousand square miles. Population, twelve millions.

The peninsula, which comprises Spain and Portugal, is covered by a range called the *Hesperian Mountains*, comprehending three separate groups—the southern, the central, and the northern. The southern group stretches from Cape St. Vincent, on the Atlantic, to Cape de Gata, on the Mediterranean, and includes the three great ranges of the Sierra Nevada, the Sierra Morena, and the Sierra of Toledo. The Sierra Nevada, or Snowy Range, contains the loftiest summits in the peninsula, some of which are covered with perpetual snow. The highest peak, that of Mulhacen, has an elevation of eleven thousand six hundred and sixty feet.

The central group consists of two chains, one of which extends along the northern bank of the Tagus, from its source to the rock of Cintra, near its mouth, and the other stretches from the sources of the Ebro, south-easterly to Cape Palos. Between these two chains lies an elevated plain, from twenty-two hundred to twenty-eight hundred feet high. The former chain contains many summits from six thousand to ten thousand feet in height; the latter is less elevated.

The northern group consists of a single chain, the Pyrenees, stretching across the peninsula, from Cape Creus to Cape Finisterre, on the Atlantic. The term *Pyrenees* is sometimes confined to the eastern part, which separates France from Spain, and terminates at Fontarabia; the more westerly portion being known under the name of the *Andalusian Mountains*. Many of the peaks rise to the height of ten thousand or eleven thousand feet; the loftiest, La Maladetta, is

eleven thousand four hundred and twenty-five feet high. They yield great quantities of timber, and are rich in minerals. Seven passes or defiles admit the passage of wheel carriages, and there are upwards of one hundred practicable for foot passengers. On the south, the Pyrenees have a sterile appearance; but their northern sides are less precipitous, and afford many woods and pastures. Their highest summits are capped with perpetual snow. The Mountain of Montserrat is a detached eminence of the eastern Pyrenees, about thirty miles north-west of Barcelona. It consists of a cluster of sharp peaks, rising to the height of thirty-three hundred feet, and always capped with clouds. There are fourteen hermitages upon different parts of these heights, and, about half way up is a magnificent convent of Benedictines. The scenery, in every part of this remarkable eminence, is strikingly bold and romantic.

The Tajo, or Tagus, rises in Aragon, and flows west through Portugal, into the Atlantic. It is a large river, with steep banks and a rapid current, but is not navigable on account of its rocks and shallows. The Guadiana rises in La Mancha, and flows south-westerly to the Atlantic, intersecting the southern part of Portu-



gal, and, at its mouth, forming the boundary between the two kingdoms. It is navigable for forty-five miles from its mouth.

The Guadalquivir flows between the Sierra Morena and the Sierra Nevada, south-westerly to the sea. It is a beautiful stream, and is navigable in the lower

part of its course. In the north of Spain is the Duero, flowing west through Portugal into the Atlantic. The Ebro rises among the mountains in the north, and runs south-easterly into the Mediterranean; its mouth is shallow and sandy. The Guadalquivir and Xucar are smaller streams running in the same direction.



Scene among the Balearic Isles.

The Balearic Islands are a group in the Mediterranean, consisting of Majorca, Minorca, Ivica, and Fromentera, with some smaller ones. Majorca, the largest, is about one hundred miles from the coast. It is forty miles in extent each way, and is mountainous. Minorca possesses the valuable harbor of Port Mahon.

Spain lies in the southern part of the temperate zone, and the cold is never excessive, even in the northern parts. In the south, the heats of midsummer would be intolerable, but for the sea breeze, which begins to blow at nine in the morning, and continues till five in the evening. The provinces along the Mediterranean are the paradise of this kingdom. An everlasting spring seems to reign in this delightful district. The sky of Andalusia is pure azure and gold; the inhabitants of Seville affirm that a day was never known when the sun did not shine upon their city.

The greater part of the country is fertile, and covered with a luxuriant vegetation. The fruits and plants offer a greater variety than is afforded by any other European region of the same extent. The land is every where favorable to the cultivation of the vine. Spain may be regarded as naturally the most fruitful country of Europe.

There are fine forests on the different ranges of mountains. Among the eight species of oak which Spain produces, are the evergreen oak, with edible fruit, the cork-tree, and the cochineal oak, upon which is found an insect which yields a fine crimson color.

Spain supplied the ancient inhabitants of Europe with the greater part of the precious metals they possessed, but her mineral products are small at the present day. Mines of quicksilver are wrought at Almaden, in La Mancha, and iron is furnished by the provinces of Biscay.

The plains and mountains abound in game. The wild boar, the bear, and various kinds of deer, are found in the mountains of Galicia and the Asturian

forests. Hares, rabbits, partridges, flamingoes, and bustards are common in Andalusia. The wolf still frequents nearly all the wooded and mountainous districts of the country. Cantharides, tarantulas, and mosquitoes, abound.

Spain is an elevated, mountainous, and beautifully-picturesque country. It exhibits an alternation of mountain ridges and wide plains, every where watered by rivers and small streams. The hills are covered with vineyards, and the valleys display the most luxuriant vegetation. The southern part looks like a garden in perpetual bloom. In external beauty, few countries in the world equal Spain.

Spain is divided, for civil purposes, into thirty-three intendancies; the military divisions are thirteen captain-generalships, as follows:—

Captain Generalships.

Intendancies.

- | | |
|------------------------------|--|
| 1. New Castile..... | { Madrid, Guadalaxara, Toledo, Cuenca, and La Mancha. |
| 2. Old Castile and Leon..... | { Burgos, Santander, Soria, Segovia, Avila, Leon, Palencia, Valladolid, Salamanca, and Zamora. |
| 3. Asturias..... | Oriedo. |
| 4. Galicia..... | Santiago. |
| 5. Estremadura..... | Badajoz. |
| 6. Andalusia..... | { Seville, Xeres, Cordova, Jaen, and the Colonies of the Sierra Morena. |
| 7. Grenada..... | Grenada and Malaga. |
| 8. Valencia and Murcia..... | { Valencia, Murcia, and Cartagena. |
| 9. Catalonia..... | Barcelona. |
| 10. Aragon..... | Saragossa. |
| 11. Navarre..... | Pampeluna. |
| 12. Guipuscoa, (Biscay)..... | Vittoria. |
| 13. The Balearic Isles..... | Palma. |

Madrid, the capital, stands in the centre of the kingdom, in the midst of a barren plain, twenty-two hundred feet above the level of the sea, and surrounded by mountains.

CHAPTER CCCLXXX.

2200 B. C. to A. D. 419.

Ancient History of Spain — The Celtiberians — The Phœnicians and Carthaginians — Native Tribes — Roman Conquest of Spain from the Carthaginians — Spain as a Roman Province.

In this remote peninsula of the west, with its many mysterious and sequestered nooks, its thousands of lovely and picturesque localities, its grand and beautiful scenery, the early poets of Eastern Europe delighted to place their Hesperia, the land of beloved and departed spirits, the ever-blooming gardens of the blessed. They therefore sometimes named the country after Hesperus, the star of evening, which, in those charming climates, sheds a mild but splendid radiance above the western horizon, and might well be fancied to illumine a better and a happier world. Such were the dreams of poetry. History, also, ere it emerges from fable, relates that the earliest colonists of Spain were from Atlantis, an immense paradisiacal island, supposed to be now sunk in the Atlantic Ocean. Equally baseless is the tradition of some Spanish writers, that their romantic country was settled twenty-two hundred years before the Christian era, by Tubal, a son of Noah.

The Greeks called the country *Iberia*, from its most prominent aboriginal tribe, the Iberi. These were attacked by the Celts, and, after a long and obstinate resistance, the two nations agreed to unite, share the country in common, and adopt the name *Celtiberi*, to express their united interests. The warlike Celtiberians were formidable both as cavalry and infantry. When the horse had broken the ranks of the foe, the riders dismounted, and fought on foot. The dress of the warriors was a coarse woollen mantle, greaves of hair, an iron helmet with a red feather, a round buckler, and a two-edged sword of the finest temper. The land and its harvests were equally distributed, and death was the penalty for grasping more than one man's share. These hospitable people believed that the entertaining of a stranger called down the direct blessing of Heaven. But they sacrificed human victims, and obtained auguries by inspecting the entrails.

The women wore iron collars, with rods of the same metal rising behind the head, and bending over it toward the front; upon these they hung their veils, a usual ornament, as it still is with the Spanish ladies. They pulled out the hair from their foreheads, and rubbed them with oil, a shining forehead being considered a great beauty. It was a part of the duty of the annual assembly of the aged Celtiberians to examine what the women had made with their own hands during the year, and a reward was given to her who had done her work best. But the fierceness of barbarians is observable in the fact that a lover's best means of obtaining the preference over his fellow-suitors was to present the fair, to whose hand he aspired, the head of an enemy slain in battle.

The Phœnicians traded (1000 B. C.) with the inhabitants of Spain, exchanging iron, beads, trinkets, and a variety of similar articles, for silver. At first, they found silver very plentiful, even the common utensils of the country being made of it; and, after lading their vessels with it, they are said to have made anchors of

it, that they might carry away more. This they exchanged for its weight in gold, in Arabia—thus obtaining a profit of at least one thousand per cent. The Phœnicians founded factories upon the coast, and these, in spite of the jealousies of the natives, increased to colonies. The most ancient of these was Tarshish, or Tartessus, including a town, island, and country at the mouth of the Guadalquivir, then called *Bætis*. The next was Gádiz, still a flourishing city, called *Cádiz*—its ancient name slightly modified.

The Carthaginians intruded upon this Phœnician trade, but were long unable to extend their power further than had been done by their unscrupulous predecessors. But finally they obtained a firm foothold, and occupied that fine portion of Southern Spain called by them *Bætica*, and afterward named *Andalusia* and *Grenada*. Rhodians, Phœceans, Samians, and other Greeks, forced themselves, also, into this lucrative trade, and actually founded factories on the coast. Greek writers, alone, give us any accounts of the aborigines of Spain. It seems there were a multitude of isolated communities, seventeen of which are enumerated,*—each with its peculiarities of character, customs, and manners, just as we should expect from the physical structure of the country, formed, as it is, into a network of rugged mountains.

Spain was the common battle-ground of Rome and Carthage, in their contest for the dominion of the west. The rapine and cruelty of the Carthaginians had prevented alliances and friendly intercourse with the natives of the interior; but the coasts acknowledged the sway of foreign masters. Saguntum, a Greek city near the mouth of the Ebro, was in alliance with Rome, whose boundary was the Ebro. Hannibal, the general of Carthage, by taking Saguntum, precipitated the second Punic war, 218 B. C. The citizens, seeing further resistance hopeless, destroyed themselves, with their wives, children, and effects, in a common conflagration. But Hannibal, notwithstanding this awful catas-

* Near Cape Finisterre were the *Artabri*; the *Bracari* had their chief town at Braga; the *Lucones*, at Lugo. These three tribes formed the *Callœci*, who gave name to the modern Galicia. On the east of them were the *Astures*, in what is now part of the Asturias. Their capital was at Astorga. Further east were the *Vaccœi*, the least barbarous of the Celtiberians. In Biscay, and part of the Asturias, were the fierce *Cantabri*; they went to battle two upon one horse. North of the Ebro were the *Vascones*, ancestors of the Gascons. The *Iacetani* were scattered over the Pyrenean slopes of Aragon. In Catalonia dwelt the *Ceretani*, *Indigetæ*, *Ausetani*, *Cosetani*, and others. South of the Ebro were the *Arevaci*, in Segovia, and the *Pelendones*, in Soria and Moncayo. The *Edetani*, one of the most powerful tribes, peopled the space between the Ebro and the Albaracino Mountains. A not less formidable nation, the *Ilerœones*, lived between the Upper Jucar and Lower Ebro. The *Carpetani* were about Toledo, and the *Oretani* to the south of them. The *Olcades* dwelt upon the Jucar; the *Bastitani*, in the centre of Murcia, whence they often made incursions into Bætica. The *Contestani* were settled from Cape Palos to the Jucar. In Portugal, the *Cynesiæ* were the earliest known inhabitants of Algarve. The *Celtici* lived between the Gaudiana and the Tagus; the *Fettones*, round the mountains of Gredos. The *Lusitani*, a nation of freebooters, who caused the name *Lusitania* to be given to the province, were settled in Estremadura. Their food was flour and sweet acorns, and their drink beer; they were active, patient of fatigue, swift of foot, and advanced to battle in a measured dance. The *Bastuli Peni* dwelt in Bætica, on the Mediterranean shore; the *Baturi*, on the shore of the ocean, at the mouth of the Bætis. The *Turdetani* inhabited the southern slopes of the Sierra d'Arcena, and were the earliest civilized and most enlightened of the tribes. Silver abounded in their country.

trophe, still gathered plunder enough for his object, and advanced upon Italy. Assisted by the natives, three Carthaginian generals routed and cut to pieces the Roman armies in Spain, under the brothers Publius and Cneius Scipio, who were both killed.

The son of Publius, Publius Cornelius Scipio, afterward named *Africanus*, about twenty-one years old, was now sent into Spain with a Roman army. It was a trying moment to the Romans; for Hannibal had just wrested from them nearly all Italy, and annihilated their army at Cannæ. Such, however, was the ability of the young Scipio, that, in four years, the Carthaginians were completely driven out of Spain; tribe after tribe of the natives was conquered, and the whole country submitted to Rome. But this submission lasted only while compelled by overwhelming force; revolt after revolt, to quell which tasked the resources of the ablest generals of Rome—brought on long and cruel wars; and the country was not thoroughly reduced, or Romanized, till the time of Augustus, when, reduced to a Roman province, its language, manners, and customs, became assimilated to those of the rest of the empire.

An interesting incident—the theme of a fine poem—is told of the young Scipio, at his taking of New Carthage, now called *Carthagera*, the day after fifty-four thousand of the enemy had been slain in battle. At this city were collected hostages from all the tribes, the flower of the noble youth of Spain, and maidens from their most distinguished families. By the right of war, all this bright array of beauty belonged, as slaves, to the victor. The most charming of these was selected for the general himself. In the words of the poet:

"Soft as she passed along, with downcast eyes,
Where gentle sorrow shod,—and now and then
Dropped o'er her cheek the trickling tear,—
The Roman legions languished, and hard war
Felt more than pity."

Scipio, on questioning her, discovered, through her blushes, that she was betrothed to a beloved prince, who

— "forgot his chains,
His lost dominions, and for her alone
Wept out his tender soul."

Suddenly, inspired with a virtue foreign to his general character, the Roman commander called for her lover and parents. The anxiety of the captives was intense. The army looked curiously and dubiously upon the unwonted scene. The chief now broke the anxious silence. "Know," said he to the prince, "that Romans can conquer their hearts as well as their enemies. Take, then, thy lovely bride, and with her thy liberty and kingdom; and, when you behold these charms with transport, be a friend to Rome."

"Ecstatic wonder held the lovers mute,
While the loud camp, and all the clustering crowd
That hung around, rang with repeated shouts.
Fame took the alarm, and through resounding Spain
Blew fast the fair report, which more than arms
Admiring nations to the Romans gained."

The tragedy of the fall of Numantia (133 B. C.) enated by the cruelty of Scipio *Æmilianus*, excites far different feelings. Investing the city with strong fortifications, manned by an army of sixty thousand, against one tenth of that number who defended the place, the cautious general resolved to reduce his intrepid foe by famine. The furious efforts of the besieged against his fortifications were useless; and hunger began

its fatal work. The vilest aliments were eagerly devoured, and even the corpses of the dead. In vain did the Numantians beg an honorable peace, in vain urge their own generosity on five preceding occasions, when armies of Rome lay at their mercy; in vain did they request a fair field, that they might die with honor. The cold-hearted Roman declared that he was content to wait the effects of famine. This reply filled the city with the wildest fury, increased to horror by intoxication. A frenzied mass of men and women rushed out upon the Roman intrenchments. Some were killed, the rest driven back. *Æmilianus* had ordered them to be spared, sardonically observing that, "the more mouths there were, the sooner would their food be exhausted." Despair now reigned triumphant. Some took poison, some fell on their swords, some set fire to their houses, and perished in the flames. Others, hastening to the square, engaged, two by two, in mortal strife. The vanquished was immediately beheaded, and his corpse thrown into a huge fire. Parents, children, relatives, and friends, meanwhile, fell to destroying each other, or, with shouts of triumph, rushed into heated furnaces. Not an individual survived. Ruins, blood, solitude, and horror, feasted the eyes of the brutal victor, as he surveyed his diabolical work.

The sway of the Romans was not without its advantages in Spain. They built fine cities, made good roads, and taught the natives, whom they obliged to assist, not only to become architects, engineers, masons, carpenters, &c., but more skilful agriculturists, also, by adopting implements before unknown. The people, as was the fact in Gaul and Britain, thus became a peaceable race of farmers, shepherds, and artisans, protected by Roman garrisons and governors. So they remained during four centuries, when the power of Rome began to decline, and the emperors were obliged to abandon, by degrees, their foreign possessions, which were thus left unprotected, after being rendered unable to protect themselves.

CHAPTER CCLXXXI.

A. D. 419 to 714.

Spain under the Goths — Gothic Conquest — Government — Annals — Decline and Ruin of the Empire.

THE Roman legions being withdrawn, the people found themselves unable to cope with the vigorous warriors of the north, who now began to press upon them, pushed southward by the same causes which had precipitated them upon the central provinces of the Roman empire. Wave after wave of fierce, half-naked hordes, succeeded each other, all alike attracted by the sunny climes and fertile harvests of the south, and the treasures of wealth that ages of peaceful industry had accumulated there. Like birds of prey, these ravening vultures of the cold and barren north fought with each other for the lands and the plunder they had wrested from their common victim—the effeminate Roman.

Thus, in the beginning of the fifth century, the Suevi, Vandals, and Visigoths, invaded the peninsula almost unresisted, and, mixing with the Celts and Iberians, produced, with the addition of the Moors, long after, the different traits the physiologist still observes

in Spain. The *Suevi* descended the Duero, under Ermeric, and made Braga their capital. The *Vandals*, under Genseric, fixed themselves in the centre of the kingdom, choosing Toledo for their chief city. But they had been settled here only fifteen years, when the *Visigoths*, conquered in Gaul, abandoned Toulouse, and, penetrating Spain, compelled the Vandals to fly into Africa—not, however, before their short residence in Bætica had changed its name to *Vandalusia*, whence the modern name of that delightful region, *Andalusia*. The *Visigoths*, under Ataulph, now settled in Spain, founding the Gothic monarchy, A. D. 419.

They were a brave, hospitable, but unenlightened people, priding themselves on their independence, and taught to think war the only pursuit befitting the dignity of freemen. They, therefore, had great contempt for trade, and all the arts of peace; so that their conquest of Spain threw it back into barbarism, for the *Visigoths* took the land, and, according to the laws of war, made slaves of the people. If they gained a territory, they divided it into lots of various sizes, each warrior having a share assigned to him according to his rank, with a sufficient number of slaves to till it; and these slaves were the conquered people. The dress of the Goths was of many colors, and reached nearly to the knee. It was made with short sleeves, so that their arms and legs were bare; but their feet were covered with short boots, and their hair hung in twisted locks upon their shoulders.

In religion, the conquering nation were Christians of the Arian sect, at enmity with the Catholics; but in 587, Recared, king of the Goths, adopted the tenets of the Catholic Christians, and most of his subjects followed the example of their sovereign. From that time, the clergy possessed great power in Spain, where they held the first place in the national assemblies; and, in fact, there is no country in the world in which the priesthood have always maintained so much influence.

The Goths seem to have adopted the Latin language, spoken by the conquered people. They lived in a plain and frugal manner. Their mode of building was rude, though, in after ages, the name *Gothic* was given to a style of architecture which, in several respects, still commands the admiration of modern taste. As soon as the Goths were firmly settled, they began to found religious establishments; and so prevalent was the bias, in those stormy days of violence, towards a life of monastic peace, safety, and seclusion, that monks and nuns, in time, formed the chief part of the population.

The Gothic monarchy in Spain lasted about three hundred years; during which the descendants of the original conquerors had spread themselves over the whole country, and were, in fact, the Spaniards of that age—the former population having become extinct, or existing only in a state of depression, or of slavery: so that the Spanish name for a gentleman is *hidalgo*, a contraction of *hijo del Goda*—"son of a Goth."

The throne was elective; and whenever the king died, the people assembled to choose a new one, a candidate from the royal family having the preference. On the appointed day, the electors, chiefly bishops and nobles, repaired to some large, open place, followed by an immense concourse of people, where the candidates for royalty presented themselves; and he who had the most voices in his favor was declared king. As soon as the election was decided, the new monarch

made a solemn oath to govern with justice and valor; after which, he was lifted on a shield above the crowd, and proclaimed amid loud acclamations. In course of time, however, this rough ceremony—originating in the habits of a conquering camp of warriors towards a victorious general—was discontinued; and the later Gothic monarchs were crowned by a bishop with a crown of gold, and invested with purple robes. Thus arrayed, and seated on a magnificent throne of silver, the sovereign received the homage of his subjects.

Ataulph, the first king, was satisfied with the little kingdom of Catalonia; but his followers, desiring further conquests, put him to death, and elected a king, *Sigeric*, so fierce and cruel, that he too was assassinated, and a brave chieftain, named *Wallia*, chosen in his stead. *Wallia* conquered all Spain and Portugal, and the south of France, fixing his capital at Toulouse. *Theodored*, his successor, was killed at Chalons, in a great battle with *Attila*, king of the Huns, A. D. 451. Of his three sons, who reigned successively, *Euric*, the youngest, distinguished himself by composing the first code of laws the Goths had ever known. Before this, they had been governed by traditional customs.

Alaric, son of *Euric*, succeeded his father, and held his court at Bourdeaux. *Clovis*, king of the Franks, determined to expel the Goths from France, made war upon him, and he was slain in battle. *Almeric*, the infant son of *Alaric*, was placed on the throne, through the influence of his grandfather, *Theodoric*, the Gothic king of Italy. He sent out an army to defend the rights of the child, appointed a minister to govern for him till he should be of age, and induced *Clovis* to give him the hand of his daughter *Clotilda* in marriage. The nuptials were celebrated in due time, *Almeric* ascended the throne and removed his court to Seville, then the chief town in Spain. But he did not live happily with his wife, as they were of different sects in religion, the king being an Arian, and the queen a Catholic. In consequence of their perpetual quarrels, the queen complained to her brother, *Childebert*, king of France, who went to war with *Almeric*, conquered and slew him, and took his sister back to her own country, A. D. 531.

A long list of kings occupied the Gothic throne for one hundred and forty years after the death of *Almeric*; few of them distinguished for virtue, or any elements of greatness. *Leovigild*, however, is an exception: he ruled seventeen years, with equal wisdom and justice, made some excellent laws, and maintained at his court a degree of splendor unparalleled by his predecessors. His son *Recared*, who ascended the throne in 587, was a Catholic, and introduced the Catholic religion, as has been already remarked.

During these reigns, the Spanish provinces were governed on a feudal system, by dukes, who ranked next in dignity to the king. Each city had a governor, who was accountable for his conduct to the duke of the province; and the small towns, or villages, were under the control of magistrates, whose business it was to see that the laws were not violated in their particular district.

The Goths had now been settled in the peninsula for two hundred and fifty years. The easy lives they led, in this warm and fruitful climate, had made them indolent and effeminate; self-indulgence had extinguished the martial ardor which gave success to their ancestors, and had effaced from their characters many of the noble traits which distinguished the original Goths.

Thus this degenerate race, not being occupied either by war, commerce, or learning, naturally fell into vices, from want of useful and active employment. Vice, become extensively prevalent, is the sure forerunner of national ruin. It is generally not difficult to trace the effect to the cause; in this case, the connection is flagrantly evident.

In the absence of public virtue and patriotism, the unscrupulous selfishness of those who had power and wealth within their grasp, manifested itself upon the death of Recared II., A. D. 621. A multitude of usurpers quickly succeeded each other on the throne, to which they raised themselves by the most violent and wicked means. There was, however, enough of spirit yet left in the people to become weary and disgusted with the misgovernment thus forced upon them. They, therefore, determined to select some good man, who would, if possible, restore the kingdom to order.

There dwelt, at some distance from Toledo, which was then the capital, a noble Goth, named *Wamba*, who, being fond of a retired life, seldom visited the city, but passed his time in cultivating his farm. Every one was acquainted with his talents and virtues, and it was generally agreed that he was the very man the exigencies of the state required; a deputation was, therefore, sent to him to offer him the crown.

At first, he was very unwilling to accept the proffered honor, saying, that he was "an old man, unaccustomed to the bustle of public life, and preferred his rural pursuits to the splendor of a court"—and offering many other excuses. The deputation listened patiently for some time, when the chief of the deputies—a man of energy, decision, and something of the ancient Gothic fierceness—thus addressed him: "In casting our eyes upon you, most noble *Wamba*, we have been actuated by a desire to promote the public welfare; therefore it is your duty to sacrifice your inclinations to the good of your country; and, if you refuse to do so, we must consider you in the light of an enemy." In saying these words, he drew his dagger, and threatened to kill the modest and noble farmer, if he would not accept the crown. *Wamba* was, therefore, obliged to comply, and his election proved highly advantageous to the nation. He exerted all his talents for the benefit of the people, made many good laws, and suppressed the disorders which had brought the country to the brink of ruin. For at least a half century, his virtues, and those of his successors, were able to avert the impending disasters of Gothic Spain.

The Arabs of Africa, active with their new-born fanaticism, and encouraged by the disorders of the kingdom, had begun to make incursions upon the coasts of the empire, and were shortly to become its most formidable enemies. *Wamba* fitted out a fleet against them, and fought a battle by sea,—the first naval engagement recorded in Spanish history, destined at a future time to chronicle maritime enterprises, which made the Spaniards rulers of the sea, and masters of half the world. After a few years, *Wamba*—weary of the cares and fatigues of royalty, or perhaps hopeless of ultimately saving his country—retired into a monastery,* leaving the crown to a nobleman, named

Ervigor, who was, in every way, worthy to succeed him. He, too, became a monk; and after two more sovereigns had worn the crown, it was placed on the head of *Roderic*, the Last of the Goths.

The Arabs, crouched on the opposite coasts of Africa, like the lion of their deserts, had long watched their enticing prey, and only waited a favorable moment to bring it within their grasp. The vices of *Roderic* gave them this precious opportunity, and they eagerly availed themselves of it. This last of the Gothic kings had trampled on the family honor of Count Julian, a Spaniard of noble birth, but haughty and revengeful, who was governor of Mauritania, a province held by the Spaniards on the African side of the Straits of Gibraltar. A father's desire of vengeance on the man who had ruined the virtue of his daughter, overcame the scruples of the patriot, the fidelity of the governor, and even Spanish loyalty. Count Julian entered into a league with the Arabs, and, having admitted two of their great generals, *Muza* and *Tarik*, into Mauritania—as we have elsewhere related—assisted *Tarik* to cross over into Spain, with a vast army of Saracens, who fought a memorable battle with the Spaniards on the plains of Xeres.

The combat between the Christians and Saracens lasted three days, when the victory was decided in favor of the latter; but *Roderic*, the king, disappeared. In vain was his body sought for amongst the slain. He was never heard of afterwards, and his fate, to this day, remains a mystery. With him ended the empire of the Goths, A. D. 714. Founded in usurpation and blood, continued in a cruel slavery of the conquered—in persecution, and religious bigotry—its fate, sealed by one of the bloodiest battles on record, excites little sympathy. It deserved, as it received, a bloody death.

CHAPTER CCLXXXII.

A. D. 711 to 787.

Establishment of the Moors in Spain—Abderahman I.—Moorish Character and Manners.

THE rapid conquest of Spain by the Saracens has been noticed in our history of the Arabs, as also the check they received from Martel, in the centre of France. The unoccupied lands, and those which had been deserted by their former inhabitants, were distributed among the Arab chiefs, and the towns were soon filled with merchants and persons of consequence, who came in great numbers from Africa and Arabia, bringing with them their wives, families, and property, with many of the luxuries of the Eastern nations, which had hitherto been unknown in Europe. The manners that were now introduced into Spain may be learned from that faithful transcript of Oriental life, the Arabian Nights.

For more than forty years, the newly-acquired territory was considered as a part of the dominions of the Eastern sovereigns of Islam, who sent emirs, or viceroys, from Damascus, to conduct the administration; but these rulers, and the governors appointed by them, were, for the most part, so cruel and oppressive, that, at length, all the principal sheiks assembled together, to consult upon the means of establishing a better mode of government. They were determined that so

* Some writers assert that, having fallen into a state of insensibility, *Wamba*, who was thought to be dying, was, according to the custom in such cases, hastily shaven, and enveloped in a penitential habit; that is, made a monk. On his recovery, the obligation to adopt the monkish profession was considered imperative, though it had been involuntary.

fine a country — abounding in all the treasures of the earth, and capable of being converted into a rich and powerful empire — should no longer be ruined by mismanagement; therefore they agreed that it would be far better to declare themselves entirely independent of the sovereignty of the Mussulmans, and elect a khalif of their own, who would live amongst them, and protect their rights.

This scheme was rendered the more easy of accomplishment by the revolution which had placed Abbas on the throne of Damascus. The Arabian States had submitted to the usurper; but the Moors of Spain refused to acknowledge him. *Abderahman*, or *Abd er Rahman*, one of the sons of the dethroned khalif, had escaped the massacre of the Ommediade family, as related at p. 339, by being absent on a hunting excursion. As soon as the melancholy tidings reached him, he took refuge among the Bedouins of Arabia, and afterwards among those of Africa. His misfortunes, his learning, his gentle manners and handsome person, soon endeared him to the inhabitants of the deserts, who many times saved him from the enemies of his house, by whom he was closely pursued.

Habib, governor of Barca, though he owed every thing to the Ommediades, was now the most active in hunting down its fugitive heir. One night, a troop of his cavalry surrounded the tents of the Bedouins, and demanded if they had not among them a young Syrian, describing accurately the person of the prince; for the khalif had anxiously forwarded the description to all the emirs of his empire. Recognizing their guest in the person sought, and shrewdly suspecting that the visit of Habib's horsemen boded no good, the Bedouins replied that the youth had been hunting with some companions, but might be found in a valley which they pointed out at some distance. No sooner were the troopers departed, than the faithful Bedouins awoke their guest, and told him what had passed. With tears in his eyes, he thanked them for this proof of their affection, and, attended by some of the most resolute youths of the tribe, fled farther into the desert. After various adventures, he arrived safely in Mauritania, where he was joyfully welcomed by a noble sheik, to whom he was related.

This amiable and talented young prince seemed the only person likely to unite the distracted interests of the Spanish Moors. His story was made known to the assembled sheiks by one of their number. "Let *Abderahman* be our sovereign!" was the united wish of all. The sheiks at once sent deputies to the prince, who neither disguised nor diminished the difficulties with which he would have to contend, but assured him of their own fidelity, and of the obedience of the Arab, Syrian, and Egyptian tribes. "Noble deputies," the prince answered, "I will unite my destiny with yours; I will go and fight with you. I fear neither adversity nor the dangers of war. If I am young, misfortune, I hope, has proved me, and never yet found me wanting." He added that he was bound to mention the matter to the friends who had received him under their protection, and ask their counsel. "Go, my son," replied an aged sheik, his kinsman; "the finger of Heaven beckons thee! Rely on us all, the cimere alone can restore the honor of thy line." The youth of the whole tribe were eager to accompany him; but he selected only seven hundred and fifty well-armed horsemen for this arduous expedition.

Abderahman landed on the coast of Andalusia in the early part of the year 755, as already noted. The inhabitants of that province, sheiks and people, received him with open arms, and made the air ring with their acclamations. His appearance, his station, his majestic mien, his open countenance, won upon the multitude. His march to Seville was one continued triumph. Twenty thousand voices cheered his progress. Twenty thousand cimere, wielded by vigorous hands, were at his disposal. The surrounding towns immediately sent deputies with their submission, and the offer of their services. The viceroy of the Damascus khalif, in consternation, flew from province to province, to muster a force sufficient to oppose this triumphal march. But he was overthrown; and, in the short space of a year, *Abderahman* had triumphed over all his enemies, formidable as they were both for valor and numbers, and found himself seated securely on the Spanish throne, at Cordova.

Such was the beginning of the Moorish empire, founded at a time when England was divided into the seven or eight kingdoms of the Saxon heptarchy; and it continued, for several centuries, the most wealthy and magnificent, as well as the most civilized state in Europe. *Abderahman* commenced his reign by making such regulations as were likely to secure good order and prosperity to the kingdom. He could not make new laws, because the laws of Mahometans are such as Mahomet gave them in the Koran, and are never altered; but he took care to appoint good and just magistrates in all the towns, and released his Christian subjects from the payment of a great part of the tribute money hitherto exacted from them, which materially bettered their condition. He also gave encouragement to commerce, and employment to laborers, by having dock-yards built all along the coast — a great advantage to a country whose cities were filled with merchants, trading to all parts of the world then known.

He improved his capital by a thousand works of art. He narrowed the bed of the Guadalquivir by stupendous embankments; the space thus rescued from the waters he transformed into extensive gardens, in the centre of which arose a tower, commanding a vast prospect. Expert architects, masons, and workmen, abounded among the Arabs; nor could the skill of a people who had once been familiar with Roman art have entirely vanished from Spain. Summoning to his aid all the architectural talent of the age, *Abderahman* built at Cordova one of the most superb mosques in the world, which remains to this day, a splendid monument of the interesting and enlightened people over whom he ruled. It was supported by three hundred and sixty-five marble columns, had nineteen bronze gates of curious workmanship, and was lighted by four thousand seven hundred lamps, kept continually burning.

The khalif is said to have been the first who transplanted the palm-tree into the congenial climate of Spain. The Orientals have a strong sympathy for trees, and are in the habit of connecting the planting of them with interesting personal and family events. The Arabic poets compliment the taste of their amiable monarch, by representing him as alive to such refined feelings, as he contemplates the graceful tree and thus apostrophizes it. "Beautiful palm! thou art, like me, a stranger in these places; but the western breezes kiss thy branches, thy roots strike into a fertile soil,

and thy head rises into a pure sky. Before the cruelty of Abul Abbas banished me from my native land, my tears often bedewed thy kindred plants of the Euphrates; but neither they nor the river remember my grief. Beautiful palm! thou canst not regret thy country!"

The kingdom of Cordova comprised Valencia, Murcia, Granada, Andalusia, Portugal, and almost the whole of Castile. Under some of the more powerful sovereigns, these limits were extended. Under Abderahman, they included Catalonia, Aragon, and Leon; even the Asturians paid him tribute; so that, with the exception of the precarious authority of Charlemagne in Catalonia and Aragon, the whole peninsula south of the Pyrenees was subject to the Moors. But they had great difficulty in maintaining those parts even of their acknowledged possessions which bordered on the plains at the foot of the Asturias, as the Christians, who had taken refuge in those mountains at the time of the conquest, were increasing in numbers every year, and by carrying on an almost incessant warfare against the conquerors, were gradually extending their territories. The wars between the Christians and Saracens, indeed, continued, with few intervals of peace, during the whole period of Moorish dominion.

Yet, notwithstanding their national animosity, a Spaniard would sometimes marry a Moorish maiden; and many a young, misbelieving warrior braved innumerable difficulties and dangers for the sake of obtaining his Christian bride. Such marriages were generally preceded by numerous romantic adventures, as may readily be imagined, since they were always opposed by the relations of both parties; beside which, the ingenuity of the lover had to be exercised in contriving means of seeing and conversing with the lady of his choice. Their correspondence was sometimes held by means of flowers, which, in the East, it is customary to arrange in such order as to convey the same meaning as a written billet; an idea or word, universally understood, being assigned to each flower.

The Moors were an industrious race of people, and the agriculture of Spain, during their occupation of the country, was in a most flourishing state. They introduced plantations of sugar, rice, and cotton, in the cultivation of which they were assisted by negro slaves. We are indebted to them for the elements of many useful sciences, particularly that of chemistry; the first paper made in Europe was manufactured by them. Their carpets, silks, gold and silver embroidery, and manufactures in steel and leather, were long unrivalled; they introduced the simple figures we use in arithmetic — an unique specimen of a universal alphabet, as far as it goes. They taught mathematics, astronomy, philosophy, and medicine; and were altogether so superior in knowledge to the Europeans in general, that many Christians of all nations went to study in the Arabian schools of Cordova.

In making choice of that city for the capital of his kingdom, the khalif displayed an excellent taste, as the surrounding country was most delightful, adorned with groves of orange and citron, which were reflected in the clear waters of the Guadalquivir, on whose picturesque banks were extensive gardens, with their gay kiosks, and palaces ornamented with all the agreeable and striking characteristics of Saracenic architecture. The Oriental fondness for gardens was connected, among the Arabs, with the study of botany — a favorite pursuit, which made them acquainted with the medicinal

qualities of herbs. Thus, like the Jews, they became famous as physicians.

The domestic manners of the Spanish Moors differed very much from those of Europeans, as well as from the simplicity of the primitive Arabs, for they had adopted much from the Persians, Syrians, and Turks. The ladies lived in seclusion, having their own separate apartments, where no male visitors, except their husbands, were admitted. They were taught to work embroidery, and to play upon the lute; but their minds were left totally uncultivated, and they spent the greater part of their time in adorning their persons. They wore the large Turkish trousers, short open robes, and long veils, their dresses being often richly embroidered with gold and beads, in imitation of pearls. Their seats were low cushions, and mats, or carpets spread on the floor; and their meats were served by slaves, on tables raised only a few inches from the ground. They drank no wine, because wine is forbidden by the laws of the prophet; but they made a kind of sherry of the grape, were very fond of coffee, and drank sherbets, or the juice of fruits prepared with water and sugar. They did not eat much meat, but excelled in the art of making pastry and confectionery of all kinds, which usually constituted the chief part of every repast.

The costume of the men was a long, loose robe, over large trousers, fastened round the waist with a girdle of embroidered leather, in which they carried a dagger. Sometimes the robe was of cloth, sometimes of silk, and the turban was either of silk or muslin, frequently embroidered with gold.

The government of the khalifs was of a patriarchal kind, which regards the sovereign as the father of a large family, whose children are at liberty to approach him, and address their complaints to his own ear. The Moorish sovereigns had the power of choosing their own successors, and some left the crown to a younger son, in preference to an elder one, if they thought the former would make the better monarch.

CHAPTER CCCLXXXIII.

A. D. 787 to 1492.

Moorish Kings of Cordova — Annals of the Kingdom — Abderahman III. — Prosperous State of the Kingdom — Its Decline and Fall — Rise, Decline, and Fall of the Kingdom of Grenada.

MAHOMETAN Spain found in Abderahman I. the hero and legislator she needed, to lay broad and deep the foundations of her prosperity. His youngest son, *Hixem*, surnamed the *Just and Good*, was equally devoted to the welfare of his people. *Athakem the Cruel*, son and successor of *Hixem*, had a troubled reign. As circumstances developed his character, it was found to combine two traits not uncommonly united — love of luxury and love of blood. Three hundred heads at one time, and four hundred at another, were taken off, under pretexts more or less just, to gratify the latter, and the interests of the state and happiness of his people were neglected in the indulgence of the former.

He passed the whole of his time, indeed, shut up in his palace with his female slaves, listening to vocal

and instrumental music, or witnessing the lascivious dance. Devolving the cares of royalty on his son, in 815, that he might more unreservedly enjoy its sensual pleasures, he surrounded himself with a well-paid guard of five thousand men, for greater safety against his outraged people. To meet this new expense, new taxes were laid, and the cruelty with which those who resisted the levy were punished, excited a riotous rebellion. In a few minutes, the streets of the capital were strewn with the dead bodies of the mob; three hundred suffered the dreadful torture of impalement. The suburbs were levelled, and their inhabitants exiled; eight thousand refugees fled to Fez, fifteen thousand to Alexandria, in Egypt. These held the city till bribed to proceed to Crete, where they founded the city of Candia. Remorse now seized the cruel Alhakem; solitude was intolerable to him, sleep almost impossible. He would call up his singers and dancers in the dead of night, and send for his ministers and judges. When the latter had listened and looked on, waiting long and in vain to be informed of the public business which required their attendance,—he would coolly bid them go home. This whimsical tyrant died in 821.

In the reign of his son, *Abderahman II.*, a magnanimous and beloved prince, the Northmen, or Sea-kings, barbarously ravaged the coasts of Spain and Portugal, even destroying the half of Seville. So terrible were these marauders, that they were generally allowed to retire to their ships unmolested. Drought and locusts followed for two years, and a famine ensued, which the king alleviated by importing corn from Africa. A rule of succession was enacted in the early part of this reign, that prevented the many miseries which had heretofore arisen from the uncertainty of the law as to the heirship to the throne. This king beautified and adorned his capital, and introduced abundance of pure water by leaden pipes. He also attracted men of genius, learning, or talent to his court, both natives and foreigners, by unexampled liberality.

Mohammed I. next ascended the throne, in 852—a man of letters, and a friend to genius, but a persecutor of his Christian subjects. His son and successor, *Almondhir*, reigned but two years, being killed in battle with Calib, son of the rebel Omar ben Hafs. *Abdalla* next succeeded to the sovereignty; but at his death, the formidable adventurer, *Calib*, who could marshal an army of sixty thousand men, reigned at Toledo, over the half of Mahometan Spain. Omar, the father of Calib, had been a laborer of Ronda, but after annoying the country as a petty robber in Andalusia, he went into the Pyrenees, and became a king. Both he and his son after him set the whole force of the state at defiance.

Abderahman III., grandson of Abdalla, next filled the Spanish throne, with glory to himself and Spain, A. D. 912. His reign is called the *golden age* of the Moorish empire. While a prince, he was the universal favorite of the nation, from his mild manners, generosity, and astonishing progress in learning. By universal acclamation, he was hailed as “prince of believers,” and “defender of the faith of God;” he was thus the first of his family to assume the spiritual honors of the khalifate. He deemed it his first duty to exterminate the audacious rebels who had so long distracted the empire; he therefore sent his famous uncle, *Almudafar*, with a select force of forty thousand men, against Calib, who was defeated on the banks of the Jucar, losing seven thousand men; three thousand of the

royal troops were also slain. The whole kingdom was then speedily brought back to its allegiance; and soon after the khalif conquered the kingdom of Fez, in Africa. He was also engaged, in the first part of his reign, in wars against the Christians.

But the glory of this great prince was not acquired by warlike exploits alone, as he was still more fond of cultivating the arts of peace. His virtues were rewarded by the affection of his people and the prosperity of the nation. In his internal administration, he was distinguished for great capacity of mind, for unbounded liberality, for unrivalled magnificence, and for inflexible justice; yet had he been less prosperous, he might have been more happy. It was this prince who remarked that, during his fifty years of empire, he had known but fourteen days of true enjoyment! His taste and luxury were exhibited in the foundation of a palace and city, about six miles from Cordova, in honor of his favorite wife, which he named, after her, *Zehra*, or *Azhara*. In the city was a mosque which rivalled that of his great namesake at Cordova. The roof of the palace was supported by above four thousand pillars of variegated marble; the floors and walls were of the same costly material. The chief apartments were adorned with exquisite fountains and baths; and the whole were surrounded with the most magnificent gardens, in the midst of which rose a pavilion of extensive prospect, resting on pillars of white marble ornamented with gold. In the centre of the pavilion, a fountain of quicksilver constantly played, reflecting, in a new and wondrous manner, the rays of the sun.

Abderahman III. showed himself capable of a sublimity of justice, which, as in the similar example of the Roman Brutus, mankind are ever at a loss whether to admire or detest. The king had designated his second son, Alhakem, for his successor; upon which his elder son, Abdalla, entered into a conspiracy for the assassination or perpetual imprisonment of the heir apparent. The plot was discovered, and the would-be fratricide confessed his guilt. His injured brother now pleaded for Abdalla, who, it was asserted, had been misguided by evil counsellors. The answer of the king was worthy of “the proudest Roman of them all.” “Thy humane request,” said he, “becomes thee well, and if I were a private individual, it should be granted; but as a king, I owe both to my people and my successors an example of justice. I deeply lament the fate of my son; I shall lament it through life; but neither thy tears nor my grief shall prevent the punishment of his crime.” The prince was strangled; and though the stern father acted from a sense of duty, he was never happy afterward. Who but must feel for the good man, in listening to the pathetic verses he addressed to a friend. “The days of sunshine are past—dark night approaches, the shadows of which no morn will ever dissipate!”

This reign, as has been intimated, is termed the most brilliant period in the history of the Spanish Arabs. Commerce flourished and riches were accumulated in an unexampled degree; a powerful navy was formed and maintained in full activity; the arts and sciences were cultivated with ardor, for their professors were rewarded with princely liberality; many splendid public works were undertaken in the principal towns of Mahometan Spain; power was the friend of industry, of merit, and of poverty; and the king’s fame was so widely diffused as to bring rich embassies

even from Constantinople. Thus, at two hundred years from its birth, the kingdom had grown to the height of its prosperity. Its merchants were very rich; its manufactories of silk, woollen, cotton, and linen were numerous, and furnished employment for tens of thousands of the people; plate and jewelry, of its own manufacture, were every where in common use; the land was rendered fertile by assiduous and skilful irrigation. Rice, sugar, and cotton were extensively cultivated, and the landholders or farmers were much more thriving than they were in the feudal days of the Gothic kings, who always exacted, as a tribute, one third of the produce of the land; whereas the khalifs only required a tenth.

The commerce of the Saracens in the Mediterranean was much more extensive than that of the Christians, and their naval power much superior. The king built a larger vessel than had ever been seen before, which he loaded with valuable merchandise, to be sold in the East. It came back laden with goods for the khalif's use, and brought, also, a number of beautiful female slaves, skilled in music and dancing, to enliven the royal banquets. The opulence of this flourishing kingdom was so great, that the governors of the provinces, and the judges, vied with the king himself in the magnificence of their palaces and gardens; like him, they were surrounded by artists, poets, philosophers, and others, who were distinguished by their superior talents; and these they entertained in the most sumptuous manner. Many public libraries and academies, for science and literature, were established in all the great towns. At this period, also, when the practice of medicine was almost unknown elsewhere, the physicians of Cordova were held in such high estimation, that princes came to the court of the khalif to be cured of disease.

Alhakem, the next king, (A. D. 961,) emulated the virtues of his predecessor—a thing rare in the annals of flourishing empires. He was averse to war, fond of tranquillity, and immoderately attached to literature. His agents were constantly employed, throughout the East, in purchasing scarce and curious books: he himself wrote to every author of reputation for a copy of his works, for which he paid royally; and wherever he could not purchase a book, he caused it to be transcribed. The catalogue of his library, though unfinished, numbered forty-four volumes. On his accession to the sovereignty, in order that he might devote his chief time to the public administration, yet not neglect interests so dear to him, he confided to one of his brothers the care of his library, and to another the duty of protecting literary institutions, and of rewarding the learned. His reign is the Augustan age of Arabic literature in Spain.

Even this good prince was once guilty of an act of tyranny; but the sequel is much to his praise. Desiring to enlarge a garden, he endeavored to purchase the adjoining field. The owner refused to sell; whereupon the khalif took it by force. The owner complained to the *cadi*, who, taking a sack, slung it across the back of a mule, and proceeded to the lot, where he found the khalif busy pointing out a site for a pavilion. He begged to be allowed to fill his sack with earth. When he had done so, he respectfully requested the khalif to assist him in lifting the sack to the back of the mule. The khalif, thinking it some jest, goodnaturedly attempted to lift one end of the sack, but found it too heavy. "O prince," said the *cadi*, "if thou canst not

now lift so small a portion of the field thou hast usurped, as is contained in this sack, how wilt thou bear the weight of the whole of it upon thy head in the judgment day!" The king thanked his intrepid monitor, and restored the field.

Hixem II. succeeded to the throne at the age of eleven years, and the queen mother appointed, as regent, her secretary, a man of great genius, valor, and activity, best known by his surname of *Almanzor*, "the conqueror." This title was given him from his successes against the Christians. It is said that he won fifty-four battles, and at length died of chagrin, at a great age, in consequence of losing one. This great sovereign—for he acted as such—was not only a most able general and valiant soldier, but an enlightened statesman, an active governor, an encourager of science and the arts, and a munificent rewarder of merit. His death (A. D. 1002) was fatal to Cordova.

During the next two hundred years, the empire, after reaching the zenith of its glory, declined, and came to ruin, its fine capital falling into the hands of the Christians. The annals of this period are, in general, but a bloody record of battles, sieges, and treasons, rebellions, persecutions, and petty successes of rival chiefs, which indicate the decline of the national spirit, and the lack of a central, controlling energy,—in short, the convulsions of a body whose "whole head is sick, and whose heart is faint."

The most prominent cause of ruin was the parcelling of the empire into petty chieftaincies, which were made hereditary in the families of the successful partisans, who obtained the fief at first.* Thus the nation retrograded from a central government,—powerful enough to protect the rights of all, with its subordinate powers properly distributed,—back to the barbarian, or feudal system, which had brought, and was bringing, upon Europe such terrible evils, through the slavery and degradation of the many, and the clashing selfishness of the blind and wilful few.

Hixem III., called by the people to the throne, (A. D. 1026) against his own wishes, endeavored to deserve the affection of his subjects, to redress wrongs, encourage industry, administer justice impartially, relieve the poor, and repress the exactions of the local magistrates. The governors resisted, and he took the field against them; but they were too powerful for him, and he was compelled to treat with open rebels. He failed where success was impossible; and the fickle mob, imputing it to him as a crime, paraded the streets, demanding his deposition. He gladly retired

* The imbecile *Hixem II.* had been thrown into prison by a usurper, and was supposed to be dead; but one of the chiefs produced him to the populace, and using him as a puppet, was intrusted by him, because of certain successes, with the privilege of changing revocable into hereditary fiefs. Some of the most powerful of the governors were, by this novelty, drawn for a time into *Hixem's* interest; but from this moment each looked forward to a separate and independent sovereignty. *Suleyman*, the rival of *Hixem*, used the same ruinous means against his opponent. By giving the governors of Calatrava, Saragossa, Medina Cœli, and Guadalaxara, the hereditary and irrevocable possession of their governments, he secured their powerful aid. This was the signal for the creation of numerous independent and rival kingdoms, and consequently for the ruin of Mahometan Spain. Its strength against the Christians lay in its union: when disunited, it fell an easy prey, in detail. Carried away by their reckless passions, the Moorish chiefs rushed blindly to this fatal result.

to private life: the remembrance of his virtues, however, long survived his power; and Arabic writers all represent him as too good for his age. With him ended the khalifate of the west, and the noble race of Omeia, or Moawiyah, in 1031. The empire seemed to sink at once. Not thirty years had elapsed since the great Almanzor wielded the resources of Africa and Spain, threatening the entire destruction of the Christians, whom he had driven to an obscure corner of the vast peninsula. Now, Africa is lost; the Christians hold two thirds of the country; the petty but independent governors—the boldest of whom trembled at the name of Almanzor—openly insult the ruler of Cordova, whose authority extends little farther than the walls of his capital. “Assuredly,” says an historian, “so astounding a catastrophe has no parallel in all history!”

From this period, A. D. 1031, to the establishment of the kingdom of Grenada, in A. D. 1228, there was no supreme chief of Mahometan Spain, if we except the fleeting conquerors,—the Almoravides and Almohades,—who arrived from Africa, and the fabric of whose dominion was as suddenly destroyed as erected. The portion of country free from the progressive approaches of the Christian sovereignties fell under the government of petty kings, whose obscure broils we have not the patience to detail, nor would the reader have patience to follow the tedious recital.

THE KINGDOM OF GRENADA, from the romantic interest thrown around it in its prosperity, and the melancholy story of its fall, deserves a larger space than our plan can accord to it. Its history claims attention, also, as it has employed more than one elegant pen of America; and her most fascinating writer has strewn the flowers of taste over the tomb of Grenada, waking an echo, in every feeling bosom, to the “last sigh of the Moor.”

Before the year 1238, the original Spaniards had, by constant perseverance, in reducing state after state, reconquered nearly the whole of the land of their fathers. Aragon, Navarre, Castile, and Portugal, were all large and powerful states. In short, the whole peninsula was under the dominion of Christian princes, except the beautiful and fertile province of Grenada, in the south, scarce inferior to the Cordovan kingdom, except in extent of territory. Grenada indeed, foiled, for two centuries and a half, all the attacks of the Christians of Spain, till the several Christian states became consolidated in a powerful and overwhelming empire, which could no longer be resisted.

Mohammed I., *ben Alhamar*, one of the kings of Southern Spain, seemed alone to possess the ability to withstand the Christians; and when Valencia was taken from the Moors, his power was increased by a body of fifty thousand Mahometans, who left the city and placed themselves under his sway. This king fixed his court at Grenada, and fortified the city, A. D. 1238, resolving to extend, or at least preserve his dominions against the rebellious Moorish governors on the one hand, and the Christians on the other. He paid tribute to Ferdinand III., king of Leon and Castile; but his successors refused to acknowledge allegiance, and the usual wars were renewed.

Though energetic and intrepid, Mohammed I. was mild and conciliating; he was prudent, yet of comprehensive views and magnificent tastes. He repaired the frontier fortresses of his kingdom, which extended

from Algeziras to Almeria, and as far inland as Jaen and Huescar. Every Mussulman was, by the constitution of the state and of society, a soldier: he had, however, no regular pay. The king of Grenada not only kept up a standing army, on regular pay, but, in addition, allotted to each soldier a piece of ground on the frontier, large enough to maintain himself, his family, and his horse—the dear friend of the Arab. These little farms thus served as a barrier against the enemy, more effectual than walls; for the soldier fought to protect his own family and hearthstone.

Thus secured externally, the kingdom, under the good government of Mohammed I., soon became as renowned as Cordova had ever been for agriculture, commerce, arts, manufactures,—especially silk,—and for wealth and industry. Prizes were awarded to stimulate all the mechanic arts, and especially to the best weavers of silk and growers of wool. Warehouses, hospitals, poorhouses, markets with fixed prices, schools, colleges, and good inns were seen on every hand. The fine palace of the Alhambra, built for his residence, is still a grand object of attraction to travellers. The capital was also beautified with baths, fountains, delightful public walks, gardens, and every convenience, all paid for, not by tax, but from the king's gold and silver mines. Every town was divided into wards, with an inspector over each; patrols guarded the streets at night, and the gates of the cities were closed at a certain hour of the evening; courts of justice were held every day by the impartial sovereign; and, above all, charity—not only in sharing money, fruits, grain, flocks, and merchandise, with the needy, but in humane attentions to the sick, and in hospitality—was generally practised by the people, happy in thus performing the duties enjoined by their religion.

Eleven sovereigns had reigned in Grenada: the twelfth was a usurper, and the story of the thirteenth, *Jusef III.*, is singular. His brother, the previous king, imprisoned him and usurped the throne for ten years: at the end of that period, he was taken dangerously ill; and, anxious that his son should succeed him, he sent orders to his brother's keeper to put his prisoner, *Jusef*, to death. The keeper had contracted an affection for the disinherited prince, and was engaged at chess with him when the fatal letter arrived. *Jusef*, judging of its contents by the agitation of his friend, requested to be allowed to play out the game, and he would then yield up his life. Before the game was finished, however, another messenger came, to announce that the usurper was dead; and the deprived victim ascended the throne as *Jusef III.* Taught, probably, by adversity, he was an excellent king: his court was renowned for splendid tournaments; and many hot-headed young men from France, and other countries, where duelling was forbidden, came to Grenada to settle their disputes by single combat. It is said that the Moors first introduced tournaments into Europe, as they did bull-fights into Spain.

From the time of *Jusef III.* to the fall of Grenada, the wars in Spain continued with very little intermission, and the damage done to the country was lamentable, indeed irremediable. It was the object of both Christian and Mahometan to ruin each other's land; and for that purpose soldiers, called *taladores*, were employed, whose business was, not to fight, but, while the rest were engaged in battle, to lay waste the surrounding country, cut down the fruit trees, root up the vines, destroy the grain, and ravage all the gardens;

so that the land, wherever they came, was converted into a dreary desert; and doubtless the effects of this suicidal policy are seen in the desolate tracts with which Spain abounds at the present day.

Numerous romantic adventures occurred in these perpetual border wars—the subjects of many a pretty ballad still sung by the Spanish peasantry, as they sit under their trees on a summer's evening. The following relation is a specimen of the pleasing character of these popular tales. A Spanish reconnoitring party captured a young Moor of rank, richly dressed, and mounted on a superb Arabian charger:—When brought to the Christian governor, to the astonishment of all, the prisoner burst into tears, at the same time stating himself to be the son of the *alcalde* of Ronda. "Tears are unbecoming a soldier, especially thee," said the governor, sternly, knowing the *alcalde* to be one of the bravest of the brave. "Alas!" replied the prisoner, "it is not for myself I weep. I love a maiden more beautiful than the sun, and dearer to me than life. This very evening she was to have become my bride, and will not know the reason of my absence." Pitying his grief, the governor gave him permission to go and take leave of his betrothed, on condition that he would return the next day. What was his surprise to see the youth enter his presence the next morning with his lovely bride, who had insisted on sharing captivity and slavery with him! Pleased with the youth for his fidelity to his word, and with the maiden for her devoted and disinterested affection, the governor restored them both to liberty.

Literature and the elegant and useful arts were carried to a high degree of excellence by the Spanish Moors, while the rest of Europe remained sunk in barbarism. The munificence and taste of their sovereigns were most ostentatiously displayed in their public edifices, palaces, mosques, and hospitals, and in the construction of commodious quays, fountains, bridges, and aqueducts, which, penetrating the sides of the mountains, or sweeping on lofty arches across the valleys, rivalled in their proportions the works of ancient Rome.

Grenada had been prosperous and happy for nearly two hundred years, when a desperate civil war broke out, in consequence of a dispute between two princes for the throne. On the other hand, the Christian kingdoms of Spain had, just at this period, ceased their enfeebling quarrels, and become united in one, under Ferdinand of Aragon and Isabella of Castile, who were now desirous of including Grenada also under their dominion, so that it might embrace all Spain. The civil war favored their design; yet the distracted kingdom of the Moors defended itself so bravely, even after losing city after city, that it was not till 1492 that its capital was taken, and the kingdom of Grenada thus finally reduced.

Abu Abdalla, or Boabdil, its king, seeing no hope of effectually defending the city, which had suffered severely by the rage of the contending parties, capitulated, on condition that the Moors should be allowed to exercise their own religion, and be governed by their own laws. On these terms, the gates were opened, and the last of the Moorish sovereigns went forth to finish his days, an exile in Africa, A. D. 1492, January 4th. A hill is still pointed out, whence Abu Abdalla took his farewell look at the charming abode of so many kings,—the home of his youth; and the height yet bears the name of "The last Sign of the Moor."

CHAPTER CCCLXXXIV.

A. D. 718 to 1849.

Origin of the Spanish Monarchy—The Old—Free Cities—Orders of Knighthood—Ferdinand and Isabella—Charles V.—Philip II.—Modern History of Spain.



Ferdinand and Isabella.

WE have seen that, in 1492, the Spanish monarchy extended over every part of the peninsula. It will now be necessary to look back, and consider of what materials, and by what means this kingdom was built up. Nearly eight hundred years before, we find a remnant of Christians—Goths and Spaniards together—betaking themselves to the mountain fastnesses of North-western Spain, and in these rude homes of independence, fortifying themselves against their fierce invaders from the south, as did the primeval Spaniards and their descendants take refuge here against invaders from the coast, the east, and the north.

Few at first, the number of individuals who took shelter in these solitudes was increased gradually by multitudes, as the Mahometan excesses became more frequent and intolerable; for neither prompt submission, nor treaties, could guaranty the conquered from plunder, persecution, and massacre. Finding themselves growing stronger, the exiles resolved to found an infant state. "The care of the sacred relics, carefully conveyed hither on the reduction of Toledo; the presence, not only of prelates, but of nobles descended from the blood of the Goths; that devotion to a good cause, that sense of duty, which adversity never fails to create and confirm; and the necessity of self-preservation,—united these refugees in an

indissoluble bond." king *Pelayo*, of the inaugurated after thal, a buckler was b

— "Eight, for t
Came to their hono
Standing, they lowe
Then, slowly raised
The steady weight.
And thrice he brandi
Th' archbishop to the
'Spaniards, behold yo
Then sent forth all the

They elected for their
c house, whom they
1. At the given sig-

nd stature chosen,
nd the shield
tain's feet,
lders, lift
ands,
sword.
le cries,
multitude
ud acclaim!

Full soon was the temple of the band of patri-
ots, heroes, exiles for li and religion, severely
tried. A conquering general of the enemy sought
them in their retreats with a view to On the
heights of Coradunga and the mountain Mary,
the small but resolute band of Christians waited,
waiting for the attack. As the
the steep ascent to the cave, huge
were thundered down upon their dense
they were precipitated into the narrow
Thousands were crushed; the assailants were
and the Christians, sallying forth from their
places, inflicted a terrible loss on the fugitives.
more successful battles established the infant kingdom,
of the *Asturias*, called afterward, from its capital,
the kingdom of *Oviedo*.

The origin of the kingdom of *Navarre* is very ob-
scure. Its counts were probably dependent on the
Asturias, and at times on the Arabs and Franks.
Charlemagne conquered it in A. D. 777-8. Sancho
Iñigo was the first independent count — A. D. 873.

Sixty years after the Moorish conquest, the nobles
and people of *Castile* disowned allegiance to Cordova,
and became allies and vassals of the king of *Oviedo*,
who lent them aid to throw off the Moorish yoke.
Under this king, the country was distributed to several
petty chiefs, called *counts of Castile*. *Ordonio II.*
had removed his court from *Oviedo* to *Leon*, which
thenceforth gave name to the kingdom. Becoming
jealous of the great power of the counts, he invited
them to a council, and treacherously assassinated them.
This base cruelty so exasperated the Castilians, that
they revolted, and under a ruler called a *count*, be-
came independent of *Ordonio*, who was too much occu-
pied in defending himself against the mighty *Almanzor*,
to attempt the recovery of *Castile*.

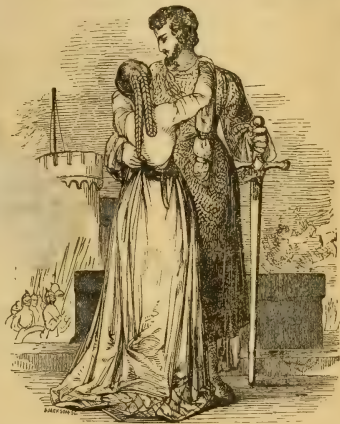
Among those who assisted in the final and fatal
defeat of that Moorish conqueror, in 1002, was *Sancho*
the Great, king of *Navarre*, who had married the sister
of the count of *Castile*. The count died without chil-
dren, and *Sancho* took possession of *Castile* in right
of his wife. He thus became the most powerful
prince in Spain, for he had already united a large part
of *Aragon* to his dominions of *Navarre*.

At his death, *Sancho* divided his empire among his
three sons, of whom *Ferdinand I.* received *Castile*,
and took the title of *king*. In 1037, by marrying the
heirress of *Leon*, and thus uniting that kingdom with
his own, he made *Castile* the principal state in Spain;
it is called, in history, the "kingdom of *Castile* and
Leon," and furnished the well-known symbols of the
lion and the *castle* seen on Spanish coins. *Ferdinand I.*
died in 1065, and was one of the greatest and best of
the Spanish kings.

The Spaniards, at this time, were much inferior to

the Moors in civilization; their unequal laws were
based on the Gothic. Their institutions, therefore,
continued to be feudal. Commerce, arts, and manu-
factures, except those of weapons, were very back-
ward among them. The barbarous duel and trial by
combat were allowed, but the romantic profession of
chivalry did not yet exist.

There were knights, however, who made themselves
famous throughout the world for valor and magna-
nimity; among whom none was more renowned than
the *Cid*, Don *Rodrigo Diaz de Bivar*, the hero of many



The Cid.

popular tales and ballads. When yet a boy, he fought
a powerful and experienced warrior, who had insulted
his father, cut off his head, and brought it home at his
saddle-bow. This so rejoiced the heart of the warlike
old man, that, although custom did not allow children
ever to be seated in presence of their parents, he
placed his son above himself at his own table. The
Cid was champion of *Castile*, and very successful
against the Moors, so that his exploits earned him the
honor of knighthood from his king. At the accession
of *King Alfonso VI.*, after the assassination of his
brother, the *Cid* called upon the king to expurgate him-
self, by oath, of any connection with the murder.
This alienated the monarch from the hero, who, on
some after-pretext, was exiled from court. Followed
into banishment by a numerous band of retainers, he
resolved to conquer a kingdom for himself; and having
wrested *Valencia* from the Moors, he became its king,
or *Cid*. His exploits reconciled his sovereign to him,
and he returned to court. The rest of his life is filled
with wondrous deeds of valor against the Moors.

Such is the received account of this hero of romance;
but its accuracy has been doubted by modern his-
torical sceptics. While the *Cid* was living, his repu-
tation was sufficient to keep the Moors in awe; but
when he was dead, their courage revived, and they
boldly attacked the Spaniards, even in *Valencia*, the

city where his remains were laid. The story goes, — and it may serve as a specimen of the tales of the Cid, — that the Spaniards went forth to meet them, and behold, a warrior, with the well-known dress of the Cid, but with the aspect of death, was at their head! The Moors recognized his features, and fled, in superstitious horror, fancying that a miracle had been performed in behalf of the Spaniards. The truth was, however, that the Christians had taken him from the tomb, set him on his war-horse, and thus, even after his death, he achieved a victory over his foes! This incident sufficiently attests the wonderful power which the Cid's name exerted, as well over his countrymen as over their enemies.

Two singular institutions of this period claim a passing notice — the establishment of free cities, and the founding of certain orders of knighthood. The cities and towns of Spain, in general, were under the power of feudal despots. But, in consequence of the desolations of war, several extensive territories had become a complete desert; a king is said to have marched in one of these tracts for fifteen days, without observing a sign of cultivation or a human abode. The kings of several small states, therefore, decreed that whoever would take up these waste lands, settle on them, and build villages, should be free from all the tyrannous exactions of feudal service and taxes of every kind. They were also made sanctuaries for criminals. Many of them thus became large and populous towns, full of the spirit of freedom. They also originated and built up a wealthy and independent middle class.

Several religious orders of knighthood, similar to that of the Knights Templars, had their origin about the same time with the free cities. The object of all the orders was, to support the Christian religion against the misbelievers, and expel them from the country. None could belong to them but men of noble birth; and the various orders were distinguished by different ensigns; as, for example, the knights of Alcantara displayed a green cross on the shield; those of Calatrava, a red one; and those of St. James of Compostella, — the famous patron saint of Spain, *Santiago*, or *San Diego*, — a cross in the form of a sword.

The tradition of the founding of the latter order is characteristic of the manners of the times. A number of young Castilian noblemen, having brought themselves into difficulties by their extravagance, agreed to form a band of robbers, and took possession of a ruined castle among the mountains of Leon, where they amassed a store of wealth, by plundering the travellers who passed that way. At length, repenting of their crimes, they made a vow to expiate them by devoting the remainder of their lives to the service of Christianity, and, accordingly, performed such feats against the Moors, that the king of Castile made them all knights, and, by their own desire, created for them a new order, that of the knights of St. James. Their duty was to defend the tomb of the saint, at Santiago — a kind of Mecca of Christian pilgrimage, — and protect the pilgrims, who visited it in infinite numbers from all parts of Spain and Europe.

It was during the period of the holy wars, which lasted two hundred years, that the first Moorish empire, that of Cordova, was gradually subdued by the Spaniards, who were occasionally aided by bands of crusaders on their way to the Holy Land. The Scotch earl of Douglass, who was carrying the heart of King Bruce to Palestine, fell in one of these campaigns. Alfonso VI.

conquered all the country as far as Madrid; rebuilt the towns that had been destroyed in the wars; made the ancient Gothic capital, Toledo, an archbishopric again, and formed the province of *New Castile*. One of his daughters married a French count, who received from her father the north of Portugal as her dowry; from which time, (A. D. 1095,) Spain and Portugal may be considered as separate countries.

Ferdinand III. completed the conquest of Cordova, (A. D. 1248,) leaving only Grenada to the Moors. The beautiful capital, Cordova, was destroyed during the siege: nothing of its ancient grandeur remains but the splendid mosque, which is now a Catholic church. The many noble qualities of Ferdinand III. were stained with cruelty and bigotry. Multitudes of Jews were burnt alive in his reign, and even by his own hand. He founded the University of Salamanca, instituted a parliament of the nobles and clergy, and made a code, which is the foundation of the present laws of Spain. His court was famous for the splendor of its tournaments: it was at one of these that Edward I. was captivated by the graces of the princess, Eleanor, whom he made queen of England, and where she introduced some of the elegant Moorish fashions.

Among the more noted kings of Spain, of the ensuing period, we may name *Alfonso X.*, celebrated for his learning; *Alfonso XI.*, one of the most powerful princes of his time; *Pedro the Cruel*, to whom Edward III. of England betrothed his daughter, — though she died previous to the marriage. Pedro married Blanche of Bourbon, whom he imprisoned, and, it is supposed, poisoned: he was guilty of many other murders. *John I.* admitted four commoners to the council of the state; such was the increasing consequence of the middle classes. *Henry III.*, returning hungry from the chase, was obliged to wait for his supper till the game he had killed was cooked, as the tradespeople would not trust his steward. Angry at this, when told that his nobles were feasting sumptuously with the archbishop of Toledo, he personally satisfied himself of the fact by gaining clandestine admittance to the table. He then feigned a dangerous illness, the report of which brought all his nobles and the archbishop to the palace, where they were reproached with their peculations and detained in custody till they had given back to the crown their ill-gotten lands and fortresses.

After the death of Henry III. ensued a period of anarchy and misrule, during which the Holy Brotherhood was instituted, — a private association for the redress of grievances and the righting of the wronged — something like the self-constituted "Regulators" of our western frontiers. During the civil wars, Henry IV. was deposed and Alfonso enthroned, who, however, died suddenly, and Henry was restored, on condition that he named for his successor his sister *Isabella*. This was the renowned princess who married Ferdinand, heir to Aragon.

On the death of Henry IV., in 1474, this illustrious pair, *Ferdinand and Isabella*, ascended the united throne of Castile and Aragon, as joint sovereigns; and thus commenced a new and glorious era for Spain, and, indeed, for the world. Among the objects accomplished in this eventful reign, were, the conquest of Grenada, bringing all Spain under one monarch; the discovery of America by Columbus; clearing the country of banditti, by demolishing the castles that harbored them; the curbing of the tyranny of the nobles by a revival, with extended powers, of the holy



Embarkation of Columbus.

brotherhood. This now became a horse patrol, or mounted and armed police, who brought all suspicious persons, of whatever rank, before duly-appointed judges, being supported by a tax on the citizens. Finally, the Catalonian barons were compelled, during this reign, to emancipate their serfs, as the nobles of the other provinces had done, thus mitigating the feudal vassalage.

Queen Isabella was a woman of extraordinary talent; she shared the government equally with her husband, was amiable in domestic life, kind to her subjects, always prudent, pious, and charitable. Ferdinand was equally prudent, but not so liberal, either in his ideas or his actions. They were both strict in the administration of justice, and punished crimes without distinction of persons. That magistrates might be restrained from malversation, chief judges, called *corregidores*, were sent round to every town, with authority to examine into their conduct. But these benefits were much counterbalanced by the establishment of that detestable tribunal, the Inquisition, a court instituted first in Spain, at Seville, in 1491, for the purpose of exterminating the heretics—a term applied to the Jews, and others not Roman Catholics. This all-pervading spiritual tyranny has greatly injured the Spanish character. It was not finally abolished till A. D. 1836. The expulsion of the Moors from Spain, was also a miserable policy, which deprived the state of hundreds of thousands of industrious members, skilful artisans, agriculturists, and merchants.

Ferdinand died some years after his wife, in 1516. After her death, he unjustly invaded and took possession of Navarre, and obtained the kingdom of Naples by no less dishonest and dishonourable means, as we have elsewhere noticed. The crown devolved, at his death, on his grandson, *Charles V.*, also emperor of Germany. After his election to the latter dignity, Charles was very seldom in Spain, but left its administration to Cardinal Adrian; and, in consequence of taxes for wars in which they had no interest, the Spaniards revolted. The king was, therefore, compelled to visit Spain, where, however, he acted with great clemency. One day, when some officious person offered to tell him where one of those who had been condemned to death was concealed, he replied, "You

had better tell the unfortunate gentleman where I am."

Charles abdicated his throne, in 1558, in favor of *Philip II.*, his son, the husband of Queen Mary of England. He reigned from A. D. 1558 to 1598. Spain was now at the culminating point of her prosperity. The bigoted Philip hated every religion but the Catholic; and his persecutions of his Dutch subjects lost him Holland. As England had aided the Dutch in achieving their independence, and was also a bulwark of Protestantism, Philip determined to invade that country. For this purpose he made immense preparations; all Spain resounded for years with the din of warlike armaments, and, at last, a fleet put to sea of one hundred and twenty vessels, boastingly called the *Invincible Armada*. But part of it was destroyed by storms, and part defeated by the English fleet; so that the result was exceedingly mortifying to Spanish pride.

The galling oppression of this gloomy tyrant aroused, about the same time, a revolt among the descendants of the Moors, who might be reckoned among the most valuable of the citizens of the empire. On Christmas day, 1567, these Moriscoes, or Christianized Moors, assisted by Moors from Africa, suddenly came forth armed, massacred the priests in a most barbarous manner, then the magistrates, and next vented their fury on every Christian they met. A civil war ensued of unequalled atrocity on both sides, which ended in the complete subjugation of the Moriscoes, who were compelled to scatter themselves over the country, and were soon lost among the Christian population.

Philip II. succeeded, in default of other heirs, to the crown of Portugal, in 1583, and to all her colonial possessions. He thus became the most powerful monarch of his age. But his Portuguese subjects hated the government of Spain. The Philippine Islands were colonized with Spaniards during this reign. Philip II. was the first Spanish sovereign who made Madrid his capital. At the distance of thirty miles from the city he built the famous palace of the Escorial, the model of which is said to have been the grid-iron on which St. Bartholomew was martyred. It has eighty staircases, seventy-three fountains, eighteen

hundred and sixty rooms, eight organs, and twelve thousand windows and doors.

Philip III. ordered all the Christian Moors to leave the kingdom in thirty days, and to carry nothing with them. During the enforcement of this cruel edict, six hundred thousand industrious citizens were driven out penniless—an irremediable loss, and followed by the rapid decline of the country which thus acted so unnatural a part to her children. Commerce, agriculture, and manufactures retrograded, till, from being the foremost nation of Europe, Spain is now ranked among the most impotent. *Philip IV.* lost Portugal, which asserted its independence, and proclaimed the duke of Braganza, king.

Charles II., a weak prince, ruled by his ministers and bishops, succeeded in 1665. At his death, in 1700, occurred the ruinous war of the "Succession," the two claimants of the throne being Philip, grandson of Louis XIV., nominated by Charles II., and Charles, archduke of Austria, son of the granddaughter of Philip III. The English, Dutch, Portuguese, and some of the Italian states sided with the archduke. During this contest the English took Gibraltar from the Spaniards, and Holland passed to Austria. When the archduke succeeded to the throne of Germany, he gave up his claim, and *Philip V.* ascended the Spanish throne. He was the first monarch of Spain of the house of Bourbon, and a very arbitrary prince.

Ferdinand VI. succeeded in 1746, and reigned thirteen years, leaving the throne, at his death, to his brother Charles, king of Naples, who gave up that crown on ascending the Spanish throne as *Charles III.*

The only event which disturbed the peace of his reign was a riot at Madrid on account of a decree—designed to prevent assassinations—against large hats and cloaks. The order was so offensive to the people, that it was countermanded. The Jesuits, who were supposed to have instigated the riot, were banished from Spain, three hours only being given them to get ready. They afterward received from the Spanish government a pension of a shilling a day in Italy, where, at first, they had been refused admittance. The king also put a stop to the *autos da fé*, or burning of heretics, by the Inquisition, and colonized the Sierra Morena,* hitherto a barren waste of heath and forest, although in the middle of the country.

In 1789, *Charles IV.* came to the throne. Just after his accession, the French revolution occurred; and the king, obliged to side with the French republicans, was involved in a war with England. The combined French and Spanish fleets were defeated, off Trafalgar, by the British fleet, under Nelson, A. D. 1805, the year after Napoleon became emperor. Spain was now much declined from her former power, and her armies were neither so brave nor so well officered and disciplined as they once were. Bonaparte expected little opposition in his views of aggrandizement from Charles, who was a weak monarch.

In 1808, it was rumored that the French had entered Spain, and that the royal family intended to follow the recent example of Portugal, and emigrate to America. Godoy, called *Prince of Peace*, from having negotiated the peace with France, supposed to

have advised the step, was mobbed, and fled; the people thronged the roads to prevent the royal family from quitting the country. The disturbances increased, and the king became so alarmed, that he resigned his crown to his son, *Ferdinand VII.* Father and son now set off, with a French guard, to meet Napoleon at Bayonne, and Madrid was taken possession of by French troops. At Bayonne, Charles and Ferdinand were compelled to resign all pretensions to the Spanish crown, which Napoleon immediately conferred on his brother Joseph.

The Spanish patriots obtained troops and aid from England; and now ensued the "Peninsular War," one of the most bloody and romantic on record. Sir Arthur Wellesley, now duke of Wellington, commanded the English forces during the first and last part of this conflict, which resulted, in 1813, in the expulsion of the French from the country. Battles were fought in every province; the towns were besieged, the villages set on fire; the cities were plundered, and the people reduced to the lowest state of poverty and wretchedness. Thousands must have perished from want, had it not been for the charity of the clergy, who, during this period of distress, exerted themselves in the most benevolent manner to relieve the wants of the sufferers.

Ferdinand was released by Napoleon, and hastened to reoccupy his throne; but, in his attempts to restore the old order of things, sowed the seeds of great mischief. These have been producing an ample harvest of public and private injustice, revolutions, massacres, and assassinations, up to the present time. Napoleon had abolished the Inquisition, thrown open the monasteries, set the monks to productive labors, sold the church lands, and suppressed all remains of the oppressive feudal system; so that the peasantry were no longer vassals to the great landholders, but were at liberty to establish inns, mills, bakehouses, and fisheries for their own profit, instead of that of their proud and indolent lords. The Cortes passed certain laws, called the *Constitution of the Cortes* of 1812, which were very advantageous to the people. These the king not only refused to sanction, but imprisoned or exiled many of the chief members of the Cortes; he also destroyed the liberty of the press, by appointing a censorship. Mexico and the South American republics soon declared their independence of Spain; and only Cuba, Porto Rico, the Canaries, Philippines, and a few places of less importance, are now left to the empire out of all her vast foreign possessions.

Ferdinand VII. died in 1833, leaving an infant daughter but three years of age, the present queen, *Isabella II.*, whose mother, Queen Christina, was appointed regent of the kingdom during the minority. Don Carlos, brother of Ferdinand, claimed the crown on the ground of the *sañic law*, which excluded females from the throne. A civil war ensued, which has reduced the country to the brink of ruin, disorganizing and demoralizing society to a frightful extent. The clergy and the North supported Don Carlos; Madrid and the South, Isabella. In 1836, the constitution of the Cortes was restored by the queen regent, the religious orders were suppressed, and the Spaniards now enjoy a considerable degree of freedom.

In 1840, four regents were appointed, of whom Espartero was at the head, and Queen Christina retired to Italy. The liberal and energetic government

* Poor peasants of Germany were induced to settle here by grants to each settler of land, free of rent, for ten years, a cottage and bakehouse, seed, farming tools, ten cows, an ass, some pigs, and some poultry. These settlements are now the neatest and most prosperous villages in Spain.

of the regents has quieted the country. In the year 1846, Queen Isabella was married to the Sicilian prince of Trapani, and her youngest sister, the infanta, to the duke of Montpensier, son of Louis Philippe, then king of France. Occasional disturbances from factions, instigated by Don Carlos, have occurred; but, under the government of Queen Isabella, the country seems to be recovering from the miseries which have so long afflicted it. We subjoin below a list of the sovereigns of Spain, from the Gothic kings to the present day.*

CHAPTER CCCLXXXV.

General Views — Spanish Character — Government and Laws — Power — Religion — Language and Literature.

To the early writers of Greece, Spain was the land of romance and fable. It has continued to be, down to the present moment, a fairy land of polite literature. Secluded from the rest of Europe by position, and connected, by wonderful events, with Africa and the Orientals, it has never been a great thoroughfare for

the commerce of European ideas, but has maintained a peculiar character, combining traits of both the Oriental and Occidental mind. The internal capabilities of Spain are immense. Her soil, climate, ports, and people — every thing offers a foundation for greatness. Her children are distinguished for their chivalrous qualities, their pride, their scorn of sordid views, their sense of honor, their capacity for intellectual attainments, their inflexible virtues.

Intrusted with powers bounded by precedent, or by conscience alone, — powers which, in other hands, might have proved fatal to the community, — the kings of Spain, with a few striking exceptions, have not been tyrants. Her nobility and gentry are not more distinguished for illustrious descent than for unsullied honor and boundless generosity. Many of her ecclesiastics, excepting the useless and profligate friars, — her secular priests especially, — would honorably sustain a comparison in learning with those of any country, and have generally been not only patriots, but often among the foremost defenders of popular rights, as understood by monarchists. Her citizens, even her rustics, are distinguished for native intelligence, for an honest hereditary pride, for the virtues of hospitality, of simplicity, of sincerity, in a degree almost without

* VISIGOTHIC KINGS IN SPAIN.

Date of Accession
A. D.
411. Ataulphus.
415. Sigeric, (a few days.)
415. Wallia.
420. Theodored.
421. Thorismund.
432. Theodorico I.
466. Euric.
493. Alaric.
506. Gesaleic.
511. Theodorico II.
522. Almeric.
531. Theudis.
548. Theudisel.
549. Agilan.
554. Athangild I.
557. Lluva I.
570. Leovigild.
587. Recared I.
601. Lluva II.
603. Witteric.
610. Gundemar.
612. Sisebert.
Recared II., three months.
621. Swintila.
631. Sisenand.
636. Chintila.
640. Tulga.
642. Chindaswind.
649. Receswind.
672. Wamba.
680. Ervigor.
687. Egica.
701. Witiza.
709. Roderic.
711. Theodomir.
743. Athanagild II., in Valencia, and tributary to Moors.

SUEVIC KINGS.

409. Hermenric.
438. Rechila.
448. Rechirius.
457. Maldras.
460. Frumarus.
464. Remismund. This was the last independent king; besides, are
550. Carriaric.
559. Theodomir.
569. Mir.
582. Eboric.
583. Andeca. He was de-
throned by Leovigild, who
destroyed the Suevic gov-
ernment in 584.

VANDALIC KINGS.

409. Gunderic.
425. Genserici. He passed to
Africa with his whole
nation.

MOORISH SOVEREIGNS.

Emirs.

711. Tarik, Musa.
714. Abdelasis.
715. Ayub, Alhaur.
721. Alsama.
722. Abderahman.
724. Ambisa.
726. Hodeira, Yahia.
727. Othman, Hodeira ben Al-
haus, Alhaitam.
728. Mohamed.
729. Abderahman. (2d time.)
733. Abdelmelic.
736. Ocha.
741. Abdelmelic. (2d time.)
742. Baleb, Thalaba.
743. Husam.
744. Thueba.
746. Yussuf.

Kings.

755. Abderahman I. ben Moa-
wyah.
787. Hixem I.
796. Alhakem I.
821. Abderahman II.
852. Mohammed I.
886. Almondhir.
888. Abdalla.
912. Abderahman III.
961. Alhakem II.
976. Hixem II.
1012. Suleyman.
1015. Ali.
1017. Abderahman IV.
1018. Alcaessim.
1023. Abderahman V., Moham-
med II.
1026. Hixem III.

Reguli of Cordova.

1031. Gehwar.
1044. Mohammed ben Gehwar.
1060. Mohammed Almostaded.
1069. Mohammed Almostadir.

Almoravide Dynasty. (African.)

1094. Jusef.
1107. Ali.
1144. Taxfin.

Almohade Dynasty. (African.)

1147. Abdelmaumen.
1163. Jusef.
1178. Yacub.
1199. Mohammed.
1213. Abu Yacub.
1223. Abulmelic, Abdelwahid.
1225. Almamon, Abu Ali.

Kings of Grenada.

1238. Mohammed I.
1273. Mohammed II.
1302. Mohammed III.
1309. Nassir.
1313. Ismail.
1325. Mohammed IV.
1333. Jusef I.
1354. Mohammed V.
1359. Ismail II.
1369. Abu Said.
1391. Jusef II.
1396. Mohammed VI.
1408. Jusef III.
1423. Mohammed VII.
1427. Mohammed VIII.
1429. Mohammed VII., (re-
stored.)
1432. Jusef IV., Mohammed
VII., (restored.)
1445. Mohammed IX.
1454. Mohammed X.
1463. Muley Ali.
1483. Abu Abdalla.
1484. Abdalla el Zagal.

CHRISTIAN KINGS.

Of the Asturias and Leon.

718. Pelayo, of the Gothic
royal family.
737. Favila.
739. Alfonso I.
757. Fruela I.
778. Aurelio.
774. Mauregato.
788. Bermudo I.
791. Alfonso II.
842. Ramiro I.
850. Ordoño I.
866. Alfonso III.
910. Garcia.
914. Ordoño II.
923. Fruela II.
925. Alfonso IV.
930. Ramiro II.
950. Ordoño III.
955. Sancho I.

967. Ramiro III.
982. Bermudo II.
999. Alfonso V.
1027. Bermudo III.

Kings of Castile.

1026. Sancho I., (king of Na-
varre also.)
1035. Fernando I., (also king
of Leon.)
1065. Sancho II.
1072. Alfonso VI.
1109. Urraca, queen, and Her
husband Alfonso VII.
of Leon.
1126. Alfonso II., (emperor.)
1157. Sancho III.
1158. Alfonso III.
1214. Enrique I., (Henry.)
1217. Fernando III.
1230. Also king of Leon.

Kings of Leon and Castile.

1252. Alfonso X.
1284. Sancho IV.
1295. Fernando IV.
1312. Alfonso XI.
1350. Pedro the Cruel.
1369. Enrique II.
1379. Juan I.
1390. Enrique III.
1406. Juan II.
1454. Enrique IV.
1474. Isabel and her husband,
Fernando V., who was,
in
1479, Fernando II. of Aragon.
1504. Juana and Philip I.
(Austrian.)
1512. Navarre united to Castile.
1516. Aragon united to Castile.

SPANISH SOVEREIGNS.

Austrian Dynasty.

1516. Carlos I., (Charles V., em-
peror.)
1558. Philip II.
1598. Philip III.
1621. Philip IV.
1665. Carlos II. (Charles.)

Bourbon Dynasty.
1700. Philip V.
1746. Fernando VI.
1759. Carlos III.
1789. Carlos IV.
1833. Isabella II.

example. The character of the lower classes is, however, demoralized by the great prevalence of the lawless habits of the smuggler, who plies his adventurous employment in almost every part of Spain.



Spanish Smugglers.

Though composed of many mingled races, there is yet a degree of unity in the Spanish character, the general traits of which we have enumerated. But, in the midst of this unity, there is a variety in the several provinces. Every where the character is strongly marked; but its shades are said to differ, in comparison, between different portions of the same nation, more than those of some separate kingdoms in other parts of Europe. This is owing to the low state of industry, natural barriers and want of roads, all preventing that freedom and frequency of intercourse which give uniformity of character to nations differently situated. The more unfavorable peculiarities of disposition in the several regions of Spain have been thus graphically described. The Biscayans are haughty, irascible, and passionate; the Galicians are melancholy and unsocial, but industrious and brave; the Catalonians are impetuous and indocile, but energetic and indefatigable; the Aragonese are devoted to their country, and attached to their ancient customs; the Castilians are grave and proud; the Estremadurans, insolent and vain; the Andalusians, arrogant; the Murcians, dull; the Valencians, gay.

Such is the substance of the Spanish character. In its leading traits, it is noble and lofty; but, unhappily, pervading ignorance and poverty, the result of continued political and religious oppression, have debased a large portion of the people, especially in the towns and cities. Such, indeed, has been the influence of the government upon the national spirit, that, for several centuries, Spain has been a feeble and insignificant power in the great balance of Europe.

The present government is a constitutional monarchy, and gives hope of restoring Spain to its proper place among the nations. Under the present constitution, essentially that of 1812, no one can be imprisoned without a fair trial; property cannot be confiscated at the will of the sovereign; the taxes are so regulated, that all persons contribute in proportion to

their means; the liberty of the press is established and men of merit are eligible to any honorable employments, although they may not be of noble birth. The deputies of the cities are elected every three years, and the *Cortes*, composed of the nobility, higher clergy, and these deputies, meets regularly once a year.

The *Cortes* is an institution peculiar to Spain. The first mention of deputies of the people is in the *Cortes* of Leon, A. D. 1188, and of Castile, the same year. Thus, at the convocation of the states at Burgos, forty-eight towns were represented by deputies selected by lot. Popular representation, therefore, existed in Spain a half century earlier than in Germany or England. Assemblies of the *Cortes* were very frequent in the reign of Ferdinand IV. Deputies of thirty-two towns fraternized, in 1295, in defence of popular rights against brute force; and, in 1315, the nobles and deputies from a hundred communities confederated for the same purpose. But the *Cortes* was ineffectual to suppress the flagrant disorders of the times, which could only be quieted by the consolidation of the royal power in the hands of Alfonso XI. He exchanged the Teutonic for the Roman jurisprudence.

Our limits will not allow us to trace further the growth of the Spanish constitution, which was "in an especial degree the work of accident,"—the natural growth of time and circumstances. We can only remark that the fourteenth century was the brightest period of municipal glory and of popular representation. But even then the representation was very imperfect; and, in the next century, after being confined to eighteen cities, the *Cortes* became a mere convenience of the sovereign, for registering the royal decrees and raising supplies, like the present Russian senate. It was the same in the time of Ferdinand and Isabella.

The office of *Justiza* was another peculiarly Spanish institution. By the ancient constitution of Aragon, the person of him who held this was sacred, and his jurisdiction was almost unbounded. He was the supreme interpreter of the laws, and arbiter in the last resort; it was even his prerogative to inspect the conduct of the king. He combined the offices of the Athenian ephori and the Roman tribunes. A succession of able men gave dignity and stability to the office. The *Justiza*, therefore, became of great use as an arbiter between king, nobles, and people, liege and vassal, the weak and the powerful, the state and the individual. But the origin and extent of this officer's authority is much disputed.

The only religion tolerated in Spain is the Roman Catholic. Its priests and friars we have already characterized, as also that frightful instrument of spiritual tyranny, the Inquisition. The Spaniard seems more naturally religious than most nations, and Spain has generally been the paradise of priests. Ecclesiastics have accumulated enormous estates; and, though much of the church property has passed to other hands, the revenues of some of the sees are still extravagant. Pilgrimages and processions have been and are favorite modes for the manifestation of devotion. Many religious orders have been instituted in this devout country, among which none was more noble and god-like in its object than that of the Order of Mercy for the Redemption of Christian Captives, founded in 1198. In forty years, it numbered six hundred houses, all engaged in freeing captives from the miseries of slavery—the usual fortune of the vanquished in war

A system of popular education cannot be said to exist in Spain. But, though there has been a great deficiency of schools for the people, the universities of Spain have been famous in past ages, and an attention to popular education is on the increase. Little progress, however, is to be expected, so long as religious despotism lies at the foundation of society.

The Spanish language is remarkable for dignity and melodiousness. It is formed of Latin, Gothic, and the tongues of primeval Spain, with copious additions from the Arabic. In the eighth and ninth centuries, teachers of Latin were procured from Spain, to teach that language in Italy. The sixteenth century was the Augustan age of Spanish literature. Cervantes, Calderon, Lope de Vega, Ercilla, Quevedo, are some of its great names. The Don Quixote of Cervantes had great effect in moulding his own age, and is still read

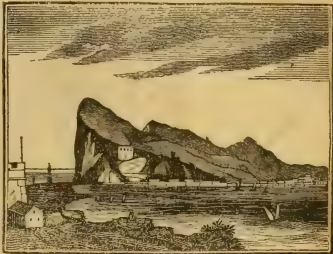


Cervantes.

and admired. Lope de Vega is a dramatist of incredible fecundity, and, with Calderon, is remarkable for brilliant poetical language and fertility of invention. The Araucana, an epic poem of Ercilla, celebrating the Spanish contest with the indomitable Araucanians of South America, still holds its place among the few epics that are read. Spanish writers, in all departments, are so numerous, that it is impossible here even to name those of merit in each. Their works commence as far back as the close of the twelfth century, when the Castilian language, the standard of the Spanish, took a permanent form. The earliest Spanish composition extant is the poem of the Cid, which dates about A. D. 1200.

It is difficult to estimate the political power of Spain at the present moment. It would depend greatly on the universality and depth of the sentiment that called her energies into action. Her cities, an important element of national power, are reviving, and begin to resume a flourishing aspect, denoting that her moneyed ability is increasing. The principal of these are interest-

ing in an historical point of view. Madrid was founded in the midst of an arid country, and Philip II. is supposed to have committed a great mistake in not making Lisbon his capital, instead. The city, though possessing many stately edifices, has rather a gloomy air, chiefly from the long, dead walls of its numerous convents. It numbers nearly a quarter of a million of people. Barcelona, the most liberal of the cities of Spain, has one or two fine streets, and a busy, energetic, and liberty-loving population, mostly engaged in manufactures and the Mediterranean trade. Cadiz, at the other extremity of the kingdom, is also renowned for its freedom of thought—the result of commerce and enterprise. It long held the monopoly of the colonial trade, and now does most of the business of Spain upon the Atlantic. Carthage is at present of little consequence; but Malaga, so renowned in Moorish story, retains much commercial importance, especially from the rich vineyards in its neighborhood. Toledo figures in ecclesiastical history. Cordova, Seville, and Grenada, are famed in the wars with the Moors. These are still flourishing and beautiful cities, full of interesting historical associations. Pampeluna and Saragossa have added to their ancient warlike



Gibraltar.

renown by modern deeds of heroism. Gibraltar, considered one of the strongest fortresses in the world, has a town below it, with considerable commerce. Both fortress and town belong to the English. Several seaports on the Bay of Biscay enrich the frugal, energetic, and industrious people in that quarter by their fisheries. Wool, silk, olives, grapes, wines, and soap, are the chief articles of produce which give activity to the cities and towns of Spain.

This misgoverned country has been exhausted not only by foreign, but by civil war. Yet her force may be only slumbering. The former glory of her people denotes a strength of character from which, when thoroughly aroused, great things may reasonably be expected. Liberty,—freedom of body, will, and worship,—might yet give to Spain a glory infinitely beyond that which the gold of Mexico and Peru produced.

The Spanish navy is small; the army numbers ninety thousand, and the revenue has risen to thirty millions per annum. There is reason to hope that the malign influences, civil, social, and religious, which have so long operated to retard the due development of the Spanish race, have now, in a great measure,

ceased, and that, under the salutary operation of her present more liberal constitution,—perfected as we trust it may be by future modification,—Spain may become something worthy of herself—proportionate, in happiness and grandeur, to the high natural endowments of her people, and to the long and severe education she has experienced.

CHAPTER CCCLXXXVI.

The Gypsies—Their Origin and History— Their Manners, Habits, and Condition, in various Countries—General Characteristics.

OUR account of the Spanish peninsula would be incomplete without a notice of that remarkable race, the Gypsies, who have long existed in this country, isolated from the rest of the community. They are also found in several other countries of Europe; but the accounts we have of those of Spain, where they are said to number some forty or fifty thousand individuals, are most complete.

Every where, the Gypsy race live a vagabond life in the spirit of one of their rude songs:—

“Too much rest is rust;
There’s ever cheer in changing;
We lose by too much trust;
Let’s be up and ranging.”

They generally reside in tents, which they pitch in bye places; and, when the resources of the neighborhood are exhausted,—that is, when every henroost they can reach is robbed, and every movable thing they can stealthily lay hands on is pilfered; when the men have jockeyed all who will deal with them in horses, and prescribed for all men and animals who will be doctored by them; and when the fortunes of all the silly people of the vicinity have been told by the women,—the vagrant troop suddenly decamp from their filthy lair, greatly to the relief of the inhabitants in the vicinity. Though probably one of the most beautiful of races by nature,—as might be inferred from the beauty of their infants even now,—yet habitual exposure to the burning rays of the sun, the biting of the frost, and the pelting of the rain and snow, destroys their beauty at an early age, and their ugliness at an advanced period of life is no less remarkable than the loveliness of their infancy.



Itinerant Gypsies.

For a period of more than four hundred years, this singular people have been strolling, with little change, over Europe, like foreigners and strangers. Their “hand against every man, and every man’s hand against” them, they are the Ishmaelites of civilization. Africa makes them no blacker, nor Europe whiter; they neither learn to be lazy in Spain, nor diligent in Germany; they neither reverence Christ in Christendom, nor Mahomet in Turkey. The year in which they first made their appearance in Europe is nowhere recorded; but it is clear they did not originate in that quarter of the globe. In Russia, they are styled *Zigani*; in Turkey and Persia, *Zingarri*; in Ger-

many, *Zigeuner*; and in Spain, *Zincali*, supposed to mean *blacks of Zend, or India*. Indeed, some learned men trace them to the neighborhood of the River Indus, and suppose them to have been Hindoos of a very low caste, driven from their native country by Tartar invaders. In Spain, they are also called *Gitanos*, and in England, *Gypsies*, from a general belief that they were originally Egyptians. The French call them *Bohemians*, as they first attracted attention in Bohemia, though they had previously been long wandering in the remote parts of Slavonia. In their own language, they call themselves and their language *Rommany*, a word of Sanscrit origin, signifying *The*

Husbands. The unchangeableness of their manners and institutions points to a very ancient and an Oriental origin.

In 1417, they are mentioned near the North Sea, and the next year in Switzerland; in 1422, in Italy, and, a few years after, in France and Spain. They did not travel in a single body, but in separate hordes, each having its leader, sometimes called a *Count*, as, in England, their chief is still called *King of the beggars*. Others gave themselves out for dukes and kings of Lesser Egypt. People believed them to be Egyptians and pilgrims, who were constrained to wander on some religious account. The Gypsies told fabulous stories, to spread this belief, and these were received with such credulity, that they were every where allowed free passage. Even in Spain, the Inquisition overlooked these practical pagans, being, probably, intent on hawking at richer, and therefore more profitable game. In Hungary, too, they were no less free, though in the midst of slaves. The early golden age of the Gypsies, alluded to above, lasted half a century, when their impostures were exposed, and they were discovered to be inveterate vagabonds and robbers by profession. From this period, they began to suffer persecution.

In Russia, the Gypsies are found in all parts of the country except St. Petersburg, from which place they have been banished. In most of the towns, they support themselves by trading in and doctoring horses; but the greater part of them lead an unsettled life upon the vast grassy plains, which afford them pasturage for herds, and plenty of wild game. Fortune-telling and robbery are among their employments. They resist cold to a wonderful degree; and it is not uncommon to find them encamped in the midst of snow, in slight canvas tents, when the weather is twenty-five or thirty degrees below zero. But, among the Gypsies of Moscow, there are many who inhabit stately houses, go abroad in elegant equipages, intermarry in good society, and are not behind the higher order of Russians, either in appearance or mental acquirements. This arises mostly from the perfection the female part of this colony have acquired in the vocal art.

In Hungary, the habits of this people are abominable; their hovels are sinks of filth, their dress is rags, and their food the vilest aliments. Yet no people are merrier. They sing and dance perpetually, and play the violin with great skill. They are addicted to horse-dealing, and are likewise tinkers and smiths in a small way. Thieving and fortune-telling are added to their occupations in this country, as every where else. Napoleon brought several of them, in his army, from Hungary into Spain; and many interesting scenes ensued between them and their compatriots, the Gitanos, who were astonished at the proficiency of their brethren in the art and mystery of thieving, and looked up to them, consequently, as superior beings.

The race appeared in England three centuries ago; but a persecution, aiming at their extermination, was raised against them; and the gallows, that prominent characteristic of English civilization, groaned under the weight of Gypsy carcasses. But these days passed by, and the miserable remnant crept forth from the secret holes where they had burrowed, increased in numbers, and, each tribe or family taking a particular circuit, fairly divided the land, as a foraging ground, among them. The men are horse-jockeys, devoting their leisure to tinkering; they are always to

be found at the prize-fight and race-course. The women tell fortunes. Both sexes are arrant cheats and thieves. They usually pitch their tents in some green lane, or on the side of a common, near a village,



A Gypsy Fortune-teller.

under the shelter of a high bank, trees, or a hedge. The English Gypsies are the handsomest of their race; they speak English with fluency, and, in their gait and demeanor, have the ease and grace of the free sons of the wild.

In France, the police have nearly rid the country of them. In Italy, they are not allowed to remain two nights in any one place. They are scattered, though not in great numbers, over Germany, Denmark, and Sweden. Many of the race are found in Turkey, especially at Constantinople, where the females frequently enter the harems of women of rank, pretending to cure children of the "evil eye," and to interpret dreams. They also appear in the coffee-houses as dancing-girls, and peddle precious stones, and sometimes poisons. They are common in Moldavia, Wallachia, and Servia.

The Gypsies of Spain, for many years after their arrival in that country, made no change in the usual vagabond habits of the race, except that they became, from the disordered state of society there, even more unprincipled, reckless, lawless, and mischievous, than elsewhere. They were often in league with the *contrabandistas*, or smugglers. A large band of them would encamp in the neighborhood of a remote village, scantily peopled, and remain there till, like a swarm of locusts, they had consumed every thing they could in any way appropriate, or until driven off by the officers of justice. Then followed a hurried march. The women and children, mounted on lean but spirited asses, scoured along the plains. Ragged and savage-looking men, wielding the scourge and goad, scampered at their side or close behind, whilst a small party, on strong horses, armed with rusty matchlocks and sabres, brought up the rear, threatening the distant foe, and now and then saluting them with a hoarse blast from the Gypsy horn.

"Let us for a moment suppose," says a recent author, "some unfortunate traveller, mounted on a handsome mule, or a beast of some value, meeting, unarmed and alone, such a rabble rout at the close of the day, in the wildest part, for example, of La Mancha. We will suppose that he is journeying from Seville to Madrid, and that he has left behind him the gloomy and horrible passes of the Sierra Morena. His bosom, which,

for some time past, has been contracted with dreadful forebodings, is beginning to expand; his blood, which had been chilled in his veins, is beginning to circulate warmly and freely; he is fondly anticipating the distant inn and savory omelet. The sun is sinking rapidly behind the wild mountains in his rear; he has reached the bottom of a small valley, where runs a rivulet, at which he allows his tired animal to drink; he is about to ascend the side of a hill; his eyes are turned upward; suddenly he beholds strange and uncouth forms at the top of the ascent; the descending sun slants his rays upon red cloaks, with here and there a turbaned head, or long, streaming hair. The traveller hesitates; but, reflecting that he is no longer in the mountains, and that, in the open road, there is no danger of banditti, he advances. In a moment, he is in the midst of a Gypsy group, and there is a general halt. Fiery and snakelike eyes are turned upon him, full of intense expression; he hears a jabbering, in a language unintelligible to his ears. At length, an ugly-looking urchin springs from the crupper of a halting mule, and, in a lisping accent, entreates charity in the name of the Blessed Virgin. The traveller, with a faltering hand, produces his purse. In an instant, a huge, knotted club, from an unseen hand, strikes him headlong from his mule. Next morning, a naked corpse, smeared with blood and brains, is found upon the road; and, within a week, a simple cross marks the spot, and records the event, according to the custom of Spain. Such are the anecdotes related by the Spanish writers of these people."

The Spanish Gypsies have, however, to a considerable degree, renounced their wandering life. They have insensibly become more civilized by residence in

towns: mental culture is not entirely neglected, and their education and acquirements are said to be, on the whole, not inferior to those of the lower classes of Spaniards. Nor during the wide-spread disorganization of society consequent upon the ferocious civil wars in which the peninsula has been so frequently involved, have these settled Gypsies returned to the usual roving and marauding habits of their people.

Among the characteristics common to the Gypsy race in general, beside those of rejecting agriculture and regular service of every kind, filthiness, jockeying, pilfering, iron-working, tinkering, and fortune-telling, already enumerated,—it may be remarked that they have many Oriental notions, are strongly attached to their own peculiar habits of life and modes of thinking, are destitute of the Christian ideas of morality except in regard to female chastity, and live as atheists without worship or a belief in the immortality of the soul. They invariably preserve every custom or fancy which has once been current among them, be it ever so noxious or absurd, while any affection which has once predominated in their minds, retains its dominion for ages. Their marriage festivals are boisterous, bizarre, and often ruinously extravagant. The themes of their rude poetry, which generally consists of single verses, scraps, or catches, are, of course, the various incidents of Gypsy life, cattle-stealing, prison adventures, assassination, revenge, &c. Amongst these effusions are sometimes found tender and beautiful thoughts; but they are few and far between, like the occasional flower or shrub adorning the rugged crags and gloomy dens in which most of the race love to harbor.

Portugal.

CHAPTER CCLXXXVII.

Origin of the Portuguese Monarchy—Its most renowned Kings—Flourishing Period—Decline—Present Condition—General Views.

PORTUGAL occupies the western part of the Spanish peninsula: it is three hundred and fifty miles long, and about one hundred and twenty broad. The climate, face of the country, and products, are similar to those of Spain. The Tagus is the principal river. Lisbon, the capital, is situated on its northern bank, ten miles from its mouth. The following are the political divisions of the country:—

Provinces.	Population.	Chief Cities.
Minho,	872,400.....	Oporto.
Tras-os-Montes,	331,000.....	Villa Real.
Beira, Upper,	996,350.....	Coimbra.
" Lower,	110,000.....	
Estremadura,	790,700.....	Lisbon.
Alentejo,	314,300.....	Evora.
Algarve,	135,400.....	Faro.

Population of Portugal, .. 3,550,150

The commercial enterprise of Portugal formerly gave her rich colonies in every quarter of the world: at present, these are reduced to the Azores, Madeira, Cape Verd, and Guinea islands, Angola and Mozambique in Africa, and Goa, Dilli, Macao, &c., in Asia.

As Portugal, geographically considered, is but an

appendage to Spain; so in its history it is blended with that country till the eleventh century. Its ancient name was *Lusitania*; its modern name of *Portugal* was derived from *Oporto*, one of its principal towns. The history of the country, while a portion of Spain, will be found in our account of that kingdom. The history of Portugal, as an independent state, will now be given.

The government of Portugal from the Minho to the Tagus, and the right of conquering as far as the Guadiana, were conferred, A. D. 1095, by Alonso VI. of Castile, on *Henri* of *Besaçon*, who in 1072 had married the king's illegitimate daughter *Teresa*. Whether this territory was given in full sovereignty, or merely as a feudal fief, is much disputed: the latter is most likely.* The administration of *Henri*, or

* For three centuries, most of Northern Portugal had been subject to local governors, dependent on the counts of Galicia; yet the Mahometans sometimes seized on the strong fortresses, and kept possession of them as long as they could. Thus *Coimbra*, *Viseu*, and *Lamego*, which had been reduced by *Alfonso I.* and his immediate successors, were recovered, in 997, by the great *Almanzor*. In 1027, King *Alfonso V.* of *Leon* fell before *Viseu*, the siege of which was in consequence abandoned; but, in 1057, both it and *Lamego* were recovered by his son-in-law *Ferdinand I.*, and *Coimbra* the following year. In 1093, *Santarem*, *Lisbon*, and *Cintra* were reduced by *Alfonso VI.*, the famous conqueror of *Toledo*, whose arms were generally so successful against the misbelievers. As these conquests were continually exposed to the irruptions of the *Almoravides*, they were disposed of in 1095, as stated in the text.

Count Henrique, as he was called, was vigorous, and his triumphs over the Moors, in concert with his father-in-law and alone, were numerous and important. He died in 1112, leaving the chief towns of Portugal enriched, by his liberality, with many ecclesiastical structures.

Teresa, widow of the deceased count, assumed the government during the minority of his son *Alfonso I*. Violence, unbridled passions, and unnatural jealousy toward her son, distinguished her conduct, and Alfonso was at length obliged to take the reins of government from her by force, which he did in A. D. 1128. He was a formidable enemy to the Moors, and obtained a signal victory over them at the battle of Ourique, in 1139; after which signal success, he assumed the title of king.

The count had assembled an army at Coimbra, to reduce the Almoravide fortresses of Southern Portugal. The Mahometan governor of Badajos summoned all his brethren of the neighboring provinces to arms, procured a vast reinforcement from Africa, and advanced to the plains of Ourique, forty miles north-east of Lagos, where the Christians had penetrated and lay encamped. Despondency seized the Christians when they beheld the immense host of their foes, covering hill and valley, far and near. But Alfonso I., who had chosen and fortified a strong position on an eminence, was able, by the force of personal courage and conduct, to banish the misgivings of his troops, and inspire them with his own unconquerable spirit. Their religious enthusiasm was aroused by a tale of wonder. The count, on the eve of battle, we are told, opened the Bible, and the first passage which struck his eye was the victory of Gideon: suddenly he fell asleep, and saw in vision the Savior of men, who promised him victory on the morrow, and prosperity to the sixteenth generation. Certain of the crown of victory or that of martyrdom, the soldiers of the count were now roused to the highest pitch of fanatic valor, and routed the enemy after a furious battle. Two hundred thousand Mahometans are said to have been left dead on the field of battle!

Alfonso was several times assisted in his enterprises by armies of crusaders going to the Holy Land. A fleet of them, under William Longsword, king of England, assisted him in recovering Lisbon. The incidents connected with the taking of Evora are characteristic of the times. Giraldo the Dauntless, fleeing from justice, became a bandit in the wilds of Alemtejo, and was long the terror alike of Moors and Christians. Remorse at last prompted him to retrieve his past life by some act which should procure him pardon. Noticing that Evora was negligently guarded, he watched an opportunity for taking the redoubt on a gentle eminence which protected the gate. The guard was a Moor, who, while he slept, left his daughter to watch the gate. She too fell asleep, and Giraldo, stealing up the hill, cut off the heads of both father and daughter, and held them up as a signal to his comrades below. A few of these now advanced to the gate of the city, and showed themselves, while the chief force lay in ambush. The garrison, enraged to be braved by so small a band, rushed forth tumultuously, and pursued the Christians, who fled as they approached. The party in ambush now seized the unguarded gate, spread along the streets, forced the houses, and inflicted horrible carnage, till the people consented to submit to Alfonso. The king rewarded this exploit with the pardon of the banditti, and made their chief governor of the captured city.

The taking of Santarem presents a picture of woe darker in its shading than was common even in those bloody ages. The fortifications were strong, and stratagem was therefore resorted to. A small band of resolute men were sent, at the dead of night, to scale the walls: having done this, they opened the gates to the Christian troops, who rushed in. The struggle which ensued, amid the darkness of night, the clash of weapons, the yells of fighting and the groans of dying warriors, with the shrieks of women and infants, who were indiscriminately butchered—constituted a scene of horror which the fell demon of war alone could delight to witness!

Dom Fuas Roupinho was one of the most celebrated heroes of these wars. He was one of the captains, under Sancho, the son of the king. Many stories like the following are told of him. Returning one day to his fortress with a small band, he found it furiously assailed by a numerous body of the enemy. His followers wished to attack them in flank, but Dom Fuas, thinking his garrison valorous enough to hold out, restrained his soldiers. At nightfall, the Moors, fatigued with the day's fighting, retired to their tents. "Now," said the fierce captain to his band, "God hath put these infidels into our hands." They descended the hill, softly as the mountain mist, fell on the sleeping Moors, and slaughtered them with impunity: very few escaped. The valor of Dom Fuas caused the king to intrust him with a fleet, and he was no less successful on a new element, destroying the navy of the enemy, and even insulting the coast of Barbary.

During the reign of *Sancho I.*, who succeeded his father, Alfonso I., in 1186, Portugal suffered from the wrath of the pope, and from pestilence, and famine. The first was caused by the king's marrying a daughter to her cousin, Alfonso IX., king of Leon, and placed both Portugal and Leon under the papal interdict; the two other scourges were attributed by the superstitious people to the same cause. The last eight years of his reign were tranquil, and were spent by Sancho in efforts to encourage population, relieve distress, and provide for the true happiness of his people.

His successor, *Alfonso II.*, refused to give to his brothers the vast sums of money left them by their father's will, and seized two fortresses, which had been given to his sisters, afterwards deified as Saints Teresa and Sancha. But the pope arranged that the fortresses should be held for the sisters by the Knights Templars, and, at the death of the princesses, should revert to the crown. This king was so corpulent, that he effected little in war against the Moors. Miracles, favoring the Christians, were not wanting, however, according to the old chroniclers, when he did battle for the cross.

The story of the taking of the important fortified town of Moura, in this reign, is singular and romantic. Saluquia, a lady of rank, was betrothed to the noble Moor Brafama, and this town was to be her dowry. At the time appointed for the wedding, two Christian hidalgos, having dressed up a troop of their followers as Moors, surprised and massacred the bridegroom and his attendants as they were approaching the fortress. They then rode into the town, on the tower of which Saluquia stood waiting the arrival of her destined husband, and shouted out to her in Arabic that they escorted the happy Brafama. The maiden ordered the gates to be opened; but, as soon as she saw the carnage which ensued, suspecting the truth, and

disdaining to become the captive of her lover's murderers, she threw herself headlong from the tower. Ever after the tower was called *Moura*, or "the Moors."

Alfonso II. taxed the possessions of the church, in which he was plainly right, and obliged the churchmen to lead their vassals to battle in person, in which he was as plainly wrong. The archbishop of Braga remonstrated, and finally anathematized the king and his counsellors, for doing which he was deprived of his revenues, and compelled to flee the kingdom. Pope Honorius III. sent three Castilian bishops to insist on ample reparation. On its refusal, they excommunicated the king, and interdicted the kingdom the performance of all the rites of worship and religion. The afflicted people urged a reconciliation; the king yielded, was absolved, and the interdict removed. But, in the midst of this affair, the king died. His son and successor, *Sancho II.*, (A. D. 1223,) dared not retract the concessions his father had made, but busied himself in fighting the Moors, and that very successfully. Taking fortress after fortress, he won from them the possession of Algarve. The king, however, was of a weak constitution and feeble mind, though not vicious. Great disasters afflicted his kingdom, and the native historians have stigmatized his memory; principally, no doubt, on account of his hostility to the immunities of the clergy. It is certain that his creatures oppressed that body at times. It appears also that the king did not repress the feuds and excesses of his barons, and treated the remonstrances of his people with contempt. Pope Innocent IV., therefore, gave the crown to his brother, *Alfonso III.*, who was assisted to usurp it (A. D. 1245) by the Castilians. Bigamy of the king, and ignoble disputes with prelates and the military orders, marked this reign; and, as often has happened, the usurper, though at first lavish of promises and favors, showed himself, when his throne was established, a rapacious and unprincipled tyrant.

King *Dinis*, who next ascended the throne, A. D. 1279, though the son of Alfonso III., was one of the best of the Portuguese monarchs. Finding himself, like his predecessors, embroiled with the church, and perceiving that it must eventually triumph against him,—for, in these ages, papal encroachments were systematic, uniform, and always successful,—he sought to gain conditions by voluntary submission. He therefore convoked his prelates, and arranged articles of mutual concession and reconciliation with the church. He experienced trouble from the rebellion of a brother, and the quarrels of a natural and a legitimate son—a just punishment for having himself fomented the rebellions which distracted the neighboring kingdom of Castile.

This king reigned forty-five years. He was a great friend to literature, and founded the universities of Lisbon and Coimbra, which were soon crowded with students, most of whom were intended for the profession of law, as commerce was considered degrading to young men of high birth. Trade, however, was beginning to flourish, and the king took great pains to promote industry by encouraging it and manufactures, also. In this reign the order of Templars was abolished.

The son of the king, *Alfonso IV.*, had often rebelled, and was abetted by most of the idle and spendthrift young men of the kingdom. He even neglected the exhortations of his dying father, and, instead of at-

tending to business, gave his whole time to the chase. Soon after his accession, which occurred in 1325, some very important business had been delayed while the king was absent, for a whole month, on a hunting excursion. Upon his return, the ministers told him that, if he continued to spend his time in such frivolous pursuits, they must choose another king. Alfonso, who had entered the council chamber in his hunting dress, covered with dust, quitted the room in a very angry mood; but, on reflection, he saw that he was wrong. Changing his attire for a dress more suitable to a state council, he returned, and, ascending the throne with a dignified air, declared that he would thenceforth conduct himself, not as a sportsman, but as a king. He kept his word, and the country, during his reign, was as prosperous as in the time of King Dinis.

But Alfonso was a stern, unfeeling man, as appears from his conduct to Inez de Castro, whose tragical fate is still held in sad remembrance. She was a young and beautiful Castilian lady, who was secretly married to the king's eldest son, Don Pedro; but as the prince was afraid to acknowledge this alliance to his father, he kept his wife concealed in a retired dwelling near Coimbra, where he visited her as often as he thought he could do so without exciting suspicion. But some of the courtiers discovered the secret, and revealed it to the king, who sent directly for the prince, to ask him if it were true. Don Pedro assured his father that they were mistaken; but, as he positively refused to marry any other lady, every one felt convinced that Inez was his wife. The nobles, jealous of the family of De Castro, and fearful the children of Inez might dispute the crown with Pedro's son by a former wife, conspired against the life of the disowned bride, and the king joined them.

Accompanied by three of his barbarous counsellors, the monarch came to the retreat of their victim, during the absence of her husband on a hunting excursion. Poor Inez, pale and trembling, led her three children toward her stern father-in-law, who entered the apartment alone, with looks denoting the purpose of his visit. Kneeling at his feet, she entreated him not to injure her; and when he saw her so young and lovely, surrounded by his own grandchildren, his heart was softened, and he went away without doing her any harm. His companions reproached his infirmity of purpose, and he told them to go and do what he had left undone. Without staying to give him time to change his mind, they hastened to the house of the unfortunate princess, who now pleaded for mercy in vain, and in a few moments her voice was silenced forever.*

When Don Pedro returned from hunting, his grief and fury at the deed of cruelty knew no bounds. He raised a formidable army, and, not being able to possess himself of the person of the assassins, he destroyed their estates, and laid waste the provinces in which they were situated. But, on their banishment, he disbanded his army, and became reconciled to his father, who died, shortly afterward, full of remorse, A. D. 1357. The outraged prince now ascended the throne as *Pedro I.*; and, giving way to his uncontrollable desire of revenge on the murderers of his beloved Inez, proposed to the king of Castile, with

* In 1361, Pedro I. vindicated the memory of this lady by an oath that she was his lawful wife, taken before the convention of the states; his chamberlain and a bishop likewise swore that they were witnesses of the marriage. Pope John XXII.'s bull of dispensation for it was also produced.

whom they had taken refuge, an exchange of the fugitives from justice in their respective kingdoms. He thus got two of the assassins into his power, and put them to death with horrible tortures. The third, Pacheco, escaped in the dress of a beggar, whom he had often relieved. The grateful mendicant passed, unsuspected in his rags, through the wicket of one of the gates of the town where Pacheco lived, and which had been shut while that nobleman was abroad in the forest, to prevent his getting news of the intended arrest at his return to the city. Encountering his benefactor in the wood, the beggar persuaded him to exchange clothes with himself, and accompany the first body of muleteers he should meet into Aragon. He did so, arrived safely in Aragon, and subsequently went to France, whence he returned, after a time, to his own country.

The savage delight of the king in witnessing the torments of the two accomplices of Pacheco, has probably given him the title by which he is known—*Pedro the Cruel*. The atrocity perpetrated upon his wife, indeed, would be little calculated to teach him mercy. He horsewhipped a bishop for concubinage, and punished adultery with death. He also, to restrain the extravagance and swindling of his nobles, punished those who bought or sold on credit, by stripes for the first offence, and death for the second.

An inferior officer of the law one day complained that a gentleman, on whom he had served a process, had struck him and plucked him by the beard. Pedro turned to the presiding judge, and said, "I have been struck, and my beard has been plucked by one of my subjects." The judge, who understood the appeal, caused the culprit to be arrested and beheaded.

Perceiving that lawsuits were frequent, tedious, and expensive, and shrewdly divining the reason, he purged his court of all advocates and proctors, of all who had a manifest interest in litigation, and reduced all processes to a simple statement of the case by the parties concerned, and of the sentence by the judges, reserving, however, to himself the privilege of deciding appeals. The result was an incredible diminution of lawsuits—as diseases decreased when the physicians were expelled from Rome. Pedro was liberal of rewards, and devoted to music and dancing.

Ferdinand I., son of Pedro by his former wife, Constanza, succeeded his father. He was fickle, impulsive, idle, irresolute, and his very benevolence made him the dupe of designing men. He was the tool of his ambitious and totally unprincipled wife Leonora, an adulteress, forger, and murderess, whose wickedness occasioned him so much mental suffering, that, joined to constitutional weakness, it brought him to a premature grave. His reign was one of the most deplorable that ever afflicted Portugal.

By the death of Ferdinand, in 1583, his daughter Beatrix, queen of Castile, was the true heir to the throne. But it had been stipulated on her marriage, that, if Ferdinand died, a regency should be appointed till Beatrix had a son capable of reigning, and that son must be educated in Portugal. But she had no child at the king's death; her husband, Juan, therefore, claimed the crown in her right, much to the vexation of the Portuguese, who liked neither Juan nor the regent, Leonora, appointed by the late king's will. The populace clamored for Joam, son of Pedro and Inez; but he and his brother now languished in the

dungeons of Castile. Finally, another *Joam*, an illegitimate son of Pedro, and grand master of a military order, usurped the regency, which was proffered to him by the people. He was cool, prompt, courageous, and unrestrained by conscience. By granting amnesty and freedom to criminals and prisoners of all kinds, he swelled the ranks of his army, and murder, plunder, rape, and sacrilege, were its constant attendants. The Castilian king invaded Portugal, but unsuccessfully; and the states proclaimed the grand master, king, A. D. 1385. He was the founder of a dynasty which reigned till A. D. 1580.

By his queen Philippa, daughter of the English duke of Lancaster, Joam, or *John I.*, had five sons, all of whom were brave and adventurous princes, especially Don Henry, the third brother, who distinguished himself not only in battle against the Moors of Africa, but by his attention to philosophy, astronomy, and navigation; so that he became the father of maritime discovery among the Portuguese. His object was to find a way round Africa to India; but this was not accomplished till more than a hundred years after. His vessels, however, went as far as Guinea. In the reign of King *John II.*, in 1487, as elsewhere stated, Diaz reached the Cape of Good Hope. This John II. was so excellent a monarch, that he was called the *Perfect Prince*. His great object was to reduce the power of the feudal lords by elevating the middle classes. He therefore examined into the titles of their fiefs and privileges, many of which, being found to be wrongfully obtained, were nullified, and thus several towns and villages were freed from vassalage. Many charters of liberties were also granted to towns; and the king took from the nobles the right of acting as magistrates and judges on their own estates, which gave them power over the lives, persons, and property of their vassals. He ordained, instead, that every man should have a fair trial by an independent court of justice. Such laws would, of course, tend to develop the latent energies of the nation; and it was not long before Portugal rose to be the leading maritime power of the world. The great fault of John II. was his religious intolerance, especially toward the Jews, whom he enslaved and treated with every indignity.

He beheaded the leading noble of his kingdom—the duke of Braganza—who treasonably opposed his reforms; he also banished his powerful family. The nobles now conspired and sent assassins to murder the king. He met the wretches as he ascended the great staircase of the palace alone; and being already aware of the plot, and divining their intention from a sudden signal made by one of them, he demanded, "What is the matter?" with a presence of mind and a commanding air peculiar to himself. "Nothing," replied the assassin, "but that I was near falling." "Beware of falling," rejoined the king, with his usual coolness, and walked on—thus baffling the attempt of the villains. A few days after, while he was in church, he was surrounded by the conspirators again, and again escaped by his imposing presence, as no one of them dared to strike at so much majesty. But their fate approached. Sending for his cousin, the duke of Viseo, the leader of the conspirators, as if on confidential business, he asked him carelessly, after a few moments of indifferent conversation, "Cousin, suppose you knew a man who had sworn to take your life, what would you do?" "I would hasten to take his," replied the duke. "Die, then," replied the king, and plunged a

dagger into his heart. Other nobles were executed and the treason suppressed.

In 1491, John's only legitimate son and heir was killed by a fall from a horse. For some time, the king refused to be comforted; his vigorous mind seemed prostrated. His people touchingly condoled with him, gently reproved his grief, and told him he must live for them, since in each of them he had still a son. "The happiness of my subjects is indeed," he replied, "my only consolation. I will labor for their good; but let them pardon me; nature is weak, and I am but a man." This great prince died in 1495. The success of his administration was unrivalled: he introduced industry and comfort among his people, added largely to the national resources, and was, in many respects, the greatest monarch that ever swayed the sceptre of Portugal.

Under *Manuel*, his successor, the passage to India round the Cape of Good Hope was discovered, by a Portuguese navigator, Vasco de Gama, A. D. 1497. After a dangerous passage, he landed at Calicut, on the coast of Malabar, then the emporium of the trade of Hindostan. Its foreign commerce was in the hands of the Arabs, who here purchased spices, precious stones, silks, cottons, cloths, muslins, &c., which passed into Italy by the way of Alexandria. The Arabs became jealous of the Portuguese, at once, and prejudiced the king of the country against them, so that they barely escaped with life, and returned to Portugal after an absence of more than two years. Vasco De Gama was received with as much joy as Columbus had been in Spain, on his return from America. Manuel fitted out a fleet of thirteen ships, under Cabral for the Indies; he discovered Brazil on his way, which, according to the right of discovery, now belonged to Portugal. When the fleet arrived at Calicut, its people were soon so much prejudiced against the strangers by the Arabs, that fifty of them were killed; whereupon the Portuguese fired the town and the Arab vessels, and went to another part of the country. Many settlements were made, missionaries were sent out, and a career of conquest entered upon by Albuquerque and others, which we have detailed in our history of India.

Mistress of the Indian and African trade, her resources fully developed, and the energies of her people aroused, Portugal was now at the height of her prosperity, and Manuel was one of the greatest sovereigns of Europe. He was the first European prince who sent an embassy to China, and opened with it a direct trade: that country was in fact unknown to the West as a great empire, till Portuguese vessels visited Canton in 1516.

At the accession of *John III.*, in 1521, the Spaniards and Portuguese had girdled the earth with their power. While gold was to be obtained by fighting for it, they grew rich, for they were practised in warfare, and were willing to go abroad and make rapid fortunes by plundering the natives of the new world; but as these means were rapidly exhausted, and they would not substitute the slower but surer pursuits of industry, their prosperity was not lasting.

John III. was of a gloomy disposition, and established the Inquisition in Portugal, to force the Jews to embrace Christianity. He was also much attached to the Jesuits, who, under his patronage, converted whole tribes of savages to their religion, such as it was, and taught them the arts of civilized life. *Sebastian*,

grandson of the king, was but an infant when John died, A. D. 1557; and during the regency of an aged and timid great uncle, Cardinal Henry, the state lost many of its possessions in Africa and India in less time than it had cost to gain them. On coming of age, Sebastian, with the headstrong rashness of youth, resolved on an expedition to Africa, to restore a prince of Morocco to his throne, and also to recover the territories that had been lost to his kingdom. Deaf to the advice of all his best friends, he embarked with as many troops as he could raise,—quite inadequate, however, in numbers. He was accompanied by most of the young noblemen of Portugal, none of whom were destined ever to return; for they were all killed or made captives in a desperate battle that was fought soon after they landed. Most of them fell by the side of their youthful king, who was seen to rush into the thickest of the fight. A body was found, supposed to be his, but so disfigured as to leave its identity quite doubtful. This was taken back to his country, and buried with magnificence. But the common people of Portugal, even down to the present day, believe that their chivalrous king is still confined in some enchanted castle of the Moors, and will one day return and restore the faded glory of the kingdom.

Cardinal Henry now reigned two years, and on his death, there was no direct heir to the throne, and much bloodshed and quarrelling ensued. It was at last decided that *Philip II.* of Spain had the best right to the crown, and he was proclaimed king; and for sixty years the two kingdoms were united under one sovereign, as England and Scotland are now; but the Portuguese disliked to see their kingdom secondary and ruled by a viceroy. Philip too, being at war with Holland, forbade the Portuguese to furnish the Dutch with India goods; and this, by inducing that nation to trade to India themselves, greatly injured the Portuguese commerce with that wealthy region.

A revolution, planned and executed by some of the leading nobles and clergy, restored the independence of the country, after twenty-three years' fighting. A native sovereign of the house of Braganza was placed on the throne, under the name of *John IV.*, A. D. 1640, thus founding the dynasty which rules Portugal at the present day.

We have space to detail but a few of the events which checker the uniform tendency to decline, noticeable in what remains to be recorded of Portuguese history. *Alfonso VI.*, a king of depraved tastes, profligate habits, and headstrong perversity, was deposed through the management of his French wife. She accused him of impotency, obtained a divorce, and was married to his brother *Pedro*, who ascended the throne, A. D. 1668. *Joseph* introduced salutary reforms, founded schools where Aristotle was forsaken for Bacon, abolished slavery, and merited the bronze statue his people erected to his memory. He was the best monarch Portugal could boast since Philip I.

In the reign of *Joseph* a most awful calamity occurred at Lisbon, November 1, 1755. The morning of the day was bright, beautiful, and cloudless, when the ground suddenly began to tremble, and the walls of the houses to rock. Men, women, and children rushed shrieking into the streets, and in a few moments many houses fell with a tremendous crash, and frightful chasms opened in the earth, stopping those

who were endeavoring to save themselves by flight. The utmost terror, confusion, and despair prevailed every where; and in a few minutes, the fine city of Lisbon was entirely destroyed. The splendid cathedral, churches, convents, palaces, public buildings of all kinds, were, in a moment, a heap of rubbish: twenty thousand persons were destroyed. A conflagration added to the horrors of the earthquake. During the whole of that melancholy winter, the people of Lisbon had no better dwellings than the tents they had erected in the fields. Without food or clothing, they must have perished but for charity. The English parliament granted a large sum of money, and grain, wearing apparel, blankets, &c., were contributed for their relief. Spain, too, rendered every assistance in her power.

Joseph had no son, and his daughter, *Maria*, succeeded him, in 1777. She had married her uncle. When she became insane, her son, *John VI.*, was made regent, just as the French revolution commenced, 1789. On the refusal of the Portuguese to break their alliance with England, who had reduced them almost to the condition of an English colony, Napoleon sent Junot to invade the country, A. D. 1807. The royal family fled to Brazil—an event more fully noticed in our history of that country. The next year, the British drove the French from Portugal, and the Portuguese took an active part against the latter during the peninsula war. In 1820, an insurrection broke out in consequence of the residence of the royal family in Brazil—a constitution was formed, and Brazil was separated from Portugal, in 1822. The king returned to Lisbon; and since these events, discord, revolution, and civil war have distracted the kingdom. *Miguel*, the king's brother, a bloody tyrant, seized the throne in 1828, and overthrew the constitution. He was expelled by Pedro, his elder brother, emperor of Brazil, who confirmed his own daughter, *Maria II.*, on the throne, A. D. 1834. The kingdom is still a prey to disorders, which cloud its future prospects.

The monks, by giving their support to Miguel, had incurred the displeasure of Pedro, who suppressed all the monasteries and convents in the kingdom, and confiscated their property. The Cortes, at his death, divided the lands into small lots, and sold them to laboring people on easy terms—a measure which must strongly tend to revive the prosperity of the nation. The monks, friars, or *padres*, the most idle, profligate, and ignorant portion of the religious communities, are described as “a class who have practised more knavery, and corrupted more morals, than all the world beside. Without principle or regularity of conduct, consisting of the dregs of society, assuming the monkish habit merely to escape a life of drudgery, suffered to prowl wherever they please, using the mask of religion to extort money from the weak, to seduce the wives and daughters of such as afford them hospitality,—they are, and have ever been, a curse to every nation which harbors them.” The clergy have a better character.

The people of Portugal are more homogeneous than those of Spain: the rural population are friendly, hospitable, temperate, and polite, but the general character is inferior to the Spanish. In Algarve, a wild and desolate country, the latest rescued from the Arabs, the natives still have a Moorish cast. They are exceedingly ignorant and superstitious, believing every old castle to be enchanted and guarded by some

Eastern fairy, till the Moors shall be restored again to their ancient empire and all the splendor of former days. The Spaniards and Portuguese, though of kindred blood, language, and religion, are still mutually hostile to each other. The former have a saying to the effect, that if you take from a Spaniard all his virtues, you make of him a good Portuguese.

The commerce of the kingdom is yet extensive. Wines, oil, oranges, lemons, and other fruits, are exchanged for the linen and woollen cloths, silks, muslins, hosiery, furniture, cutlery, hardware, &c., which are made better and cheaper elsewhere. Portuguese manufactures are generally inferior to the Spanish. The mechanic arts are clumsily practised. Carpenters, masons, smiths, &c., are below our standards of excellence; but the goldsmiths and jewellers of Lisbon exhibit much expertness. The peasantry are extremely poor. Banditti are very numerous in every part of the country—pupils schooled in their employment, doubtless, by the civil wars. They often carry off persons of consequence for the sake of the ransom. Assassinations are so frequent, that, in several districts, the government has suspended “the guarantees,” an act similar to our *habeas corpus*.

It would be difficult to estimate the resources and power of Portugal, situated as she is at present. A strong government might perhaps bring into the field an army of twenty thousand men. Her navy is inconsiderable. Shorn of all her foreign possessions, with a few exceptions, already noticed, the maritime energy of the nation is but the shadow of what it once was.

The language resembles the Spanish, and is superior to it for conversation. The Portuguese love to speak of it as the “eldest daughter of the Latin.” This daughter of Rome has been the servant of the Goths and the Moors; still, however, the mother tongue predominates more in Portugal than in any other part of the world. The Portuguese has the same proportion of Arabic as the Castilian, but it has escaped all guttural sounds.

Literature has obtained some triumphs in this language; but the *Lusiad* of Camoens, a religious epic describing the exploits of the Portuguese, is almost the only book now thought of when Portuguese literature is mentioned. The country, however, has produced an eminent dramatist, Gil Vicente, and several able historians. No other nation possesses such excellent chroniclers; of these, Lopez, De Barros, and De Couto are the most distinguished.

Kings of Portugal.

Date of Accession.
A. D.

- 1139. Alfonso I.
- 1185. Sancho I.
- 1211. Alfonso II.
- 1223. Sancho II.
- 1248. Alfonso III.
- 1278. Dinis, (Dionis.)
- 1325. Alfonso IV.
- 1357. Pedro I.
- 1367. Ferdinand.
- 1383. John I.
- 1433. Duarte, (Edward.)
- 1438. Alfonso V.
- 1481. John II.
- 1495. Manuel, (Emanuel.)

OF THE ANCIENT DYNASTY.
1501. John III.
1557. Sebastian.
1578. Henry.

Date of Accession.
A. D.

- 1580. Philip I. (II. of Spain.)
- 1598. Philip II. (III. of Spain.)
- 1621. Philip III. (IV. of Spain.)

HOUSE OF BRAGANZA.

- 1640. John IV.
- 1656. Alfonso VI.
- 1683. Pedro II.
- 1707. John V.
- 1750. Joseph.
- 1777. Maria I.
- 1789. John VI.
- 1826. Regency of Pedro; emperor of Brazil.
- 1828. Miguel, (usurper.)
- 1834. Maria II.

France.



CHAPTER CCCLXXXVIII.

Geographical Sketch, Ancient and Modern.

THIS country, so celebrated for the vivacity and refinement of its people, and the large influence the nation has exercised over the fortunes of Europe, especially in modern times, is bounded on the north by the English Channel, Belgium, and Prussia; on the east by Baden, Switzerland, and Sardinia; on the south by the Mediterranean and Spain; on the west by the Atlantic.

The Cevennes form the central chain of mountains. They rise in the south, on the west of the Rhone, and extend northerly between that river and the Loire, diverging into various branches, easterly and westerly. About the head streams of the Loire, west of the main chain, is a branch called the *Puy de Dome*, which contains some extinct volcanoes. The southern branch is called the *Cantal*, and between these are the *Monts d'Or*, the highest mountains in France. These branches are called the *Mountains of Auvergne*. The highest point is the *Puy de Sansi*, six thousand two hundred and eighty feet above the level of the sea. On the eastern borders of France are the *Vosges*, a chain of low and rounded elevations, running north and south. They are covered with rich pastures, and on the southern and eastern slope with vines. They abound in minerals. The highest summit of these mountains is four thousand six hundred and eighty feet. On the borders of Switzerland is a range called the *Jura*; and farther south are the *Alps*, which separate France from Switzerland and Italy. In the south are the *Pyrenees*, separating France from Spain. They run nearly east and west, and the western extremity of the range extends into Spain.

France is a well-watered country. In the north is

the Seine, flowing north-westerly into the English Channel at Havre. It is four hundred and fifty miles in length, and its borders, for the most part, are exceedingly fertile and beautiful. It flows by Paris, but is not navigable for large vessels up to this city. The Loire is the longest river of France, and has a course of six hundred miles. It rises among the Cevennes, and flows north and west into the Bay of Biscay, being navigable by boats to within ninety miles of its source. Between Angers and Nantes, it is one of the finest rivers in the world, with a wide current, woody islands, and bold and cultivated shores. The alluvial deposits form shoals at its mouth, which are continually increasing.

The Garonne rises in the Pyrenees, within the limits of Catalonia, and runs north-westerly into the Bay of Biscay, with a course of four hundred miles. Near the sea, it is joined by the Dordogne from the east, and the united stream is called the *Gironde*. Its mouth is full of shoals. Bordeaux stands upon the Garonne, just above the junction with the Dordogne; and Toulouse is on the upper part of its course. Between these cities it is navigated by the largest boats, and from Bordeaux to the sea by ships.

The Rhone is distinguished, among the rivers of France, for swiftness and depth. It rises from a glacier on the western side of Mount St. Gothard, in Switzerland, and flows one hundred miles in that country, to the Lake of Geneva, through which it passes westerly into France. At Lyons, it is joined by the Saone from the north, and the united streams under the name of *Rhone*, flow south into the Mediterranean, joining the sea by two principal mouths. Only small vessels enter by the western channel; the eastern is deeper, but on account of the swiftness of the current, the navigation up the river is difficult. The entire course of the Rhone is five hundred and forty miles. From Lyons to Avignon, a distance of one hundred and forty miles by the course of the river, the banks of the Rhone are extremely picturesque, winding among rocks and mountains, and offering to the eye romantic and perpetually varying scenery. Between Lyons and Vienne are seen forests, vineyards, chateaux on commanding eminences, and cottages embosomed in trees; these, with the busy traffic on the majestic river, and the prosperous villages along its banks, afford an enchanting spectacle to the eye of the traveller. The Saone, which flows into the Rhone below Lyons, is so tranquil, that it is difficult to perceive which way the current sets.

The Rhine, the Moselle, and the Meuse have but a part of their course in France. The other principal rivers are the Somme, flowing into the English Channel; the Charente, and the Adour, into the Bay of Biscay; the Var, into the Mediterranean; the Marne and Oise, tributaries of the Seine; the Allier, Sarthe, and Mayenne, of the Loire; the Lot and Tarn, of the Garonne; and the Isere and Durance, of the Rhone.

On the north is an arm of the sea, called by the

British the *English Channel*, but by the French *La Manche*. It is subject to high and impetuous tides. The Bay of Biscay, or Gulf of Gascony, lies on the west of France, and north of Spain. The Lion's Gulf—incorrectly written *Gulf of Lyons*—is a part of the Mediterranean, so called from the violent agitations of its waters.

In the Bay of Biscay are the small islands of Oléron, Ré, Noirmoutier, and Belle Isle; a little farther north is the isle of Ouessant or Ushant. The islands of Alderney, Guernsey, and Jersey, in the English Channel, are politically attached to England. On the southern coast are the Hyères. Corsica, which has been already described, belongs to France; it lies in the Mediterranean, about fifty miles from the Italian, and one hundred from the French, coast.

France exhibits a considerably diversified surface. The most level tracts are in the north. The picturesque beauty of the hilly parts is heightened by the rich and luxuriant verdure of the chestnut-trees. In the south, the deep hue of the olive gives rather a sombre look to the landscape. From the mouth of the Garonne to the border of Spain, a flat, sandy tract, called the *Landes*, extends thirty miles into the country. The remainder of the country is in general agreeably diversified with gentle undulations.

The northern and western coasts of France consist principally of immense downs or sand banks; and even where they are formed by cliffs, the shore is seldom bold enough to be approached with safety; the harbors, therefore, are few. On the Mediterranean shore, the coast of Languedoc is dangerous, but that of Provence abounds in good harbors.

France may be described in general terms as a fertile country; but the soil varies in the different departments. The north-eastern are the richest; along the Seine, the Moselle, and the Rhine, there are fine corn districts; the hills of Champagne and Burgundy yield excellent vines. The Limagne, a valley of Auvergne, along the Allier, has one of the richest soils in the world. The valley of Languedoc is also prolific. In the western departments, there are extensive heaths, and in the south-west, the Landes are large tracts of sandy levels, producing nothing but broom, heath, and juniper.

The air of the northern part is moist, and there are considerable snows and sharp frosts in winter. At Paris, the Seine is frequently frozen so as to admit of skating. In the central parts, no snow falls, sometimes, for many years; frosts seldom occur, and the air is pure, light, and elastic. The harvests begin from the latter part of June, to the middle of July. The high country of Auvergne is bleak and cold, and all the districts of the Vosges are affected by the snow, which sometimes continues to fall upon these mountains as late as the end of June.

In the southern provinces, the summer is exceedingly hot. The vintage is in September. At the end of autumn, violent rains fall; but October and November are the pleasantest months in the year. In December, January, and February, the weather is fine; but after February, a strong north-easterly wind, called the *Mistral*, blows, sometimes with snow, but generally with a clear sky. The south of France may be characterized as possessing a mild and salubrious climate.

The common forest trees are oak, birch, elm, ash, and beech. Forests of pine and fir extend along the

Atlantic coast, and upon the Vosges and Jura Mountains. The only fruit trees indigenous to the country, are the fig, apple, pear, and plum. The cherry-tree and vine were brought from the East by the Romans. The Greek colonies on the shores of the Mediterranean, transported thither the olive, a native of Asia. The orange, lemon, and white mulberry were brought from India or China, the black mulberry from Asia Minor, the apricot from Armenia, the peach from Persia, the almond, walnut, and melon, from different parts of Asia, and the pomegranate from Africa.

Coal is abundant, but the beds lie at a distance from the sea, and are little worked. There were formerly many copper mines, but they are now chiefly abandoned. Lead is found in Brittany, and manganese abounds in sufficient quantities to supply the whole of Europe. Silver, iron, cobalt, nickel, cinnabar, and arsenic are sometimes found. There are no less than two hundred and forty mineral springs in France. Those of Aix, in the south, were known to the Romans; they contain sulphur, lime, and salt.

Bears are numerous in the Pyrenees, and in the Alpine districts, and commit frequent ravages among the cornfields. Wolves and wild boars are found in the forests in various parts. The ibex and chamois inhabit the Alps and Pyrenees. The fox, otter, wildcat, marten, squirrel, and beaver are known in different districts; scorpions are common in the southern provinces.

France has numerous internal improvements, among which are eighty-six canals and several railroads. Paris is the capital, and forms the European metropolis of taste, art, and fashion. Lyons, Marseilles, Rouen, Bourdeaux, Strasbourg, &c., are important places, and will be described in their proper place.

The history of France begins with the wars of the Romans against this country, two or three centuries before the Christian era. It was conquered by Julius Cæsar about 50 B. C. For nearly five hundred years it was under the dominion of the Romans, who built cities, and introduced their arts and civilization into the country. In A. D. 480, Clovis, a Frankish chief, laid the foundation of a kingdom, which has continued to the present day.

The Greeks called this country *Galatia*; the Romans, *Gallia*. The first inhabitants were the Belgæ, who occupied what is now called *Belgium*, and were mingled with the adjacent German tribes; the Gauls, or Celts, who peopled the north; and the Aquitani, who dwelt in the southwest. The latter, bordering on Spain, were blended with the tribes of that country. Ancient Gaul was, therefore, considered as divided into three parts, occupied by these three great nations; but after the conquest by the Romans, the country was divided into four parts, called the *Four Gauls*. These were as follows:—

Divisions.	No. of Provinces.	Chief Cities.	Modern Names.
GALLIA NARBONENSIS,	Five.	Nemausus,	Nismes.
		Tolosa,	Toulouse.
		Narbo,	Narbonne.
		Viennensis,	Vienne.
		Avenio,	Avignon.
		Gratianopolis,	Grenoble.
		Massilia,	Marseilles.
		Telo Martius,	Toulon.
GALLIA AQUITANIA, ..	Three.	Avaricum,	Bourges.
		Augustonemetum,	Clermont.
		Augustoritum,	Limoges.
		Burdigala,	Bordeaux.
		Lapurdum,	Bayonne.

Divisions.	No. of Provinces.	Chief Cities.	Modern Names.
GALLIA LUGDUNENSIS, }	Four,	Lugdunum,	Lyons.
		Augustodunum,	Autun.
		Alesia,	Alise.
		Agedincum,	Sens.
		Autricum,	Chartres.
		Lutetia,	Paris.
		Augustobona,	Troyes.
		Rotomagus,	Rouen.
		Arægenus,	Bayeux.
		Brivates Portus,	Brest.
		Augusta,	Treves.
		Verodurum,	Metz.
		Verodunum,	Verdun.
		Durocoratorum,	Rhims.
GALLIA BELGICA, }	Five,	Durocatallanum,	Châlons.
		Cesaronagus,	Beauvois.
		Tunacum,	Tournay.
		Colonia Agrippina,	Cologne.
		Lugdunum Batavorum,	Leyden.
		Moguntiacum,	Mentz.
		Confluentes,	Coblentz.
		Argentoratunum,	Strasbourg.

It will be understood that this last division embraced portions of Belgium, France, and Germany. Of the three great races or nations, who appear to have possessed ancient Gaul, the Celts were, by far, the most numerous. These, like the Belgæ and Aquitani, were each divided into a great number of tribes, as were the Indians of our country when it was first discovered. These were all conquered by the Romans, and subsequently by the Franks, who overran the territory, driving before them and almost annihilating the people who were then found in possession of the soil. The history of these events will be given in the following chapters.

France, at the present time, is divided into eighty-eight departments,* which are subdivided into arrondissements, cantons, and communes. Its whole extent is above two hundred thousand square miles; the population, thirty-five millions.

* It was formerly divided into thirty-three provinces or governments, the names of which are connected with many historical events, and are still in popular use. The following are the names of the ancient provinces, with the present departments:—

NORTHERN PART.

Ancient Provinces.	Departments.	Capitals.	Pop. 1827.
Flanders,	North,	Lille,	90,086
Artois,	Pas de Calais,	Arras,	62,173
Picardy,	Somme,	Amiens,	42,032
	Lower Seine,	Rouen,	53,000
	Eure,	Evreux,	9,229
Normandy,	Calvados,	Cæn,	38,161
	Manche,	Saint Lo,	8,509
	Orne,	Alençon,	14,071
	Seine,	Paris,	1,100,000
	Seine and Oise,	Versailles,	39,086
Iale of France,	Seine and Marne,	Meulan,	7,199
	Oise,	Beauvais,	12,855
	Aisne,	Laon,	7,354
	Ardenne,	Meziers,	4,159
Champagne,	Marne,	Châlons-sur-Marne,	32,419
	Aube,	Troyes,	55,587
	Upper Marne,	Châumont,	6,927
	Meuse,	Bar-le-Duc,	12,530
Lorraine,	Moselle,	Metz,	45,376
	Meurthe,	Nancy,	29,122
	Vosges,	Epinal,	7,851

CENTRAL PART.

Orléannois,	Loiret,	Orléans,	40,340
	Eure and Loir,	Chartres,	13,703
	Loir and Cher,	Blois,	11,337
Touraine,	Indre and Loire,	Tours,	20,927
	Indre,	Chateauroux,	11,010
Berry,	Cher,	Bourges,	19,500
	Nievre,	Nevers,	15,782
Nivernais,	Yonne,	Moulin,	14,225
Bourbonnais,	Creuse,	Guéret,	3,448
Marche,	Upper Yonne,	Limoges,	25,612
Limousin,	Correze,	Tulle,	8,479
	Puy de Dome,	Clermont,	30,010
Auvergne,	Cantal,	Aurillac,	8,576

CHAPTER CCCLXXXIX.

800 B. C. to A. D. 741.

Ancient Gaul—Its first Inhabitants—Irruption of the Barbarians—Pharamond—Clovis—The Merovingian Kings.

ANCIENT Gaul included the whole of the present France and Belgium, with part of Holland, Prussia, Bavaria, and Switzerland. The Gauls, or Celts, at the north, and the Iberians, or Aquitani, in the south, seem to have been the first inhabitants of France proper. Although these two people lived in close proximity to each other, they were dissimilar in language, habits, and manners, and were never confederated together. The Celts, united in large bands, were lovers of noise and feasting, had all the habits of warlike life, undertook distant expeditions, and engaged in adventurous battles: the Iberians, on the contrary, are represented by Strabo as a people divided into small tribes, patient and laborious, attached to their mountainous country, and digging and cultivating the soil, in order to procure metals and produce grain. It is remarkable that the languages spoken by these two people should have descended to us through distant ages. The Iberian is in fact preserved in the Basque of the Biscayan country, and in the contiguous parts of Spain; and the Celtic is, after more than two thousand years, the native language of the peasants of Lower Brittany, in France, and those of Ireland, and also of Wales, in Great Britain.

WESTERN PART.

Ancient Provinces.	Departments.	Capitals.	Pop. 1827.
Maine,	Sarthe,	Le Mans,	19,437
	Mayenne,	Laval,	15,457
Anjou,	Maine and Loire,	Angers,	29,978
	Ille and Vilaine,	Rennes,	29,337
	Côtes du Nord,	Saint Brieg,	9,963
Brittany,	Finistère,	Quimper,	10,052
	Morbihan,	Vannes,	11,299
	Lower Loire,	Nantes,	71,537
Poitou,	Vienne,	Poitiers,	21,543
	Two Sevrès,	Niort,	15,719
	Vendée,	Bourbon Vendée,	3,129
Aunis,	Lower Charente,	Rochelle,	11,173
Saintonge and Angoumois,	Charente,	Angoulême,	15,306

EASTERN PART.

Alsace,	Upper Rhine,	Colmar,	15,405
	Lower Rhine,	Strasbourg,	49,708
Franche Comté,	Upper Saône,	Vesoul,	5,292
	Doubs,	Besançon,	38,785
	Jura,	Lons-le-Saulnier,	7,894
	Yonne,	Taillence,	55,319
Burgundy,	Côte d'Or,	Dijon,	23,435
	Saône and Loire,	Macon,	10,933
	Ain,	Bourg,	8,424
Lyonnais,	Rhône,	Lyons,	150,000
	Loire,	Montbrison,	5,156

SOUTHERN PART.

	Upper Loire,	Le Puy,	14,998
	Ardèche,	Privas,	4,199
	Lozère,	Mende,	5,445
	Gard,	Nîmes,	20,078
Languedoc,	Hérault,	Montpellier,	35,842
	Tarn,	Alby,	10,993
	Aude,	Carcassonne,	17,735
	Upper Garonne,	St. Gaudens,	55,319
	East Pyrenees,	Perpignan,	14,337
Roussillon,	Ariège,	Foix,	4,936
County of Foix,	Dordogne,	Perigueux,	8,588
	Gironde,	Bordeaux,	95,439
	Lot and Garonne,	Agon,	11,971
	Lot,	Cahors,	12,413
Guyenne and Gascony,	Tarn and Garonne,	Montauban,	25,466
	Aveyron,	Rhodes,	7,747
	Landes,	Mont-de-Marsan,	3,088
	Gers,	Auch,	10,844
	Upper Pyrenees,	Tarbes,	8,713
Bearn,	Lower Pyrenees,	Pau,	11,761
	Isère,	Grenoble,	22,140
Dauphiny,	Drôme,	Alence,	10,093
	Upper Alps,	Gap,	7,015
County of Venaisin,	Vaucluse,	Avignon,	31,180
	Lower Alps,	Digne,	3,955
Provence,	Mouths of Rhone,	Marseilles,	115,941
	Var,	Draguignan,	8,035
Corsica,	Corsica,	Ajaccio,	7,000



Celtic Village.

The Celts, more powerful, because more numerous and united, drove the Iberians beyond the Pyrenees. Still later, the Phenicians landed upon the coast of Gaul, attracted by the riches of her mines; and the Ionians of Phocis founded Marseilles, making it the seat of a rich colony, in the year 590 B. C. Previous to this last event, a new Celtic tribe had been added to the Gallic Celts. In respect to this — amid the obscurity that envelops these distant ages — the most generally received opinion is, that the Cimmericians, or Cimbri, who also belonged to the Celtic race, separated from it in remote antiquity, and spread themselves along the Rhine and Danube, and advanced even to the borders of the Euxine Sea. Toward the seventh century B. C., a great movement and a general shock among the people of Southern Asia forced these Cimbri of the Euxine to fall back upon the west; and after a struggle of half a century with their brethren, the Celts, they established themselves principally in the north-west of Gaul, between the Seine and the Loire — about 630 B. C.

From this time, the influence of these new comers prevailed in Gaul. It was they who brought from the confines of Asia to the extremity of Europe that druidical religion which has left so many monuments to excite the surprise of the beholder; a religion of terror and sombre mystery, which had its temples in the forests, under the shadow of the oak, or on the tempest-beaten sides of the hills; and which mingled with the barbarous practice of human sacrifices some ideas of the immortality of the soul and the existence of another world.

The Celts and the Cimbri, henceforth confounded under the name of *Gauls*, early measured swords with the Romans. While Rome was still an unknown town, preparing in her humble cradle for the conquest of the world, the Gauls passed the Apennines, and fell upon the devoted city, which was delivered, as already related, into their hands by the terrified inhabitants. For two centuries, the Gauls were the most terrible and powerful enemies of Rome. When Hannibal carried his army into Italy, it was by the aid of the Gauls that he conquered at Thrasymenus and at Cannæ. These soldiers fought against Rome with such fury, that it seemed, says the historian, that they

were carried away by a blind and instinctive hatred against the future conquerors of their country.

About 150 B. C., the Romans, profiting by divisions existing between certain Gallic tribes, penetrated into the country, and in thirty years were masters of its south-eastern portion. They were prevented from pursuing their conquest by a formidable invasion of the Cimbri and Teutones, of which we have given an account in the history of Rome. These tribes were annihilated by Marius: the men were mostly killed on the field, while the women cut the throats of their children, or fastened themselves to the horns of their oxen, by which they were goaded to death. The barbarians were thus destroyed. But it was for Julius Cæsar, the most illustrious name in Roman history, that the final conquest of this country was reserved. After an eight years' struggle, Gaul surrendered to this victorious general. In his Commentaries, Cæsar describes the Gauls as cheerful and light-hearted, with feelings quick and impetuous, but not deep or lasting. They lived by hunting and fishing; their arms were bows, arrows, and axes. Their dress consisted of tight trousers, with a mantle thrown over their shoulders. They had no churches, but the people assembled in the midst of thick forests, where their priests, called *Druids*, offered sacrifices to the God whom they worshipped. The city of Paris was but a collection of huts, made of mud and clay, like Indian wigwams.

The final conquest of Gaul by Cæsar took place in the year 50 B. C., after nine campaigns, in which, it is said, a million of men were slain. The Romans governed it for more than four centuries without disturbance. The country was rapidly transformed by contact with the customs and laws of Rome. The name of Gaul was replaced by that of Gallo-Roman. The fusion between the two people is still evident in France. The basis of the French language, laws, and administration is derived from the Romans. The mixture of the two races, Italian and Celtic, is still visible in the inhabitants. The history of Gaul, during the Roman domination, presents few prominent points and few great names. Its annals belong rather to the empire than to France. There were present at Rome Gallic orators, Gallic *savans*, Gallic generals. Rome, in exchange, sent her refinements, and soon after her



Ancient Celtic Warriors.

superstitions and corruption. We have already spoken in full of the irruption of the barbarians upon the Roman empire in the fifth century, A. D., and its downfall in 476. Gaul shared the fate of Rome; it was overrun by these terrible missionaries of Heaven, and its destinies became finally separated from those of Italy.

About A. D. 376, the Huns, who lived to the north of the Caspian Sea, upon the confines of China, began to march toward the western world. At their approach, even barbarians were terrified. They were represented to the Romans as animals walking on two feet, and as being descended from sorcerers and demons. Nothing could resist the shock of these hordes. Sweeping before them all other nations, they displaced the Alans, and put the Goths in motion; the people of Germany themselves were soon thrown into disorder, to the very borders of the west.

The Burgundians, or Bourguignons, were the first of these who established themselves in Gaul, A. D. 413. Originating, like the Vandals, the Suevi, and the Lombards, on the borders of the Baltic Sea, they had aided the Romans in their wars against the Germans; and for several years they remained encamped in the Alps, between the sources of the Rhine and those of the Danube. The Burgundians, on whom history throws but little light, were remarkable for their height, as well as for the mildness of their manners, and the simplicity of their minds. They were, for the most part, engaged in domestic employments, especially carpentry, finding in peace and industry resources that other barbarians found only in war and pillage.

The Visigoths were the next settlers, and, like the Burgundians, appeared but little hostile to the Gauls. The barbarism of their manners was tempered by contact with the Romans. Historians represent them as an active and intelligent people, alive to the beauties of art and the grandeur of Roman civilization. Both these tribes had come with their wives, children, and herds, searching for a country, in place of the one they had lost. Another tribe, called *Franks*, now made incursions upon the Gallic territory, but for a very different purpose. This nation inhabited a country now comprehended in Franconia, Hesse Cassel, and Westphalia. But little is known of their origin or of their history at this period. The general belief is, that they were led into France about 420, by a king named *Pharamond*. They were rude and belligerent, and after a successful war, divided the conquered land among themselves,



Merovingian Sovereigns.

making slaves of the people they subdued. Pharamond was succeeded by two other kings, named *Clodion* and *Meroveus*. The Franks were not firmly established in Gaul, however, till the time of Clovis. These early sovereigns obtained the name of *Merovingians*, from Meroveus, the successor of Pharamond: and were called the *long-haired* kings, from their flowing locks, which afterward became a mark of nobility. Though there are great doubts as to the historical existence of Pharamond, Clodius, and Meroveus, there are none as to Clovis. Here the page of history becomes clear and certain. He conquered the rest of the country, changed the name of Gaul to that of *France*, and made Paris his capital.

On Christmas day, 496, he was baptized at Rheims, and was thus the first Christian king of France. The phial containing the oil with which he was consecrated is preserved to this day, and is called the *sacred phial*. Clovis may be considered the founder of the French monarchy, for he first combined the fragments of the several nations which now occupied France, into one. He established many just and humane laws. He formed the *Salic code*, one provision of which is still in force, excluding females from the throne of France. From the time of Clovis to the present day, there has never been a *sole queen* of France, though the wife of the king is called queen. He passed thirty years in perpetual wars, living in the midst of his soldiers, more like a general or chief of banditti than a king. To secure his authority, he caused the heads of many of his relations to be shaved; and afterward, lest time should renew the long hair, — the emblem of royalty, — he put them to death.

Clovis died in 511, and his kingdom was divided between his four sons, *Thierry I.*, *Clodomir*, *Childebert I.*, and *Clothaire I.* They began their joint reigns in 512. Clothaire survived them all, and died in 561. His four sons, *Charibert I.*, *Gouthran*, *Chilperic*, and *Sigebert*, succeeded him. Sigebert married Brunhault, daughter of the king of Spain, and Chilperic married Fredegonde, the daughter of a peasant. The quarrels between the two queens deluged France with blood. Gouthran outlived all his brothers, and died in 593. The kingdom was then divided between *Childebert II.*, son of Sigebert, and *Clothaire II.*, son of Chilperic. Two sons of Clothaire II. succeeded these sovereigns in 628, — *Dagobert I.*, and *Charibert II.* Dagobert became sole king in 631, by the murder of his brother. He was guilty of many



Clovis, with his Army.

atrocious crimes, but was distinguished for his justice in the execution of the laws. He waged many successful wars against the Saxons, Slavonians, and Gascons; but he stained the splendor of his victories by

throne himself. In 741, he bequeathed the kingdom to his sons *Pepin* and *Carloman*, who assumed the title, as well as power, of kings, and thus put an end



Dagobert.

cruelty and licentiousness. After he had conquered the Saxons, he caused all those whose stature exceeded the length of his sword to be put to death. France, during his reign, rose to some degree of consideration.

Dagobert died in 638, and the monarchs who succeeded him were called *Fainéans* or *Sluggards*. They took no part in the government, but passed their lives in indolence, and all the power fell into the hands of the ministers, or, as they were called, the *Mayors of the palace*. In 688, Pepin d'Heristal, mayor of the palace, assumed the whole power. The kings succeeded each other as mere crowned puppets, the mayor possessing the real authority. Pepin died in 714, and was followed in his office by his son Charles, surnamed *Martel*, or "the Hammer," from the weight of his blows in battle. He saved the kingdom from the Saracens, as we have related in their history. On the death of *Thierry II.*, in 737, he dispensed with the ceremony of appointing a nominal king, and mounted the



Charles Martel.

to the Merovingian dynasty, or race of Clovis, who had occupied the throne from 481 to 741.

CHAPTER CCCXC.

A. D. 741 to 986.

Pepin the Short—Charlemagne—The Carlovingian Kings.

THE division which Charles had made did not last long. Pepin, though called *the Short*, from his diminutive stature, was active and ambitious, and soon persuaded Carloman to enter a convent. He strengthened his own power, and caused himself to be proclaimed king, and was the founder of a new race of monarchs. He was anointed with oil from the sacred phial—a ceremony which has ever since been performed at the coronation of the kings of France. The country now

attained to great strength and consequence. Pepin's fame reached even Constantinople; and the sovereign of the Eastern Empire sent him many magnificent presents. The comforts and luxuries of life had become more common: fairs were held at stated points all over the kingdom. At these fairs merchants from Italy and the countries of the south were present, with foreign goods for sale.

The manners and customs of these times, throughout Europe, were greatly influenced by the *Feudal System*, of which we shall speak briefly here, referring the reader to a fuller account in the history of Germany, in which country the system had its origin. The kings of the early ages were generally great warriors, who led their own armies to battle, and were always attended by their nobles. These nobles, instead of receiving money for their services, were paid in land, granted by the king, on condition that they should do him homage, and fight in all his wars with a certain number of soldiers. These lands descended from father to son, but could not be inherited by females, as they could not fulfil the conditions of tenure. The noblemen to whom lands were thus granted were called *crown vassals*, and the lands were called *fiefs*: these were generally very extensive, so that the lords were able to give small estates out of them to barons of a lower degree, who did them homage and service, as they, in their turn, were bound to serve the king. Thus every man in the kingdom was the vassal of some superior, who was called his *liege lord*: the serfs, or bondmen, were considered a part of the estate on which they were born, and were sold or conveyed with it, like the sheep or cattle. In the course of time, the liege lord acquired absolute power over the lives and property of his vassals. Feudalism rested, therefore, upon the vassalage of the mass, to a few lords or nobles, who were proprietors of the land.

Pepin died in 768, leaving his kingdom to his two sons, *Charles* and *Carloman*. The latter survived only two years, and Charles thus became sole master of the empire of the Franks. He acquired the name of *Charlemagne*, or "Charles the Great," and from him the dynasty, founded by his father, is called the *Carlovingian*. He was the most celebrated warrior of his age; fifty-three expeditions were undertaken during his reign, among which the wars against the Lombards, the Saxons, and the Saracens were the most conspicuous. The first, after a contest of three years, resulted in the subjection of Lombardy, in 776: this country was given by Charlemagne as a distinct kingdom to his son Pepin. The war against the Saxons was one of the most severely contested that had yet been waged by one nation against another: it lasted thirty-three years, and was principally carried on in the territory of the barbarian Saxons themselves; for Charles, instead of waiting for them on his own borders, crossed the frontiers and sought them out in their retreats. With indefatigable perseverance, employing priests and missionaries when arms had failed, he finally subdued them, after eighteen campaigns. The only defeat he ever sustained in his long military career, was in an expedition against the Saracens in Spain.

It required no less genius to administer the government of his immense dominion than to subdue the various nations who were now incorporated into the body of this gigantic empire. He fixed his court at *Aix-la-Chapelle*, — now in Prussia, — from whence he could easily watch the barbarous nations he had con-

quered: he was drawn in that direction, also, by his tastes, sympathies, and family recollections. He was a German, having been born at the castle of Salzburg, in Bavaria, and in all his actions showed his predilection for German customs; but in the administration of his kingdom, he was obliged to seek guidance and examples from higher sources. In Germany, he would have found none but barbarous governments, and authority exercised in confined limits, and over nomadic and uncivilized tribes; while from the south shone the example of the best ages of the Roman dominion, from which he borrowed such ideas as could be transferred to his own ruder people. Following the Roman system in the government of the provinces, he intrusted the direction of his distant territories to prefects, whom he called *dukes*, or *counts*. It was their duty to attend to the raising of troops, the administration of justice, and the collection of taxes. To guard against the fraudulent exercise of power, Charlemagne created a body of royal envoys, or inspectors, who made, from personal observation, periodical reports to the sovereign, on the state of the country, and the conduct of his representatives. He convoked thirty-five national assemblies during his reign, in which were discussed the laws, by whose aid Charlemagne hoped to bring his various people under one legislation, civil and religious. He failed, signally, however, to blend together so many races, each of which had its peculiar laws, customs, and gods. Impossible as was his design, it may still be deemed an honor to have attempted it.



Charlemagne.

Charlemagne was one of the most learned men of his age, though his knowledge would be considered very limited in our day. In the midst of the active labors which occupied his life, he still found time to study grammar, history, theology, astronomy, legislation, and music. He applied himself to the task of awakening among his subjects a taste for literature and literary pursuits. The monks were almost the only people who possessed any learning, and but few of the nobility could even read. Charlemagne established schools for the young, founded the University of Paris, endowed monasteries, and encouraged professors, whom he paid

liberally. At this period — in the year 800 — he was crowned emperor at Rome. Historians affirm that this was done without his consent, while he was present at a mass celebrated in the Vatican. The pope, it is said, while engaged in the sacred office, advanced suddenly toward Charles, and, pouring the holy oil upon his head, pronounced him Emperor of the West. It is more probable that it was a scheme arranged between the pope and himself; at all events, since the fall of the empire of the West, no sovereign had appeared with power at all comparable to his. He lived fourteen years after his coronation; yet old age never for an instant diminished the prodigious activity of his life.

The reign of Charlemagne forms the link between ancient and modern history, and marks the period when learning and the arts were first encouraged in France: he may be considered the principal regenerator of Western Europe, after the fall of the Roman empire. The French, as well as the Germans, have a just pride in this monarch for his many personal virtues, his justice, his zeal in the cultivation of the sciences, and his extreme earnestness to soften the manners of his subjects. He died at Aix-la-Chapelle, in January, 814, uttering, in a low and faltering tone, "Into thy hands, O Lord, I commend my spirit." This happened in the seventy-second year of his age, and the forty-seventh of his reign. His body was deposited in a vault of his chapel. It was placed upon a throne of gold, dressed in the imperial robes, with the crown on his head, and his sword by his side: the Bible was placed upon his knees; but under his vestments was the hair shirt of the penitent, and he still bore the pilgrim's purse, which he had carried in all his pilgrimages to Rome. At his death, the empire extended to the Ebro on the south, to the Eyder and Vistula on the east and north, and to the sea on the west. It included Italy, the whole of Germany, with the present Hungary, Bohemia, Poland, Prussia, half of Spain, and all France.

Louis le Debonnaire, son of Charlemagne, succeeded his father, but possessed neither his wisdom nor energy. He was twice deposed by three of his sons, but was restored by a fourth, the youngest of the family. He died in 840, and his empire was divided among his sons. Lothaire, the eldest, received, for his share, Italy and part of Germany, with the title of emperor; Louis, called the *German*, took the rest of Germany; and *Charles the Bald* was crowned king of France. The Normans, or Northmen, — a race of barbarians who inhabited the northern parts of Europe, Sweden, Norway, and Denmark, — now began to make themselves the terror of the neighboring countries. They were skillful seamen and formidable enemies; they sailed along the coasts, and, steering their barks up the rivers, proceeded to burn and plunder the farms and villages wherever they came, so that no property was secure. France was the principal scene of these depredations. This state of things continued during several reigns, when an event took place that transformed the Northmen from a band of robbers into a great and powerful people.

Louis II., son of Charles the Bald, and surnamed the *Stammerer*, from an impediment in his speech, succeeded his father, but reigned only two years, and died in 879. The kingdom was divided between his two sons, *Louis* and *Carloman*. They did not live long, and the crown of France was bestowed, by the nobles and bishops, on *Charles the Fat*, son of Louis the German.

He was already emperor of Germany, and thus the whole empire of Charlemagne, with the exception of Provence, was reunited under his grandson. To the imbecility of this sovereign the Normans owed the rise of their power. They fell upon France with greater fury than ever before. In 886, they laid siege to Paris. This city was still a small place, and was almost unguarded, the king and the court being then at Pavia, in Italy. It was defended, however, by the bravest men in France, with Eudes, count of Paris, at their head. This general despatched repeated messengers to the king, imploring him to send troops to the relief of the beleaguered city; and it was only after Paris had stood a siege of four years, that Charles made his appearance with his army. But, instead of preparing for battle, he yielded to his present fears, and sent for the Norman chief, offering him a large sum of money to quit the kingdom, at the same time giving him permission to march into another part of the country, to ravage and lay it waste. The mortification and disgust of his subjects were such, that they renounced their allegiance to him, and he was formally deposed. Deprived of his rank, and deserted by all the world, he became a wretched outcast in his own dominions, and would have died of want, but for the charity of a priest, who supplied him with food and raiment as long as he lived.

Count Eudes was chosen to succeed him, and reigned for ten years. He was constantly occupied in opposing the incursions of the Normans, who were bent upon gaining a foothold in the country. He died in 898, and *Charles*, son of Louis the Stammerer, and surnamed the *Simple*, from his incapacity, ascended the throne. The weakness of his intellect rendered him unfit to govern, and he was a mere puppet in the hands of ambitious nobles. He gave the Normans full possession of a part of France then called *Neustria*, but afterward *Normandy*, on condition that Rollo, their chief, should embrace the Christian faith, and do homage for his new domain. The terms were accepted; but a slight demur arose as to the ceremony of kissing the king's foot — a degradation to which the haughty chieftain did not choose to submit. He at last consented to do it by proxy, and ordered one of his soldiers to perform the act of obeisance for him. But it seems that the rude Norman did not relish the humiliation more than his master. Instead of kneeling to salute the royal foot, as was the custom, he caught it up, and lifted it so quickly to his lips, that the king lost his balance, and fell from his throne. This act of disrespect was overlooked, however, and Rollo and his followers were baptized, and settled in their new dominions. Rollo was the first duke of Normandy, and became the ancestor of a long line of English kings, being the great-grandfather of William the Conqueror. He gave up his predatory habits, established schools, and framed wise laws. His followers, in one or two generations, became assimilated to the French in language, manners, and customs. Normandy, under the administration of Rollo, became, in a short time, the most fertile and flourishing province of France.

Charles the Simple gave so many proofs of his incapacity for government, that he was deposed by his subjects in 922, and died in 928. The crown was offered to Hugh the Great, nephew of Eudes, who declined the title in favor of his brother-in-law, *Raoul*, but retained the authority. Raoul died in 935, and the

accepter was again offered to Hugh, who still refused, and sent to England to recall the son of Charles the Simple, who had been an exile in that country since the deposition of his father. Hugh received him with the greatest respect, and caused him to be crowned by the title of *Louis IV.* He was sometimes, also, called *d'Outremer*, or the *Stranger*. He died in 954, after a reign of eighteen years, unmarked by any important events. Hugh died two years after him, and was said to be the most powerful man that never wore a crown. He was almost an absolute sovereign, but never bore the title of king. He was married three times, and each of his wives was a king's daughter. All his wealth and power were inherited by his son, Hugh Capet.

Louis d'Outremer was succeeded by his son, *Lothaire*, who reigned from 954 to 986. This period is destitute of striking incidents. *Louis V.*, his son, surnamed *the Stuggard*, next ascended the throne, but held the power but a few months. There were now none of the race of Charlemagne in a condition to support their right to the throne, and *Hugh Capet*, employing his wealth and influence as a means of advancement, mounted it himself. Thus ended the Carolingian dynasty, which had lasted two hundred and seventy-six years. Under the later sovereigns of this race, the kingdom, which, during the reigns of Charlemagne and Louis the German, included, as we have stated, Italy, Germany, Prussia, France, and part of Spain, was reduced to a little territory around Rheims and Paris. The greater part of France, at this period, consisted of fiefs belonging to the nobles, who held themselves quite independent of the king; and Hugh, though he had gained a crown, exercised authority over a very small portion of the country which was nominally his. The great barons acknowledged themselves as his vassals, but would not submit to his control, and each considered himself the absolute lord in his own dominion.

CHAPTER CCCXI.

A. D. 986 to 1108.

Capetian Kings—Introduction of Chivalry—The first Crusade.

THERE were now seven principalities or states, all independent of the crown: Burgundy, Aquitaine, Normandy, Gascony, Flanders, Champagne, and Toulouse. The insignificance of the royal authority is well demonstrated by the reply of one of these self-created lords, who, on being asked by Hugh, "Who made you a count?" returned for answer, "Who made you a king?" This state of things did not please Hugh and his successors, who made it their grand object to lessen the power of their haughty vassals. This was not accomplished, to any great extent, till the reign of Philip Augustus, two centuries later. Hugh, however, was a wise ruler, and, by his public measures, gave permanency to his dynasty, which was, till the recent French revolution, the oldest sovereign house in existence. It has given one hundred and eighteen monarchs to Europe; viz., thirty-six kings of France, twenty-two kings of Portugal, eleven of Naples and Sicily, five of Spain, three of Hungary, three emperors of Constantinople, three kings of Navarre, seventeen dukes of Burgundy, twelve dukes of

Brittany, two dukes of Lorraine, and four dukes of Parma. After having been deprived of four thrones, and again restored to them, this family stood forth as the first and most ancient support of the European principle of political legitimacy.

Hugh resided at Paris, which, from that time, became the regular seat of government. After a reign of ten years, he died in 996, leaving one son and three daughters. The tenth century, which was now drawing to a close, has been termed the *iron age*, as being the period most disgraced by murders, cruelty, immorality, and irreligion. The conquest of Egypt by the Saracens, in the seventh century, had cut off the communication between that country and Europe, and papyrus, upon which all books were written, was no longer to be had. Every thing was therefore written upon parchment; and this was so dear, that the works of the Romans were erased, to give place to some new composition. A moderate fortune was insufficient for the purchase of a single volume. A countess of Anjou paid, for a copy of a small religious work, two hundred sheep, five quarters of wheat, and the same quantity of rye and millet.

Hugh Capet was succeeded by his son, *Robert the Pious*. In regard to this king, we have little information; and this is in part owing to a very curious circumstance. It was very generally believed that the world was to last only a thousand years from the commencement of the Christian era, and this period was now close at hand. No one felt inclined to write the annals of a world which was so soon to end; the serious and pious became still more devout, and retired to seclusion, where they spent their time in prayer and repentance. The gay and the thoughtless determined to make the most of what yet remained, and plunged more deeply into the whirl of dissipation. So the world went on, and, as the year 1000 approached, a general gloom and dread prevailed. Most of the lands were no longer cultivated, and useful labor in a great measure ceased. The fatal day arrived and passed; and, when the dreaded year had come and gone, and 1001 had succeeded, the people gradually took courage, and returned to their labors. Thus ended this singular superstition.

From the little information which we have of the son of Hugh Capet, we infer that he was more fit to be a monk than a king. He was noted for his piety, his charity to the poor, and the mildness of his temper. But, with all his virtues, he made a very indifferent sovereign. He had married a wife to whom he was most tenderly attached. Being distantly related to her by blood, however, the pope, Gregory V., sent an order to Robert and his wife Bertha to separate. This they refused to do, and the enraged pope passed a sentence of excommunication upon the royal couple, who were instantly deserted by the alarmed court. The kingdom was put under an *interdict*; that is, none of the offices of religion could be performed in the country. The churches were shut, and no one could be baptized or married. Even the dead were hurried to the grave without the rites of burial. Robert was importuned on all sides to yield, and the monks finally prevailed, through the superstitions of the king. He consented to a separation, and Bertha went into a convent. In 1002, Robert married a second wife, Constance of Provence.

Most extraordinary anecdotes are told of the fancy indulged by this king in the choice of his associates.

He preferred the society of beggars to that of the queen and her friends, and kept three hundred of them constantly in his palace. He took care to conceal them, however, from Constance. One day he had hidden a beggar under the table at dinner, and, from time to time, when the queen's eyes were turned another way, adroitly threw him a piece of meat. When dinner was over, the beggar was gone, and, strange to say, the gold ornaments of the king's mantle were missing also. When not with his friends, the beggars, Robert spent his time in the company of monks, and in making pilgrimages. As he was returning from one of these, in 1031, he was taken sick, and died at Milan, in the sixtieth year of his age, and thirty-fourth of his reign.

His son, *Henry I.*, succeeded him. On the accession of the Capetian, or third race of French kings, the monarchy, previously elective, became hereditary, and descended from father to son. In order to render this succession more certain, the first six kings caused their eldest sons to be consecrated. Still, in the ceremony of consecration, a form was used, which served to perpetuate the remembrance of the right of election in the minds of the people. They were asked if they consented to receive the new sovereign; but as they always returned an affirmative answer, and as no account had been taken of the possibility of their refusing to accept the proposed king, it is fair to suppose that this apparent consultation of their pleasure was a mere formality, and that their decision had little influence upon the result.

Henry's accession to the throne was disputed by Constance, his mother, who wished to secure it for her youngest son. She excited a revolt against him, which Henry quelled with the assistance of Robert the Magnificent, or, as he was sometimes called on account of his crimes, Robert the Devil, duke of Normandy. Constance was placed in a convent, where she died. Henry satisfied the ambition of his brother by giving him Burgundy, and liberally rewarded Robert. This latter prince, oppressed with remorse for his sins, set out on a pilgrimage to Jerusalem, having just made the nobles swear fealty to his son. Robert died in the Holy Land, and several Norman barons united in an attempt to wrest from his son, William, his inheritance, and share it among themselves. But William, though young, gave early proof of the great abilities which afterward distinguished him, and with the aid of Henry, king of England, maintained his rights. The French king soon grew jealous of the rising power of the young duke, and invaded Normandy. He was repulsed with great loss, and obliged to make peace. This attempt, however, was never forgotten, and it laid the foundation of the animosity which henceforth subsisted between the French and English monarchs; for it was soon afterward that William of Normandy, better known as *William the Conqueror*, became king of England by his victory over Harold, the last of the Saxons.

Henry I. died in 1060, after a reign of twenty-nine years. He was an insignificant personage, and the French historians of the period seem almost to have forgotten that such a sovereign was in existence. He was eclipsed in power by some of his nobles, and thrown into still deeper shade by important events in which he took no part. The people made more rapid strides toward improvement than they had ever before done. A new class of men appeared at this epoch, whose influence and example produced an immense

change in the manners of society. They introduced order, refinement, and courtesy among a people of such rude habits, that they could hardly be called civilized, though they had advanced considerably beyond the barbarism of the original Franks. The members



Knight Errant.

of this institution were called *knights errant*, and the system itself *chivalry*.

It must be remembered that, at this period, injustice and oppression were common: the laws were set at defiance by turbulent barons, who were continually at war with each other. The knights errant came forward as the protectors of those who were unable to defend themselves. They devoted their swords to God, and swore never to use them but in the cause of the weak and oppressed. This romantic spirit was rapidly extended, and chivalry soon became a regular profession; every noble aspired to the honor of becoming a knight. Men of noble birth, only, were admitted into the order. Beside his nobility, however, the candidate for knighthood was required to be courteous, generous, and respectful to his superiors, and to ladies; these qualifications being absolutely necessary in all aspirants to chivalric honors. An important consequence of this was, that more care was bestowed upon the education of youth; politeness, truth, and obedience were cherished in those who were being instructed in the observances of chivalry. The first step in social advancement had now been made; something besides mere brute strength was necessary in order to gain distinction, and it was no longer a received maxim that might makes right.

The ceremonies of admission to the order were singular. The candidate, having arrived at the age of twenty-one, and having given evidence of possessing the necessary qualifications, was placed in a bath; his sins were thus supposed to be washed away. He was then clothed, first in a white tunic, then in a crimson vest, and lastly in a complete suit of black armor: the white tunic typified the purity of the life he was vowing to lead; the crimson vest denoted the blood he would be called upon to shed; and the black armor was an

emblem of death, for which he must always be prepared. His dress was then completed by a belt, and a pair of spurs, which were to denote his readiness to hasten where duty called him. Lastly, his sword was girded on; and this part of the ceremony was accompanied by an exhortation to be brave and loyal. The whole was concluded by a blow on the shoulder from the blade of a sword, intended as a memento to fix strongly in the mind of the knight the engagements he had entered into.

On the completion of the ceremonies, the newly-made knight was at liberty to roam about the world in search of adventures. Many a daring deed was performed by these men, whose chief glory consisted in surmounting difficulties and dangers. They were bound by a vow to defend their country, their religion, and their liege lord; to protect women and children; and to be always ready to fight in aid of the oppressed. They paid no taxes, were not vassals to any one, and were always welcome guests wherever they arrived; every castle gate was freely opened at the approach of a knight errant, and he was hospitably entertained as long as he chose to stay.

Although this institution had taken its rise in a desire to befriended the weak and defenceless, yet its indirect consequences extended beyond this object. It refined the manners of the nobles, and introduced habits of expense, that gave a stimulus to industry. Trade was greatly increased, and talent and invention were encouraged. The traffic of the country was no longer confined to roving pedlers; the towns were again peopled; the streets were filled with shops and warehouses; and the merchants became rich, and were enabled to engage in foreign commerce. The condition of the country people and farmers was also improved. Though they still labored for the benefit of their lords, and therefore could not grow rich, they were subject to fewer personal injuries. The knights errant had entered into an agreement that no one should be permitted to molest the laborers in the field, or deprive them of their implements of industry.

Though chivalry often carried the feelings of love and honor to fanatical excess, yet it did much good by purifying and refining the fountains of action; the reverence paid to them also prevented mankind from relapsing into barbarism, the inevitable tendency of things in an age when the feudal system lay at the foundations of society. The influence which chivalry exerted upon poetry was very great. The *troubadours* in the south, the *trouvères* in the north of France, the *minstrels* in England, and *minnesingers* in Germany, sung the achievements of the knights who received and entertained them hospitably. By the intercourse with the East, which grew up during the crusades, fables, and all the wonders of enchantment, were introduced from that quarter of the world into the romantic or chivalric poetry. It was not long after the introduction of chivalry, that the knights had an opportunity of distinguishing themselves as the champions of religion. Under *Philip I.*, who succeeded his father, Henry, in 1060, the first of the *Crusades* took place. The origin of these famous expeditions is as follows.

From the earliest days of Christianity, the custom of making pilgrimages to the shrines of saints, or other places that were deemed holy, had been common throughout Europe. A journey on foot to some sanctified spot in Italy or Palestine, was thought to be the

surest mode of making expiation for sin. In the time of Charlemagne, the roads of France were so thronged with pilgrims of both sexes, of all ranks and ages, journeying from England to Rome, that a large portion of the king's revenue was derived from the tolls that they paid on their way. At a later period, the pilgrims extended their journey to Jerusalem, a much longer and more perilous undertaking. While Palestine remained a part of the Eastern empire, the devotee found no difficulty in thus discharging his religious vows. Under the rule of the Saracens, also, access to the holy city was freely granted to the pilgrims, on the payment of a small tax. But at the period of which we are speaking, Jerusalem had fallen into the hands of the Turks, and pilgrimages became not only perilous and expensive, but often resulted in death, captivity, or martyrdom. The clergy were insulted, stripped, and thrown into dungeons. Many Christians found in the Holy Land were treated with the greatest cruelty.

All Europe was fired with indignation at the treatment the pilgrims received at the hands of the Turks. A monk, called *Peter the Hermit*, who had himself been to Jerusalem, and had been an eye-witness of the atrocities of the Turks, obtained permission of the pope to exhort all Christian warriors to take up arms against the infidels in the Holy Land. Covered with



Peter the Hermit.

raggs, and barefooted, he travelled from court to court, from castle to castle, from city to city. He was listened to as a prophet, and the people, inspired with enthusiasm similar to his own, enlisted with fervor in the sacred cause. The symbol of enlistment was a cross of red stuff sewed to the shoulder of the cloak; hence the name *crusade*, or *croisade*.

The whole of France was now like a troubled ocean. The passion of the age was for war and adventurous enterprises. The barons sold and pledged their lands to obtain the means of joining the expedition; while the citizens seized the opportunity of buying titles and privileges, now that they were so cheap. The pope promised a full remission of sins to all who assumed the cross; and thousands of hardened offenders, whose crimes, in the ordinary course of things, could only have been expiated by long and severe penance, preferred the more agreeable method of going to war, and fighting for the redemption of the holy sepulchre. If they succeeded, a fortune in this world seemed secure; if they died, a crown of martyrdom was promised in the

next. Incited by these alluring temptations, more than a million of persons had soon pledged themselves to the crusade. A large proportion of them were beggars, women, and children. Such as these, who had no preparation to make, refused to wait for the rest, but started, to the number of three hundred thousand, Peter the Hermit and Walter the Penniless, marching at their head.

Among this motley assemblage, there were but eight horsemen; and the expedition was in all other respects equally unprovided. They were ignorant of the distance they had to go, and of the countries through which they must pass; and when they had crossed the frontiers of France, and heard a strange language spoken, they imagined themselves at their journey's end. The children inquired at every town if that was Jerusalem. Their conductors, who were totally ignorant of the way to Palestine, led their deluded followers through Hungary, sometimes pursuing the track of an animal, or the flight of a bird. This miserable army of adventurers supposed that God would employ miracles to supply their wants, and that they should be fed like the Israelites in the wilderness. But finding themselves disappointed of the quails and manna they expected, they were forced to levy contributions upon the countries through which they passed. The inhabitants rose against them, and gave them battle. Nearly the whole of this vast multitude fell victims to the fury of their assailants. Almost all who had escaped death by hunger, fatigue, or pestilence, fell by the sword, half way between the city they went to rescue and the homes they left behind. Peter and Walter were among the few survivors: they waited at Constantinople for the better disciplined and more efficient forces which were preparing to depart when they left France.

This great armament, amounting in the whole to more than three hundred thousand fighting men, had assembled from different nations, but chiefly from France. It was organized in three divisions; Godfrey of Bouillon, a warrior of high renown, commanding the first; Hugh, brother of Philip, Robert of Normandy, and many other princes, sharing the direction of the second; while the third was led by Raymond of Toulouse. It is not our purpose to follow the crusaders in their wild career. They swept through the Eastern empire, making the emperor of Constantinople tremble on his throne. Presuming upon the holiness of their cause, they treated him and his subjects more like slaves than allies. The evils of having no commander, to assume the direction of the entire undertaking, soon became apparent. The moment a city was captured, a dispute arose as to whom it should belong. At length, the different leaders separated, each to fight on his own account, and to gain a kingdom for himself. Some were successful, while others were never heard of afterward; a few still remained faithful to their vows; but of the mighty host that left Europe, only a small remnant, under Godfrey of Bouillon, arrived within sight of the holy city. Jerusalem was taken by assault on the 15th of July, 1099, and the standard of the cross was planted on its walls. Godfrey was elected king of the city, and assumed a crown of thorns, instead of gold, as the appropriate symbol of his authority.

From this time crusading was held in high repute: several expeditions were led by the greatest sovereigns in Europe, and there was scarcely a knight or

noble in any country who did not engage in these wars. There were seven of these wild expeditions in the course of the next two centuries. After immense sums had been expended, and more than two millions of Europeans had perished in the cause, they were abandoned. We shall speak more particularly of these several attempts to redeem the holy sepulchre, in their appropriate place. Notwithstanding the loss of life which attended them, they were not without their advantages: the people of Asia were more refined than those of Europe, and were acquainted with many arts of which Europeans were ignorant. A knowledge of these was introduced by the crusaders from Asia into Europe, and many refinements disseminated by them throughout the West.

CHAPTER CCCXCII.

A. D. 1108 to 1328.

Philip Augustus — Persecution of the Albigenes — Reign of St. Louis — Destruction of the Knights Templars.

PHILIP I. died in 1108, after a slothful and disgraceful reign of forty-eight years. At his death, the power of the monarch of France had reached its lowest state of debasement, for it only extended over a district of one hundred and twenty square miles, of which Paris was the capital city. Philip showed some consciousness of his own unworthiness, for he desired that he might not be interred in the Abbey of St. Denis, the usual burial-place of the French kings, being, as he said, too great a sinner to lay his bones by those of the great martyr. He was succeeded by his son *Louis VI.*, to whose love of justice a new class of persons — the *citizens* — owed the foundation of their freedom, wealth, and importance. Until this period, there had been no middle rank, the whole population consisting of the nobles and their dependants. The traders were not free — carrying on trade for their own benefit — but were, for the most part, poor mechanics, who were the serfs and vassals of the feudal lord within whose domain they resided. Louis saw that none would labor with energy and success while their profits were taken from them by rapacious tyrants, and determined upon a plan to remedy the evil. He put the citizens in a situation to defend themselves, by granting charters to many of the towns. The people thus acquired the right of electing their own magistrates, and of forming a militia in defence of their rights. They were freed from servitude, and were no longer at the mercy of capricious and cruel masters.

This plan of the king was strenuously opposed by the nobles, whose power it so much abridged; but the barons had already lost much of their influence in consequence of the holy wars. Many of them had been absent for years in Palestine; and others, to raise money for the crusades, had sold their estates and pawned their titles and privileges. From this time, the cities improved in wealth and consequence, and the citizens became a respectable and influential class. Art, science, and commerce flourished; waste lands were brought under cultivation. Freedom soon spread from the towns into the country districts, and the peasants were, at length, no longer bought and sold with

the trees that grew on the soil. The people, by these concessions, were strongly attached to the king, and his power was thus greatly augmented. He was enabled to keep the nobles in a state of subjection: many of these were no better than captains of lawless banditti, who rode about the country with a train of armed ruffians at their side. The king made war upon the most notorious of these titled robbers, laid siege to their castles, and compelled them to lead more orderly lives for the future.

Louis died August 1, 1137, sincerely lamented by the great mass of his subjects, whose friend and protector he had always been. His son, *Louis the Young*, was his successor. This prince was naturally amiable, but without much talent. He married Eleanor, sole heiress of Aquitaine, and this extensive territory was thus united to the crown. Soon after he ascended the throne, Thibault, count of Champagne, rebelled against him; and in the course of the war which followed, the king set fire to the cathedral of Vitry, in which thirteen hundred persons had taken refuge: they all perished in the flames. Louis was so shocked at this dreadful deed, that he gave up the war, and, to make some atonement, vowed to make a pilgrimage to Jerusalem. Thus originated the second crusade. The king of France was joined by Conrad, emperor of Germany, each monarch being at the head of a numerous and splendid army. It was a most ill-fated enterprise. Each army, consisting of about two hundred thousand men, was cut to pieces by the Turks, before the expedition reached Asia. About a hundred warriors only arrived in Palestine, among whom was Louis. He was ashamed to return, and his self-accusations completely changed his temper. His cheerfulness forsook him, and he became peevish and morose. He quarrelled with his wife, Eleanor, and obtained a divorce from her. She married Henry Plantagenet of Normandy, who subsequently became king of England. He thus obtained a dominion in France, with the title of *duke of Aquitaine*.

A curious illustration of the manners of this age is furnished in an account of a royal marriage at the court of Navarre. The princes and princesses were entertained by a combat between two blind men and a pig. The men were armed with clubs, and the pig was to be the prize of whichever could knock it on the head. But the pig, having the use of his eyes, could generally avoid the blows which were aimed at him; and the blind men, instead of hitting the pig, frequently hit one another; and in this, it seems, consisted the chief diversion of the sport to the spectators.

Louis VII. died in 1180, leaving his throne to his son, *Philip II.*, better known in history as *Philip Augustus*. France was quiet at his accession, and he devoted much time to beautifying Paris, his capital. He extended its limits, introduced water into the city by an aqueduct, built the Louvre, and paved some of the streets. These pacific employments did not long interest him, and he endeavored to excite dissension between England and France. Henry, king of England, was anxious to preserve peace, and Philip was foiled. He then tried his artifices upon the sons of Henry, and took Richard, the eldest, under his protection. They became intimate friends, drinking out of the same cup, living in the same tent, and sleeping in the same bed. On the death of his father, Richard became king of England, with the title of *Richard I.*, and surnamed *Cœur de Lion*. The two princes

agreed to engage in a new crusade. The great object of life seemed at this period to be fighting against the infidels. All the knights and nobles of France and England were eager to join the expedition. No pilgrims—none but soldiers—were permitted to take part in the enterprise: it was, therefore, the most effective of the crusade armies that ever left Europe.

The friendship of the two kings soon gave way to hatred. Richard was the most famous knight of the age; and the praises lavished upon his heroic qualities so wrought upon the jealous heart of his rival, that he deserted the crusade at Acre, and returned to Europe. He now made an attack upon Normandy, which was still an English possession; but it was not till after the death of Richard that he succeeded in wresting it from foreign rule. He also gained many other valuable fiefs, which added much to the power of the crown; for every fief that was conquered put an end to the sway of some feudal lord, and increased the dominion of the sovereign. As he extended the empire, he improved it also, by the encouragement he gave to learning, commerce, and the arts.

The latter part of the reign of Philip was disturbed by his persecution of a religious sect of Christians, called the *Albigenses*, who had long dwelt in the peaceful valleys of Provence and Languedoc. They had grown rich by commerce carried on through the Mediterranean Sea, and had imbibed a taste for poetry by their intercourse with the Arabs, who possessed an empire in Spain. They lived upon the territory of Raymond, count of Toulouse, who had suffered them to enjoy their religious opinions unmolested. The pope, who was intolerant of the slightest difference in spiritual belief, excommunicated Raymond, and proclaimed a crusade against the Albigenses. It was one of the most cruel and exterminating wars mentioned in history. Thousands of the devoted sect were massacred without mercy. Rewards and indulgences were promised to all who would help to destroy them. They were totally subdued, and the southern provinces were annexed to the crown of France. It was at this period that the terrible court of justice called the *Inquisition* was instituted. This tribunal was afterward introduced into other Catholic countries; but it was in Spain that its proceedings were conducted with those horrible cruelties which have given so fearful a celebrity to its name.

Philip Augustus died in 1227, having reigned forty-four years, during which he had nearly doubled the extent of his territory, and so far crushed the feudal power of the nobility, that it never afterward gained an ascendancy. The reign of his son *Louis VIII.* was short, and principally spent in prosecuting the war with the Albigenses. It was said of him that he "was the son of an excellent father, and the father of an excellent son." He died in 1226, leaving several sons, the eldest of whom, Louis, was only twelve years of age. His mother, Queen Blanche, was appointed to manage the affairs of the state during his minority. By her decision and promptitude, she maintained the power till her son had reached the age of twenty-one, when she resigned the regency.

Louis IX., or *St. Louis*, was one of the best kings that ever ruled the French nation. He was mild and forgiving, and at the same time brave and firm. He drew his revenues from his estates only, and not from the purses of the people. He had not been long on the throne when he was attacked by a violent illness.

His body was racked with pain, and the power of speech was taken away. When he was able to speak, he made a vow to lead a crusade against the infidels, and, on his complete recovery, prepared to start upon the expedition. He devoted six years to putting his kingdom in order, and then sailed for Egypt. Never was there a more disastrous undertaking than this. The army was hemmed in by the waters of the Nile, and the greater part perished by disease, famine, or the swords of the infidels. The king and his chief officers were made prisoners, but were released on payment of a large ransom. Louis went to Palestine, but returned to France on hearing that his mother had died of grief at his misfortunes. He was received with joy and respect; but it was remarked that he still wore the cross upon his shoulder.

He now devoted himself to repairing the damages France had sustained during his absence. He substituted trial by a court of justice for the barbarous custom of trial by combat, or *wager of battle*. He heard the complaints of the poor, and redressed their wrongs, sitting in the open air, at the foot of an oak, which is still standing in the forest of Vincennes. After a wise administration of the government for sixteen years, he had brought his kingdom into a state of complete tranquillity, and had recruited his finances. Every thing seemed favorable to the execution of his favorite project—another crusade. He embarked with a crowd of nobles in July, 1270. He directed his course toward Africa, in the wild hope of converting the king of Tunis. He was immediately attacked by the Turks; and while he was occupied in taking measures of defence, a plague broke out in his camp, and carried off vast numbers of his soldiers. The king himself was soon seized with the epidemic. When at the point of death, he caused himself to be lifted from his bed, and laid upon a heap of ashes on the floor. He expired in the forty-fourth year of his reign, in the midst of a scene of horror difficult to describe. The few that remained of the unfortunate crusaders embarked for France with Prince *Philip*, who succeeded his father. He was called the *Bold*, or *Hardy*, from having survived the calamities of Tunis. Thus ended the seventh and last crusade, n 1270.

Nothing happened during the reign of Philip the Bold of great importance. He died fifteen years after his accession, and was succeeded, in 1285, by his son *Philip the Fair*. This king occupied the early part of his reign in making what are called *sumptuary laws*; that is, laws for the purpose of preventing persons from spending more than they could afford, and of forcing them to live within their means. Only two meals were allowed in the day—dinner at ten, and supper, the principal meal, at five. One dish of meat at dinner and two at supper were allowed. On fast days, herrings supplied the place of more solid food. The law was soon evaded by placing several kinds of meat on one dish. The dress of the various classes of citizens was regulated by law. Ladies and gentlemen were often seized at balls and taken to prison for being too finely dressed. A man's rank might be known from the length of his shoes. The points were turned up before, like a cow's horn; and it was the proximity of these frightful appendages to the knee, that determined the rank of the wearer. The clergy exclaimed against this absurd fashion, and a succeeding king forbade the custom. So shoes twelve inches long

were proscribed; but others, twelve inches wide, at once made their appearance. The inexorable edict of fashion ordained that what was taken from the length must be added to the breadth.

Philip loved money, and was deterred by no scruples of conscience from any method of obtaining it. He increased very much the possessions of the French crown. He married Jane, heiress of Navarre; and upon the death of the count of Toulouse, without heirs, his territories came to the king. He formed a plan with the pope for the suppression of the Knights Templars, and the inheritance of their wealth. Their devotion to



Knights Templars.

the defence of the pious pilgrims, had excited admiration throughout the Christian world. They had, many of them, returned from the East, and were living magnificently in their own castles all over Europe. Every Templar in France was arrested on the same day. They were thrown into dungeons, and put to the torture, until many, in their agony, confessed crimes of which they were never guilty. The grand master of the order, De Molai, was burned alive. It is said that, while on the scaffold, he summoned the pope to appear at the eternal throne of justice, to answer for his murder, in forty days, and the king in four months: certain it is, that both died within the stated times.

Philip the Fair died in 1314, and left three sons, all of whom came to the throne in succession. The first, *Louis X.*, caused the slaves to be released from bondage, who thus became freemen. This was not done from motives of humanity, but for the purpose of raising money. Freedom was offered to all the serfs upon the payment of a small sum. But many preferred their money to their liberty; so the king hit upon the singular expedient of forcing them to be free, whether they would or not. The great nobles followed the example of the king, and slavery was abolished throughout France. Louis died in 1316, leaving only one child, a daughter. The Salic law forbade females to succeed to the throne; and this was the first occasion which had occurred for several centuries for applying this rule. Many were disposed to question its validity; but the parliament confirmed it, and *Philip V.*, brother to Louis X., was made king. He died after an uninteresting reign of six years, and,

as he left only daughters, was succeeded by his brother *Charles IV.* This king died in 1328, leaving no male heirs. The crown passed from the direct line of Hugh Capet to *Philip of Valois*, another branch of the Capetian family, called the *House of Valois*.

CHAPTER CCCXCIII.

A. D. 1328 to 1430.

Wars between England and France — Battles of Cressy and Poitiers — The Jacquerie — Insanity of Charles VI. — Battle of Agincourt — Joan of Arc.

THE event just mentioned was the origin of a long series of wars between France and England. The title of Philip of Valois to the throne was disputed by Edward III., of England, who claimed it for himself, in right of his mother, who was a daughter of Philip the Fair. It was evident, however, that Edward could not thus inherit a kingdom which, by the Salic law, could never have been hers. The mother, who had no right to the throne, could transmit none to her son. Edward was very ambitious, and made his claim, however unfounded, a pretext for invading France: a war ensued which lasted, with some intermissions, above a hundred years. The king of England led a powerful army into France: he was accompanied by his son Edward, called the *Black Prince*, from his dark armor and black plume of feathers.

On the 27th of August, 1346, was fought the famous battle of Cressy, which terminated so fatally to the French. The havoc was terrible. There were left upon the field two kings, eleven high princes, eighty great nobles, twelve hundred knights, and more than thirty thousand private soldiers. Cannon were used for the first time as engines of destruction in this battle, the invention of gunpowder being then of recent date. The English brought with them six of these machines; but they were clumsy and unmanageable. Philip fought bravely, but was obliged to flee. Edward now laid siege to Calais, which, being upon the French coast, was called the *gate of France*. The city surrendered after a twelvemonth's resistance. Peace was soon after made between France and England. Neither of the rival monarchs had money enough to carry on the war, and they agreed to a truce of ten years. Petrarch, the Italian poet, who visited France at this period, says of it, "The country appeared every where desolated with fire and sword. The fields lay waste and uncultivated. The houses were falling to ruins, except here and there a fortress. Paris looked forlorn and desolate. The streets were overgrown with weeds, and the people seemed sad and downcast." The whole of France was reduced to a deplorable state of wretchedness by famine and the plague; and in this time of general calamity, troops of banditti marched openly about, robbing the dying and the dead, and committing all sorts of depredations.

It was during the reign of Philip of Valois that the heir to the crown assumed the title of *Dauphin*, from the following circumstance: the lord of the large province of Dauphiné was obliged to sell his lands to pay his debts; which he did with the less reluctance, as he had no children to inherit his possessions. The king

of France, who had long been anxious to attach this territory to his domains, purchased it, promising that the eldest son of the king should always bear the title of *dauphin*. This was, till the period of the revolution, the distinguishing title of the king's heir. In a similar manner, the eldest son of the king or queen of England is called the *prince of Wales*.

Philip died in 1350, and *John*, his eldest son, ascended the throne. His reign was one of the most disastrous in French history. Hardly had the ten years' truce expired, than the Black Prince again made his appearance in France. In the hope of stopping his progress, John assembled all his forces, and met him at Poitiers. Edward had but eight thousand men with him, who were quickly surrounded by the enemy's army, numbering some sixty thousand soldiers. The event was far different from what either party could have anticipated. During the conflict, a panic seized the French troops, and the English gained a complete victory. The prisoners taken by the English were more numerous than their whole army. John, on being captured, gave up his sword to some English barons, and was conducted with courtesy and respect to the tent of the king. He was sent to England, where he was detained in captivity for four years. During his absence, from a superstitious hope that it might aid his release, a wax taper was placed in the church of Notre Dame, and kept burning till his return. It was six miles in length, and might have encircled the city of Paris. It was wound, like a rope, around a large wheel.

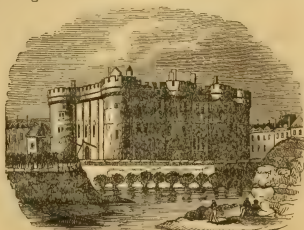
During the king's detention in England, France was in a state of perpetual confusion. The dauphin was appointed regent. But he had not the energy necessary to preserve order; and the nobles, having no one to restrain them, endeavored to reduce their tenants again to the condition of serfs. They burnt the homes of the peasants, and drove them, like beasts, to seek a shelter in woods and forests. The hatred of the poorer classes toward the rich was increased by a new tax imposed upon the peasantry, for the purpose of raising money to ransom the prisoners of high rank, who had been taken at the battle of Poitiers. They naturally felt but little interest in redeeming their oppressors from captivity. With one accord, the peasants and laborers armed themselves against the nobles, vowing to destroy every person of high birth in the kingdom. They seized scythes, pitchforks, and every weapon they could lay their hands on. Their numbers hourly increased, and they swept onward like a flood, destroying and laying waste wherever they went. Many acts of barbarity were committed by them, till, at length, the insurrection was quelled by a famous knight, named Gaston de Foix, who, with a few followers, killed several thousand of the rioters. This insurrection is known by the name of *La Jacquerie*, as the French peasant was frequently called *Jacques Bonhomme*, or Good-man James.

As soon as quiet was reëstablished in the country, the dauphin endeavored to obtain his father's release. Edward's conditions were severe, however, and hostilities again ensued. He marched into France with a large army, journeying leisurely along from place to place, amusing himself with his hawks and his hounds. Suddenly he was overtaken by a violent storm, the most terrific, say the chronicles of the period, since the deluge. The thunder and lightning were incessant; the hailstones were of such size, and fell with such violence, that six thousand horses of the English

army were killed. The king was so struck with the terror of the scene, that he made peace at once, and released his royal captive. The conditions of his deliverance were, a large ransom, to be paid in three instalments, and the leaving of his sons and thirty of his nobles as security for the fulfilment of the contract. Two of the hostages, sons of the king, vexed at the delay in paying the ransom, broke their parole and fled. John, to avoid the suspicion of being concerned in this breach of faith, returned to England, and surrendered himself to Edward. He died at London, April 8, 1364.

The dauphin now became king, as *Charles V.* The English still occupied the south-west of France, and Charles was naturally anxious to rid himself of such troublesome neighbors. He therefore summoned Edward of England to appear and do homage to him as his vassal. This Edward was bound to do, as lord of Gascony. He refused, however, and Charles declared him a rebel, and his possessions in France forfeited. A successful war against Edward terminated the difficulties between the two nations, and tranquillity was restored to France. The English were driven out of the country, and, in a few years, had nothing remaining, of all their conquests in France, but Calais, and the towns of Bourdeaux and Bayonne, in the south. Charles reigned sixteen years, and his prudent government procured for him the surname of the *Wise*. He formed libraries and encouraged learned men. He caused the works of many of the old Greek and Latin authors to be translated into French. The manner in which this was done, may be inferred from the fact that a contemporary writer represents the original authors as loudly complaining of the ignorance of their translators, who made them say things which they had never thought of.

The pictures of this age were curious productions. The painters probably distrusted their own powers; for a label was put into the mouth of every figure, that the meaning of the painting might not be mistaken. Some of these singular performances still exist. The first public clock in France was made, at the desire of Charles, by a German. It was placed in the tower of the palace, and excited much wonder by its regularity and precision in striking the hours. The famous prison of the Bastille was built at this period. Charles died in 1380, from the effect of poison, administered by the king of Navarre.



The Bastille.

Charles VI., called also the *Well-beloved*, was only thirteen years old at his father's death. He was affectionate and obliging, and never forgot a kindness,

nor a promise which he had made. He had an extraordinary facility in remembering a face that he had once seen, or a name which he had once heard. Spite of his good qualities, however, his reign was one of the most disastrous in French history. During his minority, his uncles, the dukes of Anjou, of Berry, and of Burgundy, successively took the head of the government as regent; and under their administration, France quickly returned to a state of disorder and of civil dissensions. The duke of Anjou, to whom Joanna, queen of Naples, had bequeathed her possessions, assembled a large army, and marched into Italy. The expedition was most disastrous; the army was destroyed, and the duke died in poverty and distress. The duke of Burgundy determined to invade England in 1386. He collected together a fleet of one thousand three hundred and eighty-seven vessels. Every gentleman connected with the expedition had an attendant called a *pillard*, or robber, whose business it was to plunder for his master's benefit. The attempt signally failed: the fleet was detained till the stormy season commenced, when a large part of it was dashed to pieces against the rocky coasts of the neighborhood.

Charles came of age in 1388, and assumed the conduct of affairs. The first acts of his government gave good promise for the future. But he soon began to give unmistakable signs of insanity. The first fit seized him as he was journeying through a forest on his way to Brittany. He was taken with a sudden frenzy, and, drawing his sword, rushed madly upon his attendants, who all fled at his approach. A violent mental derangement followed, which finally settled into complete lunacy, which clouded the rest of his life. For thirty years, he had his reason only at short intervals. Though decorated with the outward signs of royalty, he was an object of contempt and neglect to those around him. The queen abandoned him and her children to the care of servants, and, using all the revenue for her own amusement, left them destitute of the absolute necessities of life. It has been generally supposed that cards were invented to amuse Charles during his lucid moments: this is hardly probable, as it is stated by some authorities that a law was made before his time to prevent gambling, in which cards and dice were expressly mentioned.

The insanity of the king rendering it impossible for him to administer the government, the duke of Burgundy, his uncle, and the duke of Orleans, both contended for the regency. Hence arose the civil wars between the two houses, that for many years made the whole country a scene of tumult and bloodshed. At last, Henry V. of England took advantage of the troubled state of France to gratify his ambition. He revived the claim made by Edward III. to the French crown, and on that pretext invaded the kingdom. The *oriflamme*, or sacred banner of France, was unfurled. This standard, it was pretended by the monks of former times, was brought down from heaven to Clovis. It was believed that the safety of the kingdom depended upon its preservation. Henry ravaged the country without opposition, and met the enemy for the first time at Agincourt. On the 26th of October, 1415, the French experienced a more disastrous defeat than that of Cressy or Poitiers. Through want of skill in their general, they were drawn into a marsh, where they sunk to their knees at every step. After a terrific battle, the field was yielded to the English, and a

French herald appeared before Henry, begging permission, on the part of the French, to bury their dead. "What is the name of yon castle on the hill?" asked Henry of the herald. "The castle of Agincourt," he replied. "Then," said the king, "let the place where the battle was fought be called the *field of Agincourt*."



The French Herald before King Henry.

Henry was acknowledged regent and heir to the crown. He married the princess Catharine, daughter of the poor old king; and these proceedings the unconscious Charles was made to sanction. The unhappy king died at Vincennes, October 21, 1422.

Henry V. died almost at the same time, leaving a son only a few months old. The duke of Bedford was appointed regent of France. The dauphin, son of Charles, now resolved to make a desperate effort for the recovery of his dominions. The southern provinces took his part, while those of the north obeyed the duke of Bedford. The war thus renewed desolated the whole face of the country. The lands lay uncultivated; the wolves, made bold by hunger, found their way into Paris, and actually attacked the citizens. For a long time, the English party maintained its advantage over the dauphin. Of all France, nothing remained to him but the city of Orleans; and in 1428 the English laid siege to that place. The young prince now thought his cause lost and his fortunes hopeless, when one of the most singular occurrences in history turned the tide in his favor. This was the appearance of Joan of Arc, called the *Maid of Orleans*.

This interesting girl was the daughter of poor parents, and was born in the little town of Domremy. From her infancy she had been taught to look upon the English with abhorrence, and the scenes of desolation which were enacted before her, were the daily conversation of those with whom she associated. Political and party interests were thus forced upon the mind of Joan. She was, by her own account, about thirteen years old, when a supernatural vision first

appeared to her. From that time, voices continued to haunt her, and to echo the enthusiastic and restless wishes of her own heart. These voices were her visitors and advisers, and prompted her to quit her native place, take up arms and drive the foe before her, and thus procure for the dauphin his coronation at Rheims. When she was seventeen years old, and the fortunes of Charles were at the lowest ebb, she went to him, and offered to deliver Orleans from the fate which was hanging over it, and cause him to be crowned king. The courtiers thought her mad; but Charles, after some hesitation, accepted the offer. Joan was arrayed in a full suit of armor, was furnished with an escort of troops, and received the rank of a military commander.

Her fame had gone before her. She and her soldiers were suffered to pass unmolested through the enemy's camp, and to enter Orleans. The English soldiers were seized with a horror of fighting against Heaven. She carried with her a convoy of provisions to the besieged, whose hearts were raised from despair to a fanatical confidence of success. The English, who, in every previous encounter, had defeated the French, felt their courage paralyzed by the presence of this simple girl. Wherever she led the attack, they threw down their arms and fled. Many deserted; so that a proclamation was issued in England against all who should abandon the cause "for fear of the mayde." Joan was wounded several times, but never killed any one, or shed any blood, with her own hand. The siege of Orleans was raised, after a series of great achievements on the part of the French; and in one week after the arrival of Joan, the beleaguered city was relieved. She then declared herself ready to perform the second part of her mission.

Rheims was at a great distance, and in the hands of the English. Charles's troops were few, and the road was guarded by strong fortresses. But he yielded to the importunity of his protectress, and set out on the journey. Every town along the route submitted without striking a blow, and his progress resembled a triumph. At Rheims he was presented with the keys of the town. The coronation of the dauphin was performed in the cathedral of that city, with the holy oil of Clovis. During the ceremony, the Maid of Orleans stood by the altar, in complete armor, her banner in her hand.

When the ceremony was finished, she threw herself at the feet of the king, now Charles VII., and said, "O noble king, now that the pleasure of God is done, and I have raised the siege of the city of Orleans, and have caused you to be crowned in your city of Rheims, let me be taken back to my father and mother." She seemed no longer sustained by her previous enthusiasm, and felt that her mission was accomplished. But the king desired her to stay with the army till the English were driven out of France. After a series of successes, she was in one instance defeated, and finally was captured in a sally against the enemy, in 1430. She fell into the hands of the duke of Bedford. Though every law of honor dictated that she should be treated as a prisoner of war, she was brought to trial as a sorceress and heretic. The clergy who tried her were in the interest of Bedford, and condemned her to die. A pile of wood was prepared in the market place at Rouen, and, encircled by a body of judges and ecclesiastics, she was burned to death, and her ashes were thrown into the Seine. Public opinion afterward turned in her favor, and the judges who condemned her were

hooted at by the populace every time they appeared in the streets. The judgment of God seemed to fall



Statue of Joan of Arc.

upon them, for they all died violent deaths. In 1454, a revision of the sentence took place: Joan was pronounced innocent, and a statue to her memory was erected on the spot where she perished. Her family was also ennobled by the king, whose fortunes she had so essentially promoted.

CHAPTER CCCXCIV.

A. D. 1430 to 1572.

Reign of Louis XI. — Foreign Wars — Francis I. — The Field of the Cloth of Gold — Wars with the Emperor of Germany — Charles IX. — Catharine de Medicis — Massacre of St. Bartholomew.

NOTWITHSTANDING the capture of Joan of Arc, the English daily lost ground in France. One city after another submitted to Charles. Six years after the death of the Maid of Orleans, he made his public entry into Paris, after an absence of seventeen years. The regent, Bedford, died of vexation at the successes of the French, and the English soon possessed no territory in France but the city of Calais. Under the good government of the native sovereign, France was gradually restored to prosperity. A dreadful famine, however, desolated the country in his reign. So great was the mortality in Paris, that the wolves

roamed about the nearly deserted streets, and carried off children before the eyes of their parents. Charles VII. reigned thirty-nine years. He died of starvation, in 1461, refusing to take food, on account of suspicions that his son, afterward *Louis XI.*, intended to poison him.

Louis was in Burgundy when he heard of his father's death. He was crowned at Rheims, and proceeded from thence to Paris, where he excited the indignation of all good persons by his unworthy acts. He very much resembled the Roman emperor Nero in point of cruelty, and was, besides, mean, base, selfish, and treacherous. He dismissed all his father's counsellors, and gave places of authority only to such as were too mean to dispute his will. His prime object was to establish a despotic government; and, as this could only be done by destroying the power of the nobility, he determined, from the commencement of his reign, to rid himself of all those whose influence might interfere with his views. With this intention, he imprisoned many of the chief nobles, while their retainers were seized and hanged on trees in the forests. Others were shut up in cages, and exhibited like wild beasts. The nobles, who had once possessed more power than the king himself, made a show of resistance, and armed their vassals; but Louis was artful enough to induce them to lay down their arms, by making promises which he never meant to perform. The court had now none of that splendor that had previously distinguished it. The nobles that remained at liberty were few, and these were afraid of speaking their sentiments freely. The royal residence was more like a prison than a palace; the king was himself distinguished by the shabbiness of his hat and coat.

The fashions of this age were curious. In the reign of Charles VI., it had been necessary to make the doors wider, to admit the head-dress of the ladies, six feet broad. The same doors were now made higher, to give passage to an extraordinary structure, three feet high. This was in the form of a turban, tapering toward the top, and wreathed round with a handkerchief of silk, or other light material, the corners of which hung to the ground. Men wore jackets stuffed at the shoulders, to make them appear broad. The hair was worn so long, that it covered the eyes and face. The noble authors of the time complain that citizens and even servants, had jackets of silk, satin, and velvet, and that almost all wore peaks to their shoes a foot long.

The reign of Louis XI. was disturbed by continual wars between the king and Charles the Bold, duke of Burgundy. Of all the great fiefs that formerly existed in France, two only were now unattached to the crown: these were Brittany and Burgundy. The latter included a country equal in extent to the dominions of Louis, for it comprehended all the Netherlands, the duchy of Burgundy, and Artois. Louis looked upon the duke in the light of a rival sovereign, rather than as a vassal noble. The enmity and jealousy of these two princes furnish the leading events of this reign. In 1475, Edward IV. of England entered France with a powerful army, and claimed the throne. Louis resorted to his customary arts in such cases, and by fair promises and cajolery, purchased the good will of Edward's ministers, and finally bribed the monarch himself to return to England. The English soldiers were well feasted at the expense of Louis, who sent several cartloads of wine and other incentives to hilarity and good

will to the English camp. He requested a personal interview with Edward, and the two kings met upon a bridge, in the centre of which was a large wooden grating, almost breast high. They embraced through the openings of the grate, and swore to observe faithfully the treaty which had been made, after which they passed some time in familiar discourse.

The duke of Burgundy died soon after this in a war with the Swiss, leaving an only daughter, Mary of Burgundy, who ought to have inherited his dominions ;

but Louis declared, that by the Salic law, she was excluded from inheriting any estates within the boundaries of France. He therefore took possession of them himself, and thus the great fief of Burgundy became united to the crown. Edward IV. of England was now dead, and Louis was rid of his most dreaded rival. But his constitution was broken down, and the fear of death and assassination filled him with indescribable horror. He shut himself up in his castle of Plessis, where even his own daughters were forbidden



Louis XI. and Tristan L'Hermite, his Hangman.

to visit him without invitation. Any person who approached without making himself known was shot. The avenues of this abode of misery were lined with gibbets instead of trees, and one of the three familiar associates of the king was his hangman. The others were his barber and physician. The latter pretended that it had been predicted to him that his death should take place a few days before that of the king. Louis therefore watched over the life of the physician with anxious care, and loaded him with presents. Battles between rats and cats were his principal amusement. He drank the blood of young children, in the hope of instilling youth and health into his veins. Terrible and marvellous medicines were compounded for him. The nearer death approached, the more his dread of it increased. He tried to keep it off by the arts of superstition, and hoped to deceive God as he had men. He wore relics and amulets about his person, and little leaden images surrounded his cap. When near his end, he prayed that he might die on a Saturday. This wish was gratified. He expired Saturday, May 20, 1483.

The great end and aim of Louis was to annihilate the pretensions and power of the feudal princes. He pursued this object with indefatigable perseverance,

and was signally successful. Yet he cannot have the credit of aiming at any good object. He crushed the nobles, only to engross their power himself. The feudal system, indeed, disappeared with him, but absolute monarchy took its place, and continued to the revolution. The increase of territorial dominion was never his policy. When the Genoese offered to take him for their sovereign, he answered, "The Genoese give themselves to me, and I give them to the devil!" He labored incessantly to establish the French unity, as he understood it—one territory and one sovereign. He never committed useless crimes, but never hesitated to perpetrate any act, if necessary to gain his ends. He was not cruel by nature, but exercised cruelty without remorse. He avoided intercourse with the great and good, and accomplished every thing by paltry means. He transformed his lackeys into heralds, his barbers into ministers. The executioner was his familiar spirit. He lived in the midst of scaffolds, prisons, iron cages, and chains, and died surrounded by quacks, hermits, and astrologers. There was no great man in his reign, and little virtue. Fear supplanted every other feeling. The people were as submissive as galley slaves.

Louis XI. left one son and two daughters. The son, afterward *Charles VIII.*, though in his fourteenth year, was not allowed to assume the reins of government. He was placed under the guardianship of his eldest sister, Anne of Beaujeu. The princes of the royal family, and particularly the duke of Orleans, did not readily submit to this arrangement; and, having made an unsuccessful attempt to displace Anne, fled to the court of Brittany. This was the only fact that now remained independent of the king. Upon this territory the rulers of France had already cast longing eyes, and Anne was glad of a pretext for war. The Bretons were defeated in the battle of St. Aubin. The duke of Orleans was taken prisoner, and the duke of Brittany did not long survive the defeat. His daughter, sole heiress of the duchy, was thirteen years old at this time, but possessed discretion far beyond her age. She was advised to settle all difficulties by marrying Charles, whom she looked upon as the natural enemy of her family. He entered her capital city in disguise, however, visited the princess, and pleaded with such effect, that he won his cause. They were married in 1491. Thus, after the lapse of several centuries, France was again united under one sovereign. The last remnant of the feudal system was now incorporated in the monarchy, and the kingdom was at a high pitch of power. The country was at peace, and civil wars were at an end. The energy and desire for continual excitement, which had thus far exhausted themselves in internal struggles, now led the French across the frontier, carrying war into foreign countries.

In 1494, the king resolved to enforce the claims he had upon Naples, by virtue of Charles of Anjou's bequest to Louis XI. He invaded Italy with an army of eighteen thousand men. The king of Naples and the Italian princes imagined that the whole would end in idle talk, and took no measures of defence. "It seemed," says an old historian, "as if God had blindfolded their eyes, and tied down their hands, and raised up this young king to chastise them, who came with a small force and a brainless council." Every city opened its gates at his approach. After a sojourn of three months in the kingdom, a powerful league, formed against him, forced him to return to France. He broke through the hosts of the enemy, who had gathered in strong numbers to oppose his passage. He was stripped of all his conquests in Italy in as short a time as he had taken to gain them. He died in 1498, in the twenty-eighth year of his age. His amiable manners rendered him a great favorite, and acquired for him the surname of the *Courteous*.

Charles left no children, and was succeeded upon the throne by Louis, great-grandson of Charles V. We have hitherto spoken of him as the duke of Orleans; but he now received the title of *Louis XII.* It was feared, that he, having in turn, become the strongest, would wreak his vengeance upon the partisans of Anne of Beaujeu. But when asked to remove an old general from the army who had taken him prisoner at the battle of St. Aubin, he replied, "It does not become the king of France to revenge the quarrels of the duke of Orleans." He was surnamed the *father of his people*, as he diminished the taxes, and regulated the expenses of the government with great order and economy. He obtained a divorce from his wife Joan, and married Anne of Brittany, the widow of Charles VIII. During the greater part of his reign, he was fighting in Italy, not only for the

recovery of Naples, but for the duchy of Milan. His wars were unsuccessful, for, after conquering Naples, he lost it by the treachery of Ferdinand, king of Spain; and, though he entered Milan twice as a conqueror, he was finally obliged to give up his Italian claims.

In 1513, a new enemy appeared in Henry VIII., king of England. He invaded France, and gained a battle in Picardy, which was called the *battle of the spurs*, being, on the part of the French, more a flight than a battle. But Louis was weary of fighting. He made peace with all his enemies; and, on the death of Anne of Brittany, which happened in 1514, he married Mary Tudor, sister of Henry. She was only sixteen years old, and fond of gayety and keeping late hours. To please his young bride, Louis gave up his regular and quiet habits of life: he relinquished his former custom of dining at eight o'clock in the morning and retiring at six in the evening. He adopted fashionable hours, and frequently sat up till midnight. These altered habits disagreed with his health, and brought on a fatal illness. He died in 1515. He left no sons, and his crown passed to his cousin Francis, count of Angoulême.

The French historians regard this as the commencement of the modern history of France; a new era seems to burst upon the world at the beginning of the sixteenth century. America had just been discovered in the west, thus offering science new seas to explore and new worlds to examine. The Greeks, driven from their home by the Turks, had brought into the west the treasures of their arts and of classic antiquity. The art of printing, now just beginning to develop itself, seemed discovered on purpose to multiply and spread these riches. The feudal system had been destroyed, and the reformation, which follows closely on these events, announces the end of the middle ages, and the beginning of an era of light and intelligence.

Francis I. was, at his accession, in the twenty-first year of his age. He was handsome and well formed; his air and demeanor were chivalrous and princely, while his gay and open character won all hearts. He was desirous of raising France to an equality with Italy in point of wealth and refinement. He assembled around him the most learned men and the most celebrated artists of his time. He founded colleges for the study of Greek and Latin, and spared no expense to advance the art of printing, which was now making great progress. He wished to be considered the greatest man of his time. There was another sovereign in Europe, however, who would brook no rivalry. This was Charles V., king of Spain and emperor of Germany. He was more powerful than Francis, for his dominions comprised Germany, Spain, the Netherlands, and the rich countries of Peru and Mexico. Both these princes thought that two suns could not shine in the same hemisphere, and all their efforts were directed toward eclipsing each other. Their wars disturbed the whole of Europe as long as they lived.

It was in consequence of their quarrels that a meeting, usually called the *Field of the Cloth of Gold*, took place, near Calais, between the king of France and Henry VIII. of England. The former, being very anxious to cultivate the favor of the English monarch, invited him to this entertainment. The two kings met each other on horseback, and, after a ceremonious salutation, dismounted and entered a splendid pavilion.

They then began, with great gravity, to discuss the affairs for which they were ostensibly met. But they soon grew weary of such serious matters, and, leaving them to their ministers, spent eighteen days in tournaments, feastings, and other amusements. On one occasion, Francis sportively turned Henry out of bed



Henry and Francis.

at the point of the sword. They parted on the best terms imaginable. Henry went from this scene of gayety to Gravelines, a small town on the northern coast of France. Here Charles V. contrived to meet him, and so far counteracted the seductions of Francis, as to obtain from him a promise to remain neutral in the approaching contest between him and his rival.

The flames of war were soon kindled. The first attempt of Francis was unsuccessful. His best general, the Constable of Bourbon, abandoned his cause, and joined the standard of Charles. He was received with open arms, and a plan was formed, in connection with Henry VIII., for the invasion and division of France. This invasion, however, proved abortive; and Francis, elated at Bourbon's discomfiture, led an army into Italy, and laid siege to Pavia. The city was relieved by a numerous force under Bourbon and Lannoy, who attacked the French fortifications. The French troops were seized with a panic, and one of the royal family fled from the field, and never stopped till he reached Lyons, where he died of shame. Francis was taken prisoner, and gave up his sword to Lannoy. He was conveyed to Madrid, where he fell dangerously ill. Charles V. refused to see him, and this chilling indifference to royal misfortunes aggravated the malady of the French king. Charles at last consented to visit him, and the kindness of his manner hastened Francis's cure. After fifteen months' captivity, he received his liberty, but on very stringent conditions, for the execution of which his two sons remained as hostages. These conditions Francis never performed, on the pretext that promises made in prison are not binding.

He now incited the various Italian powers to revolt against the authority of Charles, and, when they had compromised themselves by taking up arms, abandoned them to the vengeance of the emperor. In acting thus, he hoped to obtain of Charles some modification of the treaty of Madrid. The treaty of Cambrai, in 1529, was the reward of his perfidy. By this agreement, Francis agreed to marry Eleanor, sister of the emperor, and to pay a large ransom for the release of his two sons. Both of these conditions he performed. But neither Charles nor Francis could long be contented without the excitement of war. They



The Constable of Bourbon.

were almost constantly engaged in quarrels from 1536 to 1544, when a treaty was concluded at Cressy. Francis died in 1547, in the thirty-second year of his reign.

Henry II., his son, immediately succeeded him. He resembled his father in many parts of his character. The introduction of the reformed religion at this period excited a general ferment, and caused breaches and divisions in all orders of society. The opinions and doctrines of Luther were made known, by the art of printing, in all Christian countries. In France, those who adopted them were called *Huguenots*: the origin of the name is not known. The king died in 1559, leaving the country in a most deplorable state, from the effects of long civil wars. Francis II. assumed the government at the age of sixteen. He persecuted the Huguenots with the utmost cruelty during his short reign of seventeen months. Yet, in spite of the cruelties they suffered, their numbers daily augmented, till whole towns were of the Protestant persuasion.

On the death of the young king, a younger brother, Charles IX., succeeded to the throne; but, being only nine years old, the government was conducted by the duke of Guise, a haughty, ambitious nobleman, and a profound enemy to the reformation, and Catharine de Medici, the mother of Charles. This woman, celebrated for her crimes, intrigues, and talents, was a Florentine of high birth; she became early familiarized with the vices of dishonest politicians. She united in her character the most discordant and contradictory qualities. She was by nature cruel, and yet fond of refinement and the humanizing arts of life. She was both avaricious

and profuse. She looked upon deceit and dissimulation as wisdom and policy. She never acted with sincerity, and never was known to lose her presence of mind. She trained her sons in the arts of deceit, and, when she became regent, during the minority of Charles IX., encouraged him to abandon himself entirely to pleasure. He was placed under the care of the mareschal de Retz, an accomplished master in every kind of vice.

The young king, thus left to himself, had the misfortune to be only taught what was bad. De Retz, however, could never make him a drunkard. He once prevailed on him to drink to intoxication; but he was so much disgusted with having been in this condition, that he was ever after remarkably abstemious. He was by nature ardent, and did every thing with a vehemence of spirit. When he danced, it was with such impetuosity that the ladies of the court dreaded him for a partner. He loved all kinds of hard labor, and took great pleasure in working at a blacksmith's forge. Catharine and the duke of Guise were now solely bent on the acquisition of power. The latter first provoked the Huguenots to take up arms and openly declare war against the Catholics. A spark set the whole kingdom in a blaze. Several Huguenots, while at their devotions in a barn, were insulted by the servants of the duke of Guise, who chanced to pass by. An affray ensued, in which the duke himself was wounded with a stone. His servants made a desperate onset upon the Protestants, and killed several of them. The latter, believing the assault to have been a premeditated commencement of hostilities, at once rushed to arms.

Such was the beginning of the dreadful religious wars which for so many years desolated France. They were carried on with a ferocity almost unexampled; all family and social ties were torn asunder; every town became a fortress, and countrymen and fellow citizens cut each other's throats in the streets. Catharine, who was a zealous Catholic, and bore a personal feeling of hatred to every Protestant, spent two years in contriving the most diabolical plot recorded in history. This was nothing less than the slaughter of all the Huguenots in France. The king, at first, shrank from so enormous a crime; but, at last, gave a reluctant consent, exclaiming, in a paroxysm of rage mingled with seeming insanity, "I consent, provided you kill them all, and leave no survivor to reproach me." Catharine wished to include Henry, king of Navarre, afterward Henry IV., in the number of victims, on account of his attachment to the Protestant religion; but Charles refused to sacrifice those of his own blood.

The night of the 24th of August, 1572, was fixed upon for the massacre. The striking of the great bell of the palace, at Paris, was to be the signal. As the appointed hour approached, the king, less hardened than his mother, was in the greatest agitation, and trembled from head to foot. To prevent the possibility of his retracting his consent, she gave the signal before the appointed hour. The admiral Coligny, a venerable, religious man, was the first victim. The cry, "Kill! kill!" now resounded through the streets. The greater part of the Protestants were surprised in their beds. For eight days, blood flowed in the streets, and corpses lay in heaps in the gutters. While these events took place in Paris, similar scenes occurred all over France. One Catholic boasted of having bought thirty Huguenots, for the purpose of torturing them. Charles himself,

who, after the sight of blood, had forgotten his scruples and hesitation, shot the flying victims, as they passed the windows of the Louvre. Henry of Navarre only saved his life by abjuring Protestantism. The next day, a hawthorn bloomed for the second time that year, in the cemetery of the Innocents: this was interpreted by the fanatics as an indication of the pleasure of Heaven, and the slaughter recommenced. One hundred thousand persons were sacrificed in this ruthless butchery, which was called the *massacre of St. Bartholomew*, from the day on which it began. Many Catholics also perished, the victims of mistake, or of private animosity.* The wish of Charles that none should survive to reproach him, was not fulfilled: two millions yet remained. The civil war was renewed with greater fury than ever. The Protestants felt themselves strengthened by the sympathy of all whom bigotry had not rendered callous to every feeling of humanity, and the authors of this unparalleled crime had the mortification to discover that it had been perpetrated in vain.

CHAPTER CCCXCV.

A. D. 1572 to 1642.

Death of Charles IX., and Accession of Henry III. — Henry the Great — The Edict of Nantes — Louis XIII. — Cardinal Richelieu — His Policy and Character.

FROM the day of St. Bartholomew, the health of Charles rapidly declined. His nights were restless and disturbed, and his sleep unrefreshing. He was frequently overheard bewailing his atrocities, with tears and groans. His mother, Catharine, forced from him a commission of regency during the interval which must elapse between his death and the arrival of his brother from Poland, over which country he had been chosen king. Charles died in 1574, in the twenty-fourth year of his age, and the thirteenth of his reign. Henry, who was at Cracow, in Poland, departed secretly in the night, without taking any measures for the government during his absence. On arriving in France, he was crowned as *Henry III.* The first year of his reign, he manifested a disposition to govern for the good of his subjects; but every flattering trait of character soon vanished. He occupied his time in devising new fashions of dress. He painted his face white and red, and wore plasters at night to improve his complexion. He stained his hair, to hide the natural color, which was red. The dye which he used failed of its intended purpose, but was not entirely without effect, for it destroyed the hair, and left him bald. He used to sit in a closet, his sword by his side, with a basket round his neck, in which reposed a litter of small puppies. In this position he amused himself by playing at cup and ball.

While he thus neglected his duties, his unhappy kingdom continued a prey to civil war. Brother was

* It appears that the pope of Rome, Gregory XIII., took a lively interest in this massacre. He went in solemn procession to church, to give thanks for the slaughter of the heretics, and even caused a medal to be struck in commemoration of what he deemed a glorious event. Copies of this medal are still extant. On one side is the name of the pope, with his image; on the other is an angel presenting a cross to a group of persons being slain. The inscription is in Latin — "*The slaughter of the Huguenots, 1572.*"

armed against brother; there were as many hostile powers as there were towns. Relations deliberately murdered each other; the lands, when cultivated at all, were tilled with the sword in one hand, and the plough in the other. The effect of this state of things on the minds of the people was melancholy indeed. Their hearts were rendered callous by familiarity with scenes of blood, and became insensible to all difference between right and wrong. The Protestants, who were increasing rapidly in numbers, extorted from Henry the privilege of holding public worship wherever they pleased, except at Paris. This concession was so displeasing to the pope, with other Catholic sovereigns of Europe, that they entered into a confederacy called the *holy league*, determining to deprive the Huguenots of their newly-acquired advantages. But all their threats could not induce the king to alter his decree. Catharine, who belonged to the alliance, died soon after, her death being hastened by her remorse for the ruin and misery which her schemes had brought, and were still bringing, upon her race. Henry III. was assassinated in the year 1589, by a monk named *Clement*. In him the house of Valois became extinct, having occupied the throne for two hundred and sixty-one years. There were thirteen monarchs of this race, of whom it may be said that they were, for the most part, brave, magnificent, and lovers of the fine arts. They expelled the English, united Dauphiny, Burgundy, Provence, and Brittany, to their dominion, and left to their successors a large and compact territory. But they were, on the other hand, with few exceptions, arbitrary and ambitious, and trampled, without scruple, on the rights of the people.

On the death of Henry III., the holy league refused to acknowledge Henry of Navarre as his successor, on account of his religion; for although he had renounced his Huguenot faith, during the massacre of St. Bartholomew, to save his life, he immediately returned to it on being released from danger, not considering himself bound by an oath thus forced upon him. His right of inheritance was incontestable. He was descended from Robert of Clermont, sixth son of St. Louis: the princes of this family were the only ones who had survived amid the rapid extinction of all branches of the royal family. The holy league, however, caused his uncle, the cardinal of Bourbon, to be proclaimed king. The Protestants declared that they would own no other sovereign than Henry, and that they were ready to die in his service. A terrible war followed, which lasted five years; the Huguenot army suffered many hardships from want of food and clothing. Queen Elizabeth several times sent Henry supplies of troops and money from England; but notwithstanding this, his clothes were often worn out, and he and his soldiers had nothing to eat but black bread. In 1590, the league lost their phantom of a king, and in the same year, Henry laid siege to Paris. But he could not prevail upon himself to bring the horrors of a bombardment upon the city, and though it was completely in his power, he refused to adopt the violent measure of an assault. He endeavored to reduce the inhabitants by famine. The Parisians, after having consumed all their provisions, devoured their dogs and cats, and even children, and ground the bones of the dead to make bread. Henry, touched with pity, allowed his soldiers to lift food, on the ends of their lances, to the besieged, and, when he found that hunger could not force them to submission, retired, and

left the inhabitants unmolested. He is said to have given as a reason for his conduct,—"I would rather never have Paris, than possess it by the death and ruin of so many persons. I do not wish the city to become a cemetery, nor do I wish to reign over the dead." It now seemed evident to Henry and his counsellors, that there was only one course which could restore peace to this distracted country; and this, after due reflection and consultation, he concluded to adopt. He renounced the reformed religion, and July 25, 1593, made his profession of Catholicism in the church at St. Denis. He was crowned as *Henry IV.* in the early part of the following year.

He at once proclaimed a pardon to all the French who had borne arms against him, and the whole country submitted to his authority. Thus France saw the termination of those troubles with which she had been distracted during a period of thirty-seven years. The rights of the Huguenots were secured to them by a decree called the *Edict of Nantes*. Before this, no Protestants could be magistrates, or hold any offices of trust in the state, except in their own towns; but they were now admitted to the same privileges as other citizens; they were allowed to build churches, and to enjoy, equally with the Catholics, the favor of the king, and the protection of the laws. Twelve years of peace now allowed Henry to repair, in some sort, the evils done to France during forty years of massacre, of foreign and civil war. Order in the finances succeeded the waste and prodigality of previous administrations. He paid by degrees the debts of the crown. The peasants of the present day repeat a wish of Henry the Great, "that they might have a chicken in the pot every Sunday;" a trivial expression, perhaps, but one which well expresses his paternal sentiments. Forts were repaired, magazines and arsenals replenished, and the high roads well taken care of; the administration of justice was reformed, and the two religions subsisted together in peace. An ambassador, who had seen France in other days, remarked, on one occasion, to the king, that he no longer recognized the country which he had once found so languishing and unhappy. "Ah," said Henry, "that was because the father of the family was not then at home; he is here now, and his children prosper." In all that he did, the king found a most able assistant in Sully, his friend and minister. He was a Huguenot, and the pope labored hard to make him change his religion; but Sully's answer was, that he would never cease to pray for the conversion of his holiness.

Henry, now that his kingdom was at peace at home and abroad, formed the plan of constituting Europe upon a new basis, and uniting all Christendom into a sort of Christian republic, in which each state should be secure from the aggression of any other. But his projects were brought to a sudden termination. Reports had for some time prevailed that the king would not live long. On the 14th of May, he started in his coach with six noblemen, for the arsenal, the residence of Sully. At the crossing of a street, he was stopped by a row of vehicles passing in a different direction. A wretch, named François Ravallac, who had time to see which was the king, jumped upon the wheel of the coach, reached over, and stabbed him twice in the breast. Henry drew a long sigh, and died without speaking. The courtiers assembled in great agitation, to determine what should be done. The heir apparent was only nine years old, and the

queen, his mother, Marie de Medicis, was declared regent. The consternation and public grief were universal; the king was mourned for as a father. He is the only king of the old monarchy whose memory is



Assassination of Henry IV.

still cherished with affection in France. Ravaillac, his murderer, was seized and tortured for an hour upon the rack: he bore it with the most patient calmness, without once uttering a groan, and declared to the last that he had no accomplice in the crime. He was afterward torn asunder by four horses.

The untimely death of Henry was a great misfortune to France, for his son Louis was a mere child, and subsequently displayed no signs of the virtues which had so eminently distinguished his father; and the queen regent was a weak and foolish woman, who squandered with profusion the treasures amassed by the late king. Sully withdrew from the court, and spent the rest of his life at his castle on the banks of the Loire. De Luynes, the tutor of Louis, soon became minister, and in fact governed the country. He was so arrogant and conceited, that it was said of him, that there were three most difficult things in the world—to square the circle, to find the philosopher's stone, and to speak with the duke de Luynes. Paris was the scene of constant robberies and murders; not a night passed without bloodshed; gentlemen and noblemen thought it no crime to stand at the corners of the streets and waylay the passers by, sometimes to steal a cloak, or snatch the well-filled purse of a citizen. As the king approached to maturity, strong hopes were entertained that he would display more energy, and govern the kingdom as his father had done. But these anticipations were disappointed. De Luynes died in 1621, and his place in the king's confidence was immediately filled by the celebrated Armand du Plessis Richelieu.

This extraordinary man was of noble birth, and had been educated for the church. By his abilities and cunning, he put himself in a situation to succeed the duke de Luynes, and from that period to his death, in 1642, was the despotic ruler of France. He became prime minister in 1629, assumed the government of the state, and the control of the army, usually taking the field in person. He steadily devoted all his powers to the gratification of two passions—an insatiable love of power, and an inordinate vanity. The great events of his administration were the overthrow of the aristocracy, and the humbling of the Huguenots or Protestants.

The siege and capture of Rochelle, a stronghold of the Huguenots, is the most memorable incident of the

times, and well exemplifies the great ability, remorseless energy, and indefatigable perseverance of Richelieu. The minister decided upon the destruction of the town, while the inhabitants, as resolved as he, made preparations to defend themselves to the last extremity. Rochelle was a seaport town, on the Bay of Biscay. In former sieges, the people had received supplies from the English. Its situation rendered it difficult to cut off these supplies, which were always sent by water. Richelieu, however, to effect this, caused a gigantic mole to be erected across the mouth of the harbor: this structure was twice overthrown by the winds and the waves. He commenced it anew, without hesitating, reading daily in Quintus Curtius the description of Alexander's celebrated mole before the city of Tyre. During the progress of the siege, the king, now *Louis XIII.*, came himself to the scene of action.

The inhabitants, encouraged by the example of the duchess of Rohan, the daughter of Sully, submitted to the greatest misery. She herself and her daughter ate no other food during three months than horse-flesh, with a small bit of bread each day. The mayor of the city was implored by starving wretches, who were on the point of expiring, to give up the city. He replied, "Why should we submit, while there is one man left to shut the gates?" At length, however, famine triumphed over the resistance of the people. All hope of aid from England had failed, and the city surrendered. There were only four thousand survivors left out of a population of twenty-six thousand. Many more died from the avidity with which they swallowed the first food which was offered them. On the very next day after the surrender, a violent storm arose, and buried in the waves, for the third time, the fatal mole which had been the means of reducing the city. The capture of Rochelle was a fatal blow to the Protestants throughout France. Bereft of hope, all the towns which remained to them, yielded one by one, and the cause of religious freedom was crushed.

Richelieu now devoted his energies to repressing the power of the house of Austria. The French gained some increase of influence in these wars, but little accession of territory. The health of the minister was in the mean time failing. Worn down by disease, he still attended the court, being carried on the shoulders of his guards, in a machine covered with damask. He yet hoped to survive the king, and was laying plans to secure the regency, when he died, in the fifty-seventh year of his age, after having indicated Cardinal Mazarin as his successor.

No one can doubt the vast abilities of Richelieu as a statesman; but, regarding his career from our own time, he seems to have been the author of innumerable calamities to his country. In crushing the nobility, he sought only to remove an obstacle to the complete ascendancy of the crown: in destroying the Protestants, he quenched the fire of mental independence, and annihilated the very sources of individual truth, honor, and dignity. From that time, all became servile and accommodating to the priesthood and the crown. *Louis XIV.* soon succeeded, and completed what Richelieu had begun. The centralization of all power in the crown was, in his view, the perfection of government. This was expressed by him in a brief apothegm—"I am the state." Here is the key to the melancholy events which have followed, drench-

ing France in blood, and staining her annals with the crimes of successive revolutions.

In his personal character, Richelieu was fond of display and magnificence. He commenced the edifice known as the *Palais Royal*, built the church of the Sorbonne, and founded the celebrated establishment called the "Garden of Plants." He was not only greedy of the praise of his contemporaries, but covetous of posthumous fame. He patronized men of letters, that his name might be immortalized by their pens. He founded the French Academy,—an institution which exists to this day,—for the express purpose of improving the French language. No words or phrases are considered good French unless approved of by its members. The king survived his ambitious minister but five months. He appointed his wife, Anne of Austria, regent, and then prepared for death with composure. He died in 1642, in the thirty-third year of his reign.

CHAPTER CCCXCVI.

A. D. 1642 to 1783.

War of the Fronde — Louis XIV. — Revocation of the Edict of Nantes — Louis XV.

CARDINAL MAZARIN, who succeeded Richelieu as minister, was in every thing either his reverse or his inferior. Richelieu was haughty and overbearing, and beat down all opposition: Mazarin was supple and insinuating, and affected gentleness of manner. The Germans and Austrians hoped to derive great advantage from the death of Richelieu and the disorders which usually attend a minority; but Condé, the general who was now at the head of the army, by a splendid series of victories, compelled the emperor of Germany to conclude the treaty of Westphalia, in 1648. Mazarin was glad to make peace, for he found his domestic troubles quite enough to absorb his attention. He was an Italian, and his foreign accent subjected him to constant ridicule. He became speedily unpopular, and the people resisted the execution of his orders, and barricaded the streets. This was the commencement of a long disturbance, called the *War of the Fronde*, from the French word *fronder*, to browbeat or censure. Ridicule was, at first, the only weapon made use of, and songs and epigrams were, for a time, the most deadly artillery employed. Pillage and devastation soon followed; cornfields were trampled down by the cavalry in the presence of their owners. Ladies took part in these troubles. Made-moiselle de Montpensier, cousin to the king, was an active leader on the part of the Fronde. Influential nobles sold themselves to the party who best paid their services. Some were bought with money and places, others with the hand of some rich heiress; and, when they had obtained what they wanted, were quite ready for another change. The agitation continued for four years, Mazarin at one time being at court, and at another in exile, but governing the queen as absolutely in one place as in another.

The young king was at this period approaching maturity, but was purposely kept ignorant of public affairs by Mazarin. But, on the death of this minister, in 1661, he declared his resolution to take the reins into his own hands. From that time till the last moment of his life, he was not only the nominal but the real head of the state, and kept all his ministers under

strict control. His reign lasted seventy-three years the first eighteen, the period of his minority, Mazarin ruled in his name. His early manhood was an epoch of comparative triumph and glory, while his old age was marked by a melancholy series of reverses. He was fond of war, and, at different periods of his life, was engaged in quarrels with almost every country of Europe. He invaded Holland with a large and well-disciplined army: having ample munitions, two able ministers and Turenne for a general—such were the advantages with which Louis entered upon his schemes of conquest. In three months, three provinces and forty strong places were taken. Inevitable ruin seemed to await the republic. Fifty thousand families prepared to seek a refuge in the East Indies; and thus the miserable glory of having desolated what was then the richest and most prosperous country in Europe would have been the only reward of the conqueror. But the emperor of Spain at this time openly declared for Holland, and Louis recalled his troops and abandoned his conquest.

Military glory was the great object of the ambition of the king, but he was far from overlooking the improvement of his territories. He had never forgotten the part which the Parisians had taken in the disturbances of the Fronde, and hence removed the court to St. Germain, and afterward to Versailles. He erected at the latter place the most splendid palace in Europe. He expended two hundred million dollars upon its buildings and grounds. His minister, the celebrated Colbert, labored assiduously to promote the prosperity of the country; and, to further this end, endeavored to render France independent of other nations by introducing the manufacture of many articles which were previously imported. Fine cloths had hitherto been brought from England; but, by his judicious patronage, their fabrication was established in France. By encouraging the growth of mulberry-trees, he enabled the silk manufacturers to dispense with the importation of raw silk. The art of making plate glass was imported from Venice, of carpets from Turkey and Flanders—and the French soon excelled their masters. A machine for weaving stockings was introduced from England; tin, steel, porcelain, and Morocco leather, hitherto brought from foreign countries, were now prepared in France.

Louis XIV., though himself illiterate, was a liberal patron of men of letters. Corneille, Molière, and Racine, dramatic writers; Boileau, La Fontaine, and Voiture, poets; Montesquieu and Fontenelle, philosophers; Bossuet and Fenelon, ecclesiastics—all flourished in his reign. The king gave pensions to the eminent men of letters throughout Europe, and thus secured to himself more adulation from men of real learning than any prince of modern times. Madame de Sévigné also lived at this period. Her letters furnish a lively picture of the times, and are considered as models of epistolary writing.

In 1685, Louis married the celebrated madame de Maintenon, the widow of a deformed old poet named Scarron. She was so poor at the time of her marriage with this author, that Scarron said her dowry consisted of "two large eyes full of fun, a fine shape, a pair of beautiful hands, a great deal of wit, and four dollars." His death did not leave her much richer than before; but, being attached to the court in the capacity of governess, she fascinated the king by her elegance of deportment and her agreeable conversa-

tion. She never received the title of queen, and assumed no airs of greatness, in consequence of her elevation. The king often transacted business with his ministers in her apartment, while she sat by sewing or reading. Sometimes he would ask her opinion, saying, "What does Madame Sobriety think?" But she carefully avoided all ostensible interference in affairs of state, though there is reason to believe that she covertly exerted a good deal of influence, and engaged in political intrigues.

More than a hundred years had now elapsed since the massacre of the Huguenots, and sixty since the siege of Rochelle. Many, who were infants at this latter period, had become grandfathers, and many, then unborn, were now the parents of large families. The Protestants again formed a considerable part of the population of France, and had built about seven hundred churches in various parts of the kingdom. Louis was a bigoted Roman Catholic, and believed that he followed the will of Heaven in murdering those who would not adopt his creed. Colbert, who had always protected the Huguenots, was dead, and the influence of the present ministers now coincided with the inclination of the king. The edict of Nantes, which secured liberty of conscience to the Protestants, was revoked, and they were deprived of the privileges they had enjoyed, and the laws which had shielded them from harm. A more cruel persecution was commenced against them than any they had before experienced. Missionaries were sent into every province to endeavor to convert them to Catholicism, and dragoons followed these to second their efforts. The latter established themselves in the houses of those who refused to obey, plundered their property, and wasted their fields. They next attacked the persons of the Protestants, pursued them into the forests, and massacred them without mercy. Men were thrown into dungeons, and females were hurried into convents, from which they never emerged except upon renunciation of their religion.

These severities induced many families to seek a new home in countries where they might worship God according to the dictates of their own hearts. All who should attempt to escape, however, were menaced with certain death; the guards were doubled on the frontiers, and the peasants were ordered to attack the fugitives wherever they met them. Those who were taken, were stripped of what they had saved from the general wreck, were loaded with chains, and often put to the torture. Notwithstanding the vigilance of the government, no less than half a million found means to escape, carrying into other countries their money, their skill in manufactures, and their habits of industry. A large number took refuge in America, and settled in the region now known as North and South Carolina. France never recovered from the blow which her industry thus received. The Huguenots were quiet and peaceable citizens, and carried on exclusively many branches of trade. The art of preparing tin and steel was known only to them, and the knowledge of it was thus lost to the kingdom. It was said of this period, "France is like a sick person, whose legs and arms have been cut off, as a remedy for a disorder which mildness and patience would have totally cured." History says little of the French Protestants from this time. Liberty of conscience was not secured to the country till the great revolution.

From this time to the year 1711, Louis was almost

continually at war, and during the latter portion of this period, suffered a series of defeats and calamities. In 1688, the abdication of James II. and the *Revolution in England* placed the Prince of Orange on the throne of that country. James came to France, where he was hospitably received by Louis. A movement soon after taking place in Ireland, for the purpose of restoring the crown of Great Britain to James, he sent to the assistance of the insurgents a fleet of six thousand men. These met with a decisive defeat in the battle of the Boyne, July, 1690. Another war, which lasted fifteen years, took place on the death of the king of Spain, arising from a dispute among the several nations of Europe, as to whether he should be succeeded by Philip, the grandson of Louis XIV., or by Charles, the archduke of Austria. After much bloodshed and misery, the war ended in favor of Philip. Peace followed by the treaty of Utrecht, in 1713.

Although the "war of the succession" had been carried on in Spain, Germany, and Italy, it had cost the French nation many lives and much money. The kingdom was reduced to wretchedness and poverty. The king was seventy-six years old, and visibly drawing near his end. He reflected and meditated much, and a succession of domestic misfortunes, which now fell upon him, induced in him a religious train of thought. He began to see that he had mistaken the true aim of life, and all the ends for which his power had been given. In his last sickness, in 1715, he displayed a fortitude tempered by humility, such as few exhibit. He recollected his own weaknesses, and had the magnanimity to confess them. He died September 1, 1715, being within four days of seventy-seven years of age.

In his last years, Louis was always surrounded by a numerous throng of courtiers: to these abject slaves, a frown was a punishment almost insupportable, and banishment from the court a sentence of death. The individual who was permitted to hold a candle while the king was undressing, became an object of general envy.



Louis XIV. being dressed in the presence of his Courtiers.

The character of this sovereign is marked with contradictions. That he had some great qualities is not to be denied: he certainly acquired an extraordinary ascendancy over the generation with which he lived. He was called by the French *le Grand Monarque*, and was deemed not only the greatest sovereign, but the most accomplished gentleman, of any age or country. A very different estimate is now put upon his

character, both public and private. His policy was selfish, having no other object than his own glory: it was short-sighted, and laid the foundation of incalculable mischief and misery. The personal qualities of the king were showy, and imposed on those around him. His art, in mere manner, was great: his real character consisted of a vanity and self-appreciation which sacrificed every thing to their inordinate appetite for gratification.*

The only one of the sons of Louis XIV. who had survived infancy had died in 1711, leaving three sons—the duke of Burgundy, Philip, king of Spain, and the duke of Berri. The king of Spain had renounced the succession to the throne of France, and the dukes of Berri and Burgundy were already in their graves. A son of the latter, afterward Louis XV., great-grandson of Louis XIV., thus became heir to the throne. He was at this period but five years old, and a regency was, therefore, necessary. This was assumed by Philip, the duke of Orleans. One of the most remarkable events of this period was the Mississippi scheme of John Law. The extravagances of Louis XIV. had consumed all the resources of the state. The treasury was empty, and its creditors were clamorous for payment. Law proposed to the regent a plan of a bank, which should pay off the debts of the state in paper money. The profits of the bank were to be made by trading to the country in the valley of the Mississippi. Measures were taken with a view to reduce the value of gold and silver coin in comparison with the bank notes, which were never to fall below the value expressed upon them. All who had gold or silver, therefore, made haste to exchange it for bills. The officers of the bank could not satisfy the demand. The inhabitants of the provinces flocked to Paris with their metallic money, and besieged the doors of the bank. Such a concourse had never been seen at the capital before. Multitudes sold their houses and lands to purchase stock in the bank which promised to make enormous profits. Every class—clergy and laity,

peers and plebeians, statesmen and chimney-sweeps and even ladies—turned stockjobbers, outbidding each other with such avidity, that, in November, 1719, the price of shares rose to more than sixty times the sum for which they had originally been sold. On one occasion, Law was taken sick, and the shares of the company immediately fell eight per cent., and, upon the rumor of his convalescence, rose again even beyond their former price. This splendid scheme, after a short-lived popularity, suddenly exploded, involving thousands of families in its fall. The institution was bankrupt, and its shares were worthless. The gold and silver disappeared; the bills of the bank alone remained, and half France was ruined. Law sought safety in flight, and, after wandering about Germany, died in Venice, in 1729.

The regency expired in 1722; but the duke of Orleans, as prime minister, continued to carry on the government. Louis XV. had but little natural capacity; and, knowing himself to be a king, and his will to be a law to those around him, always refused to study his lessons. His governess, who was aware that to whip the king would be little short of high treason, procured a child of poor parents to be the companion of his studies. Whenever Louis was idle, or said his lessons badly, this unfortunate boy was whipped in his stead. The young king was remarkably handsome, and, though fond of low company, vicious and frivolous, he acquired much of the outward show of royalty, and became dignified and majestic in air and manner. Several unimportant wars disturbed the early part of his reign: peace was restored to the country by the treaty of Aix-la-Chapelle, in 1748. The few years which followed the peace were among the most prosperous that France had ever known. Manufactures and commerce flourished, and the colonies, particularly St. Domingo, made rapid advances in wealth. Under the patronage of the king, the sciences, especially mathematics and astronomy, were much cultivated. But in matters of taste, such as

* Concerning Louis XIV. the world seems at last to have formed a correct judgment. He was not a great general; he was not a great statesman; but he was, in one sense of the word, a great king. Never was there so consummate a master of what James I. would have called *kingcraft*—of all those arts which most advantageously display the merits of a prince, and most completely hide his defects. Though his internal administration was bad, though the military triumphs which gave splendor to the early part of his reign were not achieved by himself, though his later years were crowded with defeats and humiliations, though he was so ignorant that he scarcely understood the Latin of his mass book, though he fell under the control of a cunning Jesuit, and of a more cunning old woman, he succeeded in passing himself off on his people as a being above humanity; and this is the most extraordinary, because he did not exclude himself from the public gaze, like those Oriental despots whose faces are never seen, and whose very names it is a crime to pronounce lightly.

"It has been said that no man is a hero to his valet; and all the world saw as much of Louis XIV. as his valet could see. Five hundred people assembled to see him shave and put on his breeches in the morning. He then knelt down at the side of his bed, and said his prayer, while the whole assembly awaited the end in solemn silence, the ecclesiastics on their knees, and the laymen with their hats over their faces. He walked about his garden with a train of two hundred courtiers at his heels. All Versailles came to see him dine and sup. He was put to bed at night in the midst of a crowd as great as that which had met to see him rise in the morning. He took his very emetics in state, and vomited majestically in the midst of all the *grandes* and *petites entrées*.

"Yet, though he constantly exposed himself to the public

gaze in situations in which it is scarcely possible for any man to preserve much personal dignity, he to the last impressed those who surrounded him with the deepest awe and reverence. The illusion which he produced on his worshippers can be compared only to those illusions to which lovers are proverbially subject during the season of courtship. It was an illusion which affected even the senses. The contemporaries of Louis thought him tall; Voltaire, who might have seen him, and who had lived with some of the most distinguished members of his court, speaks repeatedly of his majestic stature; yet it is as certain as any fact can be, that he was rather below than above the middle size. He had, it seems, a way of holding himself, a way of walking, a way of swelling his chest and rearing his head, which deceived the eyes of the multitude. Eighty years after his death, the royal cemetery was violated by the revolutionists; his coffin was opened; his body was dragged out, and it appeared that the prince, whose majestic figure had been so long and so loudly extolled, was in truth a little man.

"His person and his government have had the same fate. He had the art of making both appear grand pageants, in spite of the clearest evidence that both were below the ordinary standard. Death and time have exposed both the deceptions. The body of the great king has been measured more justly than it was measured by the courtiers, who were afraid of looking at his shoe-tye.

"His public character has been scrutinized by men free from the hopes and fears of Boileau and Molière. In the grave, the most majestic of princes is only five feet eight. In history, the hero and the politician dwindle into a vain and feeble tyrant, the slave of priests and women—little in war, little in government, little in every thing but the art of simulating greatness."—Macaulay.

architecture and dress, the reign of Louis XV. deserves but little credit. A love of gaudy ornament was every where visible. The dresses, hoops and high heels were in all their pomp. The hair, both red and white, was liberally applied to the face, neck, and hands; the hair was profusely decorated with pomatum and other unguents, and was filled with powder to the very roots.

In 1754, a war broke out between the French and English colonies. The details of this contest, as far as it concerned the United States and Canada, will be found in the history of those countries. The war did not last to Europe till 1756, and is commonly known as the *seven years' war*. Its most important result to France was the loss of Canada, which was ceded up to the English. The expenses attending this struggle added greatly to the distress under which the people were already suffering; and the death of Louis XV., in 1774, indications of a coming to appear of that discontent which led to the startling events of the next reign. Infidelity and dissoluteness pervaded all classes.

On the accession of the new king, *Louis XVI.*, grandson of Louis XV., a prince "who, in the most corrupt court, had led an uncorrupt life," was hailed with universal joy. He immediately applied himself to redress the grievances of the people. He dismissed the faithless ministers, and banished the dissolute companions of Louis XV. The happiness of his people seemed to be the main object of his solicitude. But his good qualities could not compensate, in the eyes

of the Parisians, for certain personal deficiencies. He was clumsy in his gait and untidy in his dress; his countenance was also heavy and unpleasing. He did not look like a king, and took more pleasure in forging locks and keys in his workshop than in presiding over *fêtes*. His unpopularity was increased by his marriage, four years before his accession, with Marie Antoinette, daughter of Maria Theresa, empress of Germany. The French disliked the Austrians, and feared the influence of the princes of the house of Austria, so nearly allied to the queen, in the government of France.

Dr. Franklin arrived at this period in Paris to solicit the assistance of France in the war which the United States were then carrying on against England to gain their independence. This was urged upon Louis as a most favorable opportunity for weakening the old rival of France. But, as a king, Louis had no sympathy with rebels, as the colonists were called, and no desire to encourage subjects in resisting their sovereigns. But the popular will was strong, and Louis yielded so far as to recognize the independence of the United States by treaty. This was considered by England as a declaration of war against her. The contest which followed was carried on principally upon the sea, and with variable success, but, on the whole, favorable for France. Peace was concluded at Versailles, in January, 1783, by which she recovered nearly all the possessions she had lost during the former war, except Canada.



The Mob proceeding to Versailles.

CHAPTER CCCXCVII.

A. D. 1783 to 1794.

French Revolution — National Convention — Convocation of the States General — Execution of Louis XVI. and Marie Antoinette — Rise and Fall of Robespierre.

THE FRENCH REVOLUTION — the most startling event in European history — followed close upon the American war. The expenses of the part France had borne

in the struggle had added to the public debt, and the discontent of the people was daily increasing. In 1783, M. de Calonne, minister of finance, brought forward a measure, which, equitable as it was, was not proposed till every other expedient for raising money had been tried in vain. This was, to make the landed property of the clergy and nobles bear its due share of the public burden. This measure could not be carried into execution without the consent either of those bodies themselves or of some great national council. The assembling of the States General, in which all the orders of

the state were represented, was the most natural resource. This, however, was deferred, and an assembly of Notables was called. These were persons summoned from all parts of the kingdom, selected by the king himself, and chiefly from the higher orders of the state. These refused to listen to the measures brought forward by Calonne, and he was obliged to resign. His successor was equally unsuccessful. In pursuance of the advice of M. Necker, who now became minister of finance, the States General were summoned to meet at Versailles on the 1st of May, 1789.

The session opened with great splendor. The assembly was composed of the three estates of the kingdom, as they were called — the clergy, the nobles, and the people. The popular party were joined by some of the two other estates. These then declared themselves the sovereign legislators of the kingdom, and assumed the title of *National Assembly*. The nobles perceived that, unless some decided steps were taken by the king, all would be lost. They accordingly entreated him to dissolve the states general. On the morning of the 20th of June, the president and members of the national assembly were prevented from entering their hall by the king's guards, and were told that the room was being prepared for a royal session,

and that a meeting of the three estates would be held there for the purpose of hearing a speech from the king. The members, irritated at this treatment, hurried to an old tennis court, and, in spite of a violent storm, held their meeting, and resolved that the assembly should continue its sessions till they had formed a constitution for their country.

The king, yielding to the influence of the queen, began to collect troops about Paris and Versailles. All confidence in his discretion was now gone. The only reliance of the people was upon Necker: he was, however, soon removed from office, and ordered to leave the kingdom. Paris burst into a flame at this unexpected event. The people collected in vast crowds. The opponents of the queen and court placed upon their hats the tri-colored cockade, and all who did not adopt this badge were subjected to insult, or even death, as enemies of the people. The soldiers were ordered to disperse these assemblages, but refused to fire upon their countrymen. Uniting with the citizens, they formed themselves into a militia by the name of the *National Guard*, and chose Lafayette to be their general. Hostilities against the royal authority were openly commenced on the 14th of July, 1789, by an attack on the Bastille — a gloomy prison, which had



The National Guard.

long been the instrument of tyranny in the hands of the government. It was taken by the people from the government troops who defended it. Not one stone was suffered to remain upon another, and its keys were afterward sent to General Washington. The place where the Bastille stood was converted into a beautiful square, in the centre of which is placed the "Column of July," — crowned by an image of Liberty. It had now become evident that opposition to the popular will was vain, and Necker was recalled. The national assembly proceeded with earnestness in the work of reforming abuses. Every exclusive right and privilege throughout the kingdom was at length abolished.

The royal family lived at this period at Versailles. On the 6th of October, an immense mob, led by the fishwomen of Paris, rushed to Versailles, and made

an assault on the palace. All its inmates would have been sacrificed if General Lafayette had not interposed to protect them. By his advice, the king complied with the demands of the mob, and returned to Paris. The constitution prepared by the national assembly was formally ratified by the king, on the anniversary of the destruction of the Bastille. Three hundred thousand persons, the ladies all dressed in white, were present at the ceremony which took place in the Champ de Mars. In presence of this immense multitude, the king, the members of the national assembly for themselves, and Lafayette in behalf of the national guard, swore to observe and defend the constitution.

The scenes of bloodshed that occurred daily at Paris, and the murder of such officers and servants as remained faithful to them, soon impressed the king

with the idea that the royal family was no longer safe at Paris. The Parisians were almost constantly in arms, and once or twice some of the more violent broke into the palace, threatening the life of the queen. At last the unhappy monarch resolved to try to make his escape.

The details of the flight of the royal family and of their recapture form one of the most melancholy pictures of fallen greatness in history. They travelled in disguise and in mean-looking carriages, under the protection of surreptitious passports. In spite of all



Oath of Ratification of the Constitution.

their precautions, they were discovered at a little inn near the frontiers of Germany, where they stopped to change horses. The unfortunate fugitives were taken back to Paris, and replaced in the Tuileries, where they were watched with the utmost vigilance. The remainder of the story of Louis XVI. may be told in a few words. His enemies had determined he should die, and procured his suspension from the office of king. The royal family were committed as prisoners to an old, gloomy building, formerly belonging to the Knights Templars, and known still as the *Temple*. They were not allowed the use of pen, ink, or paper, for fear they should correspond with their friends without: they were constantly subjected to insult and vexation; every thing was done to make their imprisonment irksome. But they bore their trials with an unshaken magnanimity. Not a murmur or a complaint ever escaped them.

On the 20th of September, 1792, the national assembly gave place to the National Convention. On the first day of its session, the convention decreed that "royalty was abolished in France." In nearly all propositions which were submitted, the voice of this assembly was unanimous. But, in regard to the treatment of the royal family and some other measures, there were two parties. The most moderate were the *Girondists*, so called because the chief members among them were from the department of the Gironde: the other party was called the *Mountain*, the seats occupied by them rising one above the other in rows. It is better known, however, as the *Jacobin party*, the members of it belonging to that club. Their great object was to take away the life of the king. They were not so numerous as the Girondists; but, by their threats, terrified the more moderate into the adoption of the most violent measures. A sort of court was instituted, before which prisoners of each sex and of all ages were brought, in mockery of all

the forms of justice. The number of persons put to death by this court in Paris alone during the month of September, 1792, amounted to several thousand.

On the 25th of December, 1792, Louis was ordered to appear before the convention: he was there accused of acts of tyranny during his reign, and of treason against the state for endeavoring to escape out of the kingdom. He was found guilty upon these charges, and sentence of death was passed upon him by the pitiless tribunal. He was executed on the 21st of January, 1793. He ascended the scaffold with a firm and dignified step, and his behavior there partook of the calm fortitude which had distinguished him through all his scenes of suffering. He asserted his innocence, but was prevented from saying more by drums placed there to drown his voice. He died in the thirty-ninth year of his age, a victim to the follies and vices of those who had preceded him. Marie Antoinette was also tried, condemned, and beheaded. She met her fate with fortitude and composure.

No sooner was the fate of Louis XVI. known in England, than war was declared against France. The Austrians had been in arms against the republicans from the beginning of the revolution. On the 1st of February, 1793, the convention had made a declaration of war against England and Holland, and, a fortnight afterward, against Spain. Among the French, the greatest enthusiasm prevailed. All were desirous to contribute in some way to the common cause. Those who had no money brought their personal ornaments, and deposited them in the great hall of the convention. Those whose age or sex rendered them unfit for actual fighting, employed themselves in providing for the wants of the soldiers. Before the end of 1794, all Holland was conquered, and remained from this time till the close of the wars of the revolution, dependent upon France.

From the time of the king's death, the Jacobin

party obtained a complete ascendancy in the convention. Robespierre, Danton, and Marat were the heads of this party, and ruled the country with absolute sway. Robespierre soon found means to rid himself of his various rivals, and became sole ruler of France. The period during which he controlled the government has been called the *Reign of Terror*. Tribunals were established not only in Paris, but in every country town, which condemned to death all who in any way incurred his displeasure. The slightest word in favor of monarchy was a sufficient cause for imprisonment; and few, upon whom a prison's gates had once shut, ever saw the light of day again, except on the way to the place of execution. The prisons were filled with persons, of both sexes, suspected of being enemies to the revolution. Women working in the fields, and young peasant girls, were often dragged to loathsome dungeons for humming the air of a loyal song, or speaking with pity of the victims who had perished. In some of the more populous towns, the prisoners were brought into a large, open space, and fired upon by the soldiers till all were dead.



Marie Antoinette on the Scaffold.

In the mean time, the foreign wars rendered it necessary to increase the army, and this gave rise to a new species of oppression, called the *conscription*. This was a law made by the convention to oblige all single men between the ages of eighteen and twenty-five to become soldiers, however contrary to their inclinations. The inhabitants of a province in the west of France, called La Vendée, refused to obey this edict, and openly declared themselves royalists. A war was immediately commenced against them, and the peace and happiness of the region, so long undisturbed, were now cruelly invaded. The country was laid waste, the

castles and cottages were burned to the ground, and nearly all the inhabitants either driven away or destroyed.

Titles had already been abolished, and every vestige of nobility was at length banished from France. The terms *citoyen* and *citoyenne*—"citizen" and "citizeness"—were used instead of the more aristocratic titles *M^r*. and *M^{rs}*. Most of the nobles had either emigrated or perished by the guillotine. The clergy now became the objects of persecution. Robespierre openly declared that Christianity should be abolished in France; and all churchmen, unless they renounced their faith, were threatened with death or imprisonment. The churches were shut up, and thousands of priests fled for safety to England and Italy. Others were murdered in a manner too horrible to describe. Robespierre was the chief instigator of these barbarities: he had become the leader of the Jacobin party, by exceeding his fellows in love of bloodshed. There was nothing in his personal appearance which indicated his disposition. During the most sanguinary period, he was distinguished by the delicate and affected fastidiousness of his dress. A muslin waistcoat, lined with rose-colored silk, and a coat of the softest blue, was his favorite costume. The measures which he adopted to secure and strengthen his power, proved the means of his destruction. He had obtained the execution of many influential men of his own party, to rid himself of dangerous rivals. The surviving members of the convention at length united for their common safety. On the 28th of July, 1794, Robespierre was made prisoner, and on the next day he was executed. The news of his death was received with joy throughout France, and indeed throughout the civilized world.

The character and career of Robespierre have been a riddle to historians. He began public life by endeavoring to obtain the abolition of capital punishment. We have no reason to doubt his sincerity in this, nor in his early devotion to the cause of human liberty. Many of his writings and documents are full of views and doctrines now fully acknowledged in this country, if not by the world. A just estimate of his character leads to the belief that, being deficient in principle, he was borne away by the excitement of great events, until his judgment fell before ambition, and at last his reason gave way to a species of monomania. Nothing can more strongly illustrate and enforce the danger and iniquity of intrusting men of unsound moral and religious character with high public interests—than the career of Robespierre and his atheistical associates. If we mistake not, most of the political troubles of France, from that day to this, have arisen from the want of religious principle in its public men.

Some time previous to this, a young girl, named *Charlotte Corday*, a native of Normandy, hearing of the dreadful crimes committed in Paris by the leaders of the convention, took the strange resolution of assassinating one of them, and actually travelled alone to the capital to execute her design. She was herself a republican, and rejoiced at the fall of the monarchy; but she believed that Robespierre and his colleagues injured the cause of liberty by their tyranny: she wrought herself up to a degree of enthusiasm that bordered on insanity, and having arrived at Paris, selected Marat for her victim, as being the worst of the three. She obtained an interview by pretending to have papers to deliver to him; and as he took them from her hand, she plunged a knife into his bosom, and he instantly expired.

The infatuated girl, who believed she was performing a meritorious act, was condemned to death, and, to the last moment, declared that she felt no regret at what she had done, but was rejoiced at having rid the world of such a monster.

CHAPTER CCCXCVIII.

A. D. 1794 to 1814.

Rise of Napoleon Bonaparte — His Marriage — The Directory — Bonaparte First Consul — Passage of the Alps — Napoleon Emperor — His Abdication and Banishment to Elba.

WHILST the great mass of the French people had quietly submitted to the government of the convention, attempts at resistance were made in some places by the friends of liberty, in others by the partisans of the king. Among the disaffected was the city of Toulon, which surrendered to an English fleet, commanded by

the displeasure of Robespierre, and had been put to death only four days before the fall of that tyrant. In the mean time, most of the nations that had been at war with the revolutionists with a view to the restoration of the French monarchy, finding their efforts unavailing, gave up the contest, and made peace. The grand duke of Tuscany, the kings of Spain, Sweden, Denmark, and Prussia, and the Swiss Cantons, all acknowledged the new republic; but the English, the Austrians, and the Russians, and some of the Italian states, remained at war with France.

The National Convention, in whose name so much crime had been committed, terminated its disgraceful career, October 27, 1795. A new form of government was established. The legislature consisted of two bodies,—the Council of the Ancients, and the Council of Five Hundred. The executive power was intrusted to five persons, called the *Directory*. In the spring of 1796, three great armies took the field. Two, which were to act in Germany, were under the command of Generals Moreau and Jourdan. Bonaparte was appointed to the command of the third army,



Napoleon, at the Age of Twenty-two.



Josephine.

Lord Hood, on condition that it should be held for Louis XVII. An army of the convention soon appeared before its walls. The cannon of the besiegers were directed by one who was destined to act a prominent part in the affairs of the world. This was Napoleon Bonaparte. The extraordinary ability he displayed at the siege of Toulon drew upon him the notice of many persons of consequence. The city was taken by his skill and bravery. He was placed at the head of the army stationed about Paris, called the *Army of the Interior*.

It was at this period that he married Josephine, widow of the count de Beauharnois, who had incurred

and was sent to conquer Italy. His career in that country has been sketched in the history of the several Italian states. His victories followed one another in rapid succession, and in less than two years placed the greater part of the peninsula in subjection to France. He destroyed five Austrian armies, which were sent against him, one after another. The eyes of all Europe were now riveted upon him. He had become the terror of old empires, and the founder of new states. Such sudden elevations had occasionally happened amid barbarous nations, but were hitherto unheard of in civilized Europe. He directed his course toward Germany, and in less than twenty days defeat-

ed the Austrians in ten combats. A suspension of arms for five days was granted by Bonaparte, and the preliminaries of a treaty of peace were signed at Leoben, April 18, 1797. Peace was finally settled by the treaty of Campo Formio, October 17 of the same year.

The emperor of Germany gave up to France the Netherlands, and all his German dominions beyond the Rhine, making that river the boundary between France and Germany. A large part of Italy was formed into a new state, called the *Cisalpine Republic*.



Napoleon in Italy.

The command of the expedition to Egypt, of which we have given a full account, was now offered to Bonaparte. After splendid and decisive victories, he closed his career in that country by the battle of Aboukir, July 25, 1799. He returned to France in October of the same year. During his absence, the emperor of Germany, yielding to the solicitations of England, had renewed the war. Russia, also, had taken up arms against France. The French met with many reverses, and discontent arose among the people. The news of the return of Bonaparte was received as the harbinger of better success. His progress from the sea-coast to Paris was one of triumph. The legislative councils were holding their sessions at St. Cloud, about six miles from Paris. On the 10th of November, 1799, Bonaparte, accompanied by a large body of officers, entered the hall of the Council of Five Hundred. Its members were compelled to disperse, and the Directory was dissolved. A new government was formed, Bonaparte being at its head, with the title of *First Consul*. This event is called, in French history, the *18th Brumaire*, and may be considered as the termination of the revolution—an event characterized by acts of bloodshed and crime which affect the mind with horror. Its agitations were not confined to France: they extended to other countries; and as the monarchs of Europe combined to crush the spirit of liberty which spread throughout their dominions, a series of wars ensued which deluged all Christendom with blood. On whom does the responsibility of such measureless evils rest? Certainly not on the oppressed millions, struggling for deliverance from miseries too great to bear, but on the despots which caused them. The French revolution has at least taught the world that there is retribution for corrupt kings and selfish dynasties. It has done more; for it has exploded the profane doctrine that certain men, appointed of Heaven, and having royal blood, exercise

sovereignty by divine right. It has at once taught the people their power, and monarchs their responsibility; and though all the benefit that might have been hoped has not been realized, yet it is clear that the event of which we speak was the threshold of a new era in the history of Europe, which will not close till it shall be established, both in opinion and practice, that the good of the mass is the true end of government, and that the people are the only legitimate and secure depositary of political power.

One of the first acts of the consul was to propose peace to Austria and England: it was declined by both powers. On the 6th of May, 1800, he left Paris to place himself at the head of an army of sixty thousand men, which had been assembled with great secrecy in Switzerland. On the 15th of the same month, the celebrated march known as the *Passage of the Alps* commenced. At the little village of St. Pierre, every thing resembling a road ended. An immense and apparently inaccessible mountain, called St. Bernard, reared its head among general desolation and eternal frost. Precipices, ravines, and a boundless extent of snow, which a breath of air might cause to roll down the side of the mountain in masses capable of burying armies in their descent—seemed to forbid access to all living things except the chamois. The cannon were placed in the trunks of trees hollowed out for the purpose. Each was dragged by a hundred men. The carriages were taken to pieces and fastened to the backs of mules. The musical bands played from time to time at the heads of the regiments, and in places of unusual difficulty, the drums beat a charge, as if to encourage the soldiers to encounter the opposition of nature itself. The men had no refreshment, save when they dipped a morsel of biscuit in the snow. At the convent of St. Bernard, the monks distributed bread and cheese, and a cup of wine, to each soldier as he passed. The descent of the mountain

was even more difficult than the ascent. It was, however, accomplished without any material loss. On the 16th of May, the advanced guard of the army took possession of the village of Aosta, in Piedmont. The appearance of the army, descending from the Alps by ways hitherto deemed impracticable, seemed like terrible enchantment to the Austrians. On the 14th of June, the great battle of Marengo was fought, and won by the French. This decided the fate of Italy. In less than two months, Bonaparte regained all that the French had lost in that country during his absence in Egypt. On the 3d of December, the Austrian army was entirely defeated at Hohenlinden, by the French under Moreau. Peace was made with Austria by the treaty of Lunéville, February 9, 1801. On the 27th of March, 1802, peace was concluded at Amiens between France and England.

The office of consul was originally to be held only for a term of years; but the French now made Bonaparte consul for life, with the privilege of appointing his successor. The possession of absolute power did not satisfy his ambition; he wished also for some title which might express it. In 1804, he was made hereditary emperor of France, and crowned with great solemnity, in the church of Notre Dame, at Paris. Charlemagne had been obliged to go to Rome to procure investiture as emperor; Napoleon resolved that the pope should now come to France to perform the ceremony. Pius VII. administered at Paris the usual oath to Napoleon, who repeated it after him. The crown was blessed by the pope, and Napoleon, with his own hands, placed it on his head. The Cisalpine republic was formed into the kingdom of Italy, of which the emperor was invited to become sovereign. At Milan, on the 26th of May, 1805, he placed on his head the iron crown, said to have been worn by the ancient kings of the Lombards.

Our space will not permit us to give a detailed account of the great events which now followed in rapid succession. Sometimes several powers joined against Napoleon; and again one or more of them were in alliance with him. Every new treaty brought a fresh accession of territory to France. In the early part of 1805, Austria and Russia had declared war against Napoleon. He entered Germany in October, and on the 13th of November took possession of Vienna, the proud capital of the house of Austria. On the 27th of the same month the Russians and Austrians were completely defeated in the renowned battle of Austerlitz. In the treaty of peace which was signed soon after, at Presburg, his title, as emperor of the French, was acknowledged. A large portion of the continent of Europe was now at his feet. He set up kings and put them down again at his pleasure. He placed his brother Joseph upon the throne of Naples. Louis Bonaparte, another brother, was made king of Holland. Hanover, the hereditary possession of the kings of England, was bestowed upon the king of Prussia, as a reward for the neutrality which he had kept in the war. Fourteen of the least powerful German princes united together under the title of *Confederation of the Rhine*, and placed themselves under the protection of Napoleon.

This vast accumulation of power on the part of the emperor gave great alarm. Austria was too much broken down to attempt any further resistance. But Prussia had not yet tried her strength with the conqueror. Frederic declared war. Napoleon speedily

set his troops in motion, and on the 14th of October, 1806, gained the decisive victory of Jena, and on the 25th of the same month, entered Berlin, the capital of Prussia. Proceeding in his victorious career, he defeated the Russians successively in the battles of Eylau and of Friedland. A part of the conquered territory was formed into the new *Kingdom of Westphalia*, which Napoleon gave to his brother Jerome. As there were now no more kingdoms to win in the north of Europe, Napoleon next turned his attention to the south. A French army entered Lisbon, the capital of Portugal, November 30, 1807. In the following year the king of Spain himself resigned his crown to the emperor, who bestowed it on his brother Joseph, and the now vacant dignity of king of Naples was conferred on Murat, who had married a sister of Napoleon.

But the powers of Europe which had been humbled by the conqueror did not rest quietly, and only waited for a favorable opportunity to throw off the yoke. In the spring of 1809, the Tyrolese revolted, the Westphalians expelled Jerome, and Prussia seemed on the point of joining her forces with those of Austria in a decisive movement to recover their independence. But the French emperor, returning instantly from Madrid, led his army into the heart of the German territory. The victories of Eckmühl, Essling, and Wagram soon followed. Vienna was again taken, and the continent was a second time prostrate at the feet of Napoleon. He dictated the "peace of Vienna," October 14, 1809. Napoleon now allied himself by



Maria Louisa and the young King of Rome.

marriage with the most ancient and illustrious family in Europe. For reasons of state, he separated from Josephine, and was united to Maria Louisa, a daughter

* This celebrated battle commenced on the 5th of July, 1809. The whole of this day the Austrian line was attacked at various points, with the greatest impetuosity, by the French army, supported by an immense train of artillery, with many batteries of the heaviest calibre. The Austrians maintained their position. The next day the contest was renewed, with increased energy, by the French. At last the left wing of the Austrians was penetrated, and they were compelled to retreat with an immense loss in killed and wounded. The French also suffered severely. This was one of the hardest fought battles in which Napoleon was personally engaged.



Cossack: Scene on the Way from Moscow

of the emperor Francis II. On the 2d of April, 1811, a son was born, to whom was given the title of *King of Rome*. In 1812, Napoleon invaded Russia with an army of four hundred thousand men. The details of this disastrous campaign we must leave to the history of Russia. On the 18th of December, Napoleon arrived at Paris; the remnant of his splendid army, numbering barely fifty thousand, followed him across the snows of the north, their uniforms replaced by women's pelisses, or what rags they could pick up, their feet bare and bleeding, or protected by bundles of filthy cloths instead of shoes.

Napoleon's days of prosperity were now at an end. All the powers of Europe formed a league against him—the emperors of Russia and Austria, the king of Prussia, Bernadotte, king of Sweden, who had formerly been a general in the French army, the kings of Bavaria and Wirtemberg, and other princes of the confederation of the Rhine. But with these fearful odds against him, Napoleon did not lose his courage or his military genius. Europe was filled with wonder at the fertility of his resources. He contended in a series of battles on German territory, but was unable to arrest the advance of the enemy. A battle was fought on the heights near Montmartre, the result of which left Paris exposed to the foe. On the 31st of March, 1814, Alexander of Russia and Frederic of Prussia took possession of that capital. A proclamation was at once issued, making known the determination of the allies to replace the Bourbons on the throne. Napoleon had yet an army at Fontainebleau. The soldiers were devotedly attached to him, and would have followed him with joy once more to battle. But the marshals and officers, considering the contest as hopeless, would not listen to the proposal. Napoleon, hoping that by his abdication he might secure the

throne to his son, formally renounced his right on the 4th of April, 1814. This was of no avail. The allies decided that he should be confined to the Island of Elba, situated in the Mediterranean Sea. He was to retain the title of emperor; was to be allowed all the honors usually belonging to that dignity; was to have his army and his navy; but all upon a scale proportionate to the size of his empire. This was about sixty miles in extent, and contained about twelve thousand inhabitants. This arrangement was carried into effect. His empress, Maria Louisa, with her infant son, were sent to Vienna.

Paris presented a curious spectacle during its occupation by the allied troops—soldiers of many nations, Russians, Austrians, and barbarians from the deserts of Scythia, all quartered as it were in one vast camp. In the wide streets, the soldiers had constructed huts, at the doors of which some of them might be seen cooking their food, or patching their grotesque garments. The horses, tied to the trees in the beautiful gardens, were busily employed in stripping off the bark. Around were piles of warlike accoutrements, and arms of every description, from the bows and arrows and long lances of the barbarians, to the pistols and sabres of the more civilized warriors. The Parisians themselves maintained the greatest composure. The boulevards and public gardens presented the same gay scene as if no enemy were quartered upon the place. While the cannon of the enemy were to be heard thundering in their neighborhood, they remained perfectly at their ease, trusting to the skill and good fortune of the emperor. When this failed them, and the enemy were actually within their gates, still they seemed content. They who had so recently shouted "Long live Napoleon," now shouted as loud, "Long live Louis XVIII."



The Battle-Field.

CHAPTER CCCXCIX.

A. D. 1814 to 1849.

Battle of Waterloo—Revolutions of 1830 and 1848—France a Republic.

THE fall of Napoleon restored peace to all nations, and was the cause of general rejoicing. By this unexpected turn of fortune, many princes who had been driven from their thrones were restored to them: among these were Ferdinand VII. of Spain, the king of Sardinia, and Pope Pius VII. A congress was assembled at Vienna, consisting of the allied sovereigns and most of the German princes, to make a new territorial arrangement of Europe, and to fix the boundaries of every state. Louis XVIII., brother of Louis XVI.—who had been in exile since the revolution—was called to the throne of France. He was hardly settled in his dominions, when Napoleon secretly quitted Elba, and, with less than a thousand men, landed in France. Hundreds flocked to his standard in every department through which he passed. The news of his return, and of his unopposed progress toward Paris, brought dismay to the Bourbons and their adherents. The king and his court fled from the capital, and on the same day Napoleon entered the city. The whole of the army, with the exception of a few officers, and almost the whole of the civil authorities, embraced his cause. One of the first acts of the restored emperor was to endeavor to induce the allied powers to acquiesce in his restoration. But they unanimously declared their determination to enter into no treaty with him, and both sides made the most gigantic preparations for war.

Early in June, a combined English and Prussian army was quartered in the neighborhood of Brussels, under the command of Wellington and Blücher. Napoleon, at the head of one hundred and fifty thousand men, marched against them. On the 18th of June, 1815, was fought the battle of Waterloo,* which

* This battle, the most celebrated in modern times, was fought at the little village of Waterloo, ten miles southeast of Brussels. Lord Wellington commanded the forces of the allies, and his triumph over Napoleon gave him a place among the most renowned men of the age. The battle of

terminated forever the splendid career of Napoleon. On the 20th, he arrived a fugitive at Paris. On the 29th, he left it for Rochefort, intending to take refuge in the United States. On his arrival, he found the harbor closely guarded by the English ships. Preferring to trust himself to the generosity of the British nation, rather than run the risk of being taken prisoner in an attempt to escape, he went voluntarily on board an English vessel. On the 24th of July, he arrived in England. He was not allowed to land, nor was he permitted to have any intercourse with the people on shore. He wrote to the prince regent of England, requesting permission to reside in the country, under the protection of its laws. But the government looked upon him as too dangerous a person to be allowed to live at large. He was banished to St. Helena, a small, rocky island in the South Atlantic Ocean. He was detained a close prisoner here for the rest of his life. The strictest watch was kept, that he might not escape. The shores were lined with troops, and ships of war were constantly sailing in sight of the island. Great numbers in France cherished hopes that Napoleon would effect his escape, and once more reappear in the country; but these were annihilated by his death, on the 5th of May, 1821.

Louis XVIII. now returned to Paris; his situation, however, was an embarrassing one. He was very unpopular. His unwieldy person contrasted unfavorably with the energetic form and miraculous activity of Napoleon. He was now an old man, and unequal to contend with the difficulties that surrounded him. He restrained the freedom of the press, and various measures were adopted tending to increase the power of the government. Though he was inclined to moderate measures, the influence of the old monarchists prevailed: they were continually urging him to place restrictions upon the liberty of the people. Still the welfare of the country seems to have been his sincere object throughout his reign. His death, which happened September 16, 1824, placed the government in the hands of his brother,

Waterloo was not only important from its political consequences, but it will ever be memorable for its murderous destruction of life; about eighty thousand men being killed and wounded in the engagement.



Louis XVIII.

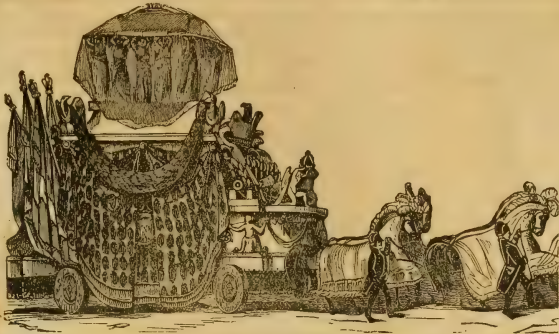
the Count d'Artois, who took the title of *Charles X.* The arbitrary disposition of this monarch lost him the confidence of the people. His measures showed a decided hostility to the freedom of the press and to the popular party. To strengthen the influence of the crown, a large number of new peers were created. The chamber of deputies was dissolved in the hope that the new members might be more favorable to the administration. The result of the election was, contrary to all expectations, to weaken the power of the ministers, who resigned in consequence. Persons of more liberal politics were appointed, but they had not the confidence of the king; and in 1829 Prince Jules de Polignac was placed at the head of the cabinet. The very name of Polignac was hateful to the people, on account of the influence which this family was supposed to have exerted over the unfortunate Marie Antoinette. The chamber was again dissolved, and at the ensuing elections, a still larger number of liberals were chosen. This body was also dissolved before its members came together, and a new mode of election was resorted to.

The discontent of the people now began to be openly manifested. Mobs collected in the streets of Paris, and large bodies of people were every where in motion. On the 28th of July, a severe contest commenced between the soldiers and the people. The former were exposed to a harassing fire from the windows; stones, tiles, and any other missiles that could be found, were hurled upon their heads from the tops of the houses. A lady is said, with the assistance of her maid, to have thrown a piano-forte from her window into the midst of the troops below. The night was spent by the people in throwing up barricades across the principal streets. Carriages and omnibuses were overturned, the pavement was torn up and formed into mounds, and these were strengthened with planks, and pieces of furniture. About noon of the 29th, the troops of the line declared for the cause of the people. The king retired to Rambouillet, and on the 2d of August abdicated in favor of his grandson, the duke of Bour-

deaux. No attention was paid to this act. The mob prepared to march in thousands to Rambouillet, but the king made his escape to England, and died in 1836 in Austria. The few who yet remain faithful to this family now look upon the duke of Bourdeaux, nephew of Charles X., called *Henry V.*, as their lawful sovereign. These constitute the present party called *Carlists*.

A government was now to be established in France. Lafayette, though at heart a republican, gave his opinion in favor of a monarchy with limited powers. This was determined upon by the leaders. After much deliberation, it was resolved to offer the crown to *Louis Philippe*, a descendant of that Henry the Great whom the French had always idolized. He had been educated with liberal principles, and had fought for them at the beginning of the revolution. He had been obliged to emigrate to avoid the fury of the Jacobins, and supported himself and two younger brothers by teaching mathematics in Switzerland. He had also spent some time in the United States. From 1800 to the fall of Napoleon, he had resided in England.

On the 9th of August, 1830, he was invited to become — not the *king of France*, as the old monarchs had styled themselves — but the *king of the French*; thereby implying that the country belonged to the people, and not to the king. He accepted the office with the conditions imposed by the charter, thus solemnly promising never to infringe upon the rights of the people; engaging that they should enjoy full liberty in religion; that the press should be free, and that the privilege of voting for members of the legislature should be extended to a larger number of the people. The old nobility, and the new, that had been created by Napoleon, were to be equally acknowledged; but the king was to have the power of bestowing the rank of *peer* on as many persons as he considered it expedient to ennoble, who would then have the right of sitting in the Chamber of Peers. The title of peer, was not, however, hereditary.



Funeral Car of Napoleon.

In 1841, an expedition was fitted out to bring back to France the mortal remains of Napoleon Bonaparte. This was done, in compliance with the wish of the nation, by order of Louis Philippe. The Prince de Joinville, who was intrusted with this interesting mission, was sent to St. Helena in the frigate *La Belle Poule*. The body of the emperor was taken from the tomb, and was borne back in state to France: his remains were deposited with all the honors befitting a great monarch, with vast and imposing ceremony, amid the sighs and tears of millions, in the *Hôtel of the Invalids*. The funeral car was drawn by sixteen horses, covered with cloth of gold and adorned with white plumes.

After the accession of Louis Philippe, the country continued undisturbed by foreign wars, except the operations in Algiers, already noticed. During his reign, manufactures were increased to a great extent, and agriculture, as well as commerce, were much

throne. But as he advanced in his career, and age admonished him that the reins must soon drop from his hands, he became haunted with a desire to found a dynasty on the old and exploded principles of legitimacy. This involved the necessity of engrossing the powers of the government in the hands of the monarchy, which was done by increasing the public offices to an immense extent, by maintaining a vast standing army, and by corrupting both branches of the legislature. During this process, the public debt became swollen to a frightful magnitude, the press was gradually crippled, and personal liberty abridged. Under these circumstances, many sagacious men of liberal principles became alarmed, and a powerful opposition displayed itself in the chamber of deputies, and through the press.

In 1847, a desire for general reform, and especially for the extension of the electoral privilege to a larger



Alphonse de Lamartine.



Louis Napoleon Bonaparte.

improved. His measures for many years seemed to realize the hopes of those who had called him to the

number of persons, became widely spread among the people. *Reform banquets*, as they were called, were held

in various parts of the kingdom, to discuss the principles of suffrage. The ministry pronounced these meetings illegal, and when, in February, 1848, one was proposed to be held in Paris, they issued a proclamation formally denouncing it. The Parisians took arms against what they deemed the tyranny of the king. The revolution of 1848, which is fresh in the minds of our readers, followed this event. In many respects it resembled the revolution of 1830; it was, like that, accomplished in three days and with little bloodshed, ending in the abdication of the king in favor of his grandson. Louis Philippe, escaped, like Charles X., to England. A Provisional Government was formed, at the head of which was Lamartine, the poet and historian. This government proclaimed a Republic, and the principle of universal suffrage. A National Assembly was chosen by the people under a system of election elaborated by Lamartine and his associates. This assembly met May 4, 1848; and set about the prime object of its creation—the formation, discussion, and adoption, of a Constitution for republican France. In the mean time, it discussed and voted the laws which the new position of the country rendered necessary, while their execution was confided to an Executive Commission of five persons. A formidable insurrection broke out in June, which compelled this commission to resign. Absolute authority was granted to Eugene Cavaignac, the minister of war. After four days' severe fighting, the revolt was quelled. Cavaignac, however, continued in power till the election of a president.

The constitution was voted in the fall of 1848, and

on the 10th of December, a president was chosen by the people. The two principal candidates were Cavaignac and Louis Napoleon Bonaparte. The latter was successful, receiving about three quarters of all the votes cast.* He took the oath of office some days after, in the hall of the National Assembly. He immediately entered upon his duties, and continues to exercise them, (1850.) He is elected president till 1852, when, according to the constitution, he must be superseded by another: reelection is not legal, unless four years have elapsed since the first term of office.

* Louis Napoleon is the third son of Louis Bonaparte, brother of the emperor and king of Holland, and Hortense, daughter of Josephine and Eugene Beauharnois, her first husband. He was born at Paris, in 1803. His birth was announced with all the honors considered due to royalty. At the fall of Napoleon, when the family was banished from France, his mother removed to Germany, and afterward to Switzerland, where he commenced a career of military studies. The death of the duke of Reichstadt, in 1832, gave an impulse to his ambitious hopes. His first revolutionary attempt at Strasburg, in 1833, completely failed, and he was made a prisoner. He was pardoned by Louis Philippe, on condition of his emigration to the United States. The illness of his mother occasioned his return the following year. From this period till 1840, he resided in England. In that country, he projected a descent upon Boulogne, in the hope of revolutionizing the country: the expedition failed, and ended in his being again taken prisoner. For this effort, he was condemned to perpetual imprisonment at the Château of Ham. After six years' confinement, he escaped in the guise of a workman. England again became his refuge, and from thence he witnessed the downfall of the Orleans family in 1843. While in England, he was elected a member of the assembly, and took his place; from which he was elected to the chief magistracy.

Kings of France.

MEROVINGIAN KINGS.

Date of Accession.

A. D.

481. Clovis. From this point is dated the foundation of the French monarchy.

512. Thierry I.,
Chlodomer,
Childeric I.,
Clothaire I., sons of Clovis,
reigned jointly.

561. Charibert I.,
Gouthran,
Chilperic,
Sigebert, sons of Clothaire,
reigned jointly.

593. Childeric II., son
of Sigebert, } Joint
Clothaire II., son } kings
of Chilperic.

595. Theudebert.
Thierry II., sons of
Childeric II., reigned
jointly with Clothaire
II. till 613, when Clo-
thaire became sole king.

628. Dagobert I.,
Charibert II., sons of
Clothaire II.

638. Sigebert II.
Clovis II.

655. Dagobert II.,
Clothaire III.,
Thierry III.,
Childeric II.,
Clovis III.

Dagobert III., Fainéans,
who bore the title of
kings till 714, under the
government of Pepin
d'Heristal.

714. Chilperic II.,
Clothaire IV.,
Thierry IV., Fainéans, under
the government of
Charles Martel.

737. Charles Martel ruled alone
till 741.

741. Pepin the Short as mayor
till 751, and from 751 to
768 as king.

CARLOVINGIAN KINGS.

768. Charlemagne, son of
Pepin.

814. Louis I., the Good-natured.
840. Charles I., the Bald.

877. Louis II.
879. Louis III., and Carloman.

886. Charles II., the Fat.
888. Eudes.

898. Charles III., the Simple.
923. Raoul.

936. Louis IV., the Stranger.
954. Lothaire.

956. Louis V. In him ended
the Carolingian race.

CAPETIAN KINGS.

987. Hugh Capet.
996. Robert I., the Pious.

1031. Henry I.
1060. Philip I.

1108. Louis VI., the Fat.
1137. Louis VII., the Young.

1180. Philip II., Augustus.
1223. Louis VIII., the Lion.

1225. Louis IX., or St. Louis.
1270. Philip III., the Bold.

1285. Philip IV., the Fair.
1314. Louis X.

1316. Philip V., the Long.
1321. Charles IV., the Fair.

Charles the Fair left no male
heirs, and the crown passed
from the direct line of Hugh
Capet to Philip of Valois, grand-
son of Philip III.

VALOIS BRANCH OF CAPETIAN KINGS.

1328. Philip VI.
1350. John I., the Good.

1364. Charles V., the Wise.
1380. Charles VI., the Well-be-
loved.

1422. Charles VII., the Victo-
rious.

1461. Louis XI.

1483. Charles VIII., the Cour-
teous.

1498. Louis XII., the Father of
his People.

1515. Francis I.

1547. Henry II.

1559. Francis II.

1560. Charles IX.

1574. Henry III.

In Henry III., the house of
Valois became extinct, and the
crown passed to Henry IV., a
descendant, in the tenth genera-
tion, of the sixth son of St.
Louis.

BOURBON BRANCH OF CAP- ETIAN KINGS.

1589. Henry IV., the Great.

1610. Louis XIII.

1643. Louis XIV.

1715. Louis XV.

1774. Louis XVI.

1815. Louis XVIII.

1824. Charles X.

The revolution of 1830 caused
the crown to pass from the
Bourbon branch of Capetian
kings to the Orleans-Bourbon
branch—Louis Philippe being
a descendant, in the fifth genera-
tion, from the brother of Louis
XIV.

ORLEANS-BOURBON BRANCH OF CAPETIAN KINGS.

1830-1848. Louis Philippe I.

Sons of Louis Philippe.

Ferdinand, duke of Orleans.
He was heir apparent to the
throne of France, but was
killed, in 1842, in jumping
from his carriage, the horses
of which had taken fright.

His son, the count of Paris,
then about four years old, be-
came heir apparent.

Louis, duke of Nemours.
Francis, prince of Joinville.

Henry, duke of Aumale.
Antonio, duke of Montpensier.

The revolution of 1848 over-
turned the monarchy in France,
and put an end to the Capetian
dynasty.

THE BONAPARTE FAMILY.

Charles Bonaparte, a lawyer of
Ajaccio, in Corsica; died in
1785.

Sons of Charles Bonaparte.

Joseph, king of Naples, and
afterward king of Spain.

Napoleon, the emperor.
Lucien, who would accept of no
crown under the conditions
imposed by his brother.

Louis, king of Holland.
Jerome, king of Westphalia.

Son of Napoleon.

Napoleon François, duke of
Reichstadt, and king of
Rome. He died in 1832.

Son of Louis.

Louis Napoleon, now (1850)
president of the French re-
public.

In case the monarchy should
be restored in France, Henry
V., duke of Bourdeaux, grand-
son of Charles X., will be the
representative of the direct
Bourbon line. His supporters
are called *Carlists*, or *Legiti-
mists*. The count of Paris re-
presents the Orleans-Bourbon
branch; but, being only twelve
years old, a regency would be
necessary during his minority.

CHAPTER CCCC.

General Views of France—Government—Cities—Manufactures—Commerce—Army—Navy—Arts—Sciences—Literature—People—Origin—Genius—Influence on other Nations—Manners and Customs.

FRANCE, after having been a monarchy for nearly fourteen centuries, is now a republic. The present constitution was formed and established in 1848. By this, the elective franchise is extended to every Frenchman over twenty-one years of age. At the head of the executive department is a president, elected by general suffrage, for four years. He is ineligible until four years have elapsed from the expiration of his first term. The vice-president is chosen by the assembly from a list of three candidates proposed by the president. The legislative department consists of a single chamber, called the *National Assembly*, which sits in perpetuity. It consists of about seven hundred and fifty members, each being chosen for three years. A candidate need not be a resident of the district he is chosen to represent. The eighty-six departments form so many districts, which severally elect representatives, in proportion to their population.

There is no state religion in France. Out of thirty-five millions, only two millions are regarded as Protestants; the rest are deemed Catholics. In the remote provinces, and the rural districts generally, the mass of the people are devoted to the Catholic church, and still observe its rites and ceremonies; among the educated classes, a general scepticism prevails, even among those who attend mass and confessions. The philosophy of Epicurus seems to furnish the general system of morals. Convenience is the basis of the code, and each man interprets it for himself, and we may add, for the most part, with discretion. It would appear, however, that mankind need a law which springs from a source above themselves; and that no people can reach and maintain the highest state of civilization without it. The greatest obstacle to the progress of France, especially under her new political aspects, is the want of an inflexible test of truth and falsehood, — of right and wrong; and the consequent absence of those sturdy virtues, especially among the more intelligent classes, which are indispensable to a patriotic discharge of the multiplied duties belonging to citizenship. As the people, however, became corrupted through despotism, — using even religion as its instrument of degradation, — we have reason to believe that the surest way to restore to them a true system of morals is to give them political independence.

The cities of France need no extended description here. Paris, the capital, is, doubtless, the most agreeable city in the world. It abounds in magnificent edifices, palaces, promenades, public gardens, fountains, and places of amusement. The houses are, for the most part, built of freestone, obtained from quarries beneath the city. These vast excavations, called the *catacombs*, have been used as a depository of the bones of the dead, where they have been arranged in a fanciful manner. The palace of the Tuileries has been the chief residence of the kings of France. The national library comprises four hundred thousand volumes. The national museum contains a most magnificent display of paintings and statuary. The national gardens embrace the most extensive and

complete collection of specimens in the animal, mineral, and vegetable kingdoms, in the world. This gay city, which at first seems only made for pleasure and amusement, will be found to contain within its walls some of the most scientific and profound scholars that any country or age has produced.

Paris is the great centre of intrigue, politics, learning, and power. It also sets the fashions for Europe and America. An immense trade is here carried on in articles of dress, by tailors and mantuamakers. The female fashions are frequently changed, and every few months there is a new cut for male attire. Yet, while they are so fickle in the metropolis, in many parts of France the fashions are unchangeable. People may at all times be seen in Paris, from different parts of the republic, attired in the costumes which prevailed there a century ago.

Besides Paris, there are many other large and celebrated towns in France. Lyons is renowned for its rich silk goods, and gold and silver stuffs; Marseilles, as a seaport; Bourdeaux, for its wines; Brest and Toulon, as naval stations; Rouen, for its manufactures; Montpellier, as the resort of invalids; Versailles, for its palace; Strasburg, for its cathedral, the spire of which is one of the loftiest artificial constructions in the world; Rheims, for its church, in which the kings of France were formerly crowned.

The manufactures of France are extensive and greatly varied; the commerce* is increasing, but it is much inferior to that of England and the United States. The army contains about four hundred thousand men. The navy comprises one hundred and twenty-five armed vessels, of which sixty-one are steamers. The number of men afloat is 22,561.

In many of the arts and sciences the French have taken the lead in Europe. In chemistry, mineralogy, botany, and the natural sciences generally, they have surpassed all other nations, not only in philosophical research and discovery, but in rendering science available in the common concerns of life. The genius of the nation seems to embrace opposite qualities — quickness and sensibility of intellect, with the greatest powers of abstraction. We see them excelling in the fine arts and philosophy, — in painting, music, sculpture, architecture, on the one hand, — and mathematics and metaphysics, on the other. With a curious aptitude for details, they are still equally successful in systematic and scientific arrangement; with a genius for trifles, toys, and trinkets — for bijouterie and millinery, they have an equal genius for the higher exercises of the understanding, as displayed in literature and politics — the two great fields of human thought and action.

* In no country are the lands so minutely divided as in France. It is said that there are five millions of landed proprietors in the country. There is, however, a great deal of poverty, especially in the large cities.

The great distress arising from poverty has led many philanthropic minds in Europe to seek a remedy. Saint Simon and Fourier in France, and Owen in England, imagined that they had found a panacea for these evils in a new organization of society, the main object of which was to secure a right and opportunity to labor at fair wages. In France, the investigations upon this subject have resulted in a political party called *socialists*, who exercise great influence upon the affairs of the country. Amid many dogmas deemed fanciful or fanatical, they avow attachment to the present constitution, and a desire to propagate their opinions by argument and the ballot-box. It cannot be denied that the facts they have collected and circulated have been useful to the laboring classes, in various parts of Europe, and in this country.

The brief historical sketch we have given will sufficiently verify the latter part of this observation.

A just estimate or a thorough understanding of the French nation, cannot be attained but by recurring to its early annals. The people have an intense nationality, melting them into one spirit, yet still retaining the marked peculiarities of the separate provinces, in a state of high originality derived from the blood of their remote ancestry. This, though a seeming paradox, is easily certified as a matter of fact.

In every part of France, the French language prevails. Every where we see vivacity, politeness, loquacity, — a turn for quick observation and sharp reflection, — a fondness for music and the dance, for women and war, for coquetry in one sex, and gallantry in the other. Every where we see the distinct traces of that genial temperament and happy mixture of thought and feeling, of sense and sentiment, characteristic of this nation. At the same time, the traveller in Brittany will find the people relatively poor, hard, untamable and resistant. "Along the sea-coast," says Michelet, "nature expires, and humanity becomes cold and mournful. In the islands of Sein, Batz, and Ushant, the wedding festival itself is sad and severe. The girls unblushingly make the marriage proposal; woman there becomes harder than man, and in the Ushant Isles, she is taller and stronger."

In Poitou, we shall find a mixed and contradictory, yet original character. It was of a native of this country, that an ancient writer says, "He was a good Christian, a good knight, and he travelled a long way over the world deceiving the ladies!" It was in this same Poitou, that many of the sturdy Protestant families resided, which took refuge in Rochelle, and were cut off in the celebrated siege and sack of that city — an event which took out of France a large part of its best blood, and may be regarded as one of the main causes of that religious and moral flaccidity which constitutes the greatest defect in the French national character. In Poitou, we shall also find La Vendée, a country lost in woods and hedges, where the peasants, startled from their solitude by invasion during the first French revolution, suddenly stood up a nation of heroes. In Poitou, also, is the Upper Limousin, where the people, dwelling amid rocks of lava, and living on rough wine and bitter cheese, — are harsh, sour, and semi-barbarous, appearing in strange contrast to the people of the lower districts, who are renowned for their vivacity, cheerfulness, and wit.

The provinces bordering upon the Pyrenees are checkered by the variety of races which first peopled them. At the town of Tarbes, for instance, you may see ten thousand people on a market day, gathered from the country for sixty miles around. Here will be remarked the white cap of Biorre, the brown one of Foix, and the red one of Roussillon; here is the flat hat of Aragon, the round one of Navarre, and the peaked one of Biscay. Languedoc is a country of vines. Placed at the angle of the south, it has frequently suffered from jarring races and religions; and hence the murderous energy, the tragic vivacity, of the people. "The strong and hard genius of Languedoc," says Michelet, "has not been sufficiently distinguished from the quick-witted levity of Guyenne, and the hot-headed petulance of Provence: yet there is the same difference between Languedoc and Guyenne, as between the men of the mountain and the

Girondists; between Fabre and Barnave; between the smoky wine of Lunel and claret. Belief is strong and intolerant in Languedoc, often, indeed, to atrocity: so is disbelief. Guyenne, on the contrary, the country of Montaigne and Montesquieu, has floated betwixt belief and doubt. Fenelon, the most religious of its celebrated men, was almost a heretic. Things grow worse as we advance toward Gascony — the land of poor devils, exceedingly noble and exceedingly beggarly — joyous and reckless, not a man of whom but would have said, like their Henri IV., 'I am going to take the desperate leap.' Such men risk all to succeed, and do succeed. The Armagnacs allied themselves with the Valois; the Albrechts blending with the Bourbons at last gave kings to France.

"Provence has both resisted and sheltered all nations. All have sung the songs and danced the dances of Avignon and of Beaucaire; all have stopped at the passes over the Rhone, and the great crossways of the high roads of the south. The saints of Provence built bridges for them, and began to fraternize the west. The sprightly and lovely girls of Arles and Avignon — in continuation of their good work — have taken by the hand the Greek, the Spaniard, and the Italian, and have led off the farandola with them whether they would or not. Nor have these strangers wished to reëmbark. They have built, in Provence, Greek, Moresco, and Italian towns — and have preferred the feverish countenances of Fréjus to those of Ionia and Tusculum; have wrestled with torrents, turned the shelves of the hills into cultivated terraces, and extorted grapes from the stony ridges which yielded only thyme and lavender."

Proceeding in a similar typographical survey of France, we shall remark in Dauphiny, in Franche Comté, in Lorraine, and Ardennes, — in Burgundy, Champaigne, and Picardy, a special, local character, so distinct as to be universally recognized. It is only in Paris, the capital, that the whole is formed into one homogeneous mass; and even here the streaks of local and provincial peculiarity are not absolutely lost. The Parisian mind presents at once the most complex and the highest form of French genius. It would seem that the result of the annihilation of local provincial policy must be altogether negative; but it is not so. "From all these negotiations of material, local and special ideas, results a living generality, a positive fact, a lively strength." "Tis a great and marvellous spectacle, which meets the eye as it wanders from the centre and the extremities, and embraces within its glance that vast and powerful organism, where different parts are so fitly approximated, opposed or blended together — the weak with the strong, the positive with the negative — to see the eloquent and winy Burgundy betwixt the ironical naïveté of Champaigne, and the critical, polemical, and warlike ruggedness of Franche Comté and Lorraine; to see the Languedocian fanaticism between the Provençal lightness and the Gascon indifference; to see the grasping desires and spirit of conquest of Normandy restrained between resisting Brittany and thick and massive Flanders."

It is a curious fact that in Paris there are comparatively few Parisians — natives of the city. A French essayist, in describing a Parisian house of seven stories, distributes the occupants as follows. First, there are two druggists from the provinces, in the lower story; next, in the *entre-sol*, is a dentist corn-doctor from

Italy, a corset-maker from Carcassonne, and a Genoese speculator. On the rear floor is a Norman notary, with eight clerks, all from the provinces. Next is a deputy from the south, with his whole family, desirous to see how he looks in the Chamber. Next is a wet nurse, and a young man who appears under the guise of an American traveller. Next is an Italian tenor singer, who practises his *voce de petto* twelve hours a day, with a *littérateur* from Leipsic, and a Spanish marquis, named Don Beltram de las Marismas, de las Campanadas, de las Cardonas, de las Lagadas, — whose life is one continued cigarette. Next we have a lawyer from Perigord, an English tourist, making sketches of France in his room, and a university student from Germany. Next there is an aged Swiss, deeply immersed in alchemy; a Jew, who stands for the artists as model for King Priam, King Lear, the apostles and saints generally. His daughter is model for Niobe, the Graces, Venus, &c. Next is a young Bavarian girl, who gets seventeen sous a day for polishing gaiter buttons; her neighbors are, a gilder from Nantes, and a Hungarian who breeds maggots under his bed, from putrescent meat, which he sells to fishermen of the Seine, for bait. The garret — the eighth story — is occupied by the servants, who are from Picardy, Burgundy, Brittany, &c. Finally, the peak of the roof is inhabited by water-carriers, errand-runners, carriage-openers, gas-lighters, and those who get a living by picking up the ends of cigars!

The same writer tells us that particular provinces seem to supply the capital with particular professions; thus, the masons are from Creuse and Limousin; the chimney-sweeps, water-carriers, errand-runners, tinsmen, and tinkers, are from Auvergne and the vicinity; the tailors and boot-makers are from the region of Strasburg; the nurses are from Burgundy, &c.

That these sketches are not mere fancies, is evident from a reference to well-known facts. We shall find that nearly all the celebrated authors, artists, politicians, and *savans*, are from the provinces. Thus, to enumerate only a few of the living Parisian authors: Dumas is from Villers-Cotterets, Victor Hugo from Besançon, Balzac from Touraine; Eugene Guinet and Thiers are from Marseilles; Jules Janin is from St. Etienne; Gautier from Tarbes; the three Aragons are from Estagel; Lamartine is from Maçon; Guizot from Nismes; Madame George Sand from Berry; Lamennais from Brittany, &c. &c.

Here, then, is France; at once homogeneous and fragmental, national and provincial. There is no land where the people are more universally devoted to the central idea of country than this. *La Belle France* is the object of general idolatry; yet, as we have said, the local peculiarities remain strongly marked. France is like a painting, having one grand design, yet showing the separate threads of the canvas behind, and beyond the colors which give unity to the surface. The solution of this phenomenon is found in the early history of France. The Celts — a noisy race, "which overran Europe sword in hand, from a vain and uneasy desire to see, know, and busy themselves with every thing" — were still a genial, social people. These formed the basis of the present population, and gave tone and color to the texture of society. They were broken into many bands and tribes, and settling in different parts of the country, perpetuated their peculiarities, often deriving from the soil and cli-

mate the instruments by which these were preserved, and perhaps exaggerated.

Considering the Celtic stock as the basis of the modern Gallic nation, we must nevertheless remember the mixture of Grecian blood at Marseilles and the contiguous country; of Norman, in what still bears the name of Normandy; of Roman, infused during nearly five centuries of Roman dominion; and finally of German, in the migrations of the Burgundians, Visigoths, and Franks. This mixture of nations has been highly advantageous to France. It seems a general law that the simple, original races are rather designed to break the soil than reap the harvest of civilization. The pure Caucasian — if we take the people inhabiting the country which gives name to the race, as its example — has never advanced beyond barbarism; the Mongolian, in his native land, is little better than a savage; the Malay, the Negro, and the American Indian, have never, by themselves, shown a capacity for improvement beyond a very limited degree. The first nations, unmixed, always seem to remain children. With them the physical is predominant. The historian speaks of those which early peopled Europe, "with large, fair, soft, succulent bodies," as the infants of a nascent world. It is by grafting that the finest fruits are produced. The crab-apple will remain a crab forever if its sap be not mingled with that of other kinds. The pipin is the result of a long and careful crossing of varieties. Thus it is, among the mixed races of mankind, that we see the intellectual gaining an ascendancy over the material; it is among nations in whose veins is mingled the blood of various kindreds and tongues, that are found the highest examples of intellectual and moral endowment. What was even England, with its Anglo-Saxon race, till the infusion of French-Norman blood? Do not all the monuments of which she boasts take their date since the conquest? In early ages, war — the instinct of uncivilized man — effected the mixture which Providence seems to have designed as the instrument of human improvement; in a more enlightened age, adopting the spirit of the gospel, which extends its blessings alike to Jew and Gentile, it should be the aim of every good man to soften the hostility of races, and promote the progress of society, by mingling all into one fraternity of states and nations.

The means by which the separate tribes of France have been formed into a nation, are to be found in the lively sympathy and social instinct of the Gallic nation, derived, as we have intimated, from their Celtic ancestors. Through this, the separated provinces, differing at first in habit, climate, and language, have comprehended and assimilated with each other. While along her border, France presents "against England hard Brittany and tenacious Normandy; to grave and solemn Spain opposes scoffing Gascony; to Italy, the fire of Provence; to the massive German empire, the deep and solid battalions of Alsace and Lorraine; to Belgian inflation and rage, the cool, strong wrath of Picardy — with the solemnity, reflection, and aptitude for civilization of Ardennes and Champagne": thus encircling herself by a living wall, at once defensive and repellent, — she is bound together by the cement of a universal spirit of nationality. In no country has local and private life remained so independent as in France; yet nowhere has the common love of country been more generally diffused or firmly established.

While thus the genial spirit of the Gallic race has

spread itself over France, it has not stopped at its borders. "I cannot," says Guizot, "but regard France as the centre, the focus, of the civilization of Europe. It would be going too far to say that she has always been, upon every occasion, in advance of other nations. Italy, at various epochs, has outstripped her in the arts; England, as regards political institutions, is by far before her; and perhaps, at certain moments, we may find other nations of Europe superior to her in various particulars; but it must still be allowed that whenever France has set forward in the career of civilization, she has sprung forth with new vigor, and has soon come up with, or passed by, all her rivals.

"Not only is this the case, but those ideas, those institutions which promote civilization, whose birth must yet be referred to other countries, have, — before they could become general, or produce fruit, before they could be transplanted to other lands, or benefit the common stock of European civilization, — been obliged to undergo in France a new preparation; it is from France, as from a second country more rich and fertile, that they have started forth to make the conquest of Europe. There is not a single great idea, not a single great principle of civilization, which, in order to become universally spread, has not first passed through France.

"There is, indeed, in the genius of the French, something of a sociableness, of a sympathy — something which spreads itself with more facility and energy, than in the genius of any other people. It may be in the language, or the particular turn of mind, of the French nation; it may be in their manners, or that their ideas, being more popular, present themselves more clearly to the masses, and penetrate among them with greater ease. In a word, clearness, sociability, sympathy, are the particular characteristics of France — of its civilization; and these qualities render it eminently qualified to march at the head of European civilization."

The force of these observations has been evinced by the sympathy of the southern nations of Europe with the political revolutions in France. In 1789, in 1830, and in 1848, the billows which agitated the masses of Paris, heaved and swelled in the bosom of the million throughout Belgium, Italy, and Southern Germany. While England remains in a state of sullen isolation, France breathes her spirit over one fourth of Europe. It was a recognition of this fact, doubtless, that led Coleridge, while giving vent to his national spleen, to do some justice to France. "The French," said he, "resemble gunpowder: individually, they are smutty and contemptible, like the single grains; but as a nation, they are terrible like the mass when it explodes."

In general it may be stated, that the French nation is the most intelligent, frugal, industrious, and temperate, in Europe. Though easily excited, they are, individually, remarkable for living within their income — thus showing self-control and habits of order. In the revolution of 1789, maddened by oppression, and debased by a corrupt dynasty, many of the people seemed to delight in scenes of blood and terror. In the more recent revolutions of 1830 and 1848 — and especially in the latter — the lower classes of Paris have shown unparalleled humanity and moderation — conclusive proofs of the civilizing influence of even the partial political liberty they have enjoyed.

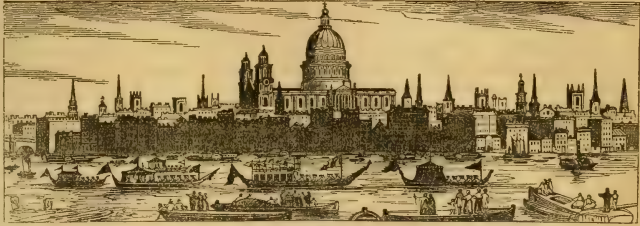
From these observations, it will readily be seen that an American in France, who has previously known the French only from descriptions by the English, is forcibly struck with their unfairness; the descriptions, in many points, have not even the resemblance of caricatures. It seems to be the instinct of the English to hate the French, and this accounts sufficiently for the calumny. Goldsmith hit not only on the English feeling, but he exemplified the national prejudice, in making one of his characters say, "I hate the French because they are slaves, and wear wooden shoes." It is true that this prejudice is returned by the people of France. A hatred of England is a national characteristic. Even the enlightened Michelet says that "wool and flesh are the primitive foundations of England and the English race. Their greatest man — Shakspeare — was originally a butcher!"

Julius Cæsar described the ancestors of the French as the most polished barbarians he had conquered, and what the ancestors were among the barbarous, the descendants now are among the refined. Strabo describes the ancient inhabitants as so jealous of their honor that each one of them felt it incumbent upon him to resent an insult offered to his neighbor. Like the English, the French are not without pride, though it is not like that of the English, personal, but national; the dignity of the individual vanishes before the glory of France. Glory is the passion of the French, and if the national honor be advanced, a private, or even a public calamity is little heeded. This passion for glory has had ample gratification, though at a tremendous sacrifice of human life.

The French are more sensible to the emotions of joy than of sorrow; they feel the good and forget the evil. The present outweighs the future, and the existing impulse is the ruling one. This is the instability which the English call insincerity. This also produces a facility of adaptation to circumstances that enables them to bear reverses better than any other people, and that makes them feel at home wherever they are — in courts or camps, or among the wildest savage tribes. It is noted in America that the French settler in the forest becomes identified with the Indian sooner than any other European. The natural cheerfulness of the French is sustained by a general urbanity that exists in no other country; their politeness is both a feeling and a habit.

The cheerfulness of the French is not boisterous or occasional; it is constant, and connected with great kindness of feeling. There is so little separation of families, that the manner of life seems almost patriarchal, and several generations often live under the same roof. It is a common and delightful sight to behold the whole family group, from youth to age, come out and enjoy themselves at some holiday or *fête*. Wherever the French congregate, there is a spirit of enjoyment spread over them; there are joy and animation on every face. Wrangling or intoxication is almost unknown in France. Dancing is as much the expression of joy as weeping is of grief; and a traveller cannot go far, in France, without beholding a village dance, to which, as there are no refreshments, the national cheerfulness is the only incentive. One of the most agreeable circumstances in French society is, that aged people of both sexes are among the most cherished members, whether at a village festival or Parisian *soirée*.

The British Empire.



View of London.

CHAPTER CCCC.

Description of the British Isles — Knowledge of them by the Ancients — Their general History — Formation of the United Kingdom of Great Britain and Ireland — Extent and Population of the British Empire.

THE British Isles lie on the western coast of the continent of Europe. On the south they are separated from France by the English Channel; on the east, a wide expanse of sea, called the *German Ocean*, separates them from Holland, Denmark, and Norway; on the north and west, their shores are washed by the Atlantic Ocean. They are thus very favorably situated for defence in war, and for commerce in peace. They consist of two large islands — Great Britain and Ireland — with many smaller ones, principally scattered along the northern and western shores of Great Britain. This latter island, the largest of the group, is five hundred and eighty miles in length from north to south, and three hundred and seventy in its greatest breadth. It is generally regarded as divided into England, Scotland, and Wales; which three countries, though now united into one kingdom, exhibit peculiarities characterizing them, as in several respects, distinct. Ireland lies west of Great Britain. It is two hundred and thirty-five miles long, and one hundred and eighty-two broad. The climate of the British Islands is cool and moist: in the north, rain and mist are abundant. The soil of Great Britain is but moderately fertile by nature: in the north, it is rocky and sterile: a very skilful agriculture, however, and the general industry of the people, has made the greater part of it highly productive. Ireland has a richer soil, but the husbandry is inferior to that of England.

These islands appear to have been known to the ancient Phœnicians, who visited them for commercial purposes; but we know little or nothing of the condition of the country or the inhabitants at that early period. The Romans first became acquainted with these regions after their conquest of Gaul, when Julius Cæsar invaded Britain: they established their dominion in the southern half of the island, but Ireland and the north of Scotland remained unsubdued. England, Scotland, Wales, and Ireland continued under separate governments for many centuries. England gradually obtained the preëminence, and finally absorbed all the

others. Ireland was conquered in the twelfth century, and Wales in the thirteenth. Scotland and England became united under one sovereign in the seventeenth century, and the two kingdoms were combined into one at the beginning of the eighteenth. In 1800, Ireland was united with Great Britain, and the whole monarchy received its present name of the *United Kingdom of Great Britain and Ireland*.

The British Islands form the central part of this empire, London being its capital. The following shows the extent and population of the empire, as well as its several divisions: —

	Square Miles.	Population.	Pop. sq. m.
Whole extent of the British Islands, ..	116,700	26,863,957	230
“ “ England and Wales, ..	65,100	16,035,000	291
“ “ Scotland, ..	29,600	2,628,957	89
“ “ Ireland, ..	32,000	8,200,000	256

Beside these divisions, Great Britain has possessions in the four quarters of the globe, so that it is said the sun never ceases to shine upon its territories and its people. From the extent of its dominions, commerce, and language, from its naval and military power, and its vast resources, this empire must be deemed the greatest the world has known. The population of the whole empire probably exceeds one hundred and sixty millions, distributed in the following manner: —

	Population.
BRITISH ISLANDS, including the islands of Alderney, Guernsey and Jersey, on the French coast, Gibraltar, Malta, and Heligoland,	27,000,000
NORTH AMERICAN COLONIES. — Canada, the North-western Territory, New Brunswick, Nova Scotia, Cape Breton, Prince Edward's Island, Newfoundland, Honduras, Bermuda, WEST INDIES and SOUTH AMERICA. — Jamaica, Trinidad, Barbadoes, Antigua, Dominica, Grenada, St. Lucia, St. Vincent, the Bahamas, British Guiana,	1,700,000
AFRICAN COLONIES. — Mauritius, St. Helena, Gambia, Sierra Leone, Cape of Good Hope, ...	300,000
COLONIES IN ASIA. — East India Company's Territories and Government Colonies in India or Hindostan, Ceylon, Farther India, Singapore, Hong Kong,	130,000,000
Australia, Van Diemen's Land, New Zealand, &c.,	600,000
Whole population,	160,445,000

Having given this general description of the British empire, we shall now proceed to detail its history, embracing under the head of England, the general course of events, with separate narratives of Wales

Scotland and Ireland, reaching to the several periods at which these became lost in the history of the empire. We shall close our sketch by a glance at its present political condition.

CHAPTER CCCCII.

55 B. C. to A. D. 827.

ENGLAND. — *The Ancient Britons — Julius Cæsar's Invasion — Agricola's Conquest — The Roman Dominion in Britain — Vortigern — The Saxon Emigration and Conquest — Introduction of Christianity — The Hephtharchy — Establishment of the Kingdom of England.*



Landing of Cæsar.

ENGLAND appears so prominently in the history of the British Islands, that in common language we often speak of *England* as embracing the whole empire, and the English as meaning the entire people. Yet England occupies only the south-eastern and central parts of the Island of Great Britain, — Wales lying on the west, and Scotland on the north. The Thames, one hundred and sixty miles in length, flows into the German Ocean, and is navigable for ships to London — sixty miles. The Severn rises in Wales, and flows into the British Channel, after a course of two hundred miles.

The surface of England is diversified: the western portion is in parts mountainous, though none of the peaks rise over three thousand five hundred feet in height; the central part is hilly; in the eastern counties there are extensive plains and marshes. The soil is

not naturally fertile, but with the exception of some barren heaths and plains, the whole is cultivated like a garden. The mineral treasures of England — tin, copper, iron, coal — are great, and have largely contributed to the wealth and power of the empire.

The ancient name of *Britain* is supposed to have originated with the Phœnicians, who visited it eight or ten centuries before the Christian era, for tin; and hence they called it *Britain*, or “the country of tin.” The name of *Albion*, or “white country,” was given to it on account of its high chalky cliffs along the southern coasts. The title of *England* comes from the Angles, who settled in the country during the seventh century, and, blent with the Saxons, gave the title of *Anglo-Saxons* to the English race.

The earliest inhabitants of Britain, so far as we know, were mainly of that great family, the chief branches of which, distinguished by the designation of *Celts*, spread themselves over Middle and Western Europe. The Welsh and Danish traditions indicate an emigration, also, from Jutland; and the name of *Cymry*, given to the immigrant people, has been supposed to point out their probable identity with the Cimmerians, who, being expelled by the Scythians from their more ancient seats north of the Euxine, traversed Europe in a north-western direction, and formed new settlements near the Baltic and the mouth of the Elbe. Some of these barbarians reached Britain by the same route which was afterward traversed by the Saxons and Angles. The Celts crossed over from the neighboring country of Gaul; and Welsh traditions speak of two colonies, one from the country since known as Gascony, and another from Armorica. At a later period, the Belgæ, actuated by martial restlessness, or the love of plunder, assailed the south and east coasts of the island, and settled there, driving the Celts into the inland country. These Belgæ were a branch of the great Teutonic family. Thus the early settlers of Britain were the Celts from France, the Cymric Celts from Jutland, and the Belgæ, confined to the south-eastern coasts.

Cæsar is the first writer by whom any authentic particulars respecting this island are given. Stimulated probably by the desire of military renown, and of the glory of first carrying the Roman arms into Britain; provoked, also, as he tells us, by the aid which had been furnished to his enemies in Gaul, especially to the Veneti, — the people of Vannes, in Bretagne — and other maritime people of Western Gaul, he determined upon the invasion of the island. As a preliminary step, he summoned to his camp a number of the merchants who traded to the island, — who alone of the Gauls had any acquaintance with it, — and to them he addressed various inquiries. Their caution, however, or their ignorance, prevented his learning much from them. Failing in this quarter, one of his officers — C. Volusenus — was sent to reconnoitre; but he did not venture to leave his ship and trust himself on shore among the natives. Cæsar, no way deterred by his want of information, collected a fleet, and disposed his force with a view to the descent.

He found the country, as he tells us, “inhabited by those who, according to the existing tradition, were the aborigines of the island; the sea-coast, by those who, for the sake of plunder, or in order to make war, had crossed over from among the Belgæ, and who, in almost every case, retained the names of their native states, from which they emigrated to this island — in which they made war, and settled, and began to till the land. The

population is very great, and the buildings very numerous, closely resembling those of the Gauls. The quantity of cattle is considerable. For money they use copper, or rings of iron of a certain weight. Tin is produced in the middle districts, and iron near the sea-coast, but the quantity of this is small: the copper which they use is imported. There is timber of every kind which is found in Gaul, except beech and fir. The people deem it unlawful to eat the hare, and the hen, and the goose: these animals, however, they breed for amusement. The country has a more temperate climate than Gaul, the cold being less intense.

"Of all the natives, those who inhabit Cantium—Kent—a district, the whole of which is near the coast, are by far the most civilized, and do not differ much in their customs from the Gauls. The inland people for the most part do not sow corn, but live on milk and flesh, and have their clothing of skins. All the Britons, however, stain themselves with woad, which makes them of a blue tinge, and gives them a more fearful appearance in battle: they also wear their hair long, and shave every part of the body except the head and upper lip. Every ten or twelve of them have their wives in common, especially brothers with brothers, and parents with children; but if any children are born, they are accounted the children of those by whom first each virgin was espoused."

From the accounts, it appears that the towns were confused assemblages of huts, generally scattered among woods, and defended with ramparts of earth. The Britons were divided into many tribes, or nations, and were in a state of barbarism, even when compared

with the rude Gauls of the continent. The use of clothes was scarcely known in many parts of the island. Those of the south wore rude coverings made of the skins of wild beasts. The chief weapons were swords and lances. The warriors used chariots,



Savage Britons.

drawn by horses, some of which were armed with scythes. In manners they were fierce, cruel, and bloodthirsty. Such, at least, is the description given of them by the first Roman visitors.



The Druids.

The Druids appear to have been the priests, law-givers, and judges, among the Celts of Gaul, Spain, Ireland, and Britain. These taught the worship of deities resembling the Mercury, Mars, Jupiter, and Minerva of the Greeks. They were held in great veneration by the people, and ranked even above princes and chiefs. They worshipped in groves, or in temples composed of huge stones usually arranged in circles, the remains of which are still found in France, England, and Ireland. The people assembled in vast crowds to witness their civil adjudications and their

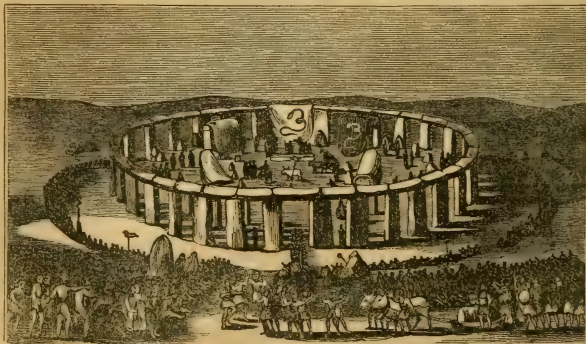
religious rites. The latter were attended with human sacrifices. The Druids were the instructors of the young, to whom they taught legendary and mystical lore, in the form of poetry. Some of them were professed bards. None of the order paid taxes, or engaged in war. The persons sacrificed were usually criminals, and the greater the torture of the victims, the more the gods were supposed to be pleased. One method of sacrifice was to put the victim in wicker baskets, and then set them on fire. The decrees of the Druids in civil as well as religious matters, were

regarded with the greatest respect: indeed, these priests seem to have acquired the same ascendancy over the people which was exercised by the priests of ancient Egypt and India. Hence Druidism is supposed to have been of Eastern origin.

Cæsar, after a fierce conflict with the natives, landed near Dover, and took possession of the country. He did little, however, to subdue the people, and the Romans made no permanent conquests in the island till the reign of Claudius, a century afterward. The subjugation of the Britons was a work of time and difficulty: some parts of the island never submitted to the Roman arms. Agricola, who held the chief command of the Roman forces in Britain under Vespasian, (A. D. 79,) defended the northern frontier from the fierce Picts and Scots, by a wall or chain of posts extending across the narrowest part of the island, from the Frith of Forth to that of the Clyde. In the year 120, the emperor Adrian built additional walls in this quarter, which were increased in 138 by the emperor Antonine. The northern part of Scotland, and the moun-

tainous regions of Wales, were never conquered by the Romans. Many of the Britons escaped to Wales from the Roman dominion, and these preserved from generation to generation their implacable enmity to the conquerors.

The Romans appear to have extirpated all the national institutions of that part of Britain which yielded to their arms. The ancient religion of the natives disappeared, and the temples of the Druids fell to ruin. Very curious remains of these structures are to be seen, at the present day, at Stonehenge, on Salisbury Plain, in the south of England. These remarkable relics comprise two circular and two oval ranges of stones, having one common centre. The outer circle is one hundred and eight feet in diameter, and, when entire, consisted of thirty-eight upright stones, eighteen or twenty feet in height, and connected at the top by stones laid across. The two interior ranges are composed of stones thirty feet in height. This structure is supposed to have been a druidical temple of the remotest antiquity. It is now in a state of



Stonehenge, restored.

decay, many parts of it having been thrown down and carried away. The accompanying cut represents it in its perfect state.

The Romans maintained themselves in Britain about five hundred years. During this period, they introduced their laws, customs, arts, and sciences among the inhabitants. Their power was maintained by the presence of Roman legions, and these the Britons were compelled to support. Early in the fifth century, the declining condition of the Roman empire made it necessary to abandon the province of Britain, and the legions were withdrawn. The Britons were immediately assailed by the Picts and other barbarous nations of the north, whom the legions had hitherto kept from ravaging the southern parts of the island. In their distress, the inhabitants applied to the Roman general Ætius, in Gaul. Their petition was entitled *The Groans of the Britons*, and contained this expressive passage: "The barbarians chase us into the sea, and the sea throws us back on the barbarians.

We have only the hard choice left us of perishing by the sword or by the waves." The Romans, however, were too busily engaged in defending themselves from the Franks to attend to the safety of the Britons, who were thus left at the mercy of the wild barbarians of the north. Unable to protect themselves, they deserted their habitations and fields, and sought shelter in the forests, where they suffered equally from famine and the enemy.

At length, by the advice of Vortigern, one of their kings, or chieftains, the Britons applied for aid to the Saxons. These were a tribe or nation of Germans, who, in company with the Angles, another German tribe, had, from small beginnings, gradually extended their sway from the mouth of the Rhine to the coast of Jutland, or modern Denmark. These powerful fleets, at this period, scoured the seas of Western Europe and invaded the maritime cities of Gaul, Spain, and Britain were frequently plundered by the Saxons, or put under tribute. Among the chiefs of the Saxons, none enjoyed

greater authority than the two brothers, Hengist and Horsa, who claimed to be descended from Woden, the tutelary god of the nation. To these leaders the application of Vortigern was made. They readily accepted the invitation, and, accompanied by about sixteen hundred of their countrymen, landed in Britain, A. D. 449. The Picts and Scots were subdued with so little difficulty, that the Saxons soon conceived the design of conquering the island for themselves.



Saxon Warriors.

Accordingly, instead of returning home, they invited over fresh hordes of their countrymen, and a long war ensued, in which the Saxons and Angles triumphed over the Britons in almost every encounter, and finally drove the miserable remnant of the nation to seek refuge in the mountains of Wales and Cornwall. The struggle lasted nearly a century and a half, and ended in establishing in South Britain seven Saxon kingdoms, called the *Heptarchy*. These kingdoms were Kent, Sussex, Wessex, East Anglia, Mercia, Essex, and Northumberland. The Angles were the most numerous of all the Saxon tribes in the island, in consequence of which, the Saxon territory in Britain obtained the name of *Saxon-land*, or *England*, as we have before stated.

The aboriginal Britons had not been converted to Christianity during the rule of the Romans. This religion was first established in Britain, in the kingdom of Kent — the earliest and long the most powerful of the Saxon monarchies. Ethelbert, king of Kent, though a pagan, had married a Christian princess, Bertha, the daughter of Charibert, one of the successors of Clovis, king of the Franks, and had promised to allow her the free exercise of her religion. Bertha acquired much influence over her husband and his courtiers, and, in his reign, Pope Gregory the Great sent missionaries into Britain, A. D. 597. Augustin, the chief of this mission, was honorably received at the court of Ethelbert, and began to preach the gospel to the people of Kent. The rigid austerity of his manners, and the severe penances to which he subjected himself, acted powerfully on the minds of a barbarous people, and induced them readily to believe the pretended miracles which he wrought for their conversion. Ethelbert, and the great majority of his subjects, were soon received into the church. St. Augustin was the first archbishop of Canterbury; and soon after his appointment

to this dignity, the abbey of Westminster was founded by Sebert, king of the East Saxons. The first stone church in England was erected at York.

The kingdoms of the Heptarchy were almost constantly involved in wars with one another; but these contests are entirely devoid of interest, and the history of the separate kingdoms is little more than a list of obscure names. An exception may be made in favor of Offa, king of Mercia, who labored zealously to extend the papal power in England, and founded the magnificent monastery of St. Albans. Charlemagne sought his friendship and alliance. The kingdom of Mercia had nearly obtained the sovereignty of the Heptarchy, when Egbert ascended the throne of Wessex, A. D. 799. He broke down the Mercian power, established his influence in the other states, and united the whole of the Anglo-Saxon dominion into one kingdom. This important event in English history took place A. D. 827, nearly four centuries after the first arrival of the Saxons in Britain. Egbert may therefore properly be styled the first king of England.

CHAPTER CCCCIII.

A. D. 827 to 901.

Warlike Character of the Saxons — Reign of Alfred — Invasion of the Danes — Distress of Alfred — His Adventures — England partitioned between the Saxons and Danes — Invasion of Hastings — Manners, Customs, Occupation, &c., of the Saxons — The Guilds — The Saxon Language.



Alfred in the Danish Camp.

The Saxons were chiefly devoted to war. They were bold, hardy, restless, and energetic; but the barbarous state of manners prevalent at that period



Alfred in the Neatherd's Cottage.

prevented them from turning their mental and physical powers to any useful account. Agriculture afforded but little employment, and that little was mostly confined to the servile class. Foreign commerce was hardly known, and there were very few products of industry or art to afford materials for trade. The Saxons had ceased to be pirates; they had no literature; and, though they had Christianity among them, its influence in improving their morality was hardly perceptible. Their nobles and princes were enterprising, ambitious, covetous, and brave. The natural tendency of such a people must be toward war. Accordingly, we find this to have been the common occupation of the Anglo-Saxons during the existence of the Heptarchy.

The consolidation of the Saxon power by Egbert gave peace to the nation, and laid the foundation for a gradual improvement in the manners of the people. Egbert reigned prosperously, and was succeeded, in 836, by his son *Ethelwulf*. The fourth son of this monarch was *Alfred the Great*, who ascended the throne in 871. He is the most famous of all the Saxon kings of England. At the age of five, he was sent by his father to Rome; yet, such was the barbarism of those times, that he was unable to read before his twelfth year. After this time, he became a diligent student. The circumstances of the period, however, were little favorable for study. A swarm of barbarians from the shores of the Baltic, under the names of *Danes* and *Northmen*, had, about this time, filled the maritime regions of Western Europe with slaughter and devastation. They first appeared in England in the latter part of the eighth century, and were vigorously repulsed by the inhabitants. When they were defeated in one quarter, they directed their course to another, ravaging and destroying every thing. Though often repelled, they were never discouraged, but always returned with increasing numbers, till they firmly established themselves in the Islands of Thanet and Sheppey, at the mouth of the Thames, from whence



Alfred and the Earl of Berks.

they made constant incursions into the neighboring country. They overran, gradually, the greater part of England, built castles and fortified posts to secure themselves in the possession of the country, and treated the inhabitants with barbarous oppression and cruelty.

The first seven years of Alfred's reign appear to have been inglorious, and he lost the confidence of his people. In his first conflicts with the Danes, he was so unsuccessful, that he was compelled to abandon his army, and wander in disguise through the western part of England. Here he found shelter in the hovel of a neatherd, or cattle-keeper, in whose service he remained for some time, employed in the humblest labors. A popular story represents him as employed, one day, in tending the cakes which were baking on the hearth. The king, absorbed in thought, let the cakes burn, and received a sharp rebuke from the housewife for his carelessness. On one occasion, as Alfred, in company with an associate to whom he had revealed himself, were roaming about the country, they heard a tramp of horsemen approaching. Fearing that they were Danes, they hid themselves among the bushes; but, on coming in sight, Alfred discovered them to be the earl of Berks, a Saxon nobleman, with a number of attendants. The earl, seeing Alfred by the wayside, inquired the road to Taunton. The king informed him. The earl, struck with the sound of his voice, demanded who he was, when Alfred, drawing him away from his followers into the thicket, took off his peasant's cap, and displayed, to the astonished earl, the well-known face of the Saxon king. The earl informed him that he was about to assemble his retainers, and take up arms against the Danes. They arranged their measures together, and the earl departed on his enterprise. Alfred returned to the neatherd's cottage, waiting for a favorable moment to attack the enemy. At length, he found means to assemble a few followers in the Island of *Æthelingay*, in the River Thone, which runs into the British Channel. From

this place, he made frequent and successful attacks upon the Danes. He once ventured into their camp, in the disguise of a harper, and found them indulging in indolence and careless security. Having learned their numbers and the strength of their position, he rejoined his followers. He then summoned the Saxons to meet him at Selwood Forest, from whence he led them against the enemy. Struck with surprise at the sudden appearance of an English army, and terrified at the name of Alfred, they made but a feeble resistance; and Alfred obtained a complete victory. A treaty was at length made, by which England was divided between the Saxons and the Danes.

The country now enjoyed a period of tranquillity. Alfred rebuilt and fortified London, repaired the ruined cities, and erected castles and fortresses in different parts of England. He established a regular militia, and built a fleet of one hundred and twenty ships for the protection of the coast. A Norman sea-king, or piratical chieftain, named *Hastings*, had been, for some years, the terror of France and England, by the audacity and success of his attacks on the maritime towns of these countries. He invaded England in 891, and persevered for six years in an attempt to subjugate the Saxons. This aroused the military genius of Alfred, who resisted him with such perseverance and effect, that he at length expelled the invader from the island. This may be regarded as the period of Alfred's highest military renown. During the remaining five years of his reign, he established his dominion over all England, and was regarded with respect and esteem by the people of Wales, though that country remained independent of his authority.

Alfred established schools in England, and, in order to encourage the common people in the business of educating their children, he sent his own son to be taught among them. He compelled his nobles to build castles to defend the country from the Northmen. He was inflexible in selecting only such persons for public offices as were competent to perform their duties. Earls, governors, and ministers, who had been illiterate from their infancy, were required to learn reading and writing, or lose their employments. He was severe in the administration of justice. The institution of juries has been ascribed to Alfred; but this is doubtful. He hanged two judges for sentencing men to death without the verdict of the juries. Alfred also divided England into counties. He reformed the laws, and, having signalized himself as the greatest warrior, legislator, and scholar, of the age, died in 901.

The Saxons, in Alfred's time, were divided into nobles, ecclesiastics, freemen, and slaves. The last were born to servitude, and sold like cattle. The manners of the people exhibited a mixture of barbarism and rude luxury. The princes, nobles, and rich men and women wore ornaments of gold, and were fond of personal decoration. The houses were mere huts. Horses, cattle, sheep, and swine were abundant. Cider and mead were common drinks. Gold seems to have been abundant among the Saxons — a fact not easily accounted for, as they had little foreign trade. Vessels from the continent visited London as early as the sixth century; but it does not appear that the island produced any thing for exportation.

The Saxons had various mechanical arts. Implements of husbandry, hunting, and war — swords, spears, helmets, shields, &c., were made by their own artificers. A blacksmith was held in high esteem. They

had one custom which distinguished them from all other nations of that age. They formed fraternities,



Group of Saxons.

clubs, or *gilds*, as they were called. The members contributed to a common fund, which was used for charitable purposes among themselves and the families of such as were deceased. Guildhall, the London town house of the present day, may have had an origin in these associations. England is remarkable, at the present time, for associations of this nature. The Saxons were superstitious, but not more so than their contemporaries. Their amusements were hunting, feasting, and listening to the songs of their bards, who sung or recited ballads to the music of the harp.

The Saxon language forms the basis of the modern English. Before Alfred's time, it was hardly, if at all, used in writing. Latin was the common language of books and documents; but books and writings of any sort were rare among the Saxons. Alfred was himself an author. One of his works was a translation of Boethius from Latin into Saxon. This work is extant at the present day.

CHAPTER CCCCIV.

A. D. 901 to 1087.

Edward the Elder — Edwin — Legend of St. Dunstan — Danish Conquest of England — Sweyn — Canute — Harold Harefoot — Hardicanute — Edward the Confessor — Harold — Battle of Hastings — The Norman Conquest — Reign and Institutions of William the Conqueror.

EDWARD the Elder succeeded his father Alfred. He spent the greater part of his reign in wars with the Danes, who made constant encroachments upon the Saxon territories. During the reign of his immediate successors, the power of the Danes increased; but the military events of these times are uninteresting. In the reign of *Edwin*, about the middle of the tenth century, lived St. Dunstan, whose extraordinary character has made him noted in the history of England, as well as in popular tradition. He was born at Glastonbury, in 925. He learned all that was then to be known of



Sportsmen in the Twelfth Century.

mathematical science. He excelled in music, painting, engineering, and in working gold, silver, copper, and iron. His great knowledge caused him to be accused of demoniacal arts, although he was a Benedictine monk. He lived in a cavern in the side of a hill, where he passed the time in religious exercises and working metals. One night, the neighbors were alarmed by a terrific howling which proceeded from this spot. Dunstan informed them, the next morning, that the devil had been tempting him, and had thrust his head in at the door of his cavern; whereupon the saint had seized him with his tongs by the nose, and caused him to roar, as they had heard. This absurd story, which was fully believed by Dunstan's contemporaries, may serve as a specimen of the credulity of that age. Dunstan obtained such influence by the sanctity of his character, as to make the king, the nobles, the prelates, and the whole kingdom, submissive to his will. He effected a complete revolution in church affairs; and the power which he established endured for centuries.



Canute reproving his Flatterers.

Norway, sailed up the River Humber, with a strong force, and spread their ravages on all sides. This warfare continued for several years, till, in 1014, *Sweyn* was acknowledged king of England. *Canute*, one of his successors, conquered Norway, and compelled *Malcolm*, king of Scotland, to acknowledge him as his feudal sovereign, A. D. 1030. He possessed great wealth, which he expended in a magnificent pilgrimage to Rome. This is the monarch who is said to have placed his chair on the sea-shore, and commanded the waves to retire. Some historians relate this as an instance of the vanity and folly of a mortal who happened to hold an earthly dignity. Others describe it as a lesson which the discerning monarch taught to the flatterers around him.

Harold, surnamed *Harefoot*, succeeded *Canute* in 1035. His short reign was stained by a massacre of the Saxons, and the usurpation of the territories of their princes. *Hardicanute*, the last of the Danish kings of England, came to the throne in 1042. His reign was marked by violence and tyranny; and, at the end of two years, he died in the midst of a carousal, at the wedding of a Danish lord. By this event, a favorable opportunity was offered to the English for shaking off the yoke of their conquerors. *Sveno*, the eldest son of *Canute*, was king of Norway, and residing in that country at the time of his father's death. The eyes of the nation were turned toward *Edward*, a Saxon prince, who happened to be at court at this critical moment. By the influence of Earl *Godwin*, the most powerful nobleman in the south of England, *Edward* was placed on the throne. He was a person of weak intellect, and more fit for a cloister than a court. His austerity of manners obtained for him the surname of *Saint*, and *Confessor*, from the monkish historians of that age. *Godwin*, whose daughter the king had married, exercised great influence over him. *Edward* died, after an inglorious reign, in 1066, the most eventful year in all the history of England.

As a specimen of the manners and political customs of this age, we may instance the story of Lady *Godiva*. A nobleman, named *Leofric*, possessed a castle

The Danes continued their wars with the English. In 993, *Sweyn*, king of Denmark, and *Olaus*, king of

at Coventry, and, according to the practice of those days, used his military power to extort money from the people of the town and neighborhood, in the shape of tolls and duties. These were very oppressive to the people of Coventry, who petitioned in vain to be relieved from them. Leofric had married the beautiful Lady Godiva, the sister of the sheriff of Lincolnshire. This lady made frequent entreaties to her husband in favor of the citizens, but without effect, till one day he peevishly told her he would grant her request, provided she would ride through the town without any clothing. To this she agreed, and accomplished the performance with no other covering than her long tresses, which served her for a cloak. Leofric, it is said, repented of his rash proposal, and commanded every person to retire from the streets and the windows during the lady's progress, under pain of death; but one curious person obtained a glance which has obtained him the appellation of "Peeping Tom." The town of Coventry obtained a charter of freedom by this occurrence; and it is commemorated, at the present day, by an annual procession, in imitation of Lady Godiva's progress.



Procession in Honor of Lady Godiva.

Edward the Confessor left no children. By his will, he bequeathed the crown to William, duke of Normandy, one of his kinsmen. This bequest was disputed by *Harold*, the son of Godwin, who asserted his right to the throne of England. Harold was a Saxon, and was warmly supported by the nation, notwithstanding the will of Edward. William had, for some time, entertained a jealousy of Harold, believing he would endeavor to circumvent him in his claims upon the English crown. During a visit which Harold made to Normandy some time previous to the death of Edward, he had been treated with much attention by William, who induced him to take an oath before the bishop to assist William in his measures for securing the possession of the throne of England. Notwithstanding this, no sooner was the throne vacant by the death of Edward, than Harold took immediate possession, and prepared to defend his claim by the sword. William made similar preparations, and, in the autumn of the same year, set sail from Normandy, with a large fleet and army, for the invasion of England. He landed on the southern coast, and encountered the army of Harold at Hastings, about sixty miles south-east of London. On the 14th of October, 1066, was fought the battle which decided the fate of England. The field was furiously contested. At one time, victory appeared certain for the English; but, by pushing forward with too much confidence, they

lost the day. Harold and his two brothers were killed, the English fled in every direction, and the victory of the Normans was complete. All England submitted immediately to the conqueror.

William the Conqueror assumed the crown. This revolution not only subverted the reigning dynasty in England, but it caused a thorough change in the population, laws, language, manners, and social institutions of the English. The consequences are felt, in a remarkable degree, to this day, not only in Great Britain, but all over the civilized world, and particularly among the races of English descent. At first, the Norman conquest appeared a great calamity. Saxon liberty was overthrown; the people were oppressed. William gave almost all the landed property in England to his Norman followers. The vanquished nation was treated as a troop of slaves. The conqueror introduced the feudal system into the country. All England was divided into baronies, or great tracts of territory. These were conferred upon the Norman chiefs, with the condition of stated services and payments to the king. The barons, in their turn, parcelled out their land, with similar obligations, among their vassals or knights. Many of the Saxon nobles retained their titles, and some degree of authority; but they were excluded from the first rank of the nobility. William attempted to abolish the Saxon language entirely; he ordered that the schools should teach only French and Latin. No tyrant, however, is able to extirpate a language. French became the legal tongue, and the dialect of the court and fashionable company; but the bulk of the people continued the use of the Saxon, which finally conquered the Norman French, and, by combining a portion of that language with itself, formed the modern English tongue. The whole substructure remained Saxon.

William's reign was marked by the compilation of the *Doomsday Book*, an official survey and record of the quantity and valuation of the lands in the kingdom, with the names of the owners. This remarkable volume is still preserved. He also instituted the *curfew*, or the regulation for putting out fires, at the ringing of a bell, shortly after sunset. This was intended not only as a police regulation, but to prevent nocturnal assemblages for the purpose of conspiracy. One of the most odious acts of William was the making of the "New Forest," near Winchester, where he expelled from the lands all the inhabitants on an extent of thirty miles of territory, to form a hunting-park for his own diversion. Several towns and villages, comprising twenty-two churches, were destroyed for this royal pastime. The present game laws of England owe their origin to William the Conqueror.

CHAPTER CCCC.V.

A. D. 1087 to 1272.

William Rufus — Henry I. — Stephen — Henry II. — Murder of Thomas à Becket — His Canonization — Conquest of Ireland — Richard Cœur de Lion — John — Magna Charta — Henry II. — The Commons first summoned to Parliament.

WILLIAM II., surnamed *Rufus*, from his red hair, succeeded to the throne of England on the death of

his father, in 1087. The history of this period consists of little beside the record of tyrannical power on the part of the crown, and of resistance, and sometimes rebellion, among the powerful lords, combined with the encroachments of the papacy, and the oppression and humiliation of the great mass of the people. William Rufus, however, adorned his kingdom with many fine architectural structures; one of which, Westminster Hall, remains at the present day. He was killed accidentally while hunting in the New Forest, A. D. 1100. Henry I., surnamed *Beauclerc*, succeeded him, and attempted to conciliate his subjects by relaxing the severity of the Norman laws. He was followed on the throne, in 1135, by Stephen, whose reign was disturbed by civil wars. Henry II. succeeded, in 1154. His reign is famous for the martyrdom of Thomas à Becket.

This individual was an ecclesiastic, who, from an humble origin, rose to be a great favorite with the king; and received such high honor and emoluments, that he was able to live in a more sumptuous style than any

ducted himself with such insufferable arrogance, and behaved so insolently to the king, that Henry was highly provoked, and one day exclaimed, in a fit of peevishness, "Shall this fellow, who came to court on a lame horse, with all his estate in a wallet at his back, trample on me and the whole kingdom? Will none of those lazy, cowardly knights, whom I maintain, rid me of this turbulent priest?" These expressions were understood by some of the noblemen as a hint for them to murder the archbishop: accordingly, they hastened to Canterbury, and stabbed him to the heart in the cathedral, A. D. 1170. Henry was greatly shocked, or professed to be so, when he heard of this deed. He wrote to the pope, offering to perform any penance that he might think fit to impose, in order to atone for the murder. He declared his willingness to serve for three years against the Moors and Saracens, either in Spain or the Holy Land. The pope ordered him to pass a day and a night at the tomb of Becket, without food, and to be scourged by the monks. This humiliating penance was performed. Becket was canonized, and a hundred thousand persons visited his shrine in a



Assassination of Thomas à Becket.

nobleman in the kingdom. Henry undertook certain measures to limit the power of the clergy, which, at that time, was most exorbitant in England. Becket secretly resolved to oppose this movement, but he took care to conceal his sentiments till he was made archbishop of Canterbury, the dignity of which office gave him more authority in religious affairs than was possessed by the king himself. He now attempted to increase his popularity with the people by adopting strict and austere manners. He gave up hunting and hawking, and all those sports and gayeties which had made him so agreeable a companion to the king. He lived upon bread and water, wore a penitential shirt, and subjected himself to the usual monkish mortifications of that day. In consequence of this, he was regarded as a saint by the mass, and was enabled to counteract the measures of the king with great effect.

Elated by the success of his scheme, Becket con-



Harold's Oath

single year. Miracles were believed to have been wrought by his relics; and the pilgrimage to Canterbury continued for centuries.

Henry conquered Ireland, and annexed it to the English crown. His authority also extended over the duchy of Normandy, the county of Anjou, and the finest provinces of North-western France. He reformed the administration of justice, and protected the Jews, who were sadly oppressed in almost every part of Europe. In his reign, the noblemen and other eminent persons of London were in the open practice of robbery, for which purpose they often combined in bands of a hundred or more. Henry made vigorous attempts to suppress these proceedings. The first cook-shop, or eating-house, was opened in London during his reign; it is mentioned in history as one of the improvements of the age.

Richard I., surnamed *Cœur de Lion*, or the "Lion-



Richard Cœur de Lion crampling upon the Austrian Banner.

hearted," from his bravery, succeeded Henry in 1189. He is famous in the history of the crusades, and we have already had occasion to mention some of his exploits. Richard lived very little among his people, and did hardly any thing for the good of the country; but he was fond of daring deeds and romantic enterprises, which have made him one of the most celebrated of all the monarchs of England. Half the period of his reign was passed in a crusade to Palestine, and the other half in wars with his neighbors, or rebellious subjects in Normandy. During his crusade, he was involved in frequent quarrels with the other Christian leaders, whom he offended by his lofty behavior, and the superiority which he assumed over them. On one occasion, having planted his banner in the centre of the camp of the crusaders, in token of his supreme command, the archduke of Austria took offence, and erected his own by its side. Richard immediately tore down the standard of Austria, and trampled it under his feet. On his return to England from the Holy Land, Richard attempted to pass through the territory of the archduke; but he was made prisoner, and kept in confinement till a large sum of money was raised in England for his ransom. He was finally killed by an arrow at the siege of the Castle of Chalus, in France. The first lord mayor of London was elected in this reign. Robin Hood, the famous outlaw of Sherwood Forest, also lived during this period.

John, the brother of Richard, succeeded him in 1199. He usurped the throne, by imprisoning and putting to death his nephew, Prince Arthur. John was universally detested for his tyranny and oppression. The barons conspired against him, and compelled him to sign the Great Charter, which is regarded as the foundation of English liberty. This instrument redressed many of the feudal grievances, abolished many of the arbitrary prerogatives of the crown and established private rights by placing the life, property, and liberty of the subject under the protection of the law. The Great



Prince Arthur in Prison.

Charter, otherwise called *Magna Charta*, was signed at Runnymede, near Windsor, June 15, 1215.

John also involved himself in a quarrel with the pope respecting the power of making ecclesiastical appointments in England. The pope placed the kingdom



John and the Barons at Runnymede.

under an interdict, which, in that ignorant and superstitious age, was regarded as a most dreadful calamity. The churches were shut up; no bells were rung; no

prayers said over the dead; all amusements were stopped, &c. After resisting for three years, John submitted, and resigned his crown to the pope, with the understanding that he should receive it back as a vassal of the papacy. Philip Augustus, king of France, took advantage of John's humiliation to deprive him of almost all his continental possessions.

Henry III. succeeded John in 1216. England was never in a more miserable state than during his long reign of fifty-six years. The king was but ten years of age at his accession; and the kingdom was distracted by contests for the crown, civil wars, ecclesiastical contentions, usurpations, and oppressions, to which were added wars with Scotland, France, and Wales. At one time, the earl of Leicester became possessed of sovereign authority as the head of a committee of peers. He introduced an important change into the constitution by summoning the commons to parliament in 1265. This body had previously comprised only the nobles, prelates, and knights. In this reign, coal began to be used in England; it was at first prohibited by law as a nuisance, on account of the smoke. Carpets were also first used in this reign, but they were only seen in the royal palace. For many centuries afterward, the floors of houses were strown with rushes. At the end of his long reign, in which he had been only a puppet in the hands of others, Henry was succeeded by Edward I., A. D. 1272.

CHAPTER CCCCVI.

A. D. 1272 to 1292.

Edward I. — Conquest of Wales and Scotland — Wallace and Bruce — Friar Bacon — Edward II. — Battle of Bannockburn — Edward III. — Wars with France — Richard II. — Wat Tyler's Rebellion — Usurpation of Henry of Lancaster — John Wiclif.

EDWARD I., surnamed *Longshanks*, was a warlike and enterprising prince. The principal events of his reign were the conquest of Wales, and the attempt to subjugate Scotland. His great ambition was to unite the three kingdoms of Great Britain into one monarchy. Wales was regarded as owing an acknowledgment of sovereignty to England; and Edward, pretending that the homage had been withheld by Llewellyn, prince of Wales, invaded that country, and conquered it after an obstinate resistance from the inhabitants. Scotland offered him an equally plausible pretext for interference. The direct line of inheritance to the crown had failed; and three competitors, Baliol, Bruce, and Hastings asserted their several claims. To avoid a civil war, they agreed to abide by the decision of Edward. He declared in favor of Baliol, having made a previous agreement with him that Scotland should be held as a feudal dependency of England. Baliol became king of Scotland, but soon grew weary of the authority exercised over him by Edward, and made an effort to recover his independence. He was defeated, taken prisoner, and compelled to abdicate the crown, A. D. 1296. Scotland submitted to Edward, but many insurrections broke out in that country from time to time. William Wallace, the Scottish hero, led the insurgents, and gained a victory over the English at Stirling. He

was made regent of Scotland; but after a while, he was defeated and taken prisoner by Edward, who caused him to be put to death at London.

Edward expected that this act of severity would intimidate the Scots; but the event proved otherwise. The execution of Wallace aroused a spirit of revenge in the hearts of his countrymen, who soon found another leader in Robert Bruce, the son of Baliol's competitor. The war speedily turned in favor of the Scots; they took all the castles occupied by the English, expelled them from Scotland, and proclaimed Bruce as their lawful king. Edward marched with a strong army against them; but, before reaching Scotland, he was taken sick, and died in Cumberland, A. D. 1307.

The reign of Edward was distinguished as the age of Roger Bacon, commonly called *Friar Bacon*,* a person whose genius was far in advance of that unenlightened period. He made great discoveries in science, and was acquainted with the use of magnifying glasses, and some of the principles of chemistry. The invention of gunpowder has been ascribed to him, but this is erroneous. Many of his inventions and suggestions might have been of great benefit in advancing civilization, had they



Costumes of the Time of Edward I.

not been discountenanced by the ignorance and prejudices of the times.

Edward II. had made a solemn promise to his father, on his death-bed, to carry on the war against the Scots; but he had neither the will nor the power to execute it. His supplies, both of men and money, failed him; and for some time he abandoned himself altogether to indolence and pleasure. At the end of seven years, however, he was enabled to collect a large army, with which he marched into Scotland. Bruce, with an

* Roger Bacon was born at Ilchester, in Somersetshire, in 1214. He was educated at Oxford, in the scholastic learning of the times, but his bold and inquisitive mind led him to extend his studies into a much wider realm of knowledge. His discoveries in natural philosophy, while they attracted general admiration, caused him to be looked upon with envy and jealousy by the monks of his fraternity. A report was industriously circulated that he held converse with evil spirits, and practised magical arts. This rumor was conveyed to the pope, and under pretence that Bacon was attempting to introduce innovations which might disturb the peace of the church, he was forbidden to deliver lectures to the students in the university, and at length imprisoned. The true reason seems to have been, that Bacon was one of the first to discover and censure the corruptions of the Romish church. His writings contained severe comments on the ignorance and immorality of the clergy, and he even wrote a letter to the pope on the necessity of reformation. After being set at liberty, he was again imprisoned by papal authority, and the reading of his works was prohibited. He remained in prison ten years, when he obtained his liberty through the intercession of some English noblemen. He died in 1294.

army of Scots, met him on the field of Bannockburn, where a battle was fought which ended in the complete overthrow of the English, A. D. 1314. This event secured the independence of Scotland. After several years more of misgovernment, Edward provoked a rebellion of his barons. Queen Isabella, his wife,

joined the rebels, and raised a body of troops in the Netherlands for their support. The king fled to Wales, but was pursued and made prisoner. After an imprisonment of nine months, he was cruelly murdered in Berkeley Castle, A. D. 1327.

Edward III. was but fifteen years of age when he



Warriors of the Times of Edward II. and III.

came to the throne, and in the early part of his reign, the administration of affairs was intrusted to a regency. In the tenth year began a series of hostilities with France, the consequences of which continued for more than a century. Edward laid claim to the crown of France by right of his mother, who was of the royal family of that country; but by the Salic law her title was void. Edward, however, invaded France, and bloody wars ensued; still England remained prosperous at home. It was during this reign, which continued fifty years, that the parliament established the three fundamental principles of the English government; namely, the illegality of raising money without the consent of parliament; the necessity of the concurrence of both houses to enact a law; and the right of the commons to investigate abuses, and impeach the ministers of the king for maleadministration.

In 1345, Edward raised a large army, and invaded France, accompanied by his son Edward, surnamed the *Black Prince*. He ravaged the country along the banks of the Seine, and approached to the gates of Paris. In that age, there was no systematic method of supplying an army with provisions by magazines, and a war consisted principally of a series of marauding excursions, in which the contending parties subsisted by ravage and plunder. The English soon exhausted the neighborhood of provisions, and famine compelled them to retreat through Picardy, toward Flanders. When the army reached the River Somme, a branch of the Seine, they found all the bridges broken down. The French, in the mean time, had collected an immense military force, and were rapidly pursuing them. The English were now in imminent peril of being overwhelmed by their enemies, for the whole army was in a most weak and famishing condition, and the French

outnumbered them in the proportion of eight to one. In this distress, Edward ordered a proclamation to be made throughout the neighborhood, offering a reward of a hundred gold nobles to any one who would discover a passage across the river. A French peasant,



Gobin Agace and Edward III.

named *Gobin Agace*, tempted by the offer, came to the king, and informed him of a ford at a certain place in the stream. The king gave orders for the army to march, and set out accompanied by the peas-

ant. They found a body of French posted at the ford, whom they dispersed by a sudden attack, and the whole army immediately crossed the Somme in safety. A battle was afterward fought at Cressy, A. D. 1346, which is one of the most famous in the English annals. The French, under the command of Philip, their king, were defeated with immense slaughter. In the English army were six pieces of cannon; and this is the first mention of firearms in the wars of Europe. The cannon first used by the English and French were not cast, but made of iron bars hooped together. Stones were used for balls. Shakspeare speaks of *gun-stones*, from which it appears that cannon-balls of metal were not known in his time, nearly three hundred years later.

Richard II., the grandson of Edward, and son of the celebrated Black Prince, came to the throne in 1377, before he had attained to his twelfth year. His reign was most unfortunate. The early part was distinguished by the rebellion of Wat Tyler, A. D. 1381. The people, being grievously oppressed with taxes and feudal services, rose in insurrection, under the guidance of Wat Tyler, a blacksmith, whose daughter had been grossly insulted by a tax-gatherer. They gained possession of a considerable part of London, where

England was in a most wretched state during this reign. The king was a man of very feeble mind, and vicious inclinations. In his advanced age, he grew so tyrannical and extravagant, as to excite the general hatred of his subjects. His misgovernment at length provoked a rebellion. Henry of Lancaster, duke of Hereford, put himself at the head of the malecontents. Richard, finding his cause hopeless, surrendered to his haughty cousin, and was forced to abdicate the crown, A. D. 1399. His subsequent fate is not exactly known. He was imprisoned in Pontefract Castle, but the circumstances of his death are involved in mystery. During this reign, symptoms of religious reformation began to appear in England. The corruptions of the church of Rome were denounced by John Wiclif, an English priest. His doctrines were investigated and condemned by a national synod, in 1382; but they had taken fast hold of the people, and some of his disciples carried them to the continent, where they continued to flourish in spite of persecution.

In this reign, a small body of Scots, under Lord James Douglas, invaded England. The son of the earl of Northumberland, known by the popular name of *Harry Hotspur*, which he acquired by his fiery



The King receiving a Message from Wat Tyler.

they committed all sorts of riotous acts. The rebellion appeared so formidable, that the king came to a parley with Tyler, and demanded what the people wanted. Tyler replied that they wanted the abolition of feudal bondage, freedom of trade in fairs and markets, and the repeal of the custom of services for holding land; so that the country people should be free from vassalage, and no longer be bound to the soil on which they dwelt. These demands were so reasonable, that the king promised they should be granted. But while the negotiations were going on, Tyler was treacherously slain by Walworth, the lord mayor of London. The insurgents, having no leader, dispersed; the promises of the king were forgotten, and great numbers of people were hanged for participating in the rebellion.



Battle of Otterbourne.

temper and impetuous valor, challenged Douglas to single combat. The Scot obtained the victory, and bore off the lance and pennon of his antagonist. On his retreat to Scotland, he was pursued by Hotspur, with a body of knights, and a battle was fought at Otterbourne, in which the chivalrous courage of both nations was displayed to the full extent. Douglas was killed, after exhibiting feats of the most daring prowess; the English were completely overthrown. This battle is described in lively terms by the old chronicler and historian, Froissart, who delighted in recounting deeds of courage and feats of chivalry. Hotspur afterwards quarrelled with King Henry, and joined the Welsh, who had revolted under Owen Glendower.

CHAPTER CCCCVII.

A. D. 1382 to 1509.

Henry IV. — Wars of the Red and White Roses — Henry V. — Wars in France — Henry VI. — Edward IV. — Richard III. Battle of Bosworth — Henry VII. — Lambert Simnel and Perkin Warbeck — Spirit of the English Government — Commencement of the Navy.



Battle of Shrewsbury: Prince Henry saving his Father.

HENRY IV. was a usurper, but highly in favor with the people; and the first acts of his reign were well calculated to make them acquiesce in his claim to the crown. But his usurpation led to the civil wars of the *Red and White Roses*, or the houses of York and Lancaster. Henry was the first reigning prince of the house of Lancaster, whose badge was the red rose. The rival house of York adopted the white rose as their symbol; and the contests of these two houses for the crown filled England with bloodshed and turbulence for many years. The whole of Henry's reign was occupied in struggles to keep himself on the throne. The great lords were much divided in opinion as to the legality of his title. At the first parliament, they broke out into a furious quarrel. Forty gauntlets of defiance were thrown upon the floor, and the angry words *liar* and *traitor* resounded through the hall. Civil war ensued, and many heads fell under the axe of the executioner.

Henry sought to strengthen himself by courting the ecclesiastics. Religious persecution began in his reign. Wiclif was dead, but his disciples were burnt at the stake. The Welsh, led on by Owen Glendower, rebelled, and were joined by the Percies of Northumberland, a noble family who had assisted Henry in obtaining the crown, but were not rewarded for their services according to their expectations. The rebels were overthrown at the battle of Shrewsbury, A. D. 1403. King Henry fought in person at this battle, and was thrown from his horse, and about to be made a

prisoner, when he was rescued by his son, Prince Henry.

Henry V. succeeded his father in 1413. This monarch is the "Prince Hal" in Shakspeare's drama. In early life, he was given to dissipation, and spent his time with wild companions, in the commission of every sort of extravagance, sometimes robbing on the highway. On coming to the throne, he abandoned his irregular habits, and acted in a manner becoming his station. He revived the English claim to the crown of France, and invaded that country, where he gained the battle of Agincourt, and captured Paris in 1415. He died near that city in 1422, having made arrangements by treaty and marriage for the union of the two crowns in the person of his son.

Henry VI. acceded to the throne before he was a year old. His reign exhibits a perpetual series of misfortunes and civil wars. His relations quarrelled about the administration during his minority. The duke of Bedford was appointed by parliament regent of the kingdom, under the title of *Protector of England*; and under his administration began a series of wars with the French which ended in the expulsion of the English from almost all their continental possessions. The loss of trophies so gratifying to the national vanity, alienated the affections of the people from the house of Lancaster; and this dislike was increased by the haughtiness of Henry's queen, Margaret of Anjou. In the civil wars which ensued, she was exposed to great vicissitudes of fortune and hairbreadth escapes. At the battle of Towton, in Yorkshire, A. D. 1461, Margaret's army was totally defeated by the Yorkists under Edward, the competitor of Henry for the throne. This battle was decided by a violent snow-storm, which blew in the faces of the queen's soldiers, and prevented them from aiming their arrows. No quarter was given, and thirty thousand Lancastrians were put to the sword. The queen fled to Scotland with her husband, whose incapacity for government caused him to resign the management of every thing to his wife. He gathered another army, and returned to England, but was again defeated at the battle of Hexham. The cause was now so desperate, that she was compelled to separate from her husband, and both shifted for themselves in the best way they could. The king, after lying concealed for some time, was taken prisoner, and committed to the Tower of London.

The queen fled with her son to a forest, where she was attacked by robbers, who stripped her of her rings and jewels, and treated her with great indignity. The robbers then fell to quarrelling about the division of their booty, and the queen seized this opportunity to escape with her son. She wandered for some time up and down in the forest, without knowing what to do. At length she saw another robber approaching her with a drawn sword in his hand. Finding escape impossible, she suddenly adopted the resolution of throwing herself upon his protection. She advanced toward him, and, presenting her son, accosted him with these words: "Here, my friend, I commit to your care the son of your king, the prince of Wales." The robber was so struck with astonishment at this encounter, that he dropped upon his knees, and offered to devote himself to her service. The queen proceeded with him to his hut, where she remained concealed for some time, when an opportunity was found of escaping to the sea-shore, from whence she procured a conveyance to Flanders.



Queen Margaret and the Robber.

The civil wars of the roses raged with great fury in England. After much blood had been shed, the White Rose triumphed. Henry was deposed, and *Edward IV.*, of the house of York, was placed on the throne in 1461. His reign was sullied by cruelty and debauchery. After his death in 1483, the crown was usurped by *Richard III.*, duke of Gloucester, commonly known as the *Crook-backed Tyrant*. His character has been rendered odious by Shakspeare's tragedy, and the histories written in the reign of his successor; but there is good reason to believe that his crimes have been exaggerated. He is represented as



Murder of the young Princes.

having murdered his nephews in order to secure himself on the throne. But the claims of the Lancastrian family were revived by Henry Tudor, earl of Richmond, who took up arms against Richard, and defeated him at the battle of Bosworth, A. D. 1486. Henry married the daughter of Edward IV., and ascended the throne without opposition—thus extinguishing forever the hostility between the rival houses of York and Lancaster.



Henry VII. crowned on the Field of Bosworth.

Henry VII. was an able monarch, but severe, cautious, and avaricious. His chief policy was to encourage trade, and break the power of the nobility; and in these designs he clearly saw the true tendencies of the age. There were many insurrections during his reign. Two impostors, named *Lambert Simnel* and *Perkin Warbeck*, at different times assumed the title of duke of York, and pretended to have escaped from the Tower of London, where the sons of Edward IV. were supposed to have been murdered by order of Richard III. Both of these adventurers raised strong parties in England, and were countenanced by persons of distinction; but Henry succeeded in repressing the rebellions, and capturing the impostors. *Simnel* was made a scullion in the royal kitchen, and *Warbeck* was put to death. The reign of Henry was, on the whole, prosperous. The nation enjoyed repose after long convulsions. The government was arbitrary, but the people acquiesced, preferring this to the license of the civil wars. In this reign we may place the chief origin of that almost idolatrous notion of royal prerogative which was entertained by the kings of England till the final expulsion of the Stuarts, at the revolution of 1688.

Henry VII. not only began the development of the internal resources of the country by the promotion of trade, but he may be regarded as the founder of the British navy. Before his time, the government had no other mode of raising a fleet than by hiring or impressing the ships of merchants. Henry built a ship of war of extraordinary size, which was named the *Great Harry*. This cost him fourteen thousand pounds—an enormous sum for those days. His treasury contained at his death nearly two millions of pounds, which he had saved by various methods of parsimony and extortion. The royal coffers were then the only treasury of the state; and the savings of the monarch were deemed the gain of the nation.



CHAPTER CCCCVIII.

A. D. 1509 to 1553.

Henry VIII. — Cardinal Wolsey — Anne Boleyn — Quarrel with the Pope — Sir Thomas More — Henry's numerous Marriages — War with France — State of England in the Time of Henry VIII. — Abolition of Slavery — Edward VI. — Establishment of the Protestant Religion — Queen Mary — Persecutions — Loss of Calais — Death and Character of Mary.

HENRY VIII. succeeded his father in 1509. He was young, and at first a great favorite with the people, whom he gratified by his fondness for show and magnificence. The hoards of his father were soon squandered in pompous diversions. In an interview which took place between Henry and Francis I. of France, near Calais, such extravagant pomp and luxury were displayed on both sides, that the place obtained the name of the *Field of the Cloth of Gold*. Henry's vanity made him the dupe of crafty foreigners. The pope and the king of Spain inveigled him into a war with France from which he derived no profit. The Scots invaded England, but were defeated by the English under the earl of Surrey, at Flodden Field, A. D. 1513.

One of the most famous characters of this period was Cardinal Wolsey, who was the son of a butcher, but rose by his talents to be Henry's prime minister, and the richest subject in the kingdom. The aggrandizement of this haughty prelate was for a long time the main object of the king, who made him his personal favorite. Wolsey governed England nearly twenty

years; for the king left all the public business to his management, and devoted himself to sports and revelry. Wolsey was a great encourager of learning, and founded several colleges. The Protestant reformation had now begun in Germany; but Henry was so hostile to the doctrines of Luther, that he wrote a work in Latin against the new opinions, which gave the pope such gratification, that he bestowed upon him the title of *Defender of the Faith*.

Henry had been married seventeen years to Catharine of Aragon, a Spanish princess, who had been the wife of his brother, when he was smitten with the charms of Anne Boleyn, a young lady of his court. He wished to divorce his queen that he might marry Anne. The pope refused to sanction the divorce; whereupon Henry caused it to be decreed on his own responsibility, and Anne Boleyn became queen of England. Wolsey opposed the measure, and thus caused his own ruin; for he was soon after disgraced, stripped of his immense wealth, and banished to a monastery, where he died of a broken heart. Henry then entirely withdrew his allegiance to the papal government. He convened a parliament in 1534, in which it was declared that the king was the only head of the church of England; that, for the future, the pope should have no authority in the realm; and that the tax of Peter Pence, instituted in the time of the Saxons, for the benefit of the papal treasury, should be abolished. The parliament granted to the king all the revenues which had formerly been paid to the pope; and the clergy, assembled in convention, passed a vote declaring that by the law of God the Roman pontiff had no more jurisdiction in England than any other foreign bishop.

By these proceedings

was rendered forever



Costumes of the Sixteenth Century.

independent of the Romish church. Yet the Catholic religion was still maintained. Henry was a determined foe to the Protestants, and caused many of them to be burned at the stake. Sir Thomas More, the chancellor of England, was executed for refusing the oath of supremacy to the king. The monks employed all their influence to inflame the people against the government, which induced Henry to suppress the monasteries. His young queen having given offence and excited his jealousy by some levities of conduct, Henry, who was totally destitute of feeling, caused her to be tried, condemned, and beheaded. He then married Jane Seymour, and, on her death, took for his fourth wife Anne of Cleves, a German princess, whom he found so unsuitable to his taste, that he dismissed her by a divorce shortly afterward. His fifth wife was Catharine Howard, who met with the same fate as Anne Boleyn, and from the same charge. His sixth wife was Catharine Parr, who was fortunate enough to outlive her husband.

Henry invaded France with an army of thirty thousand men, in 1546, and captured Boulogne; but a peace, soon after, put an end to his schemes of conquest. He was engaged also in wars with the Scots, which consisted of mutual inroads and devastations. In the latter part of his life, the violent temper of the king was so much aggravated by disease, that his oldest friends fell victims to his caprice and tyranny. He died in 1547. His character was marked by avarice, cruelty, and self-will. He had so completely broken the spirit of the English, that, like Oriental slaves, they admired the very acts of tyranny by which they were degraded. Yet even in his despotism he was strangely inconsistent. He liberated the English nation from papal oppression, and thereby provided a corrective, for his own arbitrary principles of government. He also gave liberty to his bondsmen, saying that, as all men were free by nature, it was cruel and unjust to deprive them of the freedom which God had given them. This example was followed by the nobles who held men in bondage, and the last remains of slavery disappeared from the land without the enactment of any law for this purpose.

Previous to the time of Henry VIII., the common garden products of the present day were not raised in England. Potatoes were unknown. Carrots, turnips, lettuce, celery, &c., were imported from Holland; but in the latter part of this reign, the cultivation of these articles was introduced into the kingdom. Hops were also brought from Flanders into Kent, and currants were transported from France into England.

Edward VI. succeeded his father. He was but nine years of age on coming to the throne; and being feeble and sickly during the whole of his life, he can hardly be looked upon as a sovereign, since the government was altogether in the hands of other persons. In this reign, the Protestant religion was established by law in England. But the troubles occasioned by the minority of Edward, and the ambition of his guardians, prevented the reformed church from being placed on a firm foundation. He died at the age of sixteen, A. D. 1553. The crown was claimed by four females—Mary and Elizabeth, the daughters of Henry VIII., Mary Stuart, queen of Scots, and Lady Jane Grey. The last mentioned of the competitors assumed the title of queen of England; but the nation declared in favor of Mary, and Lady Jane resigned the crown after a reign of ten days, and was beheaded on the scaffold.



Court Costumes of the Time of Queen Mary.

Mary ascended the throne, and soon after married Philip II., king of Spain—an alliance most odious to the people of England. Philip was a morose and bigoted Catholic, and Mary resembled her husband. Before she was proclaimed queen, she had promised full religious toleration to the people. But no sooner was she firmly established in power, than a sanguinary and merciless persecution was begun against the Protestants. Hundreds of these, including women and children, were burned at the stake. Among these were John Rogers, prebendary of St. Paul's, Bishops Hooper, Ridley, and Latimer, and Archbishop Cranmer.

England was filled with scenes of horror, which disgraced human nature, and rendered the religion from which this persecution sprang an object of general detestation. In these cruelties, the Catholic bishops Bonner and Gardiner, were prominent actors. The reign of Mary was every way unfortunate and disgraceful to the English. In 1557, the French took Calais, which had been in possession of the English since the time of Edward III., and which was important to them, not only as a means of invading France, but as a place of deposit for the merchandise which they exported to the continent. The mortification occasioned by this disaster, and the knowledge that she was hated by her subjects, had such an effect upon Mary, that she died of grief in 1558. Her character was a compound of the most odious vices — bigotry, obstinacy, tyranny, malignity, and revenge. Her administration is known in history as the *Bloody reign of Queen Mary*.

CHAPTER CCCCIX.

A. D. 1558 to 1603.

Reign of Elizabeth — Rivalry of the Protestants and Catholics — Fate of the Queen of Scots — War with Spain — The Invincible Armada — Leicester and Essex — Death of Elizabeth — Her Character — Government — Literature — Trade, Society, Manners, &c., of the English in the Reign of Elizabeth.



Queen Elizabeth.

ELIZABETH mounted the throne amid the general joy of the nation. Her accession was the crisis of

the Reformation in Great Britain. She was the daughter of Anne Boleyn, whose marriage with Henry VIII. had not been sanctioned by the Romish church. In consequence of this, her title was not recognized by the Catholics, and the king of France permitted his daughter-in-law, Mary, queen of Scots, to assume the royal arms and title. Elizabeth secured herself by entering into secret alliance with the heads of the Protestant party in Scotland, who succeeded in withdrawing that kingdom from its allegiance to the pope. Elizabeth was naturally regarded by the Protestants of Europe as their head, while Philip II. of Spain was the great champion of the Catholics. Hence England became the counterpoise to Spain in this age, as France had been in the preceding.

Elizabeth was endowed with a strong and masculine mind; and though her temper was unamiable, and her manners far from gentle, she selected able ministers, and understood how to promote the best interests of the nation. By frugal management of the public treasure, and great affability of behavior in public, she acquired a degree of popularity such as no other English sovereign ever attained. Yet her disposition was haughty and imperious, and her treatment of the unfortunate queen of Scots is justly regarded as a deep stain upon her memory. That accomplished and beautiful princess, being compelled to abandon her kingdom by a civil war, took refuge in England. Elizabeth, who hated her for her beauty, and dreaded her as a rival, kept her eighteen years in prison, and then caused her to be put to death on a charge of conspiracy, A. D. 1587.

When the inhabitants of the Netherlands revolted against the tyranny of Philip II. of Spain, Elizabeth afforded them assistance. Sir Philip Sidney, whose pastoral writings and chivalrous character made him the national favorite in the reign of Elizabeth, distinguished himself by his feats of arms in the Netherlands, and met his death in battle, A. D. 1586. Eliza-



Sir Philip Sidney.

beth's aid to the Netherlands led to a war with Spain, and Philip conceived the design of conquering England. He fitted out a large fleet, which the Spaniards, in their vainglorious confidence, named the *Invincible Armada*. This was the largest fleet ever known, both for the number and size of its vessels. The alarm of the English at the approach of this danger was exces-

sive. People came forward with offers of money, arms, and ships, for the public service. A considerable fleet and army were soon prepared to meet the invaders, and all private quarrels were forgotten in the general danger. In July, 1588, the great Armada was discovered approaching the coast. The ships formed a line seven miles in extent, and sailed up the British Channel in the form of a crescent. The English sent fire-ships among them at night, which threw them into disorder, and a battle ensued, which lasted the whole of the following day. The Armada was defeated, and attempted to return to Spain by sailing round the British Isles to the north. Near the Orkneys, a violent storm dispersed the fleet, and wrecked a great number of the vessels. Not more than one half the Invincible Armada returned to Spain. Such was the disastrous result of this mighty enterprise.



A Beau and Belle of Queen Elizabeth's Time.

Elizabeth remained single during the whole of her life. She received numerous proposals of marriage from the surrounding princes and the more eminent of her own subjects; she uniformly declined these offers, but with such gentle refusals as commonly encouraged her suitors to persevere in their hopes. She had many favorites, two of whom, the earls of Leicester and Essex, are well-known characters in history. Leicester was a bad man; but the queen was so much attached to him, that it was believed she would marry him. He had a beautiful young wife, whom he had married privately, and kept concealed at one of his country mansions. It is supposed she was murdered by his orders, that she might not stand in the way of his preferment with the queen. The earl of Essex was a young nobleman of great talent and spirit, but too rash to preserve the capricious favor which he had gained. After many adventures, he made an extravagant attempt to raise a rebellion in London, for which he was tried and beheaded. Elizabeth was nearly seventy years of age, yet she had cherished a romantic fondness for Essex. She never recovered from the grief occasioned by his death, but from that time sunk into a profound melancholy, of which she died, A. D. 1603.

The character of Queen Elizabeth exhibits strong

contrasts. As a monarch, she displayed great qualities; as a woman, many frailties and weaknesses. She was resolute and decided in her public policy, but she wanted heart, sympathy, and sincere feeling. The love of fulsome adulation, and the readiness with which she submitted to the praises of her imaginary beauty, even in her old age, constitute a very ridiculous point in her character. She was also pettish and irascible, and in her sallies of anger, would box the



Shakespeare reading to Queen Elizabeth.

ears of those around her, whatever their rank or dignity might be. The English people, however, who experienced the benefits of her administration without being injured by the defects of her private character, have always cherished her memory with fondness, and still speak with enthusiasm of the "golden days of good Queen Bess."

During Elizabeth's reign, the government was administered on very arbitrary principles; yet the country made great advances in wealth, prosperity, and national importance. Commerce and agriculture rapidly developed the resources of the nation. Literature shone out with a brilliancy never before equalled, for this was the age of Shakspeare, Spenser, and Ben Jonson. The genius of the people, if not the wisdom of the government, surmounted every obstacle, and placed England in the very highest rank among the European states. The reign of Elizabeth is memorable, among other things, for the institution of the poor laws, the introduction of coaches into England, and the first establishment of paper-mills. The manners of the English occupied a midway station between the barbarism of the feudal ages, and the refinements of modern times. Bull-baiting, cock-fighting, and many other inhuman sports of this character, were practised on Sundays, and attended by ladies of rank and fashion.



Style of Building in the Reign of Elizabeth.

ion. When the citizens of London went abroad in the evening, they were attended by their servants or apprentices, who carried lanterns and clubs for their defence. Forks were unknown at table, and meat was conveyed to the mouth with the fingers.

CHAPTER CCCCX.

A. D. 1603 to 1625.

Accession of James I. — The Gunpowder Plot — Incapacity of the King — Fate of Sir Walter Raleigh — Misgovernment of James — The Puritans flee to America — Negotiations for a Spanish Marriage — Condition of London in the Reign of James.



Lord Bacon.

By the will of Elizabeth, the crown was conferred upon James VI. of Scotland, the son of the unfortu-

nate Mary Stuart. He took the title of *James I.* of England. By his accession, the crowns of England and Scotland were united under one head, and an end was put to the wars which had so long existed between the two countries. The early part of his reign was distinguished by one of the most extraordinary events in history, namely, the *Gunpowder Plot*. The English Catholics had indulged great expectations at the death of Elizabeth, believing that James whose mother had been of their religion, would either restore or tolerate the Catholic faith in his dominions. In this they were disappointed. James avowed the most decided resolution to uphold the Protestant religion, which so exasperated the Catholics, that a number of the most unscrupulous and fanatical of them laid a plot to destroy both the king and the parliament. The plan was, to convey a large quantity of gunpowder into the building in which the parliament assembled, and on the day when the session opened — upon which occasion the king would be present — to blow up the edifice, so that the enemies of the Catholic religion might be destroyed at a single stroke. This atrocious design was adopted, and Guy Fawkes, a Spanish officer, undertook to superintend the business, and apply the match. The conspirators hired the vaults beneath the Parliament House, under the pretence of selling firewood. Beneath the piles of wood they secreted thirty-six barrels of gunpowder; these were covered with fagots, and the doors were thrown open to prevent suspicion. The train was prepared so that the whole could be fired in an instant.

The plot would have succeeded, but for the anxiety of one of the conspirators to save his friend. A few days before the time appointed, Lord Monteagle, a member of the House of Peers, received an anonymous letter advising him to stay away from parliament on the 5th of November, 1605, the day fixed for the opening of the session, and assuring him that a terrible blow was about to fall upon certain persons, and yet that they "should not see the hand that hurt them." This letter excited suspicion: it was shown to the king, who conjectured that some mischief was intended

by gunpowder. At midnight before the day appointed, a party of armed men visited the vaults, and seized Fawkes, who was found with a dark lantern and matches, ready to fire the train. The other conspirators were absent in Warwickshire, where, being confident of the success of the plot, they took arms, and endeavored to excite a rebellion. They were quickly overcome, and the leaders, including Fawkes, were



Guy Fawkes and his Associates.

tried and executed. It is impossible to imagine what would have been the consequence if this diabolical attempt had not been thus happily frustrated. The 5th of November, or *Pope's Day*, as it has ever since been called, is still observed as a holiday in England, on which occasion the boys burn Guy Fawkes in effigy. Previous to the American revolution, it was celebrated in the same manner in this country.

James was a weak-minded man, and entertained the most extravagant notions of the royal prerogative. He imagined himself a consummate master of diplomacy, which he called *kingcraft*; but he was the dupe of every crafty courtier. His incapacity for government rendered England contemptible in the eyes of all Europe. He possessed much learning, but it was little more than musty pedantry. He wrote many volumes, among which were a book in defence of monarchy; a book upon demonology, in which he firmly believed; and another, entitled a *Counterblast to Tobacco*, which commodity had lately been introduced into England, and which James abhorred.

There was another plot in the reign of James, the object of which was to depose the king, and place on the throne Lady Arabella Stuart. This was also defeated. One of the persons concerned in it was the celebrated Sir Walter Raleigh, who was punished by an imprisonment of thirteen years in the Tower of London, where he wrote his *History of the World*. At length, he obtained his release by paying a sum of money, and declaring that he knew of a rich gold mine in the Spanish province of Guiana. The king allowed him to go on an expedition in quest of this; but Raleigh had invented the whole story, and was obliged to return to England without accomplishing any thing either profitable or reputable. The Spanish court complained of the invasion of their territory by Raleigh; and James, who wished to conciliate that nation, put Raleigh to death on the scaffold.

James gave great dissatisfaction to the English by his unkingly behavior, his parsimony, and his inattention to the duties of his station. He was over-fond of eating, drinking, hunting, and cock-fighting. He sold

privileges and titles of all kinds, for money. He injured the commerce of the country by monopolies, and practised all sorts of mean, huckstering arts to fill his purse. Yet he was so poor and so bad a paymaster, that his servants have been known to stop his treasurer in the street, and insist on being paid their wages, and shopkeepers refused to trust him further till their outstanding bills were settled. He persecuted the Puritans, and drove them to New England, which



Christmas Carol in the Time of James I.

country was first settled by them during this reign. Virginia had been visited by the English in the reign of Elizabeth, but the first permanent settlements were made under James. This monarch also made an attempt to civilize the Irish, who, under long oppression and persecution, had become a wild and barbarous race, constantly at war with the English residents, who could not keep them in subjection. He transported numbers of settlers into the province of Ulster, who carried useful arts and manufactures into that country. Lord Bacon, to whose philosophical writings the world is so much indebted, held the office of chancellor in this reign.

James had a strong desire to marry his son Charles to the daughter of the king of Spain; but, after much negotiation, this project failed, though the prince made a journey to Spain for the purpose of seeing his destined wife. The close of this reign was signalized by violent disputes between the king and the parliament, which prepared the most fatal consequences for his successor. The streets of London were now, for the first time, paved with stone, each inhabitant being required to pave before his own house. The citizens were also ordered to build the fronts of their houses of stone or brick. In this reign we find the first mention of steam engines in England: they are supposed by some to have been brought from Italy.

The custom of observing festivals did not disappear with the Catholic religion. During the Christmas holidays all business was laid aside, and no one, from the sovereign to the beggar, thought of any thing but merriment and feasting. Christmas was celebrated in various ways; particularly by a fantastic and joyous procession in honor of the *sirloin*, emblematical of good cheer. On New-Year's eve, the young people in country towns carried round, from house to house, a large bowl called the "wassail-cup," filled with spiced ale, and every one who tasted of it was expected to give something to the bearers. The wassail cup is sent round at the table of the lord mayor of London to this day.

CHAPTER CCCCXI.

A. D. 1625 to 1642.

Accession of Charles I. — State of Public Opinion — Arbitrary Character and Behavior of Charles — Resistance of the Commons — Petition of Right — Court of High Commission and Star Chamber — The Cavaliers and Roundheads — John Hampden and the Ship Money — Invasion of the Scots — Execution of Strafford and Laud — Attempt to seize the Five Members — Flight of the King from London.



Hampden.

CHARLES I. succeeded his father in 1625. His temper was arbitrary and imperious, and he was educated in the most extravagant notions of royal prerogative. He imagined that, as a king, he had a right to unlimited authority over the nation, and that the only privilege of parliament was that of giving a sanction to his decrees. In this belief he was encouraged by his courtiers, who expressed only such opinions as were calculated to flatter the monarch. The love of liberty and the spirit of resistance to the encroachments of arbitrary power had grown remarkably during the reign of James; but Charles, who was utterly blind to the progress of ideas, thought only of ruling the nation like an Eastern despot. He first involved himself in a quarrel with the parliament about a requisition of money to carry on foreign wars. The grant was refused, and the king proceeded to raise money by imposing taxes of his own authority, and in violation of the constitution. All the disputes between Charles and the house of commons had one source and one object: the king was determined to act without control, and the commons were determined to resist him, and maintain their proper share of the government of the country.

Charles had married Henrietta, the daughter of Henry IV. of France, a vain and haughty woman—selfish and bigoted. She encouraged her husband in those sentiments of despotism which led to his final ruin. The Puritans were persecuted, and great numbers of them emigrated to New England. Those who

remained at home became more resolute and zealous under persecution; and the hostility to the royal government increased every day. So strong was the opposition in the house of commons, that Charles, in order to quiet the nation, agreed to an ordinance called the *Petition of Right*, which would have secured the foundations of a constitutional monarchy, in which the rights both of the monarch and the people would have been respected. But the king, in violation of this instrument, continued to levy taxes without the consent of parliament; and, when the remonstrances of the commons became too energetic, he dissolved the parliament, in 1629, with a determination never to call another till he found the people more obedient.

Religious disputes aggravated these political animosities. When the ecclesiastical authority was wrested from the pope, the people of England had submitted to a jurisdiction no less arbitrary in the king, who had absolute power in church affairs. An ecclesiastical tribunal, called the *Court of High Commission*, was established under the immediate direction of the crown, and carried into practice the tyrannical spirit of Charles without any scruple. The king was also encouraged in his designs against the liberty of the people by his ministers. The chief of these were Thomas Wentworth, earl of Strafford, a deserter from the popular party, and Laud, the archbishop of Canterbury. Both were men of arbitrary principles. Strafford was quite unscrupulous in the use of means to gain a favorite end: Laud was one of the most bigoted of high churchmen. Under the evil counsels of these persons, Charles gave full sway to his despotic inclinations. In defiance of the *Petition of Right*, he imposed taxes without the authority of parliament, and gave such extensive jurisdiction to the Court of High Commission, and another arbitrary tribunal called the *Star Chamber*, that the ordinary constitutional administration of justice almost entirely ceased.

Charles, however, had his adherents, who justified and defended his tyrannical measures, and the whole nation took sides either with the king or with the commons. The partisans of the king were denominated *Cavaliers*. They were distinguished by their showy attire, wearing ringlets over their shoulders, silk doublets with slashed sleeves and laced collars, a broad beaver hat with feathers, an embroidered sword belt, and a short cloak generally thrown over one shoulder. The popular party bore the name of *Roundheads*. They cropped their hair close, and dressed in the plainest manner, wearing coarse cloth of gray, black, or brown, and a high-crowned hat. The enmity of the two parties rose to such a height, that a civil war seemed inevitable. Yet Charles blindly persisted in those arbitrary measures which had been the original cause of trouble. He issued an order forbidding the Puritans to leave the country; and drew upon himself the resentment of the whole Scottish nation by attempting to make the people of that country conform to the rules of the church of England.

The English nation was still further aroused to a sense of its rights by the conduct of John Hampden, who refused to pay an illegal tax imposed by the king, under the name of *ship-money*. Hampden's case was argued before the judges; and although the royal influence was so strong over these officers that they decided against him, yet the nation saw on which side lay the constitutional right. The popular animosity was now greatly inflamed against Charles. The Scots

invaded England, and defeated the English forces. Charles, in his perplexity, summoned a parliament. The house of commons immediately impeached Strafford and Laud for high treason. They were tried and condemned. The king signed the warrant for the execution of Strafford, who was beheaded in 1641. Laud was executed four years after. Charles, however, was utterly insincere and faithless in all his promises to regard the rights of the nation and the privileges of the house of commons. He continued to practise every species of intrigue and duplicity. At length, a treacherous attempt made by him to arrest four of the chief members of parliament caused so violent an excitement and indignation, that the king, overwhelmed with shame and terror, fled from London to Hampton Court, while the people of the city escorted the obnoxious members in triumph back to the house of parliament.

CHAPTER CCCCXII.

A. D. 1642 to 1651.

Civil War — Rise of Oliver Cromwell — Battles of Marston Moor, Newbury, and Naseby — The King made Prisoner — His Trial and Execution — The Commonwealth — Charles II. declared in Scotland — Cromwell's Campaign against the Scots — Battles of Dunbar and Worcester — Escape of Charles II. from England.



Cromwell.

A CIVIL war could no longer be averted, and Charles set up his standard at Nottingham, August 25, 1642. He justified his taking up arms by asserting that the commons wished to deprive him of the very substance of his kingly authority. The commons, on the other hand, maintained that they were willing to allow him every degree of power compatible with the nation's rights. It is certain that the king had been in the wrong from the very beginning, and that at this crisis he had lost all credit with the people by his repeated acts of bad faith. When the civil war began, many

of the nobility and gentry took the king's side: the yeomanry, tradesmen, and the people of the towns joined with the parliament. Armies were raised on both sides. The earl of Essex, General Fairfax, and Oliver Cromwell distinguished themselves in the parliamentary army; but Cromwell soon eclipsed all the others by his military genius. At first, before Cromwell rose to notice, the king's troops had the advantage; and the parliament, to strengthen their cause, entered into an alliance with the Scotch Covenanters, who had taken arms to resist the introduction of Episcopacy into their country.

At length, Cromwell took the command of the parliamentary army, and met the royalist forces, under Prince Rupert, at Marston Moor, in July, 1644. Fifty thousand combatants here engaged in an obstinate and bloody battle, which ended in the total defeat of the royalists. Another army was collected, and defeated by Cromwell at the battle of Newbury. The king was now reduced to such extremities, that the parliament might have forced him to unconditional submission, had that body been united; but, at this crisis, dissensions began to arise among the commons on the subject of church government. One party inclined to Presbyterian forms; their opponents preferred a more popular organization, and took the name of *Independents*. The Presbyterians had the majority in parliament, but their rivals were more numerous in the army, and among them was Cromwell. He gained a third victory over the royalists at Naseby, which added to the strength of the Independent party. Charles, unable to keep the field, threw himself on the mercy of the Scots; and, having opened negotiations with their leader, ventured, on the faith of some loose promises, to present himself in their camp, where he was made a prisoner. All the towns and fortresses which had held out in his name speedily surrendered to the parliament.

The civil war was now at an end; but fresh difficulties arose in the attempts to establish a new government. The Scots abandoned the king to the parliament, who attempted to negotiate with him for a restoration of his authority and the establishment of a constitutional government. Charles made many solemn promises, which seemed a sufficient foundation for a scheme of settlement; but it was soon discovered, by an intercepted letter written by him to his wife in France, that he had made these promises only to deceive the people, and intended to break them at the first convenient opportunity. Finding himself distrusted, he made his escape, and fled to the Isle of Wight; but he was captured, and fell into the hands of Cromwell, who, from this moment, became master of his fate. Charles was conducted to London, and declared guilty of treason by the parliament. A special high court of justice was organized for his trial in Westminster Hall, where, after the usual forms, he was condemned to death. He was beheaded in front of the royal palace of Whitehall, January 30, 1649. Such was the end of Charles I., who, though tried and sentenced by a court not strictly legal, must be allowed to have fallen a victim to his own tyrannical disposition and bad faith.

England became a commonwealth by the death of the king. The house of lords was abolished, and the whole government vested in the house of commons. Cromwell was the most powerful man in the nation. He proceeded with an army to Ireland, where a rebel-

lion had broken out against the English, and quickly reduced the whole island to submission. He next took the field against the Scots, who had proclaimed *Charles II.*, son of *Charles I.* At Dunbar, Cromwell gained a complete victory over the Scottish forces, and *Charles* fled to England, where he collected an army. Cromwell marched against him, and, on the 3d of September, 1651, overtook him at Worcester, where he gained another decisive victory, which he called his *crowning mercy*, as it completely crushed the royal party in England. *Charles* narrowly escaped being taken prisoner at this battle. He was obliged to disguise himself and wander about the country. During a period of forty-five days, he was exposed to constant danger, and at one time concealed himself in a tree, which afterward bore the name of the *royal oak*. Many persons were intrusted with his secret, but they all preserved it faithfully, although a large reward was offered for his apprehension. At length, he reached the coast of the Channel. As he was sitting upon the beach, a rude fisherman, with a pipe in his mouth, sat down by his side. The companions of *Charles*, in great alarm lest

he should be discovered, entreated the man not to puff his pipe "so near that gentleman." "Pooh!" said



Battle of Worcester: Flight of *Charles*.

the fisherman; "a cat may look upon a king!" *Charles* escaped in safety to France.



Return of *Charles II.*

CHAPTER CCCCXIII.

A. D. 1651 to 1685.

Dissolution of the Long Parliament by Cromwell—He is made Lord Protector—His Administration—War with the Dutch and Spaniards—Death of Cromwell—Administration of his Son Richard—Restoration of Charles II.—His disgraceful Reign—Plague of London—Great Fire—Popish Plot—Ryehouse Plot.

CROMWELL, having attained to the summit of influence with the people, excited the jealousy of the parliament, who attempted to control him by disbanding a portion of the army. But Cromwell's authority over the soldiers was unlimited; and one of the most extraordinary displays of their implicit obedience to his will, and also of his own determined and energetic character, was the manner in which he dissolved the *Long Parliament*—so called because it had sat without interrup-

tion for twelve years—the longest time that any parliament has ever continued in England without an election. On the rejection of a petition for the payment of the army, Cromwell proceeded, with a file of soldiers, to the hall where the parliament was sitting, turned the members out of doors, and put the key in his pocket, A. D. 1653. He afterward convened a new parliament, composed of his own partisans. A constitution was framed, by which Cromwell was appointed chief magistrate of the commonwealth, with the title of *Lord Protector*.

Cromwell governed the English commonwealth with talent and energy. He exercised all the power of a king; but he made wise laws, and defended the national honor and interest abroad. War broke out with the Dutch and the Spaniards; but the English navy maintained a superiority during the whole of Cromwell's administration. Admiral Blake defeated the Dutch, and chastised the Algerines and Tunisians. Admiral Venables took Jamaica from the Spaniards. In 1656, the parliament made Cromwell a formal offer of the crown. It is supposed he would willingly have

accepted it; but the republican party was too strong, and his own family made very urgent remonstrances. He therefore declined the title of king, and contented himself with the protectorate for life, with the power of appointing his successor. After having governed England with great ability, he died on the 3d of September, 1658, the anniversary of the battles of Dunbar and Worcester. On his death-bed, he nominated his son Richard as his successor.

Richard Cromwell succeeded peaceably to the power and title of his father. Had he possessed but an ordinary portion of energy and talent, it is thought the commonwealth of England might have been continued to the present day; but he exhibited only timidity and indecision in public affairs. His incapacity became so apparent, that he soon resigned his authority. The officers of the army now constituted the government, and great confusion ensued. General Monk, who commanded the English army in Scotland, managed to turn this conjuncture to his own advantage. After temporizing in various ways, and carrying on a secret correspondence with the royalists, he declared for Charles II. By his influence, a parliament was convened which restored the royal authority, and Charles II. landed in England, and took possession of the throne in 1660.

Great rejoicing took place in England on the accession of Charles; and such was the infatuation of the people, that all the popular liberties which they had gained, at the price of so much blood, from the tyrannical Charles I., were abandoned, in the most heedless and insensate manner—to the arbitrary caprice of his son. Their folly was severely punished. The reign of Charles II. is the most disgraceful in English history. This monarch was a shameless profligate, who did not scruple to betray the national interests, honor, and religion, for money to squander upon his debaucheries. He persecuted the dissenters from Episcopacy, and revived the exploded political doctrines of passive obedience and non-resistance to royal authority. For a bribe in money from Louis XIV. of France, he made war upon the Dutch, and agreed to a plan for imposing the Catholic religion, by force of arms, upon the English people. The Dutch fleet sailed up the Thames, and burnt the English shipping in the river. London was thrown into great alarm; but the English reasserted their superiority in the following year, by a victory over the Dutch on the coast of Holland. New Amsterdam, in America, was conquered from the Dutch, and named *New York*.

In 1665 occurred the great plague of London, which destroyed seventy thousand inhabitants of that city in the course of a year. In the following year happened the great fire of London, which raged four days, and destroyed thirteen thousand buildings in the heart of the city. This fire was occasioned by accident; but the religious animosities of the time caused the people to suspect the Papists; and these people were charged with being the authors of the calamity, in an inscription on the Monument which was erected to preserve the memory of the dead. This inscription was effaced by public authority a few years since. The destruction of the old church of St. Paul's, during the fire, gave occasion for the foundation of the present magnificent cathedral, which was designed and executed by Sir Christopher Wren.

The scheme of the king to force the Catholic religion upon the nation, and the cruel persecutions which his

agents practised against the Scotch Covenanters, spread a gloom over the country, and inclined the people to take alarm at every symptom of danger. This dispo-



Sir Christopher Wren.

sition was increased by the success of the tyrannical and bigoted Louis XIV., of France, who had just obtained a great advantage over the Dutch by the treaty of Nimeguen, which secured him an augmentation of power very dangerous to the neighboring kingdoms. In this state of mind, the nation was alarmed with a story of a *Papish Plot*. An impostor, named *Titus Oates*, invented a tale of a conspiracy by the Jesuits for the overthrow of the Protestant religion and the murder of the king. The remembrance of the Gunpowder Plot caused the whole of this wild story to be believed, and the nation went mad with terror and excitement. Many persons were brought to trial, and executed, as parties to the imaginary plot, and the belief in its existence continued for several years. Another affair that led to tragical consequences was called the *Ryehouse Plot*. The despotic character of Charles's government caused a number of persons to associate for the purpose of considering what means could be applied to resist the progress of arbitrary power. Lords Russell and Shaftesbury, and Algernon Sidney, were among them. Their meetings were held at a country seat called the *Ryehouse*. Some of the inferior members of this confederacy entertained a design of putting the king to death; but the leaders had no such intention. The plot was discovered. Sidney and Russell were tried for conspiracy; and, though no legal evidence was found against them, they were condemned and executed, A. D. 1683.

James II., the brother of Charles, succeeded him in 1685. He was known to be a Catholic, and was therefore unpopular. But, as he had promised that he would not interfere with the established religion of the kingdom, he was permitted quietly to ascend the throne. But he was bigoted, narrow-minded, and faithless. No sooner had he found himself firmly established in authority, than he began to take measures to render his power despotic, to overturn the national religion, and substitute the Catholic in its place. But the attachment of the English people to the principles of the Protestant reformation was so strong, that James met with the most determined opposition. The duke of Monmouth, an illegitimate son of Charles II., a weak-minded but vain and ambitious man, attempted to enforce his claims to the throne by pretending a secret marriage between his mother

and Charles. He was encouraged in this design by many disaffected persons, and, in concert with the earl of Argyle, projected an invasion of England and Scotland. Argyle began the enterprise by landing, with a small force, in Scotland; but he soon found the country was not so ripe for revolt as he had believed. Surrounded by enemies, he attempted to force his way into the disaffected part of the western counties; but his followers gradually abandoned him. He was taken prisoner, and carried to Edinburgh, where he perished upon the scaffold. In the mean time, Monmouth had landed in the west of England, where he was received with great enthusiasm. Encouraged by the proofs of attachment shown him by the people, he ventured to attack the royal army at Sedgemoor. But the cowardice of Lord Grey, who commanded his cavalry, and the incapacity of Monmouth himself, proved fatal to the insurgents. They were routed with great slaughter, and Monmouth, after fleeing from the field of battle, and wandering about the country for several days in great distress, was taken prisoner. James, with the most unfeeling brutality, induced his unhappy nephew to degrade himself by an abject supplication for life, and then caused him to be beheaded on the scaffold.

The cruelties exercised on all persons suspected of sharing in this insurrection, by the inhuman Colonel Kirke, and the still more infamous Judge Jeffries, were of the most shocking description. They spread a general consternation throughout the western counties, but, at the same time, excited a secret spirit of hostility to the tyrannical king. Encouraged by the success with which he had suppressed this rebellion, James began to display his design of overturning the Protestant religion, in the most undisguised manner. The laws of the kingdom were set at defiance, and every despotic measure was practised which could assist in promoting the king's grand object. The independent spirit of the nation was roused, and a conspiracy was formed for expelling him from the throne, and placing the crown on the head of the prince of Orange, who was the stadtholder or president of the republic of Holland. He was of the Protestant religion, and had married Mary, the daughter of James; he commanded a respectable influence on the continent, and the main object of his policy was to build up a barrier against the dangerous power and encroachments of Louis XIV. of France.

The conspiracy embraced a large number of the most respectable noblemen and men of influence in England. William readily entered into the design. He raised a large military and naval force in Holland, and landed in the west of England in November, 1688. At first, he was joined by so few partisans, that he began to think of returning; but the delay of the people in taking his part was owing to the terror which the sanguinary proceedings of Kirke and Jeffries had produced in that quarter. In a few days, the nobles and leading men of England flocked to him from all quarters. The adherents and favorites of James abandoned him one by one, and the prince of Orange marched unobstructed to London. James, finding himself utterly deserted, escaped to France, flinging the great seal of England into the Thames as he crossed the river in his flight.

William III. ascended the throne of England by this revolution. His reign is commonly called the reign of "William and Mary," and the crown was settled by parliament on the king and queen jointly; but the

queen had no share in the government. Before the coronation, William was required to sign an act called the *Bill of Rights*, which was designed to secure the people from any more such encroachments on their liberty as had been made by the monarchs of the Stuart line. By the conditions of this bill, no taxes were in future to be levied, nor money raised in any way, without the consent of parliament. Elections were to be free. The king was not to have the power of altering or suspending laws. The cruel punishments which had disgraced the preceding reigns—such as the use of instruments of torture, cutting off ears, noses, &c.—were to be abolished, parliament was to meet more frequently, &c. By the Bill of Rights, and the measures which immediately followed it, the liberty of the press was secured, toleration in religion established, and the popular rights placed on a firm foundation. In the possession of these free institutions, the English nation acquired a far greater respect and influence among the continental powers than they had ever before enjoyed. William's connection with Holland, and the efforts of James to regain his throne led to wars with France, which resulted in the increase of the naval power of England, as well as the beginning of a funded national debt, which has since been constantly increasing. The Bank of England was established in 1694.



Anne.

Anne, the second daughter of James, succeeded to the throne on the death of William, in 1702. She was married to Prince George of Denmark, who was a very stupid man, and had no share in the government. The parties of Whig and Tory, which arose in the reign of Charles II., had for some time divided the whole nation. The Whigs had favored the prince of Orange, and caused the revolution of 1688. Their main policy was to curtail the power of the crown. The Tories were for enlarging it. These characteristics have continued to the present day; though the Whigs have been, at times, the government party, and the Tories in opposition.

Europe was at this time occupied with the wars of the Spanish succession, in which Louis XIV. attempted to secure the crown of Spain to his own family. The English, Dutch, and Austrians entered into an alliance to check the ambitious projects of the French monarch. The duke of Marlborough commanded the English armies, and proved himself the greatest general of that age. He gained many victories over the French in Germany, among which those of Blenheim and Ramillies are the most celebrated. The continental wars were highly expensive to England, but were very little profitable to the nation. The only conquest of permanent importance, in this reign, was that of Gibraltar, which was taken from the Spaniards in 1704, and has ever since remained in the hands of the English. The union of the two kingdoms of England and Scotland was accomplished in 1707. The two nations received equal rights and liberties; the Scotch parliament was abolished, and the kingdom of Great Britain, as it was now called, was represented in a single parliament, sitting at London. The reign of Queen Anne was the age of Pope, Swift, Addison, Gay, and many other eminent writers.

CHAPTER CCCCXIV.

A. D. 1714 to 1760.

Accession of George I. — Rebellion of 1715 — South Sea Bubble — Administration of Sir Robert Walpole — Accession of George II. — War with Spain — Disasters in South America — Anson's Voyage — Rebellion of 1745 — Battle of Culloden — Peace of Aix-la-Chapelle — The Seven Years' War — Chatham's Administration — The New Style.



George I.

GEORGE of Brunswick, a German electoral prince, became king of Great Britain, with the title of *George I.*, on the death of Anne, in 1714. This succession had been previously arranged by act of parliament, in order to annul the claims of the exiled family of Stuart, who continually urged their pretensions; it is commonly styled the *Hanoverian* succession,

from the principality of Hanover, of which George was the sovereign. A change of parties was caused by this reign. The Whigs, who had been in opposition, now became the court party. They used their power to crush their political adversaries, and, by impeachments for high treason, drove the chief members of Queen Anne's ministry into exile. The Jacobites, as the partisans of the Stuarts were called, seized this opportunity to raise a rebellion in Scotland. They took up arms in 1715; but this attempt was speedily suppressed.

This reign is distinguished, in a singular manner, for the financial scheme called the *South Sea Bubble*, A. D. 1720. It was projected by Sir John Blount, and its main features were copied from Law's famous

Mississippi scheme at Paris. The South Sea Company was originally formed for trading to the Pacific Ocean. Blount proposed that its business should be enlarged by combining the public stocks with its other dealings. The company, by assuming all the government securities, were to become the sole creditors of the nation—an arrangement which was expected to give them great advantages in the transaction of business. It does not appear that the people fully understood the nature of the operations by which the concerns of the company were to be rendered so profitable; but the project met with immediate success, from its novelty, and the imposing representations that were made of it. The holders of public stock willingly assented to the proposal of exchanging it for shares in the South Sea Company. The shares immediately rose in price, and people ran wild in stock speculation. Partly from the general credulity, and partly from dishonest acts practised by the contrivers of the project, it was believed that South Sea stock would pay a dividend of fifty per cent. on the par value. In consequence of this, the price rose to ten times the original cost. Change Alley, in London, was crowded from morning to night with a motley and tumultuous throng, in which ladies, noblemen, and the lowest of the populace, were mingled in entire forgetfulness of every thing but money-making. Prodigious fortunes were made by stock-jobbing, and other extravagant speculations were started, which, for a short time, had a similar success. This state of things, however, could not continue long. Suspicions began to be excited that the affairs of the South Sea Company were unsound. Some cautious holders of stock sold out. A panic immediately followed, and the value of the stock was discovered to be altogether imaginary. The price fell as rapidly as it had risen. Thousands of persons who were rolling in wealth found themselves suddenly reduced to beggary, and a general bankruptcy would have ensued, but for the prompt interference of parliament. Punishment was inflicted on the chief contrivers of the fraud, among whom were many individuals of rank and station.

During this reign, England was engaged in no foreign wars of any consequence. Sir Robert Walpole was prime minister. He was a corrupt politician, but he rendered a service to the nation by preserving peace. George I. never became popular with the English, and never felt at home among them. He died in 1727.

George II., his son, who succeeded him, was also a German by birth. The early part of his reign was passed in tranquillity, and the country prospered by a constantly increasing trade with foreign nations. Walpole remained at the head of the ministry, and preserved peace till 1739, when the troubles which grew out of the English trade with America brought on a war with Spain. Fleets were sent out to attack the Spanish American colonies. Admiral Vernon captured Porto Bello, and Lord Anson sailed round Cape Horn, to cruise against the Spaniards in the Pacific. The enterprises of the English, however, all resulted disastrously. Vernon was repulsed in an attack on Cartagena, and a large armament, designed for the conquest of the Spanish Main, was compelled to return to England, with the loss of 15,000 men. Anson succeeded in getting only half his squadron round Cape Horn. In the Pacific, he met with great losses, and at length, only one ship remained of all his fleet. With

this, however, he was fortunate enough to make prize of a rich Spanish galleon, which in some measure compensated for the cost of the expedition. The English made no further attempts upon South America. Walpole was compelled to resign office in 1739.



Dr. Johnson.

This period is distinguished by some of the brightest names in English literature and science—Hume, Gibbon, Robertson, Dr. Johnson, Goldsmith, Fielding, Richardson, Gray, &c. Literature, which had previously depended for support chiefly upon the countenance of men of rank, now began to acquire a popular character, and the patronage of a much more numerous class of readers. The profession of an author also began to be profitable. An able writer could live by his own labor, and found himself released from that servility to the great which forms so strong a characteristic in the dedications and flatteries of preceding writers.

The new ministry entered into the war of the Austrian succession in support of the empress queen of Hungary, Maria Theresa. They augmented the army, sent large bodies of troops into the Netherlands against the French, and granted subsidies to the Danes, the Hessians, and the Austrians. George II. fought in person at the battle of Dettingen, in which the French were defeated, in 1743; but his incapacity rendered this victory of no profit to the English or their allies. The policy of the ministry, in supporting the continental connections of Great Britain, led to new expenditures, and an alarming increase of the national debt.

While the king was upon the continent, in 1745, a rebellion in favor of the Stuart family was projected in Scotland. Charles Stuart, the pretender, having been encouraged in this design by the king of France, Louis XV., landed in Scotland with a small French force, and set up his standard. He was joined by a considerable party of Highlanders, who supported his cause with great enthusiasm. He descended from the Highlands, and made himself master of Edinburgh. Sir John Cope, who commanded the English forces in Scotland, marched against the rebels, and a battle was fought at Preston Pans, in which the English were completely routed. Had the pretender acted with decision and energy, it is supposed he might have marched to London, and seized the government. But he wasted his time in idle pageantry in Edinburgh, which gave the English ministry time to send to Flanders for troops. The pretender at length took the

field, invaded England, and advanced to Derby. The English force had now collected in considerable numbers, and he was compelled to retreat to Scotland. After various movements, the English army, under the duke of Cumberland, encountered the insurgents at Culloden. The latter were defeated, and the victors gave no quarter, putting the Highlanders to death in cold blood. These cruelties were continued for many weeks. The country of the insurgent clans was laid waste with fire and sword. The men were hunted like wild beasts on the mountains; the women and children, driven from their burned huts, perished by thousands on the barren heaths. During five months, the pretender remained concealed in the Highlands, and among the Western Isles of Scotland, though a reward of thirty thousand pounds was offered for his head, and more than fifty persons were intrusted with his secret. At length, after suffering incredible hardships, he escaped to France. The vengeance of the government fell heavily on his adherents, and numbers of the leaders were tried and executed. Their heads were placed over Temple Bar, in London, where they remained for many years.

The war on the continent of Europe was brought to a close by the treaty of Aix-la-Chapelle, in 1748. But Great Britain and France soon became involved again in hostilities, on the subject of the boundaries of their colonies in North America. This war, which began in America in 1754, extended to Europe, and is known in the history of that country as the *Seven Years' War*. In 1756, a general panic spread throughout England on the prospect of an invasion from France. Hano-verian and Hessian troops were hired to defend the country. The French captured Minorca from the English; and Admiral Byng, who commanded the English squadron destined for the relief of the place, having displayed a want of courage in engaging the French fleet, was tried by a court martial, and shot.

The wars carried on by the English in America and India during this period, were attended with very important results; but the particulars will be found in the histories of those countries. It is sufficient to state here, that Clive established the British power in India, and Wolfe conquered Canada from the French. In the latter part of the reign of George II., Mr. Pitt, afterwards Lord Chatham, was at the head of the British ministry, and by his great abilities largely contributed to the success of the British arms. In this reign, the New Style was introduced into England, greatly to the dissatisfaction of many ignorant people, who complained that they had been cheated of eleven days by it. A member of parliament lost his election in consequence of having voted for the New Style.

During this reign, turnpikes were first established in England, and the roads in general, which had previously been in a most imperfect and neglected state, were systematically improved. Music became a fashionable study, under the auspices of the great Handel, who resided fifty years in England. Internal improvements of many sorts were introduced, and, among others, that of internal navigation by means of canals, which has since been carried to a prodigious extent in Great Britain, with most signal advantage to trade and industry. It was in this reign that the old gates of London were pulled down, and that city was united to Westminster. The society of arts, manufactures, and commerce was instituted under George II.

CHAPTER CCCCXV.

A. D. 1760 to 1815.

Accession of George III. — Dispute on the Subject of Neutral Property — Increase of the National Debt — Administration of Lord Bute — American War — Administration of Lord North — Riots in London — General Peace — French Revolution — Continental Wars — Peace of Amiens — War with Napoleon — Battle of Waterloo — General Pacification.



Burke.

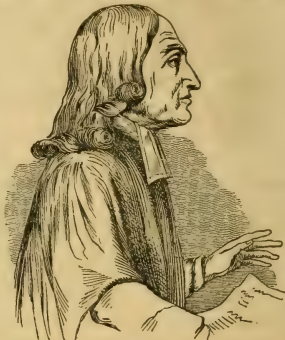
GEORGE III. became king of Great Britain, by the death of his grandfather, in 1760. The war on the continent continued but three years after his accession, being closed by the treaty of Paris, February 10, 1763. The result of the seven years' war was, that Austria and Prussia assumed the first rank among the European powers. France lost her political preëminence, and England abandoned her influence in the European system, maintaining an intimate relation only with Portugal and Holland. By the war in the colonies, England obtained a complete maritime supremacy. She monopolized the commerce of North America and Hindostan, and gained a decided superiority in the West India trade.

During the seven years' war, a question arose which led to very important discussions. France, unable to maintain a commercial intercourse with her colonies, opened the trade to neutral powers. England declared this traffic illegal, and relying on her naval superiority, seized neutral vessels and neutral property bound to hostile ports. The return of peace put an end to the dispute for a season, but it became the subject of angry controversy in every future war. This question lay at the bottom of the difficulties which produced the rupture between the United States and Great Britain in 1812.

The wars of George II. and of the early part of the reign of George III. led to another consequence, by no means foreseen at the time. The internal condition of the kingdom improved rapidly by the extension of the funding system. The national debt was increased to the sum of one hundred and forty-five mil-

lions sterling; but the loans required for the war were generally raised in England. Thus the pecuniary affairs of the government became intimately connected with those of the people, and the increase of the national debt more closely united the rulers and the ruled in the bonds of a common interest. This altered state of things scarcely excited notice, though it has been the chief source of the permanence and stability displayed by the government of Great Britain, while revolutionary movements threatened to subvert all the other dynasties of Europe.

Early in this reign, the church of England saw the



John Wesley.

beginning of a new sect within its domain, which, by slow degrees, attained to great and permanent importance, not only in England, but in other countries. This was the sect of Methodists, founded by John Wesley, a preacher of learning and piety, educated in the church of England, but who left that communion for the purpose of promoting a religious reform. He was aided in this effort by George Whitefield, who exhibited extraordinary eloquence as a popular preacher. Both Wesley and Whitefield visited America in the prosecution of their great object, and the sect of Methodists, by their exertions, became widely and firmly established on both sides of the Atlantic.

A spirit of faction now began to trouble the councils of Great Britain. While there was any reason to apprehend danger from the house of Stuart, the Brunswick dynasty was necessarily thrown for support on the Whigs; for the Tories were, from principle, much disposed to favor the claims of the exiled family. But when all fears of the pretender had disappeared, the Tories obtained the royal favor. Personal friendship induced George III. to place the earl of Bute at the head of his cabinet. His influence excited the jealousy of the Whigs, who had long monopolized the favor of the king and the nation. The new minister took advantage of his influence over the king to procure places and pensions for a great many of his countrymen, the Scotch, and especially for his own relations; in consequence of which he became so unpopular that the king was compelled to dismiss him. It was believed, however, that he privately retained his

influence in the cabinet, and thus no small portion of his unpopularity was inherited by his successors.

The ministry attempted to tax the American colonies; and by persevering in this attempt, against the remonstrances of the Americans, brought on the war which resulted in the independence of the United States. This war began in 1775. The history of it will be given in that part of our work relating to America. France, Spain, and Holland also became involved in the contest; but England had no armies employed on the continent of Europe. The transactions in India have already been described. Lord North was at the head of the cabinet during the American war. In 1780, London was disturbed by dreadful riots, occasioned by the repeal of the penal laws against the Catholics. The populace, excited by Lord George Gordon, a half-crazy person, committed every sort of outrage under the cry of "No Popery." For several days, London was completely at the mercy of the mob. Some Catholic chapels were burned, and many private houses destroyed. Religion, however, seems to have been but a pretext for the commission of these outrages; the rioters being generally incited by a desire for plunder and wanton mischief. Tranquillity was restored by the interference of the troops.

Lord North, finding it impossible to carry on the American war any longer, resigned his office. The marquis of Rockingham took his place, and negotiations were opened with the Americans. Peace was made with them, and the independence of the colonies acknowledged in 1782. A general peace was concluded in the following year.

The domestic affairs of Great Britain, during this reign, were far surpassed in importance by the foreign transactions in which the nation became engaged. Great Britain, like every other part of Europe, partook in the general agitation caused by the French revolution. War broke out between England and France in 1793, and lasted with but slight interruptions till 1815. During this period, the prime ministers of Great Britain were Messrs. Pitt, Fox, Addington, Grey, Perceval, and Lord Liverpool. The military transactions on the continent have been detailed elsewhere. In carrying on this war, it was the professed object of the British cabinet to check, first the spirit of French republicanism, and next the ambitious projects of Napoleon. They regarded the contest as a struggle for national existence; and their exertions to maintain it were indeed stupendous. Immense sums of money were raised, by loans and taxation, for the support of British armies upon the continent. The British naval force was spread over the whole ocean, and gained many brilliant victories under Nelson and other able commanders. The French commerce was annihilated, and their ships of war were compelled to keep in port. The British made a most lawless use of their naval superiority, treating the weaker powers with great haughtiness and insolence, and violating the rights of neutral nations without scruple.

The close of the eighteenth century was distinguished by a scientific discovery which has proved of more benefit to the human race than a thousand victories. It was on the 14th of May, 1796, that Dr. Jenner made his experiment of inoculating the knee pock, which proved this to be a preventive of the small pox. For this great discovery, the British parliament made him a grant of thirty thousand pounds. The



Dr. Jenner.

anniversary of the 14th of May is now commemorated by a yearly festival at Berlin, the capital of Prussia.

A prospect of a general pacification presented itself in 1802. The people of England seemed to be wearied and exhausted by the war. The national debt had increased to four hundred and fifty-one millions sterling. Monetary affairs were so embarrassed that the Bank of England had been under a stoppage of specie since 1797. An enormous weight of taxation had oppressed all classes of people, and a scarcity of provisions added to the universal distress. The ministry had undertaken and pursued the war with the professed object of restoring the Bourbons to the throne of France; but this result was now apparently at a greater distance than ever. The desire for peace overcame every other consideration, and a treaty with the French republic was signed at Amiens, on the 25th of March, 1802. The British, however, refused to give up Malta, which they had agreed to do by the treaty. The mutual jealousies of the French and English brought on a renewal of the war in May, 1803. The British maintained their supremacy at sea, and defeated the French and Spanish fleet at Trafalgar, in 1805.

During the stormy period of national politics which ensued upon the breaking out of the French revolution, the British ministry was entirely under the control of Mr. Pitt, the son of the earl of Chatham, whose administrative talents and eloquence had been powerfully exhibited in the latter part of the reign of George II. and the commencement of that of George III. Mr. Pitt's administration embraced a most eventful and important period, in the course of which the relations of parties were altogether changed, and Europe was suddenly plunged into the most extensive and bloody war which it had ever known. Pitt was the soul of the confederacies that were formed among the monarchies of Europe, to resist the revolutionary spirit of France; and the overthrow of the last coalition, by the battle of Austerlitz, is supposed to have caused him a degree of chagrin and mortification which led to his death a few months afterward, January 23, 1806.

The family of this famous statesman were distinguished for talent, and also for a considerable degree of eccentricity. In this connection we may mention Lady Hester Stanhope, a niece of Mr. Pitt. She left England immediately after his death, and travelled

over a great part of Europe. Young, beautiful and wealthy, she was courted every where with all the eagerness which rank, fortune, and female charms could inspire; but she rejected every offer, either from disappointed affections, or a romantic love of adventure. After passing seven years at Constantinople, she embarked for Syria in a vessel laden with a great part of her wealth, and jewels of high value. The vessel was wrecked in a storm on the coast of Caramania, and its treasures were buried in the waves. Lady Stanhope was saved upon a desolate island. She returned to England, and sailed again for Syria with the remainder of her fortune. She landed in that country, applied herself to the study of the Arabic language, and associated with all persons who were likely to assist her intercourse with the Arabs, Druses, Maronites, and other inhabitants of Syria. She then organized a

ticularly with the Arab sheiks of the desert. She died here in the year 1839, an object of admiration to the East, and of astonishment to Europe.

On the continent, the arms of Napoleon prevailed over all enemies. His seizure of the throne of Spain induced the English to send armies into that country, which at first met with great losses and defeats. Under the command of the duke of Wellington, however, they encountered the French with success, and finally wrested both Spain and Portugal from the grasp of Napoleon. Great Britain entered with ardor into the struggle which was made to check his gigantic power on the continent, and the influence of her mighty wealth and energetic spirit was every where felt. These exertions, and the disastrous campaign of the French in Russia in 1812, led to the final triumph of the English and their allies. The capture of Paris, and the abdication of Napoleon in 1814, were followed by a general peace in Europe the same year. The return of Napoleon from Elba in May, 1815 renewed the war with France; but the grand drama was finished by the battle of Waterloo, in June of the same year, as has been already related in the history of France. A war with the United States, which had been begun in 1812, was closed by a treaty in the spring of 1815, leaving Great Britain once more at peace with all the world.

The commencement of steam navigation in Great Britain may be dated at about 1811, when a steamboat was launched upon the Clyde, in Scotland, four years after Fulton had made his successful experiment upon the Hudson. The slave-trade was abolished by act of parliament, in 1807, after having been a subject of earnest debate in that body for twenty years. Wilberforce, Granville Sharpe, and other philanthropists, distinguished themselves by their persevering labors in accomplishing this great end.

CHAPTER CCCCXVI.

A. D. 1815 to 1849.

Distress and Disturbances in England—Accession of George IV.—Troubles occasioned by the Queen—Accession of William IV.—Reform Bill—Accession of Queen Victoria—Foreign Wars—Famine in Ireland—The Chartist—Rebellion of Smith O'Brien.

THE transition from war to peace caused so complete a change in all commercial transactions, that credit was shaken, trade injured, manufactures checked, and thousands of laborers and tradesmen were thrown out of employment. These evils were more sensibly felt in England than in any other country, and led to many serious riots in the manufacturing counties, and alarming symptoms of dissatisfaction in the metropolis, where meetings were held which threatened to lead to revolution. The government adopted very severe measures, but the public tranquillity was not restored till the commercial crisis had passed. Notwithstanding the cessation of the disturbances, the people remained wretched and discontented, and the discontinuance of the war hardly relieved them from any burden of taxation. The national debt had increased to the enormous sum of eight hundred millions sterling; the interest of which remained to be paid yearly.



Lady Hester Stanhope.

large caravan, and traversed every part of that country. At Palmyra, tribes of wandering Arabs, to the number of fifty thousand, assembled round her tent; and, charmed with her beauty and grace, and the splendor of her retinue, proclaimed her queen of Palmyra. After leading a wandering life in this manner for some time, she settled in an almost inaccessible solitude among the mountains of Lebanon, not far from ancient Sidon. Here she built a castle, constructed a beautiful garden in the Oriental fashion, and lived many years in a style of Eastern splendor, surrounded by a concourse of Arab and European guards and dragoons, and a numerous retinue of females and black slaves. She maintained a friendly intercourse with the government of Constantinople, the pacha of Syria, the emir Beschir, the sovereign of Lebanon, and par-

The heavy taxes, and the stagnation of trade, pressed with destructive weight on the commercial and manufacturing classes.

George III. died January 29, 1820, after a reign of sixty years—the longest and most eventful in English history. For many years previous to his death, he had been deprived of his reason; during which time the government had been exercised by his son, as prince regent. He now ascended the throne under the title of *George IV.* He had been for some years separated from his wife, who, on the accession of her husband, returned to England to claim the privileges of her rank. The king, whose hatred of his spouse



Lord Denman.

was intense, refused to admit her to any share in the ceremonies of the coronation. Great excitement was caused in England by this proceeding. The people, believing the queen had been unfairly treated by her husband, adopted her cause. The ministry, at the suggestion of the king, caused her to be brought to trial before the house of lords, for scandalous and criminal misconduct. Brougham and Denman, the ablest

advocates of the English bar, pleaded her cause; and the general feeling of the nation was so strongly expressed against the measure, that it was abandoned. The queen died shortly afterward, A. D. 1821. Lord Liverpool retired from the office of prime minister in 1827, and was succeeded by Mr. Canning, who died after an administration of about three months. Lord Goderich took his place for a short time, and was succeeded by the duke of Wellington. The only other event of importance, in this reign, was the admission of the Catholics to sit in parliament. George IV. died the next year, June 26, 1830.

William IV., his brother, ascended the throne. One month after this event, the revolution of July took place at Paris. Its effect in England was very powerful. The riots and rick-burnings in the rural districts

had for many years given signs of popular discontent, while the general clamor for parliamentary reform had grown stronger from day to day. The popular cause in England was greatly strengthened by the overthrow of Charles X. in France; and the Tory ministry, headed by the duke of Wellington, were compelled to resign at the close of the year 1830. A Whig cabinet, with Earl Grey at the head, took their place. One of the earliest measures of the new government was the introduction of a bill for the reform of parliament, by disfranchising the boroughs which elected members without any adequate constituency, called *rotten boroughs*, and granting members to the large cities which had hitherto been without representation. After a violent opposition from the advocates of the old system, the reform bill was passed in June, 1832. This was the most important change which had been made in the form of the British government for many years. Apprehensions were entertained by the enemies of the measure, that it would



Canning.

lead to the overthrow of monarchical institutions in England; but such views have by no means been verified by its operation. It must be added, that the supporters of the reform bill, who expected great and immediate benefits from it, have in like manner been disappointed. The form of the legislative body has been somewhat changed, but its spirit remains the same.

William IV. died June 20, 1837. His reign is remarkable for having been the only one in all British history in which there was no foreign war and no execution for high treason. He was succeeded by the reigning sovereign, *Queen Victoria*, who was married on the 10th of February, 1840, to Prince Albert of Saxe-Coburg-Gotha, a German. The administration of the government, however, remains solely with the queen. During her reign, Great Britain was engaged in

Kings of England.

BRITONS.

Date of Accession.

- A. D.
- 415. Vortigern.
- 415. Vortimer.
- 465. Ambrose.

SAXON HEPTARCHY.

- 451. Hengist in Kent.
- 491. Ella in Sussex.
- 519. Cerdic in Wessex.
- 527. Erchenwin in Essex.
- 517. Ida in Northumberland.
- 575. Ofa in East Anglia.
- 582. Cridda in Mercia.
- 597. Rodwald in East Anglia.
- 624. Edwin in Northumberland.
- 613. Oswyn in several kingdoms.
- 656. Ceadwalla in Sussex and Wessex.
- 683. Ina in Wessex.
- 707. Ethelbald in Mercia.
- 717. " " in East Anglia and Mercia. End of the Heptarchy.
- 823. Egbert, first king of England.

- 838. Ethelwulf.
- 857. Ethelbald.
- 866. Ethelred I.
- 872. Alfred.
- 901. Edward the Elder.
- 925. Athelstan.
- 941. Edmund I.
- 946. Edred.
- 955. Edwy.
- 959. Edgar.
- 975. Edward the Martyr.
- 978. Ethelred II.
- 1016. Edmund II. Ironside.

DANISH KINGS.

- 1014. Sweyn.
- 1017. Canute.
- 1035. Harold Harefoot.
- 1039. Hardicanute.

SAXON KINGS.

- 1041. Edward the Confessor.
- 1066. Harold.

THE NORMAN LINE.

- 1066. William the Conqueror.
- 1100. Henry I.
- 1135. Stephen.

HOUSE OF PLANTAGENET.

- 1154. Henry II.
- 1189. Richard I. Cœur de Lion.
- 1199. John.
- 1216. Henry III.
- 1272. Edward I.
- 1307. Edward II.
- 1327. Edward III.
- 1377. Richard II.

HOUSE OF LANCASTER.

- 1399. Henry IV.
- 1413. Henry V.
- 1422. Henry VI.

HOUSE OF YORK.

- 1461. Edward IV.
- 1483. Edward V.
- 1483. Richard III.

HOUSE OF TUDOR.

- 1485. Henry VII.
- 1509. Henry VIII.
- 1547. Edward VI.
- 1553. Jane Grey.
- 1553. Mary.

1558. Elizabeth.

HOUSE OF STUART.

- 1603. James I.
- 1625. Charles I.
- 1649. Commonwealth.
- 1653. Oliver Cromwell, Protector.
- 1658. Richard Cromwell, Protector.
- 1660. Charles II.
- 1665. James II.

HOUSE OF ORANGE & NASSAU.

- 1688. William III.

HOUSE OF STUART.

- 1702. Anne.

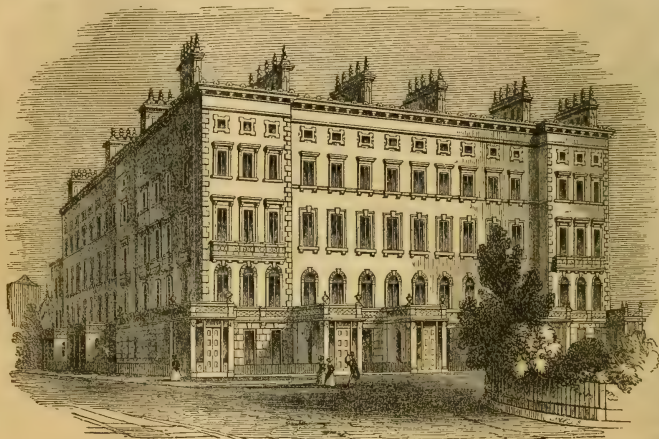
HOUSE OF BRUNSWICK, or the Hanoverian Dynasty.

- 1714. George I.
- 1727. George II.
- 1760. George III.
- 1820. George IV.
- 1830. William IV.
- 1837. Victoria.

some important transactions in foreign countries, and her own colonies; as the war in Afghanistan, China, and the Punjab, and the rebellion in Canada. The history of those events will be found in other parts of this volume. Although she maintained peace with Europe, the population of Great Britain suffered great misery from want of occupation and a scarcity of food. The chief suffering was in Ireland, where the failure of the potato crop led to a famine, in which nearly half a million of persons perished during the year 1847. The emigration from Great Britain was much increased by this calamity; and hundreds of thousands abandoned their homes for the United States. This state of suffering has continued with more or less aggravation to the present day.

In 1848, shortly after the overthrow of Louis Philippe,

considerable alarm was created in England by the Chartists, a very numerous association of people, chiefly of the lower classes, who are in favor of radical changes in the government, and a written constitution. They held meetings, in immense numbers in London, and other large cities, and, for a short time, threatened to cause an overturn similar to what had taken place at Paris. The great body of the nation, however, did not countenance their proceedings, and the Chartists soon ceased to attract notice. In the same year, excited by the miseries of Ireland, an improvident attempt was made to raise a rebellion in that country, by an individual named *Smith O'Brien*, and others; but it was quickly suppressed by the government, and O'Brien, with a number of his compatriots, was tried, condemned, and sentenced to transportation.



Modern Houses in London.

CHAPTER CCCCXVII.

Character of the English — Literature — Institutions — Arts — Amusements — Architecture — Population — Productive Industry — Chief Cities.

THE character of the English is strongly marked, and it is not surprising that among many excellent qualities, we find some which are not agreeable. They are intensely national, and hence are little qualified to do justice to other countries. Their travellers, perhaps without intending it, often misrepresent the countries they visit: the periodical press, the great vehicle for disseminating opinion and reporting the current transactions of the world, is too often prostituted to the purposes of national antipathy and individual interest or spite. It is, perhaps, a frailty of the English that they despise the French and are jealous of us: certain it is that it is rare to find candor or sound judgment in an English writer upon either of these topics.

Loyalty is no less conspicuous in the English than their nationality: this is, indeed, the master sentiment of the majority of the people, taking precedence both of religion and patriotism. What we should deem the misfortune, if not the shame, of the country, — its royal family and its nobility, — are, to them, objects of intense and ceaseless interest. The slightest movements, the most ordinary incidents, the simplest acts of daily life, on the part of these notable personages, are deemed worthy of daily record, and constitute the staple of numerous publications, largely patronized. If the English are annoyed at what they call our national conceit, they cannot be surprised if we regard their worship of royalty and nobility — both founded upon fiction and fraud,* according to our theory — with at

* All monarchy and its attendant nobility is founded in the fiction that a certain family, or certain families, are endowed with royal or noble blood; that is, that nature, providence, the Deity — has made these persons of a higher and better mould than other men, and hence they may claim dominion, reverence, wealth, and privileges. All this is, of

least equal disgust. The English may be respected, but they are little loved in any country: throughout nearly the whole continent of Europe, they are very cordially disliked. Aside from their political power, exerted through diplomacy, it is really remarkable how little is their influence, especially in literature, taste, art, religion, and social institutions. The personal arrogance which the mass of the English carry with them wherever they go, and a similar tone of haughty exclusiveness characterizing their whole intercourse with the world, will readily explain the almost universal sentiment of aversion entertained toward the nation, and the little sympathy they excite, even in behalf of their many virtues and their wise and good institutions.

The spirit of the British nation, especially in public affairs, is betrayed by the names of their vessels of war, most of them steamships of recent construction: Acheron, Adder, Alecto, Avenger, Basilisk, Bloodhound, Bulldog, Crocodile, Erebus, Firebrand, Fury, Gladiator, Goliath, Gorgon, Harpy, Hecate, Hound, Jackal, Mastiff, Pluto, Rattlesnake, Revenge, Salamander, Savage, Scorpion, Scourge, Serpent, Spider, Spiteful, Spitfire, Styx, Sulphur, Tartar, Tartarus, Teaser, Terrible, Terror, Vengeance, Viper, Vixen, Virago, Volcano, Vulture, Warspite, Wildfire, Wolf, Wolverine! That these names are significant of British taste and feeling, and not the necessary result of the business to which the vessels which bear them are devoted, is evident from the fact that our own ships of war have no such fiendish titles, but are named after our chief cities, our states, or our rivers.

The national arrogance of the English is visible in their patriotic songs, as "Rule Britannia," in which the dominion of the seas is boldly asserted; and the national anthem of God save the King, or Queen,* which is still

sung by the English on festive occasions with infinite zeal and zest. Let any one compare it with the French national song of the Marseilles Hymn,†—an object of intense horror to many a good Englishman,—and mark the coarse and exclusive selfishness, the profane and fulsome loyalty, of the one, and the burning patriotism and generous philanthropy of the other. The fact that the English exert little moral and social influence upon the continent, while all Europe sympathizes with every movement of France, may be easily explained by the suggestions here given.

Among the bold and striking features of the English character, one of the most prominent is the love of liberty, which pervades all classes. The liberty for which the English have contended includes the right of thinking, saying, writing, and doing what their opinions, inclinations, whims, or prejudices, may prompt. Such is the theory of English liberty; yet, to a great extent, it seems an imaginary boon. It may be true that a portion of the people—the upper and middle classes—realize the liberty which they claim; but what practical freedom is enjoyed by the great mass of the nation, including the population of the three kingdoms, while they are bred and brought up in such ignorance and poverty, that it is impossible for them to move from the condition in which they are born, to choose their place of abode, their profession, their companions, their religion, or their position in society? To the people of the United States, who are actually able to command an education, even for the learned professions; able to choose the country and the climate in which they will live; the profession they will follow; the position they will hold in society—such liberty seems, indeed, but a mockery and a delusion.

course, a fiction. God has made no such distinction in his creatures: equality before God is the doctrine of reason and Christianity. Royalty and nobility are, therefore, assumptions. Yet those who are interested in imposing their divine origin upon the masses, and keeping up respect and awe toward them as of this high lineage, take care to surround themselves with the most imposing circumstances. They dwell in costly edifices; they ride in gilded coaches, marked with the symbols of their lofty descent; they have names and titles significant of their several dignities; they hold little intercourse with the people, and are ever seen by them encircled by the enchantments of unapproachable distance and elevation, or boundless riches and power. The royal family are as much aloof from the mass as the veiled prophet of Khorasan. They dwell in palaces, and are surrounded with gorgeous wealth and imposing pomp. Few are allowed to approach the king or queen unless they be of noble blood. He or she is enshrined in an awful dignity, shadowed forth by that fearful, cabalistic term—MAJESTY!

Such is the system by which a fiction is imposed upon a nation. The expenses attending it are exhibited by the items given in the Statistics of Royalty, under the general views of Great Britain and Ireland, at p. 963, to which the reader is referred.

* We give the original of 1745:—

GOD SAVE THE KING.

God save great George our king!
Long live our noble king;
God save the king.
Send him victorious,
Happy, and glorious,
Long to reign over us;
God save the king!

O Lord our God, arise!
Scatter his enemies,
And make them fall;
117

Confound their politics,
Frustrate their knavish tricks:
On him our hopes we fix.
O, save us all!

Thy choicest gifts in store
On George be pleased to pour;
Long may he reign.
May he defend our laws,
And ever give us cause
To say, with heart and voice,
God save the king!

† THE MARSEILLES HYMN.

Ye sons of France, awake to glory!
Hark, hark, what myriads bid you rise!
Your children, wives, and grandsires hoary—
Behold their tears and hear their cries!
Shall hateful tyrants, mischief breeding,
With hireling hosts, a ruffian band,
Affright and desolate the land,
While Peace and Liberty lie bleeding?

CHORUS.

To arms, to arms, ye brave!
Th' avenging sword unsheath.
March on, march on, all hearts resolved
On liberty or death!

Now, now the dangerous storm is rolling,
Which treacherous kings confederate raise;
The dogs of war, let loose, are howling;
And lo! our fields and cities blaze.
And shall we basely view the ruin,
While lawless Force, with guilty stride,
Spreads desolation far and wide,
With crime and blood his hands imbruing?

The contradictions in the English character are remarkable. In no other country of Europe, perhaps, are there more men who act steadily upon principle; at the same time, in no other country are there so many living in an habitual and open violation of all principle, and so frequently in contempt of legal ordinances. The amount of crime, especially of late, is appalling. Domestic life is, however, cultivated more sedulously by the English than by any of the continental nations, and the sanctity of marriage is more carefully guarded. Perhaps the most estimable quality of the English is their general recognition of the great principles of justice, the source of all honorable dealings among the higher classes, and of what is emphatically called *fair play* in the humbler transactions of life. Yet England, as a nation, taking her own writers as witnesses of her guilt, has not scrupled to practise injustice, robbery, and oppression, to an extent, perhaps, unparalleled by any civilized country, except ancient Rome.

In her intellectual character, England may justly be considered as proudly preëminent. Bacon, Boyle, Locke, Newton, Davy, and numerous others, of this country, have disclosed to mankind perhaps a greater sum of important truths than the philosophers of all Europe beside. Strong, clear, sound sense appears to be the mental quality characteristic of the English in philosophical pursuits. In works of imagination, the genius of the nation is bold, original, and vigorous. In the drama, Shakspeare stands unrivalled among ancient and modern poets, by his profound and extensive knowledge of mankind, his boundless range of observation throughout all nature, his exquisite play of fancy, and his irresistible power in every province of thought and feeling—the sublime, the pathetic, the terrible, and the humorous. In epic poetry, Milton stands above all other moderns. Spenser and Dryden are alike eminent, the one for sweetness and richness of description, and the other for sprightliness of numbers and versatility of power. Pope is unsurpassed for the terseness and finish of his versification. To these may be added the names of Swift, Butler, Gray, Thomson, Cowper, Scott, Southey, Wordsworth, Byron, and many others. In historical writing, England has many illustrious names, the chief of which are Gibbon, Hume, Robertson, and Macaulay. In oratory, some of her statesmen have acquired great renown, though the general taste, both in the senate and at the bar, seems to delight rather in plain sense and cogency of argument, than in those high-wrought and declamatory flights by which the great speakers of antiquity acted on the imaginations and passions of their hearers.

The institutions for public education in England are

With luxury and pride surrounded,
The vile, infatuate Despots dare—
Their thirst of gold and power unbounded
To mete and vend the light and air.
Like beasts of burden would they load us—
Like tyrants bid their slaves adore:
But man is man, and who is more?
Nor shall they longer lash and goad us.

O Liberty! can man resign thee,
Once having felt thy generous flame?
Can dungeons, bolts, and bars confine thee,
Or whips thy noble spirit tame?
Too long the world has wept, bemoaning
That falsehood's dagger tyrants wield;
But Freedom is our sword and shield,
And all their arts are unavailing!

splendid and well endowed. The two universities of Oxford and Cambridge are not only the wealthiest, but the most ancient in Europe. They enjoy, among other privileges, that of sending each two members to parliament. Public schools, in addition to the universities, are very numerous; but the education of the lower classes is much neglected by the government. It is quite certain that the leading people are averse to universal education. The fine arts have been less encouraged in England than in some countries of the continent: yet there are many noble collections of paintings and statuary in the kingdom. The most distinguished of the English painters is Sir Joshua Reynolds, who introduced an original style of portrait painting in the last century.



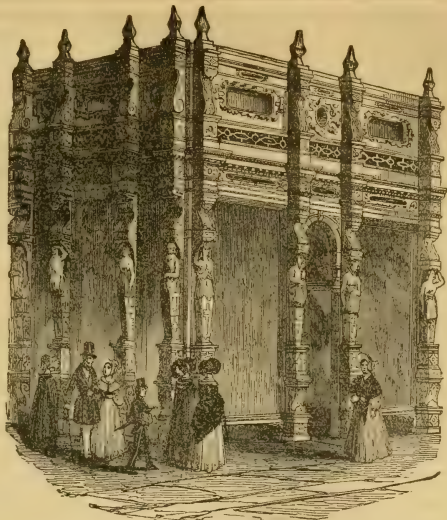
Sir Joshua Reynolds.

The favorite amusements of the English are those which combine the advantages of air and exercise. In former times, hunting was almost the sole business of life among the English squires; and though their tastes are now much altered, this original pastime, in all its forms, continues to be eagerly followed. Horse-racing is encouraged by the nobility and gentry with equal ardor. The races of Doncaster, York, and Newmarket, are attended by the most distinguished persons in the country for rank and opulence. Among the common people boxing was a favorite amusement: but this seems to be declining. Bull-baiting was formerly prevalent, but it is now prohibited by law.

The architecture of England presents hardly any features that are strictly national. Every style of building may be found in the country. In the cities and large towns, brick is the common material for houses. The more costly structures are of freestone. Internally, no habitations in the world equal those of the English for convenience and comfort. In the article of food, the English do not differ much from the people of the United States. The national drink is malt liquor. Convivial excess, so long the reproach of the English, is becoming more rare.

The population of England, in former times, was very imperfectly known, being calculated only from very vague surveys and estimates. In the reign of Elizabeth, a careful enumeration was made, the result of which gave four millions and a half as the number of the inhabitants. At the commencement of the present century, a regular system of enumeration by census was established, to be continued at intervals of ten years. The last census, in 1841, gave a population of about sixteen millions for England and Wales.

The productive industry of England far surpasses that of any country in the world, ancient or modern. The natural fertility of the soil is not equal to that of the southern countries of Europe; but by improvements in agriculture and the industry of the people, it



Modern Shops in London.

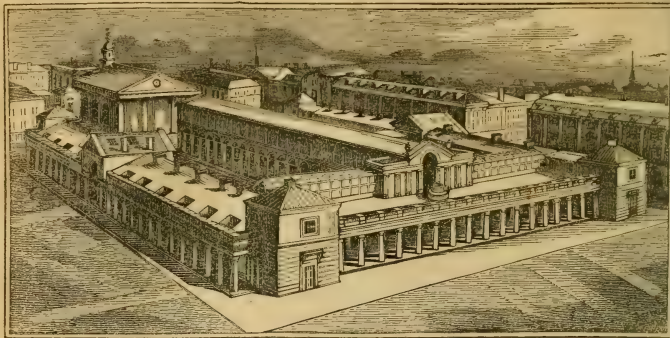
has been made highly productive. Almost all the valuable kinds of grain are raised in abundance, and of good quality. The manufactures of England, still more than the immense products of her agriculture, have astonished the world, and raised her to a decided superiority, in this respect, over all other nations. Her woollen and cotton cloths are worn by the inhabitants of every part of the globe, and her manufactures of metal are widely diffused.

England is the greatest commercial nation in the world. The exports of the country consist almost wholly of its manufactured produce. Cotton is the most important article; next are woollen goods and wrought metals. The imports comprise almost every article for which the necessity or the luxury of man provides a market. The interior navigation of England may be regarded as one of the prime sources of the national prosperity. The canals are very numerous, and the railways still more so. The carriage roads are unsurpassed in any part of the world for their excellence. The same may be said of the bridges.

London, the capital of Great Britain, is the largest city in Europe. It stands on the Thames, at the head of ship navigation. Its whole extent may be described as seven miles in length, and five in breadth; but different portions of this great metropolis bear different names, and are subject to different municipal authorities. The city is in general well built, paved, lighted, and supplied with water. Foreigners from the continent, who visit it for the first time, soon discover that utility, and not ornament, is the main characteristic of

the place, and that the inhabitants are occupied with business rather than amusement. The main streets are tolerably spacious; but very few are straight or regular. The houses are built of a dingy-colored brick, and, as the air is constantly filled with smoke, the streets have a dim and gloomy appearance. The people of fashion dwell at the west end, in which are many spacious squares. London has some grand and imposing architectural structures; but hardly any of them show to advantage, on account of the smoke, which not only obscures the distant view of the buildings, but defaces with soot every thing exposed to the air. St. Paul's church, the masterpiece of Sir Christopher Wren, is the finest building in England, and is ranked next to St. Peter's at Rome; but it is closely hemmed in by buildings, which prevent a good view of it. Westminster Abbey is a noble specimen of Gothic architecture, which contains numerous monuments of kings, warriors, statesmen, philosophers, and poets. The other buildings of note are the new Houses of Parliament, Whitehall and Buckingham Palaces, Somerset House, the Royal Exchange, the Bank, the Post-Office, Covent Garden Market, &c. Near the spot where the great fire of 1666 originated, stands the monument erected to commemorate that calamity: it is two hundred and two feet in height, and is one of the most conspicuous objects in the city. There are seven bridges across the Thames in London, and a Tunnel under the river in that part where it is navigated by large ships: this is the most remarkable work of its kind ever executed.

London is the central point of business, and the



Covent Garden Market.

great money market of the empire. The Bank of England is the most gigantic institution of its kind in the world: its annual issues are about twenty millions sterling. London is also the literary emporium of the kingdom: almost all the books of importance are here printed and published. It is the centre of intelligence relating to public affairs, giving circulation to a prodigious number of newspapers and periodicals. The trade and manufactures of London embrace almost every department of human enterprise and industry. Its population in 1841 was one million eight hundred and seventy-three thousand six hundred and seventy-six. At the present moment, it is estimated at two million five hundred thousand.

Liverpool is the chief seaport in the west of England, and the great emporium of the manufacturing

districts. It is chiefly remarkable as a place of commerce, but some of its public buildings are very handsome. The most conspicuous are the Town Hall and the Exchange. The docks for the reception and unloading of merchant ships are very spacious. Numerous lines of packets run from Liverpool to various parts of the world, and the most regular and direct intercourse between Europe and America is carried on by the steam packets, which connect this city with Boston and New York. The population is about three hundred thousand.

Manchester, the centre of British industry and the manufacturing capital of the empire, is in the neighborhood of Liverpool, and connected with it by a railway. It is not a handsome city, but consists, for the most part, of narrow streets, in which manufactories



City of Bath.

and warehouses are crowded together in huge masses. The chief manufactures of Manchester are those of cotton cloth, lace, and silk. The city is remarkable for its charitable institutions, hospitals, and schools for the poor. The population is about two hundred and fifty thousand. Birmingham, another manufacturing city, has a population of about two hundred thousand.

Bristol, on the Severn, was once the second city in England. It was the chief trading mart and out-

post for manufactures in the west, till it was outstripped by the more rapid growth of Liverpool. It has still extensive manufactures and foreign commerce. Population, one hundred and ten thousand. Bath, not far from Bristol, is the most beautiful city in England. Its streets are spacious, and the houses handsomely and regularly built of fine freestone. The ground on which the city stands is such as to represent it to great advantage. Bath is the resort of great numbers of invalids and wealthy idlers, who

visit the place to use its mineral waters, and participate in the amusements and dissipation which are the characteristics of all fashionable watering-places in Great Britain. Among the other cities of England may be mentioned Oxford, Cambridge, and York. The two first are famous for their universities, and the last for its magnificent Gothic cathedral, called the *Minster*.

CHAPTER CCCCXVIII.

100 B. C. to A. D. 1277.

WALES. — *Description of Wales — The Ancient Welsh — The Druids — Ceremony of Cutting the Mistletoe — Remains of Ancient Druidism — Roman Invasion of Wales — Native Government — Llewellyn — Edward I.*

WALES, formerly a separate principality from England, lies in the west of Great Britain. It is bounded on the north and west by St. George's Channel; on the east by the English counties of Chester, Salop, Hereford, and Monmouth; and on the south by the Bristol Channel. It is about one hundred and eighty miles in length from north to south, and eighty in breadth. It exhibits geographically all the features of a distinct country from England, consisting of almost continued ranges of lofty mountains and precipitous crags, intersected by numerous deep ravines, with extensive valleys, affording endless views of wild and romantic scenery. The principal heights are Snowdon and Plinlimmon, the former of which is three thousand seven hundred feet in height. Lakes and streams are abundant in this mountainous region. The climate of Wales differs materially from that part of England lying in the same latitude. In general, the air is very sharp; in the mountainous regions it is bleak, but moderately mild in the vales, and those parts adjacent to the ocean, particularly in the celebrated vale of Glamorganshire. Snow is more frequent in Wales than in England, and it covers the tops of the highest mountains for many months in the year.

The ancient Welsh called their country *Cymry*, and their language *Cymraeg*. The same names are preserved in the Welsh spoken at the present day. From *Cymry* is derived *Cambria*, another name of this country. The derivation of the name *Wales* is uncertain: it has been referred to *Gael*, *Gaul*, and other words: it appears to have been first applied to this country by the Saxons in the sixth century. The primitive Welsh were a part of the aboriginal possessors of the Island of Britain. Their numbers were increased by the Roman invasion, which drove the Britons westward into this country. After the invaders had secured the central part of the island by forming stations and appointing garrisons, they turned their attention to the unconquered country. The Romans, on their first visit to Wales, found it possessed by three tribes of people — the *Ordovices*, *Silures*, and *Dimetæ*. They had an established government, with regular and well-disciplined troops, divided into charioteers, cavalry, and infantry. They raised corn, and their pastures were abundantly stocked with cattle, sheep, and swine. Their money consisted of rings and small plates of iron strung together.

The chief seat of Druidism seems to have been in

this country. The great high priest of this religion, or arch Druid, resided in the Island of Mona, now called *Anglesea*. Here the most solemn rites of this mysterious religion were performed amidst dark groves of oak-trees, or in temples formed by circles of huge stones. Here they sacrificed human beings, consisting of prisoners taken in war, and criminals condemned to death for their offences. These miserable victims were burned in large wicker cages before the altars. Cæsar, in his Commentaries, says, "The Druids consider that the torture of those who have been taken in the commission of theft and robbery, or other crimes, is more agreeable to the immortal gods; but" when there is not a sufficient number of criminals, they do not scruple to inflict this torture on the innocent. The chief deity, whom they worship, is Mercury. They have many images of him; and they regard him as the inventor of all arts, their guide in journeying, and the great regulator of trade and commerce." The power of the Druids over the people was far greater than that possessed by their princes, who seldom dared to dispute the decrees of these priests. In such a case, the offender was forbidden to attend the sacrifices — a punishment similar to the Catholic sentence of excommunication.

The Druids of Wales were believed to be skilled in magic; and their costume was calculated to strengthen this belief among a race of ignorant barbarians, whose minds were easily impressed by outward appearances. Their white robes, long beards, and the wands which they carried, might well cause them to pass for magicians in that unenlightened age. Every priest wore suspended from his neck a serpent's egg, enclosed in gold, as a charm against evil. They taught many superstitions concerning serpents, rivers, trees, fire, and other things held sacred. But their principal object of veneration was the mistletoe, when it was found growing on the oak. The great Druidical festival was held on New Year's day, when the mistletoe plant was cut with the most imposing religious solemnities. On this occasion, the Druids walked in procession, habited in their robes of ceremony, toward the oak on which the mystic plant was growing. One of them ascended the tree, and cut the mistletoe with a golden knife, while another stood below to catch the boughs in the folds of his garment, as they fell. Two milk-white bulls were then sacrificed, and great feasting and rejoicings followed. There were three solemn festivals in the year, beside that of cutting the mistletoe. One was held on the 1st of May, to pray that the fruits of the earth might prosper; another on midsummer eve, to beg a blessing on the corn then ready for reaping; and the third in October, to give thanks for the harvest. Sacrifices, feasting, songs, and music always formed part of these festivals; but one invariable mode of testifying joy was that of lighting large fires, and carrying flaming torches about the fields. Thus may be traced in the bonfires, illuminations, and fireworks of modern times, and particularly in the festivals still kept up on May day and midsummer eve, in many English villages, the remains of ancient Druidism.

The Romans, under Suetonius Paulinus, invaded Wales in the first century. They overcame the Ordovices in the north, and waged a war of extermination against the Druids. The last remnants of these people, with their followers, were driven into the Island of Mona. The Romans pursued them to their retreat, cut down the sacred groves, put the Druids to the sword,

and completely extirpated the race wherever their arms prevailed. Wales, however, was a difficult region to conquer. The Silures continued the struggle for liberty in the south-east during many years, till at length, in the reign of Vespasian, the celebrated commander, Julius Agricola, was sent with a powerful army against them. He defeated the Welsh at the battle of Caer Caradoc, and completely reduced that part of the country to the Roman yoke. The affability of Agricola gained the affections of the people, and disposed them to imitate the Roman manners. He bestowed on them the privileges of citizens, received them into his armies, provided for the education of their youth, and lived among them in a style of great hospitality. Thus securing by policy what he had gained by force, he attached the country to the Roman dominions, and Cambria was dignified with the name of *Britannia Secunda*.

After the Romans withdrew from Britain, the Welsh resumed their ancient forms of government, and the country appears to have been divided into six or seven principalities. Perpetual wars were carried on with the Saxons and Angles. About the middle of the sixth century, Mælgwyn, king of North Wales, appears to have made himself supreme over all the other chieftains of the country. This government continued till the reign of Cadwallader, A. D. 703, when the strength of the Welsh was so much broken by their wars with the Saxons, that the latter made successful inroads into the country, and established their dominion here to a considerable extent.

The Danish invasion of England called off the attention of the Saxons from Wales, and left this country in a state of comparative tranquillity. The Danes afterward made some incursions into Wales, but effected no permanent conquest. After the Norman conquest of England, the Welsh refused the annual tribute which had been extorted from them by the Saxon kings as a mark of submission. William invaded their country with a powerful army, quickly reducing them to subjection, and obliged them to do homage, and take the oath of fealty to him as their superior lord. From this period, the English monarchs maintained a claim to Wales as their hereditary property.

On the death of William, the Welsh, feeling the galling yoke of their humbled condition, attempted to recover their lost independence; and joining in revolt with some refractory English barons, made an irruption into England, devastating the country with fire and sword. These outrages determined William Rufus to attempt the subjugation of the country. For this purpose he excited his barons to conquer at their own charge, under homage and fealty to him, the territories of the Welsh. These barons, who were denominated *Lord Marchers*, endeavored to secure their conquests by peopling them with English, and erecting strong fortresses to defend them from the inroads of the Welsh.

Thus was the last asylum of the Britons broken into on every side. South Wales was subdued, while North Wales, now greatly reduced, alone preserved the national character, and maintained its independence. For a long period, the inhabitants of this region, favored by the mountainous nature of the country, supported an unequal but spirited contest against their invaders. In 1237, Gryffyth, the eldest son of Llewellyn ap Iorwerth, prince of North Wales, rebelled against his father. That prince applied for protection to Henry

III. of England, and received it on the humiliating terms of yielding vassalage to the English crown. David, the eldest son of Llewellyn, succeeded to the throne on the death of his father, and renewed the homage to England. He made prisoner his brother Gryffyth, and delivered him to Henry, who confined him in the Tower of London, where he lost his life in an attempt to regain his freedom. Henry deprived David of the sovereignty of Wales, and bestowed it upon his own son Edward, afterward king. David sought the aid of the pope, offering to hold Wales as a dependency on the papal see. The pope absolved David from his oath of allegiance to Henry, and his commissioners cited the English king to appear before them, and answer the charge of David. Henry, it is said, quieted the pope with large sums of money.

Llewellyn, the youngest son of Gryffyth, succeeded to the throne of North Wales on the death of his uncle David. When Edward I. came to the throne of England, he summoned the Welsh prince to do homage, which the latter declined, unless the king would give hostages for his safe conduct, and restore his wife, who was kept in captivity by Edward. This was refused, and Edward, in 1277, proceeded to make war upon Llewellyn, in which he was assisted by David and Roderic, the brothers of the prince who had been deprived of their inheritance by him. Llewellyn defended himself among the inaccessible mountains of Caernarvonshire; but the English surrounded and blocked up his army so effectually, that after sustaining all the horrors of a siege, they were compelled to submit to the terms dictated by Edward. These were, that the Welsh should pay fifty thousand pounds, and that Llewellyn and his barons should do homage and swear fealty to the English crown, surrender a portion of their territory, and make pecuniary compensation to David and Roderic.

CHAPTER CCCCXIX.

A. D. 1277 to 1840.

Second Insurrection of Llewellyn — Invasion of Wales by Edward — Death of Llewellyn — Capture and Execution of Prince David — Subjugation of Wales — Union with England.

THE English made a tyrannical use of their victory, and treated the inhabitants of the conquered provinces with great harshness. The Welsh, who were naturally choleric and irritable, again rose in arms against their oppressors. Prince David was seized with the national spirit, and made peace with his brother, promising to unite with his countrymen in the defence of Welsh liberty. Edward was not displeased with this new insurrection, as it gave him an opportunity of making his conquest final and absolute. He once more assembled his army, and advanced into Wales, A. D. 1283. The English fleet, in the mean time, attacked the Island of Anglesea, and landed in sufficient force to make themselves masters of it. This island is separated from the main land of Wales by a very narrow strait, over which the English threw a bridge of boats; but the Welsh occupied the shore with a strong army, while Llewellyn took post in an intrenched camp on the heights of Snowdon, overlooking the island. On the

first attempt of the English to cross the bridge, they were repulsed with the loss of three hundred men. They were unable to pass the strait till aided by treachery. A Welshman discovered to them a ford by which the army effected a passage to the main land, without being perceived by the Welsh, and gained the rear of Llewellyn's camp.

The Welsh prince, ignorant of this treachery, descended from the heights to reconnoitre the position of the enemy. Imagining himself in perfect security, he took but a single attendant with him. Having taken a view of the shore of Anglesea, he was reposing himself in a barn, when he heard a war-cry. He asked of his attendant, "Are not my Welshmen at the bridge?" He was answered that they were. "Then I am safe," said he, "though all England should be on the other side." But the shouts and clamor soon increased, and presently he was thrown into astonishment at the sight of the English banners approaching toward him. The advanced posts of the Welsh had been attacked and routed. Llewellyn put spurs to his horse, and tried to regain his camp, but was suddenly crossed in his way by an English knight, who, perceiving him to be a Welshman, but ignorant of his rank, advanced immediately upon him. A single combat ensued, and Llewellyn was struck dead by the lance of his antagonist. The knight, unconscious of the importance of his exploit, fell back to join his countrymen, who were now rapidly ascending the heights. The Welsh were drawn up in battle array, ready for the contest, but awaiting the return of their sovereign. Hour after hour passed away, but he did not appear; and, at length, they saw the squadrons of the enemy on the summits of the cliffs. Before they could recover from their surprise, they found themselves attacked on all sides. A panic spread throughout their ranks, and they fled in confusion.

When it was known that the prince was missing, the knight who had slain Llewellyn descended into the valley to see whom he had encountered. He found the dead body still on the ground, and, on examining its face, it was recognized to be the prince of Wales. Eager to reap the full reward of his exploit, he cut off the head of the corpse, and carried it to Edward, who sent it to London, placed a silver crown upon it as a mark of derision, exhibited it to the populace in Cheap-side, and at last fixed it upon the Tower.

David succeeded to the sovereignty of Wales upon the death of Llewellyn; but he was unable to collect an army sufficient to meet the English in battle. He was chased from hill to hill, and hunted from one retreat to another. At length, after concealing himself under various disguises, he was betrayed in his lurking-place to the English. He was sent in chains to Shrewsbury, where Edward caused him to be tried before the peers of England. He was sentenced to be hanged, drawn, and quartered, and this barbarous punishment was carried into effect. Edward, moreover, sensible that nothing kept alive the military spirit of the people, and the remembrance of their ancient glory, so much as the traditional poetry of the country, which, assisted by the power of music, and the jollity of festivals, made a deep impression on the minds of youth, is said to have gathered together all the Welsh bards, and ordered them to be put to death. This act has been called in question. The disappearance of the bards is by some writers ascribed to the overthrow of the independent sovereignties of Wales, which deprived

the wandering minstrels of all patronage and support.

The conquest of Wales is said to have given a title to the eldest son of the king of England. According to a story related by the monkish writers, Edward, shortly after the subjugation of the country, assembled the Welsh chieftains, and promised to give them for sovereign a prince of unexceptionable manners, a Welshman by birth, and one who could speak no other than the Welsh language. On their acclamations of joy, and promises of obedience, he announced to them that he conferred the principality of Wales on his son Edward, then an infant, who had been born at Caernarvon, in that country. This young prince was afterward king of England; the principality of Wales was annexed to the crown, and from that time the eldest son of the sovereign has borne the title of prince of Wales.

After the death of Llewellyn and David, all the Welsh nobility submitted to the conqueror. The laws of England, with the sheriffs and other ministers of justice not before known in Wales, were established in that country. National antipathies, however, are not easily conquered; and in order to hold the territory in subjection, Edward was obliged to erect castles of immense strength, not only on the Welsh frontiers, but in the interior. Yet these did not prevent formidable insurrections, in one of which, during the reign of Henry IV., the Welsh chieftain Owen Glendower maintained himself for years as an independent prince. By slow degrees, however, a thorough union has been effected between the inhabitants of this country and the English; and for the last three hundred years, the Welsh have been as peaceable as any subjects of the British crown.

CHAPTER CCCCXX.

Government of the Ancient Welsh — Enmity to the English — The Welsh Bards — Manners — Character — Superstitions — Language, &c., of the Welsh.

FROM the accounts given by the Roman writers, it appears that a monarchical form of government existed in Wales in the earliest historical times. The island was divided into several petty sovereignties, each subject to a separate prince; but in times of emergency and danger, they united under one leader, similar to a dictator among the Romans. This leader was called *Pendragon*. The power of the pendragon was temporary, but the dignity was hereditary. The right of succession to the separate governments was not so regular. Sometimes the monarch nominated his successor, with the consent of the nobles. The Welsh had a sort of parliament in very early times. Six of the most intelligent and powerful persons were summoned out of every district to assist the king in the work of legislation. The nobles were called *Uchelwyr*. They held their lands from the crown, and each presided as lord over his particular domain. The mass of the people were in a state of vassalage, and were subject to military service in war, and contributions of property.

The Welsh, for many ages after their subjugation, kept up a strong feeling of hatred against the English, which some of the English statutes against the Welsh

were little calculated to remove. It was long before the people were put on the same footing with the English subjects. Severe laws were passed in the reigns of Henry IV. and Henry VI. against the Welsh bards, who kept alive the national feeling of discontent, by songs of former glory, and narratives of wrongs committed by the English; but in spite of the attempts to suppress them, the bards continued to flourish for centuries.

The Welsh bards were supposed to be endowed with powers approaching to inspiration. They were the depositaries of historical knowledge, both public and private. They possessed one talent, in particular, which endeared them more than all the rest to the Welsh nobility, namely, that of being most accomplished genealogists. They flattered the vanity of the chiefs and their followers by singing the deeds of their ancestry. No public solemnity, great feast, or wedding could take place without the presence of the bards and minstrels. A glorious emulation arose among them, and prizes were bestowed on the most worthy. The court bard was a domestic officer. He held his land free, and was entitled to a horse and a woollen garment from the king, and a linen one from the queen. At the three principal feasts of Christmas, Easter, and Whitsuntide, he sat next to the chief officer of the palace, who delivered the harp into his hand. When he accompanied the soldiers upon a foray, he had an ox or a cow from the booty. He also sung at the head of the troops when drawn up for battle. This was to remind the Welsh of their ancient right to the whole kingdom of England; for the Welsh, looking upon themselves as the only lineal descendants of the ancient Britons, regarded the English as Saxon usurpers of their territory. The topics of the old Welsh songs show the barbarous manners of these times. The bard delighted to recount scenes of turbulence, bloodshed, and rapine. The images with which he adorned his descriptions were those of the prowling wolf, the gushing blood, and the screaming kite feasting on human prey. It was not till the border wars had been suppressed by the conquest of Edward, that the inspirations of the Welsh bards dealt in more gentle themes. It was then that the mountain muse found the same delight in beauty and rural nature which she had formerly experienced only in murder and devastation.

The manners and customs of the Welsh distinguish them at this day, in some degree, from the English. They are extremely national, and though their country is not fertile, they are strongly attached to their native hills. It is rare to find a Welshman among the emigrants in foreign countries. Mountainous scenery is peculiarly friendly to those imaginary existences, which constitute the objects of superstition. This is exemplified in Wales. The belief in witchcraft is still strong here, and many are the fatal effects supposed to be produced by supernatural agents. At every house may be seen a horseshoe, a cross, or some other charm of defence. Many old women bear the odium of preventing the cows from yielding milk, and of inflicting disorders on men and cattle. The supposed witches find it profitable to encourage this belief, and never deny the charge of supernatural dealing brought against them: they thus obtain a livelihood from their imaginary power. A peculiar sort of demon is supposed to exist in this country, called *Knockers*. The Welsh miners imagine they hear them under ground,

and by their noises, which represent the different stages of mining, they believe the way is found to rich veins of ore.

The Welsh language is of the Celtic family, and has a claim to very high antiquity. It is supposed to be the most primitive and uncorrupted of all the European tongues. It abounds with original words, more especially technical terms, which other languages borrow from the Greek, or express by circumlocution. This ancient tongue is spoken at the present day by the common people, though it is slowly getting into disuse. The better classes are principally educated in English, and few of them cultivate the popular dialect.

Pride of ancestry has always been a strong characteristic of the Welsh. In no other nation, except the Hebrew, has genealogy been held so important, or carried to such an extent. Family distinction is pursued into such minute and remote particularities as to excite the ridicule of all, except Welsh genealogists. So deeply is this feeling rooted in the country, that even the lowest classes of the people carefully preserve the history of their parentage, and are able to trace the names of their progenitors into the darkness of antiquity.

CHAPTER CCCCXXI.

200 B. C. to A. D. 600.

SCOTLAND. — *Geographical Description* — *The Caledones* — *Invasion of Agricola* — *The Picts* — *Invasion and Conquest of Scotland by the Irish* — *Saxon Colonization in Scotland* — *The Kingdom of Strathclyd* — *St. Columba* — *Christianity introduced into Scotland* — *The Culdees*.

SCOTLAND occupies the northern part of the Island of Britain, and is about half the size of England. It consists of three distinct and very dissimilar portions — the *Highlands*, the *Lowlands*, and the *Islands*. The first, or Highland part, comprises the west and centre of Northern Scotland, constituting a region of very bleak and rugged aspect. The mountains dip almost perpendicularly into the lakes and seas on which they border; and the valleys among them are on so high a level, that they admit of no culture, except of the coarser kinds of grains. The second, or Lowland part, includes the southern extremity of Scotland, bounded by the Friths of Forth and Clyde on the north. Some of this territory is fertile; but, in general, the soil of the country is hard and unproductive. The islands comprise a considerable part of Scotland. They consist of the Orkney and Shetland Islands in the north, and the Hebrides on the west. They are rocky and barren, like the mountainous parts of the main land, and exposed to perpetual mist and rain, and the storms of the Atlantic. Some of these islands are little more than naked rocks, washed by the ocean waves, yet the resort of innumerable sea-fowl. Even these dreary regions are inhabited by natives, who spend their lives as fishermen and bird-hunters.

The lakes of Scotland, or *lochs*, as they are here called, form a characteristic feature of the country. Many of them are long arms of the sea, running up into the heart of the mountains. Among these, Loch Lomond is preeminent for its loveliness, and grandeur



Loch Katrine.

of its scenery. Loch Katrine is smaller, but is admired for a singular mixture of tranquil beauty and wild sublimity. Scott's *Lady of the Lake* contains a description of these regions, at once geographically accurate and highly poetical. Loch Awe is also celebrated for its scenery.

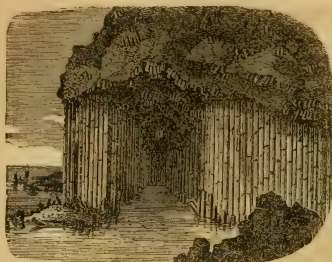
The first inhabitants of Scotland are supposed to have been a tribe of the Cimbri, an ancient people of Denmark, who migrated from that peninsula about two hundred years B.C. But this is merely conjecture. The Greek and Roman writers did not regard Scotland as a distinct country from the southern part of the island. The name of *Caledonia*, which was at one period given to it, was derived from the Caledones or Picts, a tribe of Northern Europe, who are supposed to have invaded the island from Norway, and to have driven the first settlers into the southern parts. *Caledon* means a *forester* or *savage*.

The Romans first invaded Caledonia in the reign of Tiberius. Under the command of *Agricola*, the father-in-law of the historian Tacitus, they penetrated to the Grampian Hills, where, after an obstinate battle, the skill and discipline of the legions prevailed over the rude valor of the barbarian hosts. The whole open country was abandoned to the invaders; but the inaccessible mountains of the north opposed a permanent obstacle to their progress in that quarter. The Romans formed numerous camps, to assist in the military occupation of the country. They endeavored to resist the incursions of the natives by rearing, at different periods, two walls across the island; one between the Forth and the Clyde, and the other between the Solway and the Tyne. They abandoned the country in the fifth century. The Caledonians, who were now called *Picts*, invaded the southern parts of Britain, and compelled Vortigern to call the Saxons to his assistance, as we have related in the history of England.

The name of Scotland, singular as it may seem, was derived from the Irish, who were at first called *Scots*, and their country *Scotia*. They emigrated to the western part of Caledonia in the sixth century, and soon became so numerous as to form a distinct nation from the Picts. They lived in a state of hostility with these people for two or three centuries, till, at length, in the

victorious reign of Kenneth, which commenced in 836, they wrested the sceptre from Wred, the Pictish king, and established supreme sway over the whole country, which ever afterward was called *Scotland*. The Saxons had, in the mean time, occupied the south-eastern part as far as the Forth. Edwin, the Anglo-Saxon king of Northumberland, founded Edwinstown, now *Edinburgh*. The Highlanders, to this day, call the Lowlanders *Sassenach*, or Saxons. There were also some descendants of the ancient Britons in that part of Scotland which had been possessed by the Romans, and which was called *Clydesdale*, in the kingdom of Strathclyud. This kingdom flourished for about three hundred years, and is rendered illustrious by the name and exploits of Arthur and his knights, whose power, from the year 508 to 542, is represented by tradition as having been predominant over the south of Scotland and the north of England. The capital of this kingdom was Alcluyd, called afterward *Dun Breton* and *Dumbarton*, seated on an insulated precipitous rock, at the mouth of the River Clyde. In 757, this place was taken by the Saxons, and the kingdom subverted. The Saxons colonized the whole south of Scotland; the Lowlands became in language and manners Teutonic, and the Gael or Celts were confined to the mountain regions. The northern part of Scotland retained the name of *Pictland* till the eleventh century. The southern part was called *Valentia* and *Cumbria*.

Christianity was introduced into Scotland, according to the legends of the country, by St. Columba, or Columbkil, an Irishman, in the sixth century. He is said to have founded the monastery in the Island of Iona, one of the Hebrides, of which the ruins are still to be seen. In the neighborhood is the Island of Staffa, famous for its caverns of basaltic columns, called *Fingal's Cave*. It was here also that he was believed to have instituted an order of monks, called *Culdees*, who were subjected to very strict rules; wore sheepskin clothing, and lived by the labor of their own hands. They were the clergy of Scotland in the early days of Christianity; but as they differed in some points from the church of Rome, and did not acknowledge the supremacy of the pope, they were afterward much persecuted. St. Columba is said to have founded a



Island of Staffa.

hundred monasteries on as many islands, which were chosen in preference to the main land, that their inhabitants might be more secluded from the busy world.

CHAPTER CCCCXXII.

A. D. 600 to 1093.

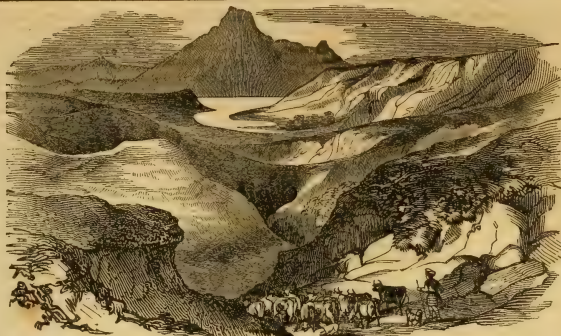
Conquest of the Orkney and Shetland Islands by the Norwegians — Ancient Navigation — Reign of Duncan — Macbeth — Malcolm — Intercourse with the Norman Conquerors of England.

NORWAY, about this time, had fallen under the dominion of Harold Harfagre, a powerful warrior, who compelled many of the Danish and Norwegian princes to submit to his authority. But there were many bold chiefs who were too proud to become the vassals of the conqueror; they therefore sought their fortunes on the sea, and, by their daring deeds on this element, became the terror of all the maritime nations of Europe. Some bands of these adventurers took possession of the Orkney and Shetland Islands, which were previously inhabited by the Picts. They were followed by Harold their king, with a powerful fleet. He deprived them of the islands, which he bestowed on one of his nobles, with the title of *earl of Orkney*, on the condition that he should hold his earldom as a vassal of the crown of Norway. The first earl of Orkney was the father of Rollo, the first duke of Normandy. The Danes and Norwegians made frequent voyages to these islands, adopting the most simple contrivances to guide their course on the ocean. The compass was unknown in Europe, and the devices for navigating out of sight of land were sometimes very ingenious. A celebrated Norwegian chief, on his voyage from Shetland to Iceland, took on board his vessel some crows. When he had sailed, as he supposed, a considerable distance, and had lost sight of land, he sent up one of the crows, which immediately flew toward the point from which the vessel had departed. By this the chief was able to guess how far he had gone, as it was calculated that the bird, when high in the air, could see the land. The vessel kept on her course, and after some time another crow was sent up, which came back. This showed that there was no land in sight. A third time the experiment was tried, and the bird flew directly onward:

the chief, steering according to the direction of his winged guide, arrived safe in Iceland. During a period of two hundred years, from the reign of Kenneth to that of Macbeth, the histories of Scotland recount little more than a continued series of wars with the Danes. The Saxons became subjected to the crown of Scotland; but the Scottish king held part of the Lowlands, and some territories in England, in vassalage to the king of England. This was the plea on which Edward I., at a subsequent period, founded his claim to the sovereignty of Scotland. The name of Macbeth has been rendered familiar to every reader by the genius of Shakspeare. His usurpation of the throne of Scotland took place in the eleventh century. It is by no means certain that he was guilty of the crimes laid to his charge. Duncan and Macbeth were cousins, both being grandsons of *Malcolm II.* According to the rule of Scottish succession, Macbeth had the better right to the throne. Duncan, however, succeeded, and had reigned six years, when he was murdered while on a journey; but not at Macbeth's castle, as Shakspeare, for dramatic effect, has chosen to represent. Whether Macbeth had a hand in the murder was never proved, though he was suspected of it.

The two sons of Duncan, named *Malcolm* and *Donald Bane*, fled from Scotland; the former to the court of Edward the Confessor, in England, and the other to the Western Islands. Macbeth took possession of the throne. His reign was tranquil and prosperous. He was beloved by the people, and gave so much encouragement to agriculture and commerce, that Scotland never before enjoyed such plenty. Macbeth bestowed great attention upon the herring fisheries, which supplied one of the chief articles of Scottish trade at that time. After he had reigned about twelve years, he assumed the pilgrim's gown and staff, and made a journey to Rome. In the mean time, Malcolm had been endeavoring to raise a party in his own favor in England. At the court of Edward he saw a great deal of the polished manners of the French, and learned to speak their language. The Saxon monarch had been educated in France, and had introduced into his court the habits and manners of that country. Malcolm remained about fifteen years in England, which gave him an opportunity of observing the difference between the rude habits of the Scots and the refined manners of the more civilized Normans. At length, Malcolm reëntered Scotland at the head of a large army, to dispute the crown with Macbeth, who had returned from his pilgrimage. A battle was fought near Macbeth's castle of Dunsinane; the king was defeated, and compelled to retreat. He carried on the war for two years, when he was slain, and *Malcolm* ascended the throne, A. D. 1057.

When William the Norman conquered England, great numbers of the Saxons fled to Scotland; and among others, Prince Edgar Atheling, the heir of the Saxon kings of England, and his sister Margaret. She became the wife of Malcolm, and queen of Scotland. Being now allied to the Saxon royal race by the ties of relationship, as well as those of gratitude and friendship, Malcolm took up arms in their cause against William, and invaded England. The Normans, however, were too strong for him; and all that the Scots could do was to ravage the northern parts of England, and carry off the inhabitants, whom they sold for slaves. For many years afterward, there was not a village in the south of Scotland where English slaves



Distant View of Loch Awe.

were not to be found. A peace ensued in 1072; and from the intercourse between the two kingdoms which followed, the Scots derived great improvement. A taste for the luxuries and refinements of life began to spread among the people; merchants were encouraged to bring into Scotland various commodities before unknown in that country. Malcolm was killed in 1093, at Alnwick, in Northumberland, in a battle with the English.

CHAPTER CCCCXXIII.

A. D. 1093 to 1214.

Conquests of Magnus the Norwegian in Scotland — Reign of Alexander I. — The Franks — Adventures of Sweyn, the Danish Pirate — Reign of David II. — Age of Chivalry — Misfortunes of William the Lion.

In the year in which Malcolm was killed, Magnus, king of Norway, invaded the Scottish islands. He landed first on Mainland, the largest of the Orkneys, where he deposed the earl of Orkney and took possession of the island. He then proceeded to the Hebrides, all of which he plundered except Iona, which was revered as a place of peculiar sanctity, even by the fierce and warlike Northmen. Magnus then directed his hostilities against Scotland; but after he had committed some few depredations, a peace was concluded, in which it was agreed that the Scottish monarch should resign all the islands which could be circumnavigated by a vessel steered with a rudder. When this condition was settled, the artful Norwegian caused a small boat to be conveyed to a narrow neck of land, which joins the peninsula of Cantyre to Scotland, but which is overflowed at high water. Here he sat in his boat, with the helm in his hand, till the tide came in, when he steered himself over the isthmus. In consequence of this feat, he claimed and took possession of the whole of Cantyre, as coming within the terms of the treaty.

After some revolutions which ensued on the death of Malcolm, the crown was placed on the head of *Alexander I.*, A. D. 1107. At this period, Scotland was divided

into thirteen districts, each of which was under the government of a *thane*, or lord, whose power was almost independent of that of the king. Each clan had its own particular customs, and was governed by its own laws. There was no national assembly or parliament to make laws for the whole country. About this time flourished Sweyn, the celebrated Danish pirate, or Sea-king. He was lord of Gairsay, a little island among the Orkneys, where he dwelt amidst his lawless people, who seem to have been farmers at home and robbers abroad. They were accustomed to sow their fields in the spring, and then set out upon a cruise, leaving their corn to grow while they were plundering the neighboring shores. It happened, on one occasion, that Sweyn, being alone in his boat, was chased by the earl of Orkney, with whom he was at variance, and was obliged to row with all his might till he reached a small, uninhabited island, where he ran his boat into a cave and disappeared. When the tide rose, the mouth of the cave was covered with water, and Sweyn, from within, heard his pursuers wondering what had become of him. He was not seen in the Orkneys for some time, and was supposed to be dead. One day a vessel, having the appearance of a merchant ship, was seen coming from the west, with two or three men on deck. They approached the Island of Ronsay, where the earl of Orkney dwelt, and asked the news. The people informed them that the earl was gone to the other side of the island to hunt seals. The strangers steered in that direction, and soon discovered the earl with his companions. Sweyn, with a number of armed men, immediately rushed from the hold where they had lain concealed, and slew every one except the earl, whom they carried away prisoner. He was never heard of afterwards; but it is supposed he was placed in a monastery by Sweyn, who returned to his little Island of Gairsay, and was for many years the most formidable pirate of the age. He was killed at last in an attack upon the city of Dublin, A. D. 1159. The preceding narrative may serve as a specimen of the manners of those times.

David I. came to the throne in 1127. He founded the abbey of Holyrood, and fixed his residence at Edinburgh. Before his reign, Perth had been the capital of Scotland. About this time, the pirates of the

Hebrides took advantage of the weakness of the monarchy to establish among themselves a kind of independence. This was the age of chivalry in Scotland as well as in England, and there were many brave Scottish knights among the heroes in Palestine. But the country was impoverished on this account, as the richest nobles went away from Scotland to seek renown in the East, carrying all the money they could raise, instead of remaining at home to improve the condition of the land and people. Richard I. of England gave up his right of sovereignty over Scotland for a sum of money to aid him in his crusade. The population of Scotland at this time was composed of several distinct nations. The Norwegians were in possession of the islands; the Gaelic or Celtic descendants of the early inhabitants occupied the Highlands of the north, while the people of Saxon and Norman origin possessed the southern districts, and were thence called *Lowlanders*. Among these last were found the chief nobility, who had by this time become very powerful. Every Scottish baron had his strong castle and feudal domain, his vassals, retainers, and bondsmen, like the English lords. The language of the south was nearly the same as the Anglo-Saxon, while the Highlanders continued to speak the original Gaelic, to wear the ancient dress, and to live according to the rude customs of their ancestors. A great enmity existed between them and the Lowlanders, whom they considered as intruders into the land of their forefathers.

William the Lion came to the throne in 1165. He quarrelled with the king of England, and invaded that country, when he laid siege to Alnwick Castle, in Northumberland. Here he was made prisoner by some English barons, who sent him to the king. He was not liberated till he had consented to do homage for his whole kingdom, acknowledge the king of England as his lord paramount, and place in his hands the strong castles of Berwick and Roxburgh as a security for his fealty. On these hard terms he regained his freedom, and returned to Scotland as a vassal king.

In this reign, monasteries had become very numerous in Scotland, and many of them were richly endowed with lands, which were better cultivated than any other estates in the kingdom, the vassals and bondmen of the monks being secured in the possession of their farms and homesteads as long as they fulfilled the conditions on which they were held. In those days, a monastery was the surest place of refuge for those who were oppressed, and the safest lodging-house for travellers.

CHAPTER CCCCXXIV.

A. D. 1214 to 1314.

Alexander II.—Acquisition of the Hebrides—The Maid of Norway—Baliol and Bruce—Usurpation of Edward I.—Exploits of Wallace—Accession of Robert Bruce—Battle of Bannockburn.

WILLIAM THE LION was succeeded in 1214 by *Alexander II.* His reign was a continued series of wars with the lords of the isles and the kings of England. He wished to reduce the former to a dependence on the crown of Scotland, and to obtain from the latter a restitution of Northumberland and other territories, which the Scotch formerly possessed in England. The Hebrides were still considered as belonging to Norway.

Alexander offered to purchase them from Haco, the king of that country, but in vain. Haco declared he was not in want of money. Alexander, therefore, undertook an expedition against them, but was taken ill in the Hebrides, and died leaving a son eight years old to succeed him, under the name of *Alexander III.* Haco continued to attack and plunder the coasts of Scotland, and Alexander, as soon as he came of age, raised an army and marched against the invaders. He gained a great victory over them at the mouth of the Clyde, which so mortified Haco that he fled to the Orkneys, where he died of grief. His son Magnus made peace with Alexander, and sold him the Hebrides for a sum of money. The Orkney and Shetland Islands still remained under the dominion of Norway, and were inhabited principally by Norwegians.

Alexander strengthened his friendly connections with Norway, by marrying his daughter Margaret to Eric, prince of that country. The daughter of this pair is called in history the *Maid of Norway*. She became heiress of the Scottish crown on the death of Alexander, in 1286, but died on her voyage from Norway to take possession of her new dignity. This event proved a great calamity for Scotland, as it left the succession open to dispute, and various claimants arose among the relatives of the royal family. The consequence was a series of wars, which desolated the country for a long time. Among the numerous claimants for the crown, were two whose pretensions were superior to all others, so that the title finally rested between them. The one was Robert Bruce, lord of Annandale; the other was John Baliol, lord of Galloway. Edward I. of England came forward as umpire, and the Scottish nobles, being willing to avoid the miseries of a civil war, consented to leave the matter to his decision. Edward pronounced in favor of *John Baliol*, who was crowned accordingly, not as an independent sovereign, but as a vassal king, subject to the authority of the king of England—A. D. 1292.

The new monarch soon found that he had a very tyrannical master. It seems to have been the intention of Edward to provoke him by injurious treatment into a rebellion, and then to seize on his dominions as forfeited to the crown of England according to the feudal law, by which the estates of a rebellious vassal became the property of his liege lord. The scheme so far succeeded that Baliol attempted to throw off his dependence. Edward defeated him at Dunbar, and deprived him of his crown. He placed English garrisons in all the strong places, and returned to England, believing his conquest complete. But the Scots did not tamely submit to the loss of their liberty, and an able leader soon appeared in the person of William Wallace. He was a young man, of bold, adventurous disposition, and great personal prowess. His mental qualities, like those of most great heroes, have been somewhat overrated; but there is little doubt that he possessed talents of a higher order than were common among the Scottish warriors of that age. When Wallace came forward as the champion of his country, thousands gathered around his standard, and he was soon at the head of a considerable army. He gained a great victory at Stirling, and obliged the English governor to leave Scotland. The fortresses were surrendered to him, and he was made regent of the kingdom, while Baliol was a captive in England.

Edward was in Flanders when the rebellion broke out. He hastened back to England, raised a large

army, marched into Scotland, and defeated Wallace at the battle of Falkirk, A. D. 1298. He reestablished his authority in the country, and most of the revolted nobles took the oath of allegiance to him. Wallace refused to submit, and for a long while maintained the contest against the English. He was at length betrayed by one whom he thought his friend, and carried a prisoner to London, where he was tried and executed for treason, A. D. 1304.

Robert Bruce, the grandson of the rival of Baliol, placed himself at the head of the Scottish insurgents, and was crowned king, at Scone, in 1306. In his first contest with the English, he was defeated and obliged to seek shelter in the woods, with a few followers. Being unsafe here, he fled to the island of Ràchraon on the coast of Ireland, where he spent some time. At

length, finding the Scots better prepared to assist him, he presented himself among them, and found a considerable army ready to take the field. Edward II. of England marched against him with a force of one hundred thousand men, if we may believe the historians of that day. The Scots did not exceed forty thousand; yet so brave were they, and so highly animated by the cause in which they were engaged, that they beheld without dismay the approach of the English army, and prepared themselves for the important conflict that was to decide the fate of Scotland: A battle was fought at Bannockburn, June 4, 1314, in which Edward's army was totally defeated. This victory secured the independence of Scotland, and confirmed Bruce in possession of the throne.



Gathering of Scotch Highlanders.

CHAPTER CCCCXXV.

A. D. 1314 to 1371.

Reign and Captivity of David II.—State of Government and Society in Scotland—Manners of the Nobles—Warrior Clergymen—Slavery—Rise of the Burghers—Education—Dress.

THOUGH the English had lost all hope of regaining their dominion in Scotland, they continued on hostile terms with that country for a long time. **David II.**, king of Scotland, invaded England while Edward III. was carrying on his wars with the French; but he was met by the English northern barons, and defeated at the battle of Nevil's Cross, A. D. 1342. David was taken captive, carried to London, and kept a prisoner in the Tower for some time. After eleven years of captivity, he was liberated by promising to pay a ransom of one hundred thousand pounds—a sum which, considering the value of money in those days, may be considered equal to ten millions of dollars at the present time.

The several nations that formerly composed the

population of Scotland, had by this time become so mingled together, that they exhibited only two distinct races—the Highlanders and Lowlanders. The latter were much more polished than the former, and, as far as the unsettled state of the kingdom would permit, cultivated the useful and elegant arts, while their northern neighbors held in contempt the customs and pursuits of civilized life, regarded themselves as independent of the laws, and looked to their chieftains as their only legitimate rulers. The system of clanship prevailed in the Lowlands as well as in the Highlands, and the great nobles were, in reality, as independent of the monarch as the Highland chiefs. Each could muster his clan around him to defend his castle and his lands; and it was seldom that a clansman was found who would not fight to the last extremity for his liege lord, and obey his commands in preference to the laws of the land.

The power of a feudal superior over his vassals and bondsmen was much the same with the Scotch as with the English, and the mode of life pursued by the great was very similar in both countries. Their castles were crowded with knights, esquires, pages, and retainers of every degree. Feasting and minstrelsy were the

amusements in their princely halls; while out of doors they sought the bolder pastimes of hunting, hawking, and chivalric sports. Many of the offices in noble families were hereditary, such as those of the minstrel, the baker, the brewer, the miller, and the forester. The last of these held a very important employment, as he had the care of all the game in his master's woods. It was customary for a young chieftain, on returning from his first hunting expedition, to give his hunting-suit and arms to the forester. There were perquisites attached to all the other hereditary offices. When a tenant brought his corn to be ground at the baronial mill, a certain portion was due to the baron, half as much to the miller, and a quarter to the miller's man.

The clergy of those days were hunters and warriors, and led their vassals to battle and to the chase. They were only distinguished from the lay nobles in the field by wearing cassocks over their armor. The bishops and abbots had long been the principal traders in the community, for they alone had sufficient capital to embark largely in commerce, and they at first had the exclusive right to carry on the fisheries. On all the feudal estates some of the tenants were free farmers, who hired their lands and could remove at pleasure. But a great proportion were still in bondage; nor was it till long afterward that all vestiges of slavery disappeared. The changes that took place during the wars had given liberty to many, and the masters themselves often conferred the gift of freedom on their bondmen; but the work of emancipation went on very gradually. There were slaves in Scotland till the end of the fifteenth century.

In the mean time, the *burghers* were fast rising to wealth and consequence. These were so named from the *burghs*, which were originally small colonies of traders and artisans, who in most cases had purchased their freedom from their lords. These freedmen formed themselves into trading communities, and improved their little villages till they grew into towns. To these towns privileges were from time to time granted by the kings, who knew how much the prosperity of the country depended on the encouragement given to arts and commerce. The earliest burghs in Scotland were Edinburgh and Roxburgh. The burghers gradually acquired the right of choosing their own magistrates, and of sending representatives to parliament. The chief trades were those of the blacksmith, armorer, goldsmith, tanner, dyer, and cap-maker. The Scotch smiths and armorers were not so skilful as those of England, which caused the English government to make a law that no armor should be carried into Scotland, and this was always mentioned in the passports. The Scots were then considered as foreigners by the English.

The state of education was much the same as in other countries during the feudal ages, when learning was confined entirely to the monks and clergy, and few could even read or write, except those educated for the church. There were schools in the principal towns, conducted by the monks, to which boys were sent who were designed for the clerical profession. They usually went to Oxford or Paris to complete their studies, as there was no university in Scotland till after the reign of Robert III. It is supposed that in the fourteenth century there was not a Scottish baron who knew how to write his own name. Nor was it thought any disgrace to be thus deficient, as learning was not

held in much estimation by the warlike nobles of those rude times.

Every clan, both in the Highlands and Lowlands, was distinguished by the colors and pattern of the *plaid*, a garment worn by all ranks. Each clansman bore the name and wore the plaid of his chief; and thus it was known whether a man was a Douglas, a Campbell, a Macdonald, or the clansman of any other chieftain. The making of the plaids was a never-failing source of female industry, as the wool was not only spun, but dyed and woven by the people of the country.

CHAPTER CCCCXXVI.

A. D. 1371 to 1509.

Accession of the Stuarts — Private Wars — Raids — Invasion of Richard II. — Destruction of Melrose — Improvements of James I. — Law against Sorners — James III. — Acquisition of the Orkney and Shetland Islands — Calamitous End of James III. — Reign of James IV.

THE Bruce line of sovereigns became extinct in 1371, and Robert II., of the family of Stuarts, ascended the throne. This name was derived from the office of High Steward, which was held by the husband of Margery Bruce. Her son Robert was the founder of the dynasty, which reigned in Scotland as long as that kingdom remained unconnected with England. The right possessed by the barons of going to war on their own account, produced constant disorders, as they were but too apt to avenge by force of arms any trifling injury offered to their vassals. Feuds of this nature often arose between the Scottish and English nobles, so that the border countries were subject to constant inroads, which were always attended with plunder and bloodshed. Every dispute was followed by a "raid," as an expedition of this kind was termed, when a large booty of cattle and prisoners was carried off. A hostile feeling was thus kept up between the two countries, which was encouraged by the king of France, who entered into an alliance with the Scottish sovereign.

On the accession of Richard II. to the throne of England, A. D. 1377, war broke out between that country and Scotland. A French army was sent to Scotland under the command of John de Vienne, admiral of France, and one of the greatest warriors of the age. Richard entered Scotland at the head of a large force, and advanced as far as Edinburgh, which was burned and plundered, nothing being spared but the monastery of Holyrood. Many other edifices were also destroyed by the invaders, and among them the beautiful abbey of Melrose. No advantage was gained by this invasion, for the country was so laid waste that the English were compelled to retreat for want of provisions. It was at this period, (1388,) that the battle of Otterbourne, or Atterburn, took place, of which we have given an account in the history of England. This affair was celebrated in the old ballads under the name of *Chevy Chase*.

James I. (A. D. 1424) made great improvements in the government. He formed the parliament of Scotland as nearly as possible on the model of that of England. He instituted regular courts of justice, and



The Battle of Chevy Chase.

thus limited the power of the lords over their vassals by taking from them the right of acting as sole judges on their own estates—a privilege long enjoyed by the feudal nobles of every country in Europe, and one that had given them absolute control over the lives and property of their dependents. By such means, James, in the course of time, accomplished his grand design of bringing the nobles under subordination, and improving the condition of the middle and lower classes. He also caused all the laws to be written in the language of the country, instead of the Latin, which had previously been the legal tongue. One of the laws enacted in this reign related to a class of beggars called *sorners*, who pretended to be gentlemen, and wandered from place to place, intruding into people's houses, where they took their seat at the table, and received what was given to them as a right rather than as a favor. They all claimed to be of gentle birth, and some of them did not scruple to ride about the country with attendants, who were beggars also. To remedy this evil, it was enacted that no such persons should be permitted to beg or insist on being entertained in any farm-houses or other dwellings. An exception, however, was made in favor of the royal or licensed beggars, known as the "Blue-gowns," or "King's bedesmen." These were men above the age of seventy, or worthy persons who had fallen into misfortunes. They were distinguished by a badge granted by the chief magistrate of the burgh; and this venerable order of privileged mendicants continued in Scotland till a very late period.

Under James III., the union of the Orkney and Shetland Islands with Scotland took place by the marriage of the young king with the princess of Denmark, A. D. 1468. At this period, a belief in astrology was prevalent all over Europe; and there were few princes who did not at times seek information, with regard to future events, from men who were thought to be skilled

in this imaginary science. James III. was much addicted to this practice. A soothsayer once declared to him that he should fall by the hand of his nearest of kin; whereupon he imprisoned his two brothers on a charge of treason. This act, with other measures of his administration, made him unpopular. He was a great patron of the arts, particularly that of architecture, to which he devoted the chief portion of his time. He indulged his taste for erecting sumptuous buildings to such a degree, as to increase the disaffection of the people, who found their taxes augmented by the king's expenditures. He also seized on certain revenues belonging to the church, which gave much offence to the clergy.

The power of the nobility had greatly increased in this reign, and James undertook a series of measures to reduce it. This proceeding, added to his previous unpopular acts, produced a rebellion. The nobles of the south took up arms with the avowed purpose of deposing the king, and placing his son, the duke of Rothsay, on the throne. The young prince, misguided by their evil counsels, appeared at their head, in arms against his father. The northern barons adhered to James, and the two parties met in battle array, about a mile from the memorable field of Bannockburn. The king saw his son leading his enemies against him. Either the remembrance of the prophecy, or the shock which this sight caused to his feelings, produced such an effect upon the unhappy father, that he lost all courage, and fled. As he was crossing the brook of Bannockburn, a poor woman, who was drawing water from the stream, being startled by the galloping of his horse, cast down her pitcher before him. The frightened animal suddenly reared, and threw his rider, who was severely injured by the fall. There was a mill near at hand, to which he was carried. One of the rebels, who was in pursuit of the king, hearing the woman call for assistance, rushed into the mill, and

recognizing the king, instantly stabbed him to the heart. A. D. 1487. He was succeeded by his son.

James IV., notwithstanding his unnatural behavior to his father, governed the kingdom wisely, and the Scotch enjoyed an unwanted degree of tranquillity and prosperity in his reign. He gave shelter to Perkin Warbeck, the pretender to the throne of England in the time of Henry VII., and invaded England in the hope of being able to overthrow that monarch; but he found this impracticable, and made a truce with Henry, withdrawing his protection from Warbeck. James afterward formed a closer alliance with England by marrying the princess Margaret, daughter of the king. In consequence of this marriage, a treaty of peace was made between the two kingdoms, by which the town of Berwick was given up to England forever. The union of James and Margaret was an event that had great influence over the future fate of both kingdoms; for Margaret was the grandmother of Mary Queen of Scots.

CHAPTER CCCCXXVII.

A. D. 1509 to 1566.

Battle of Flodden Field—James V.—Persecution of the Protestants—Accession of Mary—The Reformation—Rivalry of Mary and Elizabeth—Marriage of Mary to Darnley—Murder of Rizzio.

As long as Henry VII. lived, peace continued between Scotland and England. But after his death, many causes of disagreement arose between King James and Henry VIII., which led to a renewal of the war. The English captured two fine Scotch vessels on the charge of piracy, though it was well known that they were ships of war, belonging to the king. James determined to invade England. All his wisest ministers endeavored to dissuade him from so rash a step; but he was bent upon indulging his resentment, and summoned all his men, capable of bearing arms, to meet him at Edinburgh, with provisions for forty days. The people obeyed with sorrow, for they saw the probability of a fatal termination to this useless undertaking. A large army was collected, and James marched into England attended by the flower of his nobility. Henry VIII. was in France, and the earl of Surrey was intrusted with the command of the forces destined to oppose the Scots. He was already in Northumberland when James crossed the border. The two armies met at Flodden Field, September, 1513. The Scots were defeated, and the king was slain with most of his nobles. The body of James was never discovered.

James V., who succeeded him, exerted himself to reestablish peace both with England and amidst the unruly Scottish chiefs. He put himself at the head of an irregular army, composed partly of soldiers and partly of huntsmen, and made a progress through the country under pretence of hunting. He took several castles by force, and put to death those chiefs who had been guilty of illegal acts. Their lands were converted into sheepwalks by the king, who derived great profit from his flocks: this caused his uncle, Henry VIII., to call him a *farmer*. It was common, however, in that age, for all great people—kings, noblemen, bishops, abbots, &c.—to keep sheep, and send their wool to

be sold in foreign countries; so that they were all traders, and many of them acquired the greater part of their wealth by their commercial dealings.

James married a French princess, Mary, the sister of the duke of Guise, who took a forward part in the persecution of the French Protestants. It was owing to his alliance with this powerful family, that he was so strong an enemy to the reformation, which at this time was making rapid progress in Scotland. James suffered the Protestants to be cruelly persecuted, and he soon became involved in disputes with Henry VIII. on the subject of religion. A war ensued, and James attempted to raise a large army; but the disaffection of his subjects was so great that his endeavors were ineffectual. Those who resorted to his standard did not yield him their cordial support, and all his military enterprises proved abortive. In an invasion of Cumberland, a body of ten thousand Scots suffered themselves to be defeated by five hundred English. Mortified by this disgrace and the contemptuous behavior of his own nobles, the king retired to Falkland Castle, where he died of chagrin, six days after the birth of his unfortunate daughter, *Mary*, Queen of Scots, A. D. 1542.

The crown of Scotland having now descended to a female infant, Henry VIII. was desirous of uniting the two countries by a marriage between the youthful queen and his son Edward. The Scottish parliament would have agreed to this proposal, but Henry wished to take upon himself the administration of the kingdom during the minority. The disputes which arose upon this point led to a declaration of war from Henry, and Mary was sent to France for safety, where she was educated, and married to the dauphin, son of Henry II. Seventeen years elapsed between the death of James V. and the return of Mary to Scotland. It was in this interval that the reformation was established in that country. In England, the Catholic religion had been abolished by authority of the king. In Scotland, the same end was accomplished by the preaching of the celebrated reformer John Knox, who was a disciple of Calvin.

The husband of Mary had become king of France under the name of *Francis II.* His death took place shortly afterward, and Mary, who was then only nineteen years of age, was recalled to her own kingdom Queen Elizabeth, who was now on the throne of England, was cousin to Mary, and the latter was regarded by many as having a better claim to the throne than Elizabeth. Mary had, therefore, been persuaded, while her husband was living, to assume the title of *Queen of France and England*, an offence which Elizabeth never forgave. The Scotch were at first much pleased with their youthful sovereign; but Mary was less satisfied with her subjects. She was a Catholic, and had been educated in French manners. Scotland was to her as a foreign land. The feelings of the people ran very strong against Popery; and the whole country was in a most unsettled condition. Domestic warfare existed between rival chieftains; and in many parts there were troops of banditti who took up their abode in the ruins of old castles, or dismantled abbeys, which afforded security for themselves and their plunder.

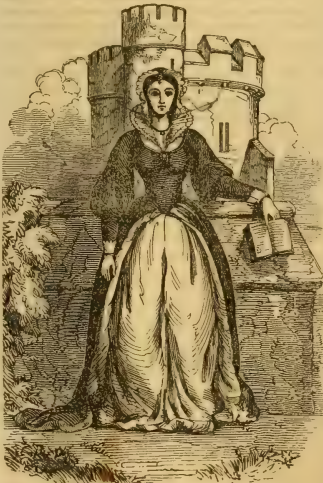
The beginning of the queen's misfortunes was her marriage with Lord Darnley, a Scottish nobleman, who, like herself, had some claim to the crown of England. Elizabeth did every thing in her power to prevent this

match. The Protestant nobles of Scotland also opposed it, as Darnley was a Catholic. An insurrection of the Protestants ensued, and Mary took the field against them, at the head of her troops. The insurgents were soon dispersed. Mary, however, became involved in domestic troubles. Darnley was a selfish, weak-minded, and ill-tempered man, and soon lost her affection. Jealousy increased her unhappiness. Every person in whose society she appeared to take pleasure, became an object of suspicion to her husband. She had a secretary named *David Rizzio*, an Italian, who was a man of education, and an accomplished musician. The queen bestowed on him a degree of favor which excited the enmity of many of the courtiers, and made him numerous enemies. Darnley's jealousy was strongly excited toward Rizzio; and one evening, when the queen and several of her ladies were at supper with him, Darnley, with some noblemen of his party, burst into the room, dragged him from the table, and stabbed him to the heart in the presence of the queen, who attempted in vain to save his life.

CHAPTER CCCCXXVIII.

A. D. 1566 to 1573.

Murder of Darnley—Marriage of Mary to Bothwell—Insurrection—Imprisonment and Deposition of Mary—Her Flight to England—Captivity and Execution—Civil War.



Mary, Queen of Scots, imprisoned at Lochleven.

MARY fled from Holyrood House to Dunbar Castle, determined to avenge this cruel outrage. She assem-

bled the nobles who were attached to her interest, and raised an army of eight thousand men. Darnley affected repentance for his share of the crime, and joined her against the rest of the conspirators. The principal of these were the earl of Morton and Lord Ruthven, who fled to England; while the earl of Murray, and others who had been banished for their opposition to her marriage, returned, and were taken again into favor. Among these was the earl of Bothwell, a bold, ambitious man, and a decided foe to Darnley. The queen bestowed high honors upon him, notwithstanding his hostility to her husband. Darnley, being taken ill of the small-pox, removed to a place called the *Kirk of Field*, in the neighborhood of Edinburgh. One night, just after the queen had left him on her return to Holyrood, the house was blown up with gunpowder, and Darnley was killed. It was known beyond a doubt that Bothwell was the author of this murder, and he was brought to trial for it; but, according to the custom of those times, he entered the court surrounded by a number of his friends, all well armed, and followed by a train of hired soldiers. The judges dared not venture to pronounce him guilty, and he was acquitted.

The subsequent conduct of the queen strongly indicates her participation in this crime. A few months only had elapsed, when she became the wife of Bothwell, and thus lost the respect, as well as the affection, of a great part of her subjects. Her guilt was never openly proved, but the belief of it was general. The infant prince James, her son, was kept in Stirling Castle, under the guardianship of the earl of Mar. Such was the indignation of the people at Mary's disgraceful marriage, that many of the lords joined together for the purpose of expelling her from the throne. The queen and Bothwell fled to Dunbar Castle, where they assembled a few troops, intending to give battle to the insurgents. But the disaffection was so general, that Mary's own party refused to act in her behalf, unless Bothwell were banished from the country. To this she reluctantly agreed, and Bothwell went to the Orkneys. He was afterward taken prisoner by the Danes, and carried to Norway, and from thence to Sweden, where he died in the Castle of Malmö.

When Bothwell had departed, Mary expressed her willingness to make terms with the insurgents. She was conducted back to Edinburgh, but found that she had entirely lost the respect of the people. In fact, the noblemen who had taken up arms against her had determined she should never reign in Scotland again. They sent her, under a strong guard, to Lochleven Castle, which stands on a little island in a lake. There, after enduring some weeks of captivity and harsh treatment, she was compelled to sign a deed resigning the crown to her infant son, A. D. 1567. Mary had reigned over Scotland about seven years, and had been married three times, though she was scarcely twenty-six years old.

The earl of Murray was appointed regent of the kingdom, and the queen was kept a prisoner at Lochleven for many months longer. At length she escaped, and was joined by several noblemen, who raised an army of five thousand men to replace her on the throne. This little army met the superior forces of the regent, Murray, at Langside. Mary's army was defeated, and she fled to England, trusting to the generosity of her cousin, Queen Elizabeth, A. D. 1568. The cold-hearted and selfish queen of England had

ner thrown into prison, and treated her with all the jealousy of a personal and political rival. After holding her for eighteen years in captivity, Elizabeth caused her to be tried on a charge of conspiracy, and condemned to death. The unfortunate queen of Scots was beheaded at Fotheringay Castle, A. D. 1587. No part of Scottish history has given rise to more discussion than the character of this celebrated queen. Some writers maintain her innocence of Darnley's murder; but the general voice of history is against her. Her beauty, accomplishments, and misfortunes, have softened the judgment of mankind with regard to her errors; and she was not so much the victim of her own imprudence, as of the jealousy, malignity, and vindictive spirit of her rival Elizabeth.

The flight of Mary from Scotland was followed by another long civil war. Murray, the regent, was shot from a window as he was riding through the streets of Linlithgow, by the lord of Bothwellhaugh, in revenge for a private injury. Lord Lenox was next appointed regent, but he was soon killed in a battle with the queen's partisans; and the earl of Mar, who succeeded him, died shortly afterward, under circumstances which occasioned strong suspicion that poison had been given him at a banquet to which he had been invited by the earl of Morton, on whom the regency next devolved. The country was at this time in a very wretched state. The people were divided into two factions, called the "Queen's men," and the "King's men"—a fatal distinction, which caused fathers to fight against their sons, and brothers to contend with brothers. All peaceful occupations were suspended; commerce and agriculture were neglected; villages were burned; the prisoners taken on both sides were barbarously executed. The horrors of civil war were never more fully exemplified than in Scotland at this unhappy period. Two governments existed at the same time. The regent held one parliament at Stirling, while the queen's party held another at Edinburgh, where they kept possession of the castle. It is said that the earl of Morton held a secret correspondence with Elizabeth, and acted according to her instructions; by which means she exercised an indirect authority over Scotland while she detained the Scottish queen in prison. The cause of Mary gradually declined, till, at length, the Castle of Edinburgh was taken by the regent in 1573, which put a period to the struggle.

CHAPTER CCCCXXIX.

A. D. 1573 to 1707.

James VI.—His Accession to the Throne of England—Charles I.—Civil War—The Covenanters—Cromwell—Conquest of Scotland—The Restoration—Charles II.—Persecution of the Covenanters—James II.—William III.—Union of Scotland and England.

JAMES VI. assumed the administration of the kingdom at the age of fifteen. The earl of Morton, who for many reasons had become an object of his dislike, was accused of having been concerned in the murder of Darnley; and, although the charge was never satisfactorily proved, he was put to death, and his estates were confiscated. Mary was still languishing in im-

prisonment in England; but James made no exertions in behalf of his mother. He was constitutionally indolent, and a great coward. The fear of Elizabeth was sufficient to annihilate all filial feelings in his breast. The early part of his reign was disturbed by the conspiracies of discontented barons, the feuds of the border clans and the Highlanders, and the disputes of the king with the Presbyterian clergy on the subject of episcopacy. There was scarcely a nobleman in Scotland who was not in arms against some rival chief. On the death of Queen Elizabeth, A. D. 1603, James succeeded to the throne of England. The two countries remained separate kingdoms, having each its own parliament and separate laws, but administered by one king. It was now no longer necessary to defend the borders; and, as it was thought desirable to remove some of the most turbulent clans, they were sent to serve in the wars of the Netherlands, where the people were fighting to free themselves from the dominion of the Spaniards. This measure put an end to the feuds which had so long distracted that part of the country.

It was a favorite object of James to revive the order of bishops, and to compel the Scots to adopt the form of worship of the English church. All festivals had been abolished in Scotland at the period of the reformation. James was so bent upon assimilating the church government of Scotland to that of England, that he paid a visit to his native country in 1617, entirely with that view; but the attempt miscarried, and served only to make him unpopular.

James died in 1625, and was succeeded in both kingdoms by his son *Charles I.* For twelve years after his accession, Scotland remained at peace, and the condition of the people was much improved. These fair prospects, however, were blasted by the imprudent behavior of the king in England, as we have already related in the history of that country. Charles attempted to abolish the Presbyterian form of church government in Scotland, and introduce episcopacy on the model of the church of England. A rebellion was the immediate consequence, and the people of Scotland entered into a "Solemn League and Covenant" to maintain, at all hazards, the Presbyterian form of worship. This celebrated compact was signed by multitudes of the people of Edinburgh—noblemen, clergy, and citizens of all classes. Copies of it were sent to all the principal towns, where the same enthusiasm prevailed, and the people flocked to sign the covenant. The king resolved to put down the Covenanters by force of arms; the latter determined to resist him. Both sides collected their forces, and a civil war again distracted the kingdom. The king's forces were defeated, and compelled to withdraw to England. The rebellion in that country prevented him from devoting any further attention to the affairs of Scotland.

The Scotch did not agree with the English republicans; and, when Charles I. was executed, in 1649, they proclaimed his son, *Charles II.* He was then on the continent; upon his arrival in Scotland, the nobles and leading men compelled him to sign the covenant, and make a solemn promise to support the form of religion then established in Scotland, before they would take the oath of fealty to him. Cromwell marched into Scotland against the king. A large army, under General Lesley, assembled to oppose his progress. They attacked Cromwell at Dunbar, and were totally defeated. Cromwell drove the king from Scotland,

and then pursued him to Worcester, as we have already related. General Monk was left with an English force, to keep possession of Scotland, and, for nine years, the country was governed by commissioners, sending a certain number of members to the English parliament.

Charles II. was restored in England and Scotland at the same time — 1660. His reign in Scotland was tyrannical and oppressive. He persecuted the Presbyterians, and put to death the marquis of Argyll, who was their great supporter and had been chiefly instrumental in compelling Charles to sign the covenant. The Presbyterian clergymen were expelled from their homes, and driven to seek shelter among the caves of the mountains. The prisons were crowded with Non-conformists, or those who would not conform to the Episcopal mode of worship; and, when these receptacles were filled to overflowing, the prisoners were sent to the plantations beyond the Atlantic, and sold as slaves. It was at this period that Graham of Claverhouse, a military commander, distinguished himself by his sanguinary hostilities against the Covenanters. At first, they gained some advantages over the king's troops, defeated Claverhouse, who was sent to disperse them with a strong body of cavalry, and made themselves masters of the city of Glasgow. But, at length, a powerful army, under the duke of Monmouth, marched from England toward Glasgow, and defeated the Covenanters at the battle of Bothwell Bridge, A. D. 1679, by which the insurrection was completely suppressed.

From this period to the revolution of 1688, when James II. was expelled from the throne, and William of Orange became king of England, the history of Scotland consists entirely of the troubles occasioned by religious disputes. James ruled Scotland as tyrannically as his predecessor, and attempted to impose the Catholic religion upon the people. The accession of William, however, put an end to all these persecutions, and the Presbyterian form of worship was reestablished. Under the reign of his successor, Queen Anne, England and Scotland were joined by an act of union, and became one monarchy, by the name of the *Kingdom of Great Britain*, A. D. 1707.

CHAPTER CCCCXXX.

Chief Cities — Agriculture, Manufactures, Commerce, Manners, Literature, Architecture, Dress, &c., of the Scotch.

EDINBURGH, the capital of Scotland, has a very peculiar situation upon three ridges, separated by deep ravines. The Old Town, which, down to the close of the last century, comprised the whole city, stands on the central ridge. The houses are here crowded into the smallest possible space, and raised, sometimes, to the height of twelve and fourteen stories. The New Town contains the residences of almost all the wealthy and fashionable classes. It is regularly built, of fine freestone, and forms one of the most elegant towns in Great Britain. The beauty of Edinburgh is enhanced by its situation, the city being overlooked, on one side, by the lofty eminence on which the castle is situated, and on the other side by a bold range of hills, the highest of which is called *Arthur's Seat*. The

city strikes the eye rather by its general effect than by the architectural beauty of particular edifices. The chief structures are Holyrood House, Heriot's Hospital, and the Cathedral of St. Giles. A monument to Sir Walter Scott has recently been erected here. Edinburgh is supported principally by its courts of law, which bring numerous visitors to the place. It is a city eminently scientific and literary, and has become known, in Great Britain, under the appellation of "Modern Athens." The bookselling and publishing business is transacted here on a large scale. The trade by sea is carried on through Leith, which is the port of Edinburgh. The population is one hundred and seventy thousand.

Glasgow is the commercial capital of Scotland, and, in population, the third city in Great Britain. It is handsomely built, and its cathedral is one of the finest in Scotland. The public edifices are also remarkable for their elegance. Glasgow has a university four hundred years old, with three public libraries, and a botanic garden. The population of the city is about three hundred thousand. Greenock is the seaport of Glasgow, and has a large trade.

Paisley is a large manufacturing place, where muslins of the finest texture are fabricated. It has some fine architectural structures.

Aberdeen is called the "Queen of the North." It consists of two parts, the Old and the New City. Old Aberdeen has rather the aspect of a village, but is adorned with the fine old edifice of King's College. New Aberdeen is a handsome city, built of the granite which abounds in its neighborhood: population, twenty thousand. Dundee is the fourth city in Scotland as to population and wealth. It has large manufactures of linen, sailcloth, &c.



Scotch Shepherd.

The proportion of cultivated land in Scotland is small, and, for a long time, the inhabitants evinced a great dislike to devote themselves to agricultural pursuits. Within a century, however, the husbandry of the country has much improved, though the natural unproductiveness of the soil is such that Scotland can never be made a fruitful country. Only about one fourth of the land is under cultivation. Vast quantities of black cattle are reared, and flocks of sheep, attended by shepherds, are seen on the hills and mountain slopes. Oats are the staple article of cultivation

in Scotland, and the chief food of the rural population. Barley is also raised to some extent, but chiefly for brewing. In the Highlands, the barley is a very rude species, called *bear*, or *bigg*. The chief exported produce consists of cattle and sheep, which are sent to England in considerable numbers. The manufactures of Scotland consist principally of linen; the greater part of the raw material is imported. The fisheries are a considerable branch of industry in this country. 'Herring and cod abound upon the coasts. The chief commercial intercourse is with the countries on the Baltic.



Robert Burns.

The Scotch are a grave, reflecting people, at the same time bold, enterprising, ambitious, and persevering. Under these impulses, they quit their native country without regret, and seek, either in England or in the countries beyond the Atlantic, that wealth and fame which they eagerly covet. The pride of birth is still prevalent, particularly among the Highland clans. Literature, soon after its revival in Europe, was cultivated in Scotland with peculiar ardor. Even in the age of scholastic pursuits, Duns Scotus and Crichton were highly famous throughout Europe. When the sounder taste for classical knowledge followed, Buchanan acquired the reputation of writing Latin with great purity. The study of polite literature was, some centuries ago, in a more advanced state in Scotland than in many other countries which have since surpassed it in that respect. The dialect which is now known as "broad Scotch" was formerly

the language of a polished court and a cultivated nation.

The early Scotch writings are equal, if not superior, in delicacy of sentiment to those of modern times. Between the early and the modern period of Scotch literature, occurred an interval in which letters fell into comparative disregard.

About the middle of the last century, they revived with great vigor, and have continued to flourish in undiminished lustre to the present day. Among the Scotch writers of eminence may be mentioned Hume, Robertson, and Macaulay, in history; Reid, Smith, Ferguson, Kames, Stuart, and Brown, in moral and political philosophy; King James I., Douglas, Barbour, Allan Ramsay, Burns, and Sir Walter Scott, in poetry; and, above all, the last mentioned in romantic fiction, which he raised to a new dignity and unrivalled fame. In physical science, Scotland can boast of the names of Gregory, Simson, Black, Playfair, Hutton, and Leslie. The Scotch have, for a long time, ranked among the best-informed people in Europe. This has been owing to their parochial schools, in which poor persons are enabled to give their children an education at a small expense. There are few parents in Scotland who do not send their children to school.

The Scotch have always been a strongly religious people. In Catholic times, the Romish church enjoyed more influence, and had acquired a much greater proportion of the national wealth in Scotland than in England. But the inhabitants of the northern kingdom entered upon the course of reform with an ardent zeal, which left all their neighbors far behind. After a desperate struggle, on which, for nearly a century, the political destinies of the kingdom depended, they obtained their favorite form of presbytery, the most remote from that pompous ritual for which they have entertained the most rooted abhorrence. The principle of presbyterianism consists in the complete equality of all members of the clergy, who have each a separate parish, of which they perform all the ecclesiastical functions. The title of *bishop*, so long connected with wealth and power, was rejected, and that of *minister* substituted. The church government is exercised by presbyteries, which are formed by the meeting of the ministers of a certain district, accompanied with lay members. A minister and a body of elders constitute the *kirk session*, which is the lowest ecclesiastical judicature in this system. A *synod* is formed by the union of several presbyteries. The *general assembly* is the highest of the ecclesiastical bodies: it is composed of deputies partly clerical and partly lay, from each presbytery and borough. This assembly meets every year, and appeals are made to it upon every subject connected with religious matters. The king sends a *commissioner*, who is present at the debates, and pretends to a right of convening and dissolving it; but this right is denied by the church itself, which acknowledges no human head, and accounts itself and the state as powers entirely independent of each other. The Presbyterian system of religion was established in Scotland by act of parliament in 1696.

The people are strongly attached to their national religion. They pay much more attention to the observance of Sunday than the English. They are extremely particular with regard to the choice of their ministers, and for a long time it was customary for the presbyteries to appoint none to office who were not

approved by the parishioners. On this point a very serious schism has lately taken place; and there are many seceders from the established Presbyterian government.



Sir Walter Scott.

Notwithstanding the progress of civilization, and the influence which the general diffusion of literature and commerce has exerted in the eradication of local prejudices, the Scotch have not yet properly become one people. They are still divided into Highlanders and Lowlanders—two separate classes, who, in dress, language, and the whole train of their social ideas, differ materially from each other. The Highlanders have retained many antique and striking characteristics, both physical and moral, which are obliterated in almost every other part of Great Britain. They speak Gaelic, and retain the remnants of a costume peculiar to themselves. This is the *tartan*, a cloth of mixed linen and woollen, adorned with brilliant stripes, variously crossing each other, and marking the distinctions of the clans; the *kilt*, or short petticoat, worn by the men; the *hose*, fastened below the knee; and the *bonnet*, which, in another shape, is also still worn by the shepherds of the border. The Lowlanders more nearly resemble the English in their dress and manners. Their language is English, diversified by the Scandinavian dialects.

The large towns exhibit the same sort of architecture as those of England; but the dwellings of the Scotch peasantry, especially in the Highlands, are remarkable for their rudeness. They are called *sheelings*, and are built generally of rubble-stones, plastered with mud. Part of the interior is occupied by the pigs and cattle: there is no chimney, and the smoke escapes through a hole in the roof. The beds are of fern, or heath. In regard to food, the Scotch are abstemious. The peasantry have hard fare: butcher's meat is a holiday dainty with them; and even

wheaten bread is a rarity. Oatmeal, in the form of thin cakes, or porridge, constitutes the main article of subsistence. To this they add greens, or *kail*, the chief produce of their little gardens. The Scotch have some dishes which they cherish with national enthusiasm. Among these, the *haggis* holds the first place: this is a mixture of oatmeal, fat, liver, and onions, boiled in the bag which composed the stomach of an animal.

It may be said, in general, that the Scotch are eminently loyal to the British crown,* and have ceased to cherish ideas of national independence. They have a native music, simple and pathetic, expressive of rural feelings and emotions, to which they are fondly attached. The only amusements that can be deemed strictly national are football and *golf*, a game of ball and bat. Skating and *curling*, or the rolling of smooth stones upon the ice, are also pursued with great ardor during the season that admits of those amusements. The recreations of the higher ranks are nearly the same as in England. The Highlanders are fond of dancing, and have their favorite national steps and movements.

CHAPTER CCCCXXI.

B. C. 200 to A. D. 432.

IRELAND.—*Description of Ireland—Ancient Irish—The Scots and Milesians—The Five Kings of Ireland—The Hall of Tara—The Brehons—Christianity in Ireland—Legend of St. Patrick.*

This island has a diversified surface, though it is not so mountainous as Scotland. The central portions are comparatively level. The northern and southern parts are of a more Alpine character. The bogs of Ireland form a remarkable feature of the country: they form large tracts, constituting a tenth part of the surface of the island. They are mostly of peat, and are from fifteen to forty feet in depth. The lakes, or *loughs*, as they are called, are small but numerous. A great part of the soil is susceptible of cultivation; and the island may be described as on the whole very fertile. The coast is generally rocky. On the northern shore

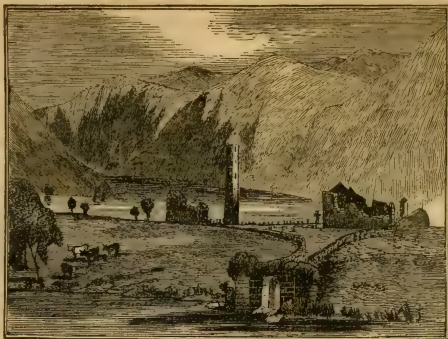
* Kings of Scotland.

Date of Accession.

A. D.
800. Achaius.
819. Congal.
824. Dougal.
833. Alpin.
836. Kenneth I.
859. Donald I.
863. Constantine I.
882. Hugh.
893. Donald II.
904. Constantine II.
942. Malcolm I.
953. Indulf.
959. Duff.
963. Culen.
970. Kenneth II.
977. Constantine III.
995. Kenneth III.
1002. Malcolm II.
1033. Duncan I.
1039. Macbeth.
1057. Malcolm III.
1093. Donald III.

Date of Accession.

A. D.
1094. Duncan II.
1098. Edgar.
1107. Alexander I.
1127. David I.
1153. Malcolm IV.
1165. William.
1214. Alexander II.
1249. Alexander III.
1286. Margaret.
1292. John Balliol.
1306. Robert I.
1329. David II.
1371. Robert III.
1390. Robert III.
1406. James I.
1431. James II.
1460. James III.
1488. James IV.
1513. James V.
1542. Mary.
1567. James VI.



Round Tower.

is the celebrated group of basaltic pillars, called the *Giants' Causeway*.

The earliest inhabitants of Ireland, from which the native race now existing has sprung, appear, by the language still spoken, to have been a tribe of the great Celtic nation. Nothing certain is known of the history of this country till long after the conquest of Britain by the Romans. The speculations of ingenious antiquaries, however, have filled this void with abundance of conjectural matter. It has been said, and with some appearance of truth, that the Carthaginians and Phœnicians made voyages to Ireland, and formed settlements there, centuries before the Christian era. Many ancient structures, called *Round Towers*,* are now to be seen in this country, which are supposed to be of Phœnician construction. Some regard these as Persian fire-temples; others ascribe them to the Norwegians or Danes. On this point nothing can be decided with confidence. The ancients gave to this island the names of *Ierne* and *Hibernia*.

The Irish have a tradition to the effect that, about two hundred years before the Christian era, a tribe of barbarians from the continent, called *Scoti*, or *Milesians*, emigrated through Spain to Ireland, and spread themselves over all the country; but respecting these people we have only bardic legends, which doubtless consist of a mixture of fiction and fact. Ireland obtained the title of *Scotland* from the former of these names, which has caused much confusion in the early history of the two countries. The Romans, during their occupation of Britain, made no attempt to invade Ireland, and the ancient population remained for a long time unchanged by any foreign mixture. The original Celtic is still spoken by many of the natives, with little alteration from the times preceding the English con-

quest. While the Romans were civilizing and improving Britain, the neighboring island remained in the same rude state in which it appears to have existed from its first settlement; unless, indeed, we admit what is claimed by its historians—that it reached a high pitch of indigenous civilization, at this period.

We are told that five chieftains ruled over the Irish in early times, called the kings of Ulster, Munster, Leinster, Connaught, and Meath. The last, however, maintained a superiority over the rest. Beside these five kings, there were numerous inferior chiefs, who also called themselves kings, and ruled their own clans with absolute authority, like the Highland chieftains of Scotland; but they were all tributary to the kings of their respective provinces. The five kings were almost always at war with each other, and were assisted by their dependent chiefs in these conflicts.

In the province of Meath was a spot called the *Hall of Tara*. This was the residence of the ancient Irish kings, and the place where the national assemblies met once a year. The lawgivers, or counsellors, were a class of Druids, called *Brehons*, who acted as magistrates and judges. They took their judgment-seats on the top of a hill, in the open air, where they heard all complaints that were brought before them, and decided every cause according to their own ideas of right and wrong. The Brehon laws related chiefly to the inheritance of lands, which was regulated in a manner that caused frequent quarrelling and bloodshed. The great object among the Irish was to obtain power over others; and as their strength depended on the extent of their territory, every chief was desirous of getting as large a portion of land as he could. Money was not known in Ireland at this period, and payments were made in cattle. The people dressed in sheepskins, and the greater part of them had no better dwellings than caves dug under the hills, or holes in the rocks. The residence of a chief was a wooden hut surrounded by a rampart of earth for a fortification.

Christianity is said to have been introduced into Ireland by St. Patrick, of whom we have the following legend: One of the Irish chieftains, having invaded

* There are one hundred and seven of these towers, or sites of towers, now known. They are of various heights, usually about eighty feet, though one rises to a hundred and twenty feet. They are very ancient, as they are spoken of by the earliest writers as very old, and of an unknown origin. They appear to have been divided into three stories, and covered with conical stone roofs. They have doors at a considerable height from the ground, and windows, or loopholes, near the top. In some the stones are nicely chiselled, in others roughly hammered.

the northern coast of France, carried off a number of captives, among whom was a youth named *Patricius*, or *Patrick*. He was sold in Ireland for a slave, and employed by his master in tending sheep. Being of a religious turn of mind, he was accustomed to wander over the mountains with his flocks, meditating on the idolatrous worship of the Irish. After six years of bondage, he made his escape to France; but he could not forget the land which he had left. He devoted himself to religious studies till he was forty-five years of age, when he applied to the pope for leave to revisit Ireland for the purpose of preaching Christianity to the natives. The pope very readily granted his request, and Patrick returned to Ireland about the year 432, with several companions who were appointed to assist him in this undertaking. Some herdsmen, who chanced to be driving their cattle near the spot where the Christians landed, were so terrified at their singular appearance, that they ran in haste to their master, and informed him that a body of pirates had made a descent upon the coast. The chieftain assembled his people, and went out to attack the invaders; but when he saw the venerable party approaching, he was so

authenticated, though it is adopted by Thomas Moore in his history of Ireland, to which the reader is referred for a learned statement of the case.

CHAPTER CCCCXXXII.

A. D. 432 to 1172.

Danish Invasion of Ireland — Improvement of the Country — Brian Boru — Civil Wars in Ireland — Character of the People — Expulsion of Dermot McMurrough.

THE Danes, or Northmen, invaded Ireland in the early part of the eighth century. There were so many kings in the country at this period, that we are told of two hundred being killed in one battle. The title seems to have been given to every petty chief possessed of a small piece of land and a few half-clothed followers. The Danes made several piratical inroads into the country, but do not appear to have formed any design of taking permanent possession of the island for nearly a hundred years, when they landed here in much greater force and fought pitched battles with the natives. About the year 815, they established themselves in Armagh; and in the middle of the ninth century, a Norwegian chief, named *Turges*, arrived with a powerful fleet, and subdued a great part of the country. He built fortresses and towers all round the coast, and at length assumed the title of king of Ireland. He compelled the Irish kings to pay him tribute, and imposed a tax upon all the natives which was called *nose-money*, because those who refused to pay had their noses cut off.

Not long after this, three princes of Norway, Olof, Sitric, and Ivan, came with fresh hordes of Danes into Ireland, and took possession of the three principal towns — Dublin, Limerick, and Waterford. Under the sway of these princes, the country began to experience the benefits of trade. Foreign ships, laden with corn, wine, cloth, and other articles, frequented the above-mentioned places. The invaders continued for some time on terms of hostility with the natives; but in the second generation, they appear to have become friendly. About two hundred years after the settlement of the Danes in Ireland, appeared the celebrated Irish chief, *Brian Boru*. He was king of Munster, and, by repeated victories over his rivals, obtained such a preëminence as to assume the title of king of Ireland. He also gained great advantages over the Danes, and confined them to the maritime districts. He put an end to the wars between the minor kings, so that Ireland had peace under his dominion. The Danes, also, during his reign, occupied themselves solely in commercial pursuits. Brian is said to have been a liberal benefactor to the church; but the same is related of every king who receives the praise of the monkish chroniclers of Europe. There is no doubt that Brian was a brave and able prince; but the stories of his exploits, which fill the Irish tales and poems, are highly exaggerated. Many wonderful descriptions are given of the happy and prosperous state of the island under his government. A story is told of a lady who travelled alone through the country adorned with jewels, and bearing in her hand a white wand with a gold ring at the top. So well observed were the laws, that she performed the whole of her



St. Patrick.

struck with the mild and dignified countenance of Patrick, that he invited him, with his brethren, to his house. Their eloquent discourses soon made converts of the chief and his whole family. The work being thus happily begun, Patrick proceeded to Tara, where he preached before the king and all the nobles. Whenever he appeared, the people flocked around him, and became his converts. In a short space of time, the idols were all destroyed, the human sacrifices abolished, and the Christian religion established throughout the country. Such is the story commonly told of the conversion of the Irish to Christianity. It is necessary to state, however, that this account is not properly

journey without being robbed. A similar tale is told of Alfred the Great, and of Robert I., duke of Normandy, both of whom are said to have kept their dominions in such excellent order, that golden bracelets were hung up by the wayside, and remained untouched for three years!

Brian was killed at the great battle of Clontarf, A. D. 1014, when the Danes were defeated, and their power in Ireland was overthrown. Civil war followed among the Irish chieftains. At length, toward the close of the eleventh century, the country was divided between two kings, one of whom was conquered by his rival; thus bringing the whole island again under the dominion of one monarch. The transactions of this period possess little interest for the reader, and there is not much knowledge of the state of the country, or the condition of the people. The clergy and the monks appear to have possessed the learning common to the ecclesiastics of those days; but the people were exceedingly ignorant and barbarous. The peaceful pursuits of agriculture, manufacturing, &c., were disregarded, and the chiefs thought only of conquering and plundering their neighbors. The lower classes were poor and wretched in the extreme, and were supported principally by the charity of the monks. Personal freedom, however, was general; the feudal system was not introduced into Ireland, and there were no bondmen attached to the soil, as in England and Scotland. The only slaves were those who were purchased as such, or the prisoners taken in battle.

During the reign of Henry II. in England, there was an Irish chief or king of Leinster, named *Dermot McMurrough*, whose ferocity and cruelty had created him many enemies. Having grossly injured a nobleman of Connaught, named *O'Ruark*, this individual applied for redress to *Roderic O'Connor*, the chief king of Ireland. They joined their forces, and expelled Dermot from the country. He fled to Henry, who was then in Normandy, and had long cherished the design of conquering Ireland. This appeared to him a favorable opportunity for accomplishing it. He therefore received Dermot in a friendly manner, and agreed to assist him in recovering his kingdom of Leinster, on condition that he would consent to hold it as a vassal of the crown of England, and aid the English in conquering the rest of the island.

CHAPTER CCCCXXXIII.

A. D. 1172 to 1173.

Negotiation with the Pope for the Conquest of Ireland — Alliance of Dermot and Strongbow — Capture of Waterford — Introduction of the Feudal System into Ireland — Treaty between Dermot and Roderic — Henry invades Ireland — Conquest of the Country — Partition of the Lands by Henry.

DERMOT readily accepted the proposal of Henry, who immediately wrote to the pope for permission to undertake the conquest of Ireland, promising, in case of success, to engage that the Irish should pay the annual tax of Peter pence to the pope, which they never before had done. Adrian IV. was then pope. He was an Englishman named *Nicholas Breakspear*, and the only individual of that nation who ever attained to

the papal dignity. He naturally took more interest in the affairs of England than an Italian or a Frenchman would have done in his place. He not only granted permission to Henry to make the proposed conquest, but sent him a gold ring set with a fine emerald, signifying that he made him a present of the *Emerald Island*.

Dermot, having received the promise of assistance from Henry, connected himself with Richard de Clare, earl of Pembroke, a nobleman who had obtained the name of *Strongbow* from his skill in archery. It was agreed that Strongbow should furnish men for the invasion, and should be rewarded, after the conquest, by a grant of land in Ireland. It was also stipulated that Strongbow should marry Eva, the youngest daughter of Dermot, and that his heirs should succeed to the throne of Leinster. Having made this agreement, they raised a body of forces, and crossed over to Ireland, A. D. 1172. They first laid siege to Waterford, which soon surrendered by the advice of the priests, who were disposed to favor Dermot, because he was liberal in his gifts to the church. As soon as Waterford was taken, Dermot bestowed the lordship of the city and its domains upon two young Norman knights — Maurice Fitz Gerald and Robert Fitz Stephen, who had joined him in his expedition. He also bestowed fiefs on several other knights and nobles who had accompanied him; so that the feudal system was now introduced into Ireland, and the inhabitants of these baronial lands remained for ages a community distinct from the natives, both in language and manners.

The possession of Waterford was very important to Dermot, as it served him for a garrison from which he could make his attacks on the neighboring chiefs. The cruelties committed by the Normans in these excursions aroused Roderic, who was naturally neither brave nor active; and he called together an assembly of the princes and chiefs at Tara, to consult about the means of defending the country. These chieftains, instead of adopting plans to repel the enemy, quarrelled among themselves, and returned home. Roderic preferred making peace to fighting against the warlike Normans; he therefore made a treaty with Dermot, by which he agreed to acknowledge him as king of Leinster, provided he would dismiss all the foreigners in his service, and do homage to him for his kingdom. Dermot was willing to abide by these terms; but the inhabitants of Dublin chose a king of Danish origin for their chief, and refused to acknowledge Dermot. This refusal involved the affairs of Dermot and his allies in great confusion. Dublin was besieged and captured by Dermot. It afterward revolted, and was again captured. Strongbow brought over large reinforcements from England, and the war was carried on with great fury on both sides. King Henry was displeased with the proceedings of Strongbow, and issued orders to prevent him from pursuing his conquests. This measure, however, had no effect, and Henry levied an army for the purpose of invading Ireland himself. The expense of this expedition was very great; and, as the king was destitute of money, he imposed a tax on all landed proprietors, called *scutage*, or *shield-tax*, because the money was paid in lieu of personal services in the army, which the landholders were bound to give, according to their feudal obligations.

When Henry had advanced on his march as far as Gloucestershire, he was met by Strongbow, who solicited a reconciliation with him. After some negotia-

tion, Henry agreed to pardon him, on condition that he should surrender all the seaports and fortresses which he had conquered in Ireland to the king, who, on his part, agreed that all the rest of the earl's possessions should remain to him and his heirs forever, to be held in fief of the English crown. This treaty being concluded, they both embarked, with the army, for Ireland, and landed at Waterford on the 18th of October, 1171. The arrival of the king of England in person had a wonderful effect upon the Irish, who did not make the slightest attempt to oppose him. Never was a conquest more easily effected than that of Ireland by Henry II. He had not occasion to fight a single battle, for every prince and chief in the island came forward to acknowledge his sovereignty. The form prescribed by Henry was, that each chief should do homage, surrender his domain, and receive it back again in vassalage, so that the Irish princes, who had so long ruled as independent sovereigns, were from that time vassals of the kings of England. Roderic himself, the last of the monarchs of Ireland, submitted to the same form; and Ireland has ever since been dependent on the English crown.

Henry established the feudal system in Ireland, as it existed in other countries, by granting estates to his officers for military services, homage, and fealty; and he considered it so important that land should be held by this tenure, that he obliged Strongbow to resign his principality of Leinster, which he had acquired by marriage, and accept it on a new grant for military service. Henry also gave the city of Dublin to the inhabitants of Bristol, who were a trading people, and had long carried on an extensive commerce with Ireland.

CHAPTER CCCCXXXIV.

A. D. 1173 to 1361.

Taxation of the Irish—Establishment of the English Pale—Condition of Ulster—Expulsion of De Courcy—Conquest of Ulster—The Wild Irish—Building of Abbeys and Churches in Ireland—Disorders of the Country.

HENRY imposed a tax upon the Irish, of a hide for every tenth head of cattle, killed. As cattle were numerous, and, in fact, constituted the chief movable wealth in Ireland, the revenue from this source was very large. Roderic still held a show of sovereignty in the country, but his authority did not extend over any part of the island possessed by the English barons, which was called the *English Pale*, and comprised the whole of Meath and Leinster, Dublin, Waterford, and the territory from the last city to Dungarvon. The Pale may therefore be considered as the English part of Ireland, and all the rest the Irish part, or *Irishie*, as it was called. In 1174, the pope's bull granting the kingdom of Ireland to Henry II., was first proclaimed in that country.

The province of Ulster, in the north, had not shared in the wars and revolutions which had devastated the remainder of the island. This province, and especially the part adjacent to Scotland, was inhabited principally by Scots, who pastured their cattle here, and lived in comparative tranquillity, till a knight named *De Courcy*, who came over from England with the

new governor, Fitz Adelm, after the death of Strongbow, fancied that he was destined to be the conqueror of this unsubjugated province. *De Courcy* was one of those romantic knights, who, in the middle ages, were smitten with the passion for seeking adventures. His scheme of undertaking the conquest of Ulster originated in an ancient prophecy, which foretold that the kingdom of Ulster would be subdued by a white knight on a white horse, bearing birds on his shield. *De Courcy* was so firmly persuaded that he was the person alluded to in the prophecy, that he furnished himself with a milk-white steed, and decorated his shield with bees, which might pass for birds in a prophecy.

The governor commanded him to abandon his project, for he knew it to be the policy of Henry to allow every province to remain undisturbed that paid its tribute; but *De Courcy* was resolved to try his fortune. In defiance of all authority, he set off at the head of a band of soldiers for Downpatrick, the capital of Ulster. The inhabitants of the city were aroused at daybreak from their sleep by the sound of the English bugles, and starting up, saw the streets filled with armed troops. The houses were forced open and plundered, and the soldiers were soon masters of the town. O'Neil, the king of Ulster, came forward boldly to oppose the invaders, and a hard-fought battle took place, which ended in the complete overthrow of the Irish, and the establishment of *De Courcy's* authority in Ulster.

With this event the history of Ireland, as an independent nation, may be said to close; all which follows being rather the history of the English in Ireland, than that of the original inhabitants. The Irish were expelled from the best parts of the country, which were occupied by the invaders, who thus became the ancestors of a great part of those who are regarded, at the present day, as the Irish people. The aborigines were driven to the mountainous parts of the country, and after a few years were looked upon as an inferior race. In allusion to the barbarous manners which they had acquired, they were called the *Wild Irish*.

While Richard I. was engaged in the crusades, the greatest confusion prevailed in Ireland. The chiefs, knowing that the best English warriors were absent in the Holy Land, took advantage of this occasion to invade the English Pale. *De Courcy*, in the mean time, set the laws at defiance, and carried on wars at his own will and pleasure. This daring soldier built several convents, for it was the fashion of the time to atone for all sorts of evil deeds by erecting religious houses. Few noblemen at that time, and for ages afterward, remained long in Ireland without committing great crimes. The number of abbeys and churches was therefore continually increasing. Among those erected in this manner was the celebrated monastery called *Tintern Abbey*: this was built by William, earl marshal of England, who married Isabel, the daughter of Strongbow, and in consequence became earl of Pembroke. This nobleman was made governor of Ireland, and built the abbey in consequence of a vow, which he made during a storm at sea, that, if he should reach the land in safety, he would found a monastery on the spot where his foot first touched dry land. This building received its name in consequence of being inhabited by monks from Tintern Abbey in Wales.

During the long reign of Henry III., the state of

Ireland may be described as one of perpetual strife and bloodshed. The natives, who were every where becoming poorer, made many desperate efforts to rid themselves of a tyranny that was growing more and more insupportable; but without organization or discipline, they could do nothing more than set fire to the castles of the English, and murder all who fell in their way—for which they were sure to meet with fearful reprisals. In the fourteenth century, the authority of the king of England over this country was much diminished. Almost all the English possessions were in the hands of nine or ten barons, who were utterly regardless of the laws, and ruled in their own territories with all the power of despotic princes. The feudal system was now in full force among the Anglo-Irish. The barons had the right of holding courts of judicature within their own domains, and inflicting even capital punishment upon their vassals.

In a country so governed, there could not be much peace or good order. The nobles were continually at war with each other, and the natives were always in rebellion. Many of the land-owners, too, whose estates were on the borders of the English Pale, were absent in England, and took no precaution to protect their lands. Consequently, the natives made frequent inroads upon the English territories, and committed dreadful depredations. They often set fire to the churches when they were full of people, and those who escaped from the flames fell by the swords and axes of the wild Irish. Nothing was done to prevent these frightful scenes till the reign of Edward III., who made several wise laws, which diminished in some degree the disorders under which the country had been suffering.

CHAPTER CCCCXXV.

A. D. 1361 to 1580.

The Statute of Kilkenny—Laws against the Amalgamation of the English and Irish—Visit of Richard II. to Ireland—Description of the Wild Irish—Projects of Henry VII. and Elizabeth for introducing Protestantism—First Planting of Potatoes in Ireland.

DURING the administration of the duke of Clarence, who was appointed by Edward III. lord lieutenant of Ireland in 1361, a famous parliament was held at Kilkenny, where an act was passed, which is known as the *Statute of Kilkenny*. The nature of this statute requires an explanation. Two centuries had now elapsed since the English first came to settle in Ireland. In that long period, although the main bodies of the two nations had remained distinct from each other, and during a great part of the time at enmity, there had been numerous intermarriages and friendships formed, so that many families descended from the first English settlers were now completely Irish, and not only spoke the Irish language, but wore the dress of the country, and acknowledged the Brehon laws. There was also a custom, called *fostering*, which prevailed in Ireland to an extraordinary extent, and formed a tie between the natives and the English that was held stronger and more sacred than the nearest relationship. It was this: The children of the English, as soon as they were

born, were put out to be nursed by Irish women, who brought them up till they were of an age to be returned to their parents.

This custom, and every thing else that tended to promote a friendly intercourse between the English and the Irish, was discountenanced by the English government, and the statute of Kilkenny was made for the express purpose of preventing the intermixture of the two nations. This celebrated act declared that "fostering," and intermarriage with the natives, should be regarded as high treason, and punished accordingly; and that any man of English descent who should assume an Irish name, speak the Irish language, or adopt the laws, customs, or dress of the natives, should forfeit all his lands and tenements, or be imprisoned. The English were also forbidden by this act to entertain the Irish minstrels and bards, or to listen to their songs or tales. Nor were they to allow the Irish to pasture their cattle upon the English lands; nor to admit them into religious houses; nor to present them to any ecclesiastical benefices. Thus the Irish were excluded from every kind of benefit; for while the lower orders were prohibited from feeding their herds within the bounds of the English territories which contained the best pasturage, the higher ranks were debarred from seeking wealth and honors in the church.

Richard II. visited Ireland, A. D. 1390, with a large army, to quell the insurgents, who were every where distracting the country. But their suppression cost him no difficulty. The chiefs readily made their submission, laying aside their girdles and falling on their knees at his feet. It is remarkable that these native princes, notwithstanding their hatred of the English, and their propensity to war, were always ready, and even eager, to submit to the king of England, whenever he made his appearance among them; so great was their veneration for royalty. The disposition appears to subsist in full force at the present day.

The description given of the wild Irish of this period corresponds very nearly with those of a modern date. They were far removed from civilization, living, some in caves of the rocks, others in wigwams, like the American savages, and holding their lands mostly in common. The earth was cultivated only in small patches, and the people had no fixed dwellings, but moved about from place to place with their herds, building their wigwams wherever they found grass, wood, and water. They usually slept on the bare ground, wrapped up in a rude sort of blanket, which was worn both by men and women. Their food consisted of herbage of various kinds, milk, butter, oatmeal bread, and beef broth. The wild Irish were very superstitious; they believed in witches, fairies, charms, and spells.

When Henry VIII. had thrown off the authority of the pope in England, he attempted to make the same change in Ireland. The archbishop of Dublin received the proposition favorably, and declared against the pope. He advised the calling of a parliament to abolish the papal authority. The parliament met accordingly, and passed an act ordering that all first fruits,—that is, the first year's profits of all benefices,—and all other dues which had hitherto been paid to the pope, should in future be paid to the king, who had assumed the title of *Head of the Church*. Henry soon after sent over commissioners to suppress the monasteries, as he had suppressed them in England. Notwithstanding this, the Protestant religion was never fully established in Ireland, where the monastic orders still

existed, although their houses and lands were taken from them. To this day a large majority of the people continue to be Catholics.

When Queen Mary came to the throne, she restored the Catholic religion in Ireland, as in England, and gave back a great portion of the church lands. Queen Elizabeth reversed these proceedings, and attempted to establish Protestantism throughout the country. Laws were made requiring the people to attend Protestant churches: but Elizabeth only drove the Irish to rebellion by using force in the attempt to change their faith. The king of Spain sent assistance to the Irish rebels, who were led on by the earl of Desmond. The rebellion, however, was soon suppressed. Sir Walter Raleigh commanded a portion of the English troops in this war, and was rewarded by a grant of land from the confiscated estates of the rebels. This was a memorable epoch in the history of Ireland, for Raleigh, who had been in America, introduced the potato into his Irish plantations; and it is to this measure that Ireland is indebted for the article which has become her staple production of agriculture; though, all things considered, it has been a doubtful boon. Raleigh also attempted the cultivation of tobacco here, but the climate was found not adapted to its growth.

CHAPTER CCCCXXXVI.

A. D. 1580 to 1649.

Nocturnal Meetings—Civilization of Ulster by James I.—Insurrection of 1641—Massacre of the English—Civil War—Plague in Ireland.

DURING the whole of Elizabeth's reign, Ireland was distracted by wars and rebellions. The natives in every part of the country were accustomed to hold meetings on the hills to discourse upon the affairs of the nation; and as these assemblies were usually held for the purpose of plotting against the English government, those who attended them always went armed. They were often surprised at these meetings by parties of English soldiers, and skirmishes took place attended with loss of life. The Irish appear always to have had a superstitious veneration for high places. Their ancient monarchs were crowned on the summit of a mount; their castles and palaces were built on elevated spots, and the national assemblies of the early ages were held on the hill of Tara, where stood the palace of the kings of Ireland in former days.

James I., on coming to the throne, projected a scheme for the colonization of the province of Ulster, which, by the forfeitures consequent upon rebellion, had become the property of the crown. He communicated his design to the citizens of London, who raised the sum of twenty thousand pounds to carry it into effect. Commissioners were sent over to take a survey of the lands, and note down proper situations for building towers and castles. It was the intention of the king to dispose of all these lands, so as to introduce arts and manufactures into the country, and promote a more friendly intercourse between the English and Irish. Until this time, no part of Ireland, except Leinster, had been divided into counties. James established these divisions in every part of the kingdom, granted fairs and markets in every county, appointed regular circuits of judges, and decreed that henceforth the laws of England should be the laws of all Ireland. The old

Brehon laws were entirely abolished. In the space of nine years, James made greater progress in the civilization of Ireland than had been accomplished by all the English sovereigns who had preceded him.

But these flattering prospects were blasted in the reign of his successor, Charles I. The troubles in which that monarch became involved with his parliament, offered to the Irish a tempting occasion to rebel. The plan of a general insurrection was formed by Roger O'Moore, a person who had served in the Spanish army, and who was full of zeal for the Catholic religion. He imagined that, by a sudden rising of the Catholics all over the island, the English might be expelled, and the Irish forever freed from foreign dominion. As the entire restoration of the Catholic religion was a part of his plan, he reckoned upon the assistance of the Catholic lords of the Pale, most of whom entered into the conspiracy, and concerted measures with Moore and Phelim O'Neil, the most powerful chief in Ireland. The insurrection was to begin in all parts of the country on the same day, when, upon a given signal, the forts were to be seized by the insurgents.

The secret had been preserved till the night before the execution of the plot, when it was betrayed by an Irishman named Conolly, who gave information of the intended attack upon Dublin Castle, in which were plentiful stores of arms and ammunition. Two or three of the conspirators were immediately arrested; but there was no time to stay the progress of the insurrection, which burst forth with tremendous violence, October 23, 1641. The colonists of Ulster, who had no suspicion of the existence of such a conspiracy, suddenly found themselves surrounded by mobs of infuriated Irishmen armed with staves, pitchforks, and other rude weapons, which they brandished aloft with the most frightful howlings. A massacre—one of the most barbarous and cruel to be found in history, immediately ensued. No age, no sex, no condition, was spared: without provocation and without opposition, the defenceless English were murdered in cold blood by their nearest neighbors, with whom they had long maintained a continued intercourse of kindness and good offices. Their houses were set on fire or laid level with the ground. Where the wretched owners attempted to defend themselves with their wives and children, they all perished together in the flames. Amidst these enormities, the sacred name of religion resounded on every side, not to stop the hands of the murderers, but to enforce their blows, and to steel their hearts against every movement of human sympathy. The English, as heretics abhorred of God and detestable to all holy men, were marked by the priests for slaughter. From Ulster the flames of rebellion extended immediately over all parts of the country. The English who were not massacred were turned out of their houses, stripped of their very clothes, and exposed naked and defenceless to the severities of a cold and tempestuous season. The failure of the plot at Dublin preserved in Ireland the remains of the English name. The roads were covered with crowds of wretched fugitives hastening to that city; and when the gates were opened, they presented to the view of the astonished inhabitants a scene of misery such as no human eye had previously beheld. A full recital of the horrors of this memorable massacre would be too revolting for the feelings of the reader. The number of persons who perished by all these cruelties has been estimated at two hundred thousand—a calculation liable to the exaggeration common in such

ases, but which serves sufficiently to show the dreadful nature and extent of the calamity.

The war which followed this rebellion lasted ten years, and reduced all Ireland to extreme want and wretchedness. Where the people were not destroyed by fire and sword, they were wasted by famine and disease. The plague broke out in Ireland, and was supposed to have originated from the unwholesome food, which the people were compelled to eat. It raged more or less during the whole of this unhappy period.

CHAPTER CCCCXXXVII.

A. D. 1649 to 1780.

Conquest of Ireland by Cromwell — Emigration of the Irish — Rise of the Rapparees — Rebellion of the Irish under James II. — Restrictions on Trade — Attempts for the Relief of the Irish — Pauperism — Absenteeism.

AFTER Charles I. had been dethroned and executed, the English parliament appointed Oliver Cromwell lord lieutenant of Ireland, and commander-in-chief of the forces in that country. This celebrated man had already given evidence of extraordinary military talents, and he went over to Ireland fully determined to put an end to the rebellion. He landed at Dublin in August, 1647, with an army of twelve thousand men. The English who had been fighting against the Irish were royalists, and Cromwell, on his arrival, was regarded as an enemy by both parties, who united their forces to oppose him. This undertaking seemed most desperate, but the great genius of Cromwell triumphed over every obstacle. He saw at a glance which was the best method to insure success, and he adopted it without hesitation or delay. Several towns had been newly fortified, that they might be able to stand a siege. Among these was the city of Drogheda, or Tredah, in which the English had a strong garrison. A siege was too slow an operation for so active a general as Cromwell, and he resolved to take it by storm. This enterprise succeeded, but the victory was dreadful; for no sooner had the cannon made a breach in the wall large enough to admit the soldiers, than they rushed in, and put the whole garrison to the sword.

This terrible example spread such consternation throughout Ireland, that Cromwell met with little opposition, and marched onward, capturing town after town. At length, he so far subdued the country, that he thought it safe to leave the completion of the work to others, while he went to suppress a rebellion of the Scots, who had taken arms in favor of Charles the Second. He gave permission to the Irish chiefs who submitted to him, to withdraw from the country with their followers. In consequence of this, forty thousand Irish emigrated to the continent, and many of them enlisted in the service of the Catholic sovereigns of Europe. Cromwell transported some thousands of the poorer sort to the West Indies, where they were put to labor on the plantations.

The conquest of Ireland resembled in many respects that of England by the Normans, when the land was taken from the natives to pay the soldiers for their services. As the dispossessed Saxons fled to the forests and formed bands of robbers, so the Irish sought

refuge in their woods and bogs, from which they issued to commit ravages in the open country. These marauders acquired the name of *Rapparees*, and became so formidable that large rewards were offered by the government for their apprehension. A hundred guineas were the price of a Rapparee captain, and forty were offered for an inferior. These men, however, were not easily caught, and it was extremely dangerous to follow them, because their pursuers, who were unacquainted with the ground, were often lost in the bogs, where the surface, overgrown with grass or moss, appeared firm to the eye, and yet would prove so soft, that a person treading on it would immediately sink and be suffocated. Many of these bogs remain in their former state, and cattle are frequently lost in them at the present day.

When James II. was expelled from England, in 1688, the king of France furnished him with a fleet and an army, with which he sailed to Ireland in the hope of regaining his crown by the aid of the Irish. He landed at Kinsale, March 17, 1689. He immediately called a parliament, and issued proclamations commanding all his subjects to unite against the prince of Orange. His proceedings were very tyrannical. He dismissed from the council of state all Protestant members, forbade the Protestant worship, and ordered the people to take base coin in pay for the provisions furnished to his army. Bits of brass of the value of fourpence were stamped as five pounds. James, however, was unable to maintain himself in Ireland. The Protestants took up arms against him, and were aided by troops from England. At length, King William came over in person, and defeated James at the battle of the Boyne, June 30, 1690. James was compelled to seek refuge again in France, and the whole country submitted to William.

From this period to the reign of George III., Ireland remained at peace; but for want of good government, the blessings of peace were felt in a very limited degree. Trade revived, but such restrictions were placed upon it by the English parliament, that the Irish derived little profit from it. The laws enacted in the Irish parliament were not valid till they had been approved by the parliament of England. The Catholics were not allowed to purchase any landed property, nor to hold any office under government, and were subjected to various other disabilities. The great export trade of Ireland comprised chiefly salted provisions; but this served to enrich the merchants and graziers rather than the peasantry, most of whom had no means of subsistence but the cultivation of potatoes.

In the reign of George III., some attempts were made by the Irish parliament to create employment for distressed laborers by granting sums of money for several useful public works, as canals, roads, docks, &c. But these improvements afforded only partial relief to some of the thousands of miserable beings without food or shelter; for there were no poor laws in Ireland to provide for the aged, infirm, and destitute. Most of the great landholders were *absentees*; that is, they dwelt in England, instead of being present on their own estates, and left the management of their Irish property to agents whose chief object was to make the business as profitable to themselves as possible. They seldom showed any indulgence to the poor tenants, but forced them to pay their rents, though they were left without food for their starving children.

CHAPTER CCÖCXXXVIII.

A. D. 1780 to 1849.

Enclosure of the Irish Commons — White Boys — Peep-of-Day Boys — Orangemen — United Irishmen — Rebellion of 1797 — Emmet's Rebellion — Union with England — O'Connell — Catholic Emancipation — Distress in Ireland — Famine — Smith O'Brien's Rebellion — Present Condition of Ireland.



AGED IRISH PEASANT

THE distress of the Irish peasantry was increased by the enclosure of the commons, on which the poor people formerly enjoyed a right of pasturage. Those who were fortunate enough to possess two or three sheep, a cow, or a donkey, fed them on the commons; but this privilege was taken away by their enclosure, for the benefit of the landholders within whose domains they were situated. In this impoverished condition, the people used to assemble in the night, and take revenge upon those whom they regarded as the authors of their misery. They pulled down the fences of the enclosed commons, by which they obtained the name of *Levellers*; but afterward they were called *White Boys*, because they wore white shirts or frocks as a uniform by which they might know each other in the night. Their outrages soon assumed an aggravated character; they murdered the tithes collectors and the receivers of the rents. The payment of tithes was regarded as a peculiar grievance, because the Catholics were compelled to pay them to the Protestant clergy. A dreadful tumult from this cause broke out in Cork and Kerry, where the peasantry marched about in large parties, calling themselves *Right Boys*, and compelling all persons they met to take an oath that they would not pay more than a certain sum, per acre, for tithes. Other bands of rioters were called *Peep-of-Day Boys*. These were associations of Protestants, who leagued together against the Catholics. They were called by this name because they were accustomed to assemble

at daybreak, and sally forth against their enemies. They were afterward called *Orangemen*, from William III., prince of Orange who expelled James II. from Ireland.

In 1791, a society was formed at Dublin called the *United Irishmen*. At the head of it were many persons of rank and fortune. The secret object of this society was to collect together, in different associations, as large a number of disaffected individuals as possible, and, as soon as they felt strong enough, to make a bold effort to separate Ireland from England, and form it into an independent republic. A body of national guards was also instituted at Dublin. They adopted a green uniform, with buttons bearing a harp surmounted by a cap of liberty. These revolutionary symptoms alarmed the English government, and they employed spies, who discovered that the *United Irishmen* were in correspondence with the French government, with whom the English were then at war. Measures were immediately taken to anticipate the insurrection of the Irish. The English government suspended the *habeas corpus* act, and caused all suspected persons to be arrested and thrown into prison. The whole of the conspiracy was thus discovered; but this did not prevent the rebellion from breaking out in 1797. The peasantry took arms and assembled in considerable numbers. The French government sent a squadron of ships to their assistance. The English government, however, by very prompt and decisive measures, were enabled to crush the insurrection. The Irish were totally routed at the battle of Vinegar Hill, which proved a death-blow to the rebellion in Ireland. Some years afterward a young man named *Robert Emmet* attempted to excite an insurrection at Dublin; but he was joined by only a small number of persons, and the insurgents were all made prisoners, after having created a tumult of a few hours. Emmet was tried and hanged for rebellion in 1803.

Previous to this last event, Ireland had been united to Great Britain, forming one monarchy, by the name of the *United Kingdom of Great Britain and Ireland*. This union was effected in 1800. Ireland gained considerable commercial advantages by it, and from the example of Scotland, it was hoped that a general tranquillity would be the result. This expectation, however, was not fulfilled. The peasantry of the south, inflamed by national jealousy, by religious animosity, and by the severe privations under which they labored, continued in a state of turbulence tending toward rebellion. The union with Great Britain, though at first received with general acquiescence, soon became unpopular. In 1810, a meeting was held at Dublin, to consider the subject of repeal. At this meeting Daniel O'Connell made his first prominent appearance as the champion of the Irish cause; and from this period he labored, without remission, as the advocate of Irish emancipation, till his death in 1847. By the constant agitation of the subject, the attention of the British parliament was drawn to the affairs of Ireland, and the penal laws against the Catholics, subjecting them to political disabilities, were gradually abolished. At length, in 1828, the Catholic emancipation bill was passed, by which the Catholics were placed on the same footing as Protestants in their qualification for election to parliament.

This measure, however, like all others designed for the relief of the Irish, disappointed its projectors. The Irish continued miserable, and consequently restive,

and in 1833, the riots and disturbances become so alarming, that the *habeas corpus* act was suspended. Considerable bodies of troops were maintained in the country to preserve peace. Some degree of quiet was restored by these means; but the condition of the poorer classes was not improved. Their chief dependence for food has long been upon the potato. For a few years past, the failure of the crops, owing to a new disease in that plant called the *potato rot*, caused the most dreadful distress in Ireland. It is computed that in 1847 nearly half a million of persons perished in that country by starvation and disease consequent upon want of food. The scenes of destitution and suffering which Ireland has exhibited since the appearance of this calamity have no parallel in the world. The sympathies and charities of all civilized nations were excited by this distressing spectacle. The people of the United States sent two ships laden with provisions to the relief of the suffering Irish; and even the sultan of Turkey gave a liberal sum of money for the same purpose.

The suffering occasioned by the failure of the potato crop has not been so severe during the past year; yet the destitution in Ireland is still appalling, and the people continue to emigrate in thousands. In 1848, *William Smith O'Brien*, as already stated, made an attempt to raise a rebellion. He assumed the character of a revolutionary leader, and called upon the populace to take up arms against the British government. The people showed no general disposition to encourage him; and, after making a slight demonstration of resistance at the head of a handful of followers, he attempted to escape from the country, but was made prisoner. O'Brien and a few of his associates were tried and condemned to death; but their sentence was commuted to transportation.

The political evils under which Ireland has labored will be sufficiently apparent from what we have already related. From the earliest times, she has been in the situation of a conquered country, without ever being reconciled to the yoke or assimilated to the ruling nation. Within the last two centuries, her devoted adherence to a religion opposed to that of her rulers has been made the occasion of unspeakable misery. In consequence, also, of repeated rebellions and forfeitures, the greater part of the lands are in the possession of English and Protestant proprietors, who, having no national influence over the occupiers of their estates, hold their places only by the hated tenure of dominion and law. Although united to Great Britain, this island retains much the aspect of a separate kingdom.*

The north of Ireland has been long distinguished from the rest by the superior wealth and industry of its inhabitants. These are principally manufacturers; they are of the Scottish race, and have all the prudence and forethought of that nation: the greatest part of them are Presbyterian Protestants. The south, and the region east of the Shannon are peopled by gentry

of the English race, and peasantry of pure Irish extraction. The eastern counties on the coast are inhabited almost entirely by people of English descent. In the west, or wildest part of the island, are the old Irish clans, bearing still the names of their ancient chiefs, and almost as barbarous as they were a thousand years ago.

One of the most interesting parts of Ireland is Galway, in the west, where the people so closely resemble the Spaniards, and the buildings are so much in the style of those in the old cities of Spain, that travellers who are well acquainted with that country maintain that there can be no doubt of the Spanish origin of the people in this region. The peasants have the same dark complexion, large black eyes, and the peculiar expression of features that distinguish the Spanish peasantry. The resemblance of Galway to a Spanish town is increased by the number of friars that are seen walking about; and in all the places of interment are hundreds of little black crosses, such as are found in the burial-grounds of Spain.

The principal employment of the people in the west of Ireland is feeding cattle, the occupation of their ancestors from the earliest ages. Some individuals have as many as three hundred head of oxen and cows, besides sheep; so that they are in better circumstances than the agriculturists in the other parts of the country. These people, however, are an uncivilized race of beings, and so fond of fighting that their fairs and merry makings seldom end without a battle. The fairs in particular are sure to call the *shillelah*, or Irish club, into exercise. For many years past, owing to the distressed and disturbed state of the country, murders have been increasing to a frightful extent in these parts, as well as in other portions of the country. The victims are generally landlords, or agents, who have ejected their tenants for non-payment of rent.

The Irish distil whiskey from barley in their little cottages, where they elude the vigilance of the excise officers. What is thus illegally made is called *potheen*. This liquor was first known in Ireland by the name of *usquebaugh*. The use of it has been carried to great excess among the lower orders, who delight in all kinds of meetings which give them an opportunity of drinking together. To this propensity perhaps may be traced the custom of *waking* the dead. Whenever a poor person dies, the neighbors assemble to drink, smoke, and lament the departure of the deceased. This is a very ancient custom, and is regarded as so indispensable, that a laborer whose relative has died, and whose children are running about half naked, will spend a month's wages in whiskey and tobacco for the men and women who come to the *wake*, which is often continued for two or three days and nights. The intemperance of the Irish has, however, been somewhat checked by the exertions of Father Matthew.

The mud cabin of the Irish peasant is the most wretched habitation that thriftless poverty ever constructed for human beings. The walls are of common mud or clay, hardened in the sun. The roof is composed of sticks and straw, and the floor is the bare ground, which is generally very damp, and not always free from pools of water. It has neither window nor chimney; and it usually contains but one apartment, which is occupied by the family and the pig, if they are so rich as to possess one. A pig is, indeed, accounted

* Hatred and contempt toward the Irish, on the part of the English, has helped to make them blind to the course of true policy, and insensible to the claims of justice and humanity towards the natives of their sister isle. During the late calamitous famine in Ireland, the leading London journal openly took the ground that the only hope of that country was in a "change of men"—in other words, an extirpation of the race! A people governing with this spirit, which has too often swayed the English in their Irish policy, may degrade, brutify, and destroy—but they cannot expect to bless and civilize the subjects of their power.

a mark of prosperity. Attached to the cabin is the potato garden, which generally furnishes the only arti-



An Irish Pig Drover.

cle of food; for few of the lower classes ever taste any thing else. The rent of a wretched cabin of this description is from thirty to forty shillings a year, exclusive of the garden. The wages of laborers are from sixpence to eightpence a day. Many go to England in harvest time to work, and during their absence their wives and children live by begging. This is the reason why a traveller in Ireland is always beset by a multitude of beggars. Yet, in spite of all this misery, the lower orders of Irish have a quickness of wit, a warmth of heart, a readiness to oblige, and a generosity that are scarcely ever met with among the same class in other countries.

The Irish landlords are in general absentees, many of whom have never seen their Irish estates. They expend no money in improvements of the land, nor do they care how their tenants are lodged, being satisfied with receiving their rent every six months from their agents. The poverty of the farmers arises in a great degree from the practice common to the great landholders of letting out their estates, for long terms of time, to a species of agents called *middlemen*. These persons underlet the land in small portions to the cultivators. The middlemen form a numerous class of the gentry in Ireland, being, in fact, the resident landholders. This ruinous system is alike injurious to the tenant and the owner. The middlemen let the land at what is called *rack rent*, that is, at a higher price than they pay for it; and many of the farmers divide the little lots which they hire, and underlet them again to the highest bidders. Wretched laborers are driven to outbid one another so as to get a small patch of ground, on which they may raise the potatoes, which are their only refuge against starvation. The lowest stage of the renting of land is styled *conacre*. This rent is frequently paid by begging, or laboring at the harvest in England.

CHAPTER CCCCXXXIX.

Government, Chief Cities, Manners, Customs, Manufactures, Agriculture, Commerce, Religion, Education, Literature, &c., of Ireland.

The government of Ireland is administered by a lord lieutenant appointed by the British crown. This

officer displays a portion of the state of royalty, and exercises some of the regal functions. He has his household establishment at Dublin Castle, a chancellor, a secretary, and other ministers of state. The courts of justice and the different orders of magistracy are nearly on the same footing as in England. Ireland sends one hundred and five members to the British parliament.

Dublin, the capital of Ireland, is a very handsome city. It stands at the bottom of a beautiful bay on the eastern coast, and displays a prospect, on approaching it by sea, which has been compared to that of Naples. A considerable part of the city is regularly built, exhibiting fine specimens of architecture. Sackville Street is the finest in the city. It is one hundred and seventy feet wide, and is adorned with many splendid mansions. The squares of Dublin are particularly admired for their spaciousness and regularity. The western part is called the *old town*, and bears the marks of decay. Still further west is a district called the *Liberty*, as being out of the jurisdiction of the city magistrates. It is inhabited only by the lowest orders, and exhibits scenes of filth and wretchedness not to be equalled in any other city of Great Britain. Dublin has declined since the union, when the nobles and gentry, being no longer called to attend the Irish parliament, transferred their residence to London, and their mansions in Dublin have been converted to humbler purposes. The population of Dublin is about two hundred and sixty thousand.

Cork is the second city in Ireland. The greater part of it consists of narrow and crowded streets; but there are some handsome new ones. The monastic structures, for which this city was once remarkable, have almost entirely disappeared. The present prosperity of the place is of modern growth, and arises from the provision trade, of which Cork is the chief mart. Its bay, called the *Cove of Cork*, forms one of the best harbors in the world. Population, one hundred and seven thousand.

Limerick, on the Shannon, is well situated for trade, and is one of the principal ports for the exportation of grain and provisions. It was formerly the strongest place in Ireland. Population, sixty thousand. Belfast and Londonderry are considerable towns in the north.



Goldsmith.

The Irish character presents very marked features, many of which are praiseworthy and amiable. Hos-



View in Sackville Street: Nelson's Column.

pitality is a universal trait, and is enhanced by the scantiness of the portion which is liberally shared with the stranger. The Irish are celebrated for their strong attachment to their kindred and friends, which leads them, in the midst of poverty and suffering, to support their aged relations with the purest kindness. Their faults are a deficiency in cleanliness and a want of taste for the conveniences and luxuries of civilized life. They are generally destitute of that sober and steady spirit of enterprise which distinguishes the English. The love of combat seems to be a general infirmity. The Irish do not fight single-handed, but in bands, and on a great scale. When an individual imagines himself insulted, he goes round to his companions, friends, and townsmen, and collects a multitude, who make a joint attack on the offending party. This is their practice also in America. The lighter frailties of the Irish are vanity, loquacity; a readiness to speak as well as to act without deliberation, and a hurry and confusion of ideas, which so often lead them to that peculiar sort of blunder called a *bull*. Amusement forms a copious element in the existence of an Irishman. Ample scope is afforded to the Catholics by their numerous holidays, and the Protestants vie with them in this particular. The fairs afford a grand theatre for fun and diversion. The most active sport is *hurling*, a game of ball. To this are added the amusements of horse-racing, cock-fighting, cudgelling, leaping, dancing, drinking whiskey, and knocking one another down.

The dress of the Irish peasantry consists chiefly of the native wool, worked rudely into frieze or linsey; for they seldom can afford to wear the fine linen of their own manufacture. But the most prominent feature of this attire among the lower classes, is its lamentable deficiency. In many instances, it covers little more than half the person, and presents an image

of extreme poverty. Where this deficiency does not exist, an Irishman loves to display the extent of his wardrobe: when going to a fair, he puts on all the coats he has, though it be midsummer. The food of the Irish peasant is no less scanty than his dress and habitation: it consists almost wholly of potatoes, without even any other vegetable; only the better sort have buttermilk with their potatoes. In the north, oatmeal cakes and pottage are common, as in Scotland.

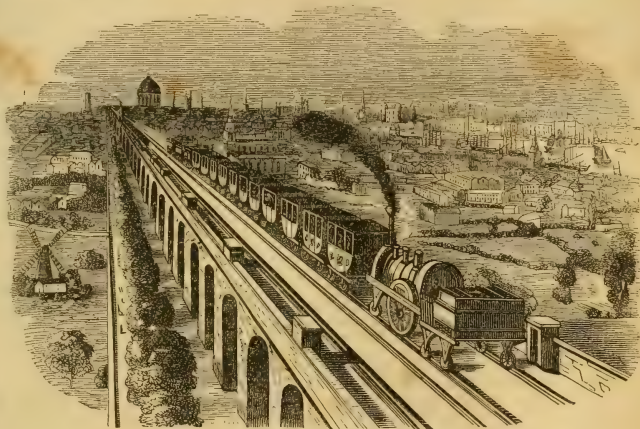
The manufactures of Ireland were, at first, almost exclusively confined to the north: all the attempts to establish them in the south failed till a very recent period. The chief manufacture is that of linen, which is carried on extensively in all parts of Ulster, and more or less throughout Ireland. The mode of conducting this manufacture is, in several respects, rude and imperfect. It is generally practised by individuals holding little spots of ground, the culture of which they combine with that of weaving. The same person, or at least the same family, in many cases, raises the flax, dresses it, spins it into yarn, and weaves it into cloth. Mill-spinning has been lately introduced, but it is by no means general. Cotton and woollen cloths are also manufactured in Ireland. The commerce of the island is chiefly carried on with Great Britain.

The ecclesiastical state of Ireland has been one of the chief causes of its unsettled condition. The native Irish did not share in any degree the reformation so unanimously adopted in England and Scotland. When the English church was introduced as the established religion it threw out as dissenters the bulk of the Irish population. A large portion of the Protestants who came as colonists from Scotland were attached to the Presbyterian form. The Catholic clergy receive no stipend from government, but are supported entirely by their flocks. They are formed into a regular

hierarchy, at the head of which are four archbishops. The number of Catholic priests has been estimated at fourteen hundred, beside several hundred friars. The Irish establishments for education are scanty in proportion to the population. There is only one university, that of Dublin, founded by Queen Elizabeth. The Catholics have a college at Maynooth, which the British parliament have lately assisted by a liberal grant of money. Popular education exists to a limited extent.

The literature of Ireland has a claim to consideration from its antiquity. Immediately after the introduction of Christianity, many writers arose, whose works are still

extant. They consist of the lives of saints, and works of piety and discipline, which, to the inquisitive reader, present many singular features in the history of the human mind. The national manners and the peculiar character of the times are rudely but justly delineated in these works. In later times, the national literature of Ireland, properly speaking, does not attract our notice; but this country has produced great numbers of men of genius, whose names now ornament the literature of England. Swift, Goldsmith, Burke, Sheridan, Moore, and Miss Edgeworth, with a host of inferior rank among the standard authors in English, were natives of Ireland.



View of Greenwich Railway, London.

CHAPTER CCCCXL.

GENERAL VIEWS OF THE KINGDOM OF GREAT BRITAIN AND IRELAND.

The government of Great Britain is monarchical in its form, but with a predominant infusion of oligarchy, modified by a limited representation in one branch of the legislature. It has no written form of government: that which is called the *British Constitution* is comprised in certain usages which have been handed down from remote ages, and modified by occasional legislative enactments. The government has no other guide or check than that which may be found in this vague and confused body of laws and traditions.

The monarchical element lies in the sovereign, who is hereditary. The oligarchical and republican elements lie in the parliament, which is composed of an hereditary house of lords and an elective house of commons. The king is not theoretically supposed to hold his throne by divine right, or in virtue of any indefeasible hereditary claim, though the high degree of English loyalty elevates the sovereign almost to the rank of a divinity. The nation, by its supreme council, the parliament, has dictated certain rules which control the succession.

All laws are made by a concurrence of the king, lords, and commons. The power of making war and concluding peace is lodged solely with the king. He is held to be incapable of doing wrong: all his wrong acts are supposed to be the work of his ministers, who are liable to punishment for the abuse of their power. All revenues and taxes are raised, and all money appropriated for public uses, by authority of parliament. Thus the royal prerogative is checked by the control which the representatives of a part of the people exercise over the public purse. The king can command and equip fleets, but, without the concurrence of parliament, he cannot maintain them. He can appoint men to office, but, without parliament, he cannot pay their salaries. He can declare war, but, without supplies from parliament, he cannot carry it on. He has the exclusive right of assembling parliament, but he is required by law to do so every three years. He is the head of the church, yet he cannot alter the established religion.

All English peers are members of the house of lords. The Scotch and Irish peers send only a portion of their number as representatives of the whole body. The qualifications for voting for members of the house of commons varies in different towns and boroughs;

but, in general, the rights of suffrage are much more restricted than in the United States. The king has the power of dissolving the parliament at any time, and ordering the election of new members. The established religion is Episcopacy, but every mode of worship is tolerated.

The revenue of the British empire is immense, amounting to about two hundred and twenty-five million dollars annually. Nearly one third of this amount is raised by the customs, or duties upon imports and exports, and about an equal sum by the excise, or duties upon articles consumed at home. The stamps, taxes, and post-office yield the bulk of the remainder. The principal items of expenditure are the civil list, or annual allowance for the support of the royal household, amounting to about two and a half million dollars; the army, thirty-two millions; the navy, twenty-three millions; pensions, two millions; courts of justice, one million four hundred thousand, &c.

The national debt of Great Britain is about four thousand millions of dollars. This enormous amount has been accumulated by borrowing money, and anticipating each year's revenue to pay the interest. The debt is of two kinds—funded and unfunded. The unfunded debt consists of deficiencies in the payments of government, for which no regular security has been given, and which bear no interest; and of bills, or promissory notes, issued by the exchequer to defray occasional expenses. When debts of this kind have accumulated, and payment is demanded, it becomes necessary to satisfy the demand, either by paying the debt or affording the creditors a security for the principal, and for the regular payment of the interest. Recourse has been always had to the latter method, and a particular branch of the actual revenue is mortgaged for the interest of the debt. Money borrowed in this manner is said to be borrowed by funding. The public funds, or stocks, are nothing more than the public debts; and to have a share in these stocks, is to be a creditor of the nation. Three fifths of the current yearly expenditure are taken up in the payment of the interest of the national debt.

The land forces of Great Britain, under the peace establishment, amount to about one hundred and ten thousand men, chiefly stationed in Ireland and the colonies. The only means employed for raising regular troops is that of voluntary enlistment. But, in the defence of the country, the militia, comprising all able-bodied men between eighteen and forty-five, are drafted by ballot.

The naval force of Great Britain comprises four hundred vessels, about two hundred of which are generally in commission. Sailors are enlisted like soldiers; but, during war, when seamen are in high demand, impressment is resorted to; that is, sailors are taken by force in the streets and from on board merchant ships, and compelled to serve on board the men-of-war.

To an observer who looks only at the surface, Great Britain presents an object in the highest degree imposing. Its numerous colonies, its vast commerce, its stupendous military and naval power, its gorgeous court, its splendid aristocracy, its numberless institutions for art, learning, religion, and charity—are all calculated to excite in the mind of the beholder a sentiment of respect and admiration. There are many among us seduced by this external aspect of things, and who regard England as the great pattern of the world in religion, government, law, and society. But on closer

inspection, we find that beneath this display of national glory, there is an amount of misery, injustice, and corruption perhaps unparalleled in human history. Such, indeed, is the state of things, that the sentiment is common in England, that the country is rapidly descending to the gulf of revolution and ruin. Speedy national bankruptcy is predicted by many sagacious individuals, and this could hardly fail to result in a complete wreck of the present political system. The centralization* of government and power in London is becoming distasteful to the colonies, some of which seem resolved to throw off the yoke of dependence; and thus the chief instrument by which the fabric of British wealth and power has been built up, is likely soon to fail. At the same time, general discontent, wasting poverty and attendant pestilence, agitation and rebellion, have been spread over portions of the country.

The existence of this external and apparent prosperity with the real internal misery of the country, is explained by adverting to facts, which are found in a recent English publication,† a portion of which we lay before the reader. They are full of instruction, as they show at what cost a monarchy and an aristocracy, so much admired, are sustained, and how terrible is the interior of that whited sepulchre—a State Church.

* "Throughout our colonies is now to be heard a protest against the centralization practised by the colonial office. In Canada and at the Cape, in Ceylon, and Cephalonia, and in the West Indies, there is an indisputable demand for self-government, utterly irrespective of imperial interests. Canada—there is no blinking the fact—desires a separation, and has declared she will have it, even if, like New England, she has to resort to a Bunker's Hill for arguments with the colonial secretary. The Cape, intimating that it has a will of its own, refuses to receive the depot of murderers and ruffians forwarded out of Milbank and Pentonville by Lord Grey; and it is likely enough that, taking the hint from the mode in which the people of Boston treated the tea, the people of Capetown will throw the convicts into the harbor as soon as they can be got at. Ceylon, though it never heard of Lord Camden, adopts the maxim of that decidedly constitutional lawyer, and tells Lord Torrington that taxation, without representation, is tyranny; and, therefore, rebels, when that distinguished nobleman calls for more money. Cephalonia, like Canada, wants to be annexed, and prefers Athens, as being nearer, than London, as the focus of its government, for it will have no chance of insisting on one of its own. The West Indies, being ruined by imperial interests requiring cheap sugar, are protesting against the theory current at home as to colonies, and would probably very soon illustrate their ideas by an insurrection, if there was any thing to be got by it.

"The principle of centralization having thus broken down on the continent, continental statesmen must search for another and a safer principle. To establish democracy, and yet to work democracy by the old bureaucratic system, is obviously absurd. If power is diffused, the machinery of power must be multiplied. If government is to be chosen by the many, government must be extended over a greater surface. — *Liverpool Journal*, September, 1849.

† The Black Book; the statistics, for the most part, are taken from parliamentary returns. We give the sums in dollars, at the rate of five dollars to the pound sterling.

THE ARISTOCRATIC SYSTEM.

"The object of government is a very simple affair. It is protection of the people, by a union of the people. All are shareholders in this great company of citizens; all have an equal interest in its prosperity; and all ought to be equally represented in it, as in other joint stock companies of far less importance. But see how things are now contrived! The aristocracy have got into their hands the entire management of the government; and as they find it works exceedingly well for them, they determine to keep things as they are. In fact, nothing short of a revolution will frighten them into compliance with the requirements of right and justice.

Such are the facts furnished by the English themselves, relating to the actual state of things in the British empire. It will not be denied that we have here the highest model of Monarchy, the best specimen

of Aristocracy, the most favorable example of a State Church to be found in the world; yet to what a condition does it appear that these have brought the loyal, confiding people of the three kingdoms!

"They have possession of nearly all the landed property of the country, which they bind up in their own families by laws of entail and primogeniture. They hold possession of the church, with its revenues of nearly ten millions sterling annually, into which they thrust their brothers, sons, and toadies; for, the landed estates going to the eldest sons, the other branches must be quartered on the people, who have no means of resistance. They also keep up an enormous armed force, which, for the same reason, is officered by their relatives, who are well pensioned for figuring in red coats and gold epaulets. For them, expensive places in connection with the government are created with large retiring salaries, comfortable governorships and embassies abroad, and a host of costly offices about the court and the royal person. The people pay for all! The aristocracy levy the taxes—the people pay them. Two thirds of the entire taxation of the country are paid by that immense majority of the British empire, who have no representation whatever in the British parliament.

"*Narrow Limits and Inequality of the Representation.*—The total number of electors in Great Britain and Ireland does not average above one million for twenty-eight millions of people.

"In England, the franchise is held by only one in every nineteen of the gross population; in Scotland, by one in thirty; and in Ireland by one in forty-three.

"In England, only one male adult in seven is represented; in Scotland, only one in eleven; in Ireland, only one in seventeen.

"That is, more than seven eighths of the male adult population of Great Britain are altogether unrepresented, and are compelled to obey the laws, and to pay the taxes, made and granted by the representatives of the remaining one seventh. . . .

"By the present system, it is so arranged that a majority of the house of commons is actually elected by one fifth of the total registered electors of Great Britain. This one fifth, or less than two hundred thousand electors, are so under the thumb of the aristocracy, that independent action is scarcely to be expected from them: slaves they are, and as slaves they act. . . .

"By statements before the public, it appears that three millions of inhabitants of the richest and most enterprising towns in Britain are represented by only thirty-two members, whereas one hundred and thirty-two thousand inhabitants of twenty-four of the poorest and most decaying towns in the kingdom have no fewer than forty-eight representatives. These twenty-four small towns have a total population amounting to only about one half of that of Manchester; and yet they have forty-eight representatives, while Manchester has only two! These twenty-four dirty little nests of aristocratic corruption and monopoly have more voting power in the house of commons than the vast towns and cities of London, Glasgow, Bristol, Manchester, Leeds, Edinburgh, Sheffield, and Birmingham.

"Illustrations of the gross inequality of the system could be multiplied, had we space. We could enumerate a list of seventy small English boroughs, whose united constituencies amount to only twenty-six thousand five hundred, which send an equal number of members to parliament as the entire Irish people. Three hundred and sixty-seven members, or a majority of the house of commons, are elected by less than two hundred thousand electors, or about one fifth of the constituency, and one hundred and fortieth part of the gross population of the United Kingdom. One half of the entire house are elected by towns of under ten thousand inhabitants; sixty-eight are elected by boroughs under five thousand each.

"*The Aristocratic House of Commons.*—How this system works is rendered clear enough by the complexion of the lower house of parliament, which contains about two hundred and fifty persons immediately or remotely related to the peers of the realm. It contains six marquises, seven earls, twenty-one viscounts, thirty-four lords, twenty-five right honorables, forty-seven honorables, fifty-six baronets, nine knights, eight lord lieutenants, seventy-four deputy and vice-lieutenants fifty-three magistrates, sixty-three placemen,

one hundred and eight patrons of church livings; and then there are the military pensioners in addition to these, for whom large and increasing standing armies are to be kept up in time of peace, namely: three admirals, three lieutenant-generals, three major-generals, twenty-two colonels, twenty-eight lieutenant-colonels, sixteen majors, forty-three captains in the army and navy, twenty-one lieutenants in the same, and four cornets. In short, there are scarcely two hundred out of the six hundred and fifty-eight members, who have not either titles, office, place, pension, church patronage, or immediate relatives deriving large sums annually from established government abuses.

"We shall find corruption, in all its forms, the issue of this system—the grossest and rankest corruption in state and church, which this corrupt representative system is expressly contrived to uphold. And in addition to this corrupt house of commons, it is also to be kept in mind that the aristocracy have the other house—the lords—in their exclusive possession, constituted, as it is, of peers, bishops, and pensioned lawyers, whose interests are bound up with the existing system.

"When this is kept in mind, it will be no matter for surprise that there should be so many enormous public abuses to complain of—so many pensioners—so many bishops and over-paid clergy—so many ambassadors, governors, generals, and colonels—so many commissions invented—so many secretaries and under secretaries, and all sorts of officials; nor will it be wondered at if it be found that the high and titled classes, under such circumstances, have taken particularly good care to make the working classes, who are not represented, pay for the support of their system—taxing them in every thing they consume, but especially exempting landed property from the special burdens and taxes which they fix upon those who have no property but their labor.

"*Aristocratic Government.*—The object and *animus* of the entire system is but too apparent. Government in this country is not a union of the people to protect themselves, but an aristocratic contrivance to make the poor men keep the rich—to compel industry to maintain idleness—to make rich men richer, and poor men poorer.

"The aristocratic spirit pervades our entire legislation. The aristocracy control and constitute both houses of parliament. They are the governors; they make the laws; they impose the taxes; they establish monopolies; they command the army; they draw the puppet strings about the throne; they are 'the state.'

"*Aristocracy means the best class.* But are they so? Are they not for the most part corrupted by their inordinate wealth, and the unjust means by which it is obtained? Is not their profligacy habitual? though we admit there are illustrious exceptions. But who, that knows any thing of the peerage, does not know of their profligate loves, their gambplings in hells and at races, their depraved politics, their recklessness in running into debt, the corruption they practise at elections, and their numerous other vices?

"They are not industrious men; they are merely consumers and destroyers, game-preservers and rent-exactors. They do not teach any thing, but themselves stand much in need of being taught. They do not set any good moral example before the people; but are generally wasteful, extravagant, sensual, and often vicious and mean. They do not promote religion, but set it at naught. Though they present fat livings to priests, and patronize rich bishops, they consider themselves absolved from all engagements to religion, or its practical duties. They live in an atmosphere of fraud, flattery, falsehood, and corruption, from birth till death. The parasite tutor continues what the parasite nurse began, and toadies, sycophants, place-hunters, and the tribe of adulators who constantly hang on the skirts of 'nobility,' poison and extinguish the last remnants of manly virtue and honest independence in the aristocratic mind.

"The English aristocracy seem to be utterly ignorant of the people, and of the country which they govern. Notwithstanding the progress of the age, and the revolutions bursting out in every country in Europe, they obstinately determine to stand still. They are intent on governing us only after the old feudal fashion. They make no allowance for the earnest

We readily admit the national glory of the British empire; we do full justice to the high pitch of civilization attained by a large portion of the people; we acknowledge that the basis of English character, law, opinion, and policy is that of justice and right. We

minds and burning hearts of the men of this period. They have neither eyes to see, nor hearts to feel, nor brains to comprehend, the wants of modern society. They understand nothing of the tendencies of the age. The little mind they have is made up only about this—that they will stand where they are, and never, so long as they are able to resist, give up their right to plunder the people of the fruits of their industry. . . .

“What is the number of this aristocratic class? We find this answer in the fact that the whole land of England is monopolized by not more than thirty thousand proprietors; that the soil of Scotland is monopolized by three thousand proprietors; that the soil of Ireland is monopolized by probably not more than six thousand persons. To show how this land monopoly, with its entail laws, has been sweeping round us, it may be stated that, in 1780, the number of landed proprietors in England was about two hundred and fifty thousand, instead of thirty thousand, as now; and the process of absorption is still going on rapidly. And look at the fruits of this: an enormous population of hungry laborers engaged in gathering together wealth and taxes for the small and idle class who own the land—one million and a half of actual paupers in England, and three millions of actual paupers in Ireland, testifying to the accursed influence of this monstrous aristocratic system. . . .

EXPENSES OF ROYALTY.

“The queen’s privy purse, salaries of the household, tradesmen’s bills, royal bounty, &c. . . . \$1,960,825
Prince Albert’s annuity, 150,000
“ “ “ as field marshal and colonel, 40,000

[An appropriation of secret service money is also made to Prince Albert, to a considerable amount annually, which of course we have no means of estimating.]

The duke of Cumberland, (king of Hanover), 105,000
The duke of Cambridge, 135,000
The duchess of Gloucester, 80,000
The princess Sophia, 80,000
Adelaide, the queen dowager, 500,000
Duchess of Kent, 150,000
Leopold, king of the Belgians, 250,000

[This sum is still annually voted, but is not at present appropriated. King Leopold still has it as a reserve to fall back upon, in case he should have to spend the evening of his days in England with his amiable father-in-law, Louis Philippe.]

Prince George of Cambridge, 30,000
Princess Augusta Caroline of Cambridge, 15,000

[This disgusting job was perpetrated in 1843, on the occasion of the marriage of this lady with a son of a pensioner on English bounty, the ‘hereditary grand duke of Mecklenberg-Strelitz.’ His father was nephew to Queen Charlotte, and because of this, the English people must pension him.]

\$3,495,825

“Royal Palaces and Gardens.—Expenses of Maintenance, 1838-1842. (Parliamentary Return, March 23, 1842.)

St. James’s Palace—expended from parliamentary grants, \$150,000
Royal Mews, Piccadilly—parl. grants, 30,000
Kensington Palace—parl. grants, 70,000
Kensington Gardens—parl. grants, 15,000
“ “ crown revenues voted by parl., 30,000
Carlton stables, exterior repair—parl. grants, 2,000
Hampton Court Palace—parl. grants, 130,000
Hampton Court Gardens—crown rev., 20,000
Hampton Court stud-house—parl. grants, 5,000
Kew Palace and buildings—parl. grants, 35,000
Kew Gardens—parl. grants, 50,000
“ “ crown rev., 65,000
Buckingham Palace—parl. grants, 170,000
“ “ crown rev., 7,000
“ “ garden—crown rev., 35,000

admit the greatness of the Anglo-Saxon race and name, and we glory in it. We are ready to maintain that England has been the bulwark of truth, religion, and sound principles, and the disseminator of these, through her literature, her orators, and her colonies,

Royal Pavilion, Brighton—parl. grants, 42,000
Windsor Castle, Brighton—parl. grants, 140,000
Windsor Frogmore Mansion—parl. grants, 7,000
Windsor new riding-house and stables—crown rev., 350,000
Windsor new kitchen garden; Frogmore do.—crown rev., 110,000
Holyrood Palace—parl. grants, 5,000
Lindlithgow Palace—parl. grants, 1,000

Royal Parks.—Hyde, St. James’s, and Green Parks—crown rev., 380,000
Regent’s Park—crown rev., 130,000
Greenwich Park—crown rev., 25,000
Richmond Park—crown rev., 170,000
Hampton Court and Bushy Park, 75,000
Windsor Great Park and farm buildings—crown rev., 450,000
Ascot royal stand and stables—crown rev., 12,000
Ascot kennel for the royal stag hounds—crown rev., 6,000
Phoenix Park, Dublin—crown rev., 220,000
Old deer park at Kew—crown rev., 5,000
Total public money spent in five years on royal palaces, gardens, stables, pleasure-grounds and parks, 2,942,000

If we deduct from this gross amount the sums expended on the parks in and about London—Hyde, St. James’s, Green, Regent’s, Greenwich, Hampton, and Richmond Parks—so aptly called the ‘lungs’ of London,—and also on the Phoenix Park at Dublin, and the petty sums spent in maintaining the two Royal Palaces in Scotland, or 1,175,000
There remains a sum of 1,767,000
spent on royal accommodation in five years, or an average per year of, in round numbers, 350,000
which, together with the royal salaries and expenses as above, 3,495,825
Gives the annual direct cost of royalty in England as \$3,845,825

“The Royal Pensioners.—But we go a little farther, and we find tacked upon the skirts of royalty a host of titled pensioners of all sorts, from the nurses and dancing-masters of royal infancy, to the ladies of bed-chambers, grooms of stole, and ushers of all sorts of colored robes. The servants of all deceased sovereigns, besides having been paid very exorbitant salaries during the period of their service, are pensioned off by a most simple process—that of dipping the official finger into the public pocket. [The shocking details under this head we omit for want of space.]

“Salaries of the Upper Servants of Royalty.—Civil List.

Lord chamberlain, \$10,000	Four equerries in ordinary, 3,750 each	\$15,000
Lord steward, 10,000	Mistress of the robes, 2,500	
Master of the horse, 10,000	Eight ladies of the bedchamber, 2,500 each, 20,000	
Master of the buck-hounds, 8,500	Eight maids of honor, or 2,000 each, 16,000	
Master of the household, 5,790	Eight lords in waiting, 3,510 each, 27,000	
Vice-chamberlain, 4,620	Eight grooms in waiting, about 1,675 each, 13,400	
Treasurer of the household, 4,520		
Comptroller of the do., 4,520		
Chief equerry and clerk marshal, 5,000		

“The coachmen, postilions, and footmen of the queen alone cost \$62,815 per annum, or within \$20,000 of the entire salaries of the executive government of the United States! The eight lords in waiting alone receive a sum more than the annual salary of the president of the American republic! The following statement is curious:—

over the four quarters of the globe. We hope, and we believe, that in the future onward march of mankind, she is still destined to act an efficient and conspicuous part. The nation that speaks the language of Shakspeare and Milton; that has given birth to Chat-

ham, Fox, and Burke; that cherishes the memory of Hampden and Howard, can never fall into decrepitude, or cease to hold a high commission for the benefit of man, till truth and justice shall triumph on earth. But admitting all this, it is impossible not to see, that for the

"Expenditure of the Lord Steward (or head cook) of the Royal Household, for One Year. — Civil List.

Bread,	\$10,250	Ale and beer,	\$14,055
Butter, bacon, cheese, and eggs,	24,880	Wax candles,	9,885
Milk and cream,	7,390	Tallow candles,	3,395
Butchers' meat,	47,360	Lamps,	23,300
Poultry,	18,165	Fuel,	34,230
Fish,	9,895	Stationery,	4,120
Grocery,	23,220	Turnery,	1,895
Oilery,	8,965	Braziery,	4,450
Fruit and Confectionary,	8,705	China, glass, &c.,	6,640
Vegetables,	2,435	Linen,	5,425
Wine,	24,250	WASHING TABLE LINEN,	15,550
Liquors, &c.,	9,215	Plate,	1,775
			\$319,535

"The Crown.—We must not omit mention of the royal bauble worn by the queen on the state display of opening the houses of parliament. The following estimate of the value of the jewels in this 'magnificent diadem,' we quote from the *Polytechnic Review*:—

Twenty diamonds round the circle, \$7,500 each, ..	\$150,000
Two large centre diamonds, \$10,000 each, ..	20,000
Fifty-four smaller diamonds, placed at the angle of the former, ..	500
Four crosses, each composed of twenty-five diamonds, ..	60,000
Four large diamonds on the top of the crosses, ..	200,000
Twelve diamonds contained in fleurs-de-lis, ..	60,000
Eighteen smaller diamonds contained in the same, ..	10,000
Pearls, diamonds, &c., upon the arches and crosses, ..	50,000
Also one hundred and forty-one small diamonds, ..	2,500
Twenty-six diamonds in the upper cross, ..	15,000
Two circles of pearls about the rim, ..	1,500
Cost of the stones in the crown, exclusive of the metal, ..	\$559,500

COST OF THE GOVERNMENT.

"The cost of the civil government of Great Britain, as exhibited in the parliamentary returns, also moved for and obtained by Mr. Williams, and ordered to be printed by the house of commons, 27th July, 1843, stands as follows:—

The royal civil list—privy purse; salaries of the household and tradesmen's bills, (paid by the people), ..	\$1,859,000
The allowances to the principal branches of the royal family, ..	1,590,000
The lord lieutenant of Ireland's establishment, ..	152,770
The salaries and expenses of the houses of parliament, ..	619,235
Civil departments—salaries, &c., including superannuation allowances, ..	2,623,865
Other annuities, pensions, and superannuation allowances, ..	1,563,205
Pensions, civil list, ..	25,600
Total annual cost of executive, ..	\$8,433,675

Pension List.—The most extraordinary topic in the whole range of British finances, is that of pensions. Some of these items are not a little shocking, particularly those which show the sums paid for mistresses and illegitimate children of the royalty and nobility. Other items make it appear that many of the British noblemen, of the very highest rank, receive various sums, from five to fifty thousand dollars a year, for no service rendered whatever. Some of these pensions have descended for centuries. The following is an instance selected from many of a similar kind:—

"Duke of Grafton, another hereditary pensioner, is paid annually out of the excise revenues \$42,000; and out of the post-office revenues \$17,000. The original pensioner was one of the numerous illegitimate offspring of Charles II.; for whose royal amours the people of this age are still called on to pay. These pensions have now been paid to the dukes of Grafton for a period of one hundred and seventy-three years; so that the maintenance of this single peerage alone has cost

the English people, in hard cash, no less a sum than ten million two hundred and eighty-eight thousand two hundred and ninety dollars.

"In the majority of the pensions, they are given 'in consideration of the circumstances of the parties.' The question will occur, 'Why don't their rich and titled relatives keep them?' When a man or woman, in the humbler ranks of life, is overtaken by poverty, do they go at once to the parish board for relief? Do they not exhaust every possible resource before throwing themselves on the poor's rates? Do they not endeavor to find employment, and make an honest living? But it is not so with the proud, poverty-stricken aristocrats. They will not work—they look to the laboring classes to keep them—the interest of their titled friends is put in motion—and they secure pensions varying from five hundred to fifteen thousand dollars a year. Here, in this list, we find the sisters of the rich duke of Sutherland quartered as paupers on the country! What working-man is there in the receipt of decent wages, what shopkeeper is there, who would stoop to so beggarly a resource as a maintenance for his poor and idle relatives out of the poor's rates, levied on the hard-working and the indigent? But in the case of this aristocracy, they resort at once to the taxes without a blush. In them the extremes meet, of 'nobility' and meanness.

"The total number of government employes at present is about twenty-four thousand; of which the eight hundred and forty-one pensioners and employes divide among them above seven million and a half yearly. This does not include either the public officials in the law courts, the royal household, the colonies, or under most of the commissions, which would enormously swell the number.

"Expenditure on the War Men.—The amount expended annually on the military class, and their gory captains, the offshoots of the aristocracy, is positively frightful. . . .

"Since the close of the war in 1815, no less than five hundred and forty-nine millions of pounds sterling—two thousand seven hundred and fifty millions of dollars—have been spent in keeping up our fighting establishment, mainly because the brothers and sons of the aristocracy may wear epaulettes, or, what is more to the purpose, be maintained at the public cost." . . .

As one item under this head, we give the following:—

"Grand total cost of the duke of Wellington to the country, fourteen millions of dollars!

"We need scarcely add, that the emoluments of the duke's sons, nephews, sons-in-law, and other relations, from the army, the church, and the pension list, are enormous.

"Aristocratic Taxation.—How is the money got to keep up all this extravagance? By a very simple process—that of thrusting the hand into the public purse, and keeping it there. The aristocracy don't ask the consent of those whom they tax; indeed, they take particular care to keep them out of their counsel as much as possible: they simply tax us, and make us pay, having at their back a tremendous posse of policemen, soldiers, and diabolical agencies of all sorts. What can we do but pay? We may grin and grind our teeth; but pay we must. . . .

"Exemption of the Landed Class from Taxation.—Then, see how carefully the aristocratic classes have contrived to evade the payment of their due share of the taxation of the country. In all other states of Europe, even those considered the most 'despotic,' the chief portion of taxation is raised, as it ought to be, from the land. But in England, the land contributes little or nothing to the general taxation; the landowners have taken care of that. Thus,—

In Great Britain, Land tax,	\$5,915,000
Other taxes—	
(1847).....	247,160,000
	\$253,075,000
In France,	
Land tax,	116,250,000
Other taxes, (no income tax,) ..	87,500,000
	203,750,000

present, the British government is not in a condition to secure the happiness of the people under its charge, nor to fulfil its proper destiny in the great race of nations. The evils of the political system have been wrought into the very fabric of society,—thus corrupting even the

In Prussia,.....Land tax,.....	19,970,000	
Other taxes,....	18,355,000	
		38,305,000
In Austria,.....Land tax,.....	38,985,000	
Other taxes,....	38,500,000	
		77,485,000

"Thus, in France, Prussia, and Austria, half of the entire revenues of the governments of those countries is derived from the land; whereas in aristocratic Britain, only five dollars in every one hundred and sixty-five raised by taxation is derived from this source. The taxes are mainly raised upon articles in daily consumption by the working classes, who are not represented; fully two thirds of the whole revenue being extorted from those who are the least able to bear the imposition of taxes; while the rich both exempt themselves, and spend the taxes so raised in the most riotous recklessness and extravagance.

"What the Poor Man pays in Taxes.—A case, showing the oppressive incidence of taxation, as now arranged on the poor man, was laid before parliament in 1842:—

"William Gladstone, a laborer, earned \$2 75 a week, and expended \$1 81 on food, as follows: one ounce of tea, two ounces of coffee, eight ounces of sugar, eight ounces of meal, eight pounds of flour, seven pints of ale, and one quarter of a pint of brandy.

The cost of these articles, free from excise and customs duties, was.....	\$0 56
Excise and customs taxes,.....	1 25
	\$1 81

"Thus, about one half of the entire wages of this laboring man, or \$65 out of \$140 yearly, was extorted from him by government taxation; whereas the aristocrat of \$500,000 a year was not called on to contribute to the purposes of the state more than five per cent. per annum of his immense income.

"The taxation imposed on the British people is the highest in the world! Take, for example, the following instances:—

Taxation per head, for every man, woman, and child in England,.....	\$13 00
Do. do. do. the United States,...	2 25
Do. do. do. Russia,.....	2 25
Do. do. do. Austria,.....	2 75
Do. do. do. Prussia,.....	3 00
Do. do. do. France,.....	6 00

"What is the gross result of the British aristocratic system? This—that on the one hand, we have a small and idle class monopolizing all the lands, monopolizing the government, and its immense patronage, regarding the right to legislate hereditarily as their birthright, imposing laws, raising taxes, and spending them to the amount of more than two hundred and fifty millions annually; and on the other hand, we have a vast industrious population, working from morn till night, often for the scantiest wages, deprived of all political power, but compelled to obey the laws, to pay the taxes, and to furnish, out of their very misery and wretchedness, the greatest part of the national revenue, which is expended in the families of the rich aristocracy themselves, all tending to the accumulation of vast aggregations of wealth on the one hand, and wide wastes of poverty and suffering on the other.

THE CHURCH.

"This is another of the costly aristocratic institutions of the country. Church revenues were originally divided into three parts,—the first part for the maintenance of the priesthood, the second for the maintenance and repair of the fabric of the church, and the third for the relief of the poor. But the clergy, aided by their patrons, the aristocracy, have contrived to throw the maintenance of the fabrics on the people in the form of church rates, and the maintenance of the poor also on the people in the form of poor rates,—while the clergy have comfortably gobbled up all!

"And here we must say, that the state church does not in any respect represent the spirit of Christianity as handed down to the disciples. It represents the spirit of Mammon,

fountains of religion and morality. The leaders of the church have been convicted of greediness and tergiversation in the national legislature, and have hardly deemed it necessary to make a show of defence. Men of the highest rank in the kingdom hesitate not to roll

not of Jesus. Its God is money—rich benefices—hard cash. The principles of the New Testament, read from its pulpits, are openly set at defiance. Rank, practical infidelity is the practice of the church.

"The twenty-five state bishops of England divide among them annually, as shown by a late parliamentary return, the sum of nine hundred thousand dollars! The sums which they leave behind them at their death are enormous. From another parliamentary return, it is proved, as stated in the house of commons by Captain Osborne, that eleven Irish state bishops left behind them amassed wealth to the amount of nine million three hundred and seventy-five thousand dollars, accumulated within a period of from forty to fifty years! The following is the list extracted from the parliamentary return:—

"Probates of Wills of Irish Bishops.

Stopford, bishop of Cork,.....	\$125,000
Percy, bishop of Dromore,.....	200,000
Cleave, bishop of Ferns,.....	250,000
Bernard, bishop of Limerick,.....	300,000
Knox, bishop of Killaloe,.....	500,000
Kewler, bishop of Dublin,.....	750,000
Beresford, bishop of Tuam,.....	1,250,000
Hawkins, bishop of Raphoe,.....	1,250,000
Stuart, bishop of Armagh,.....	1,500,000
Porter, bishop of Clogher,.....	1,250,000
Agar, bishop of Cashel,.....	2,000,000

Making a total of.....\$9,375,000

"How great, indeed, must have been the privations of the apostolic bishop of Cashel, through which he could save two million dollars in a single life, from the tribute levied on the poorest, worst fed, and worst clad, of all the nations on the face of the earth! How much charity and Christian virtue must the prelates of Dublin, Tuam, Armagh, and Clogher, have exercised, to enable them to hoard up fortunes of from seven hundred and fifty thousand to one million five hundred thousand dollars apiece. And these are the bishops of the church of Ireland, for which we are now keeping up an army in that country of thirty-four thousand soldiers, besides an army of police, to mount guard over its safety.

"The Revenues of the English Church.—It is difficult to get at an exact estimate of the total revenues of the English church. Churchmen have always been exceedingly loath to give any information on this subject; they have prevaricated, and even told lies without any scruple, when the government has made inquiries on the subject. Thus, in 1835, when the ecclesiastical commission was called on to make a return of the incomes of the clergy to parliament, they gave the net revenues of the church at only seventeen million two hundred and eighty-four thousand, two hundred and fifty-five dollars. But since then the tithe commutation act has come into operation, and now it became the interest of the clergy to claim as much as possible, forgetting their previous return. What has been the consequence? That the income of the church from tithes only at once became swelled out to double the total amount they had given in a few years before; the tithe commissioners having reported, some time ago, that the tithes uncommuted amounted to twenty-five million dollars a year, and the tithes commuted to seven million four hundred thousand dollars; making a gross sum of nearly thirty-two and a half million dollars. And if the tithes yet uncommuted be rated at the same value as those commuted, the annual income of the clergy, from tithes alone, will amount to at least forty million dollars a year.

"The items may be classified as follows:—

Church tithe, estimated at.....	\$40,000,000
Income of the bishoprics, (according to the bishops themselves,).....	1,030,235
Estates of the deans and chapters,.....	2,470,000
Glebes and parsonage houses,.....	1,250,000
Perpetual curacies,.....	375,000
Benefices not parochial,.....	162,250
Church fees on burials, marriages, christenings, &c.,.....	2,600,000
Oblations, offerings, and composition for offerings,.....	400,000
College and school foundations,.....	3,410,760

in luxury and splendor, the fruit of money taken from the public treasury, for which they offer no equivalent, and no apology but custom and the law. While the higher classes make a display of wealth and magnifi-

Lectureships in towns and populous places,	300,000
Chaplainships and offices in public institutions, } (very much underrated,) at	50,000
New churches and chapels,	472,500
	\$52,420,735

"*Revenues of the Bishops.*—Let us see how the item appropriated by the bishops is divided; and we shall find the practical exemplification which they hold forth to their flocks, of 'laying not up treasures upon earth,' and of their injunction that 'the love of money is the root of all evil.' The following is taken from a return made to parliament in May, 1845; and from what is known of the prevarication of these gentry on a previous occasion, there is every reason to believe that the revenues are considerably understated:—

Archbishop of Canterbury, revenue in 1843, \$138,525	
" York,	100,705
Bishop of London,	67,595
" Durham,	112,080
" Winchester,	57,995
" St. Asaph,	40,420
" Bangor,	37,335
" Bath and Wells,	14,835
" Carlisle,	12,880
" Chester,	9,465
" Chichester,	32,595
" St. David's,	23,760
" Ely,	32,430
" Exeter,	5,460
" Gloucester and Bristol,	26,130
" Hereford,	29,680
" Lichfield,	47,500
" Lincoln,	28,050
" Llandaff,	4,450
" Norwich,	43,825
" Oxford,	12,530
" Peterborough,	20,300
" Ripon,	23,815
" Rochester,	5,510
" Salisbury,	64,395
" Worcester,	36,470
Total,	\$1,030,235

"As many of the bishops, however, derive salaries from sinecure livings besides their bishoprics, the sums here set down do not at all represent the sum total of their incomes.

"*The State Church of England in Ireland.*—However we may have kept patience while going over the list of enormities above detailed, we confess that we lose all patience when we come to speak of the English badge of conquest and plunder in Ireland—the blood-besmeared church of 'Rathormac.' This church has been described by Mr. Macaulay as 'the most utterly absurd and indefensible of all the institutions now existing in the civilized world;' and by Mr. Roebuck, 'a man found too fearless and honest for the aristocratic house of commons,—as 'the greatest ecclesiastical enormity in Europe.'

"The Irish church monstrosity may be displayed in a very few words. There are in Ireland eight million one hundred and seventy-five thousand one hundred and twenty-four persons, two million three hundred and eighty-five thousand of whom are absolute paupers. Three million four hundred and seventy thousand seven hundred and twenty-five persons live in mud cabins, or hovels, containing one apartment only, and of which the door is at once chimney, window, and entrance. The wages of the great mass of the population average from eight cents to twenty-one cents a day in the west and south, and from seventeen cents to twenty-four cents a day in the north. Of the total population, three million seven hundred and sixty-six thousand and sixty-six are returned as unable to read or write—for the poor Irish have been left to the 'blessings' of the voluntary system of education!

"In December, 1843, the military force in Ireland consisted of twenty-one thousand two hundred and ten soldiery, two thousand three hundred and fifty naval warriors, and nine

cence known to no other land, one third of a million of the lower classes die by famine and attendant pestilence in a single year, offering spectacles of misery and destitution which no other part of the universe can rival!

thousand and forty-three armed police; or a total of thirty-two thousand six hundred and three men. The number has since been increased by about ten thousand additional military, and one thousand armed police,—making a total of above forty thousand armed men.—Next we come to the religious professions of the people. Of the eight million of people, seven million are Catholics, and seven hundred thousand are Episcopalians; that is, belong to the Rathormac church. For this fraction of the Irish people, or rather the English people in Ireland, a gorgeous state church is kept up, which the wretched, impoverished, and starving Irish poor, who are Catholics, are compelled to pay for: if they refuse to pay, the church at once plays Rathormac with them.

"*The Revenues of the 'Rathormac Church.'*"

Archbishops and bishoprics,	\$755,638
Deans and chapters,	113,121
Glebe lands,	460,000
Tithe composition,	2,658,908
Minister's money,	50,000
	\$4,037,667

"It will be observed that the amount of hard cash divided by the Irish bishops amounts to seven hundred and fifty-five thousand six hundred and thirty-eight dollars annually; but this represents only a small portion of their actual gains! For there must also be added the rents and profits from six hundred and seventy thousand acres of land.

"And next, as to the work done by the parsons. Of the two thousand three hundred and eighty-four parishes, one hundred and fifty-five have no church, and not a single Protestant inhabitant; and eight hundred and ninety-five parishes have under fifty Protestant Episcopalians inhabiting them, including men, women, and children. They are not on that account, however, relieved from their payments to the church, which are still compulsorily exacted. Of thirteen hundred and eighty-five benefices, there are two hundred and thirty-three with under fifty Protestants in each. Of the three hundred dignities and prebends, seventy-five have no duties whatever to perform, and eighty-six others are mere sinecures. The dean of Raphoe receives \$7455, the precentor of Lismore \$2240, the archdeacon of Meath, \$3655, without any duties whatever to perform, there being no Protestant souls to 'cure.' The following table of seven benefices may give an idea of the present monstrous state of things in different parts of Ireland:—

Benefices.	No. of Protestants.	Clergymen.	Church.	Tithes.
Modeligo (union),	4	0	0	\$2,200
Seckinane,	3	0	0	1,675
Clerme,	17	0	0	2,800
Elfin,	10	0	0	1,600
Gilbertstown,	8	0	0	1,250
Mahoonagh,	8	0	0	2,600
Kileedy,	12	0	0	2,420
	62	0	0	\$14,445

"Thus we have here sixty-two Protestants, who cost the people of these parishes two hundred and thirty-three dollars per head, though they have neither church nor pastor. The tithes, however, are extorted. Then we have another set of parishes in the bishopric of Cloyne, in which the cost of each Protestant Episcopalian man, woman, and child, is one hundred and forty dollars per head.

"It is scarcely necessary that we should proceed further in the exposure of this monster enormity. For the present, the above brief facts must suffice; but when we ponder them, need we feel surprise that such a system as this—thoroughly black and corrupt—unredeemed by a single good feature—should have issued in beggary and wretchedness to the Irish people, and kept that nation hanging upon the brink of rebellion ever since it has been connected with the British aristocratic government!"

CENTRAL & SOUTHERN EUROPE

Scale of Miles
50 100 150 200



Germany.



Charlemagne crossing the Alps.

CHAPTER CCCCXLI.

Geographical Description — Government — Historical Outline.

GERMANY is bounded north by the German Ocean, Denmark, and the Baltic Sea; east by the Prussian provinces of Prussia and Posen, the kingdom of Poland, belonging to Russia, and the kingdoms of Galicia and Hungary, belonging to Austria; south by the Adriatic Sea, Italy, and Switzerland; and west by France, Belgium, and the Netherlands.

The central and southern parts of Germany are traversed by several ranges of mountains. The mountains to the south of the Danube belong to the Alpine system, those on the north to the Carpathian system, which sends out numerous branches. The Hartz Mountains, belonging to the latter system, are the most northerly range. In these the celebrated Spectre of the Brocken is witnessed.* The northern part of the country is low and level, descending toward the North and Baltic Seas.

* The Spectre of the Brocken is an aerial figure, which has been seen and described by many travellers. One of these says, "Having ascended the Brocken—which is one of the peaks of the Hartz Mountains, in Hanover—for the thirtieth time, I was at length so fortunate as to have the pleasure of seeing this phenomenon. As I stood upon the peak of the mountain, I observed, at a great distance, a human figure of a monstrous size. A violent gust of wind having almost carried away my hat, I moved my hand toward my head, and the colossal figure did the same. I immediately made another movement by bending my body, when the figure before me repeated it. It vanished for a few moments, but again made its appearance. I then called the landlord of the neighboring inn, and, having both taken the position I had taken alone, we saw two gigantic figures, which repeated our compliments, by bending their bodies as we did, after which they finally disappeared."

Germany is watered by five hundred rivers, sixty of which are navigable. The Danube flows through the southern part. The Weser, the Elbe, and the Oder are the principal German streams, and many of their tributaries are navigable rivers. The Rhine, which rises in Switzerland, and flows into the sea in the Netherlands, has but a part of its course in Germany.

The climate of Germany is modified by the elevation of the surface, and the exposure of the different sections. For purposes of general description, it may be divided into three regions. In the first, or that of the northern plains, the climate is humid and variable, though not cold: it is exposed to every wind which conveys fogs and storms from two seas. The north-western plain, from its vicinity to the North Sea, is subject to frequent rains and desolating tempests, while the influence of the Baltic Sea on the north-eastern plain is less powerful, and the climate, though colder, is less variable. The second region comprehends all the central part of Germany, which is sheltered by the mountains from the variableness and humidity of the maritime climate. This zone, the most agreeable of Germany, extends from latitude 48° to 51° , but the general elevation of the surface renders it colder than other European countries of the same latitude. The third general division is the Alpine section; here the lofty heights and sudden depressions bring very different climates into contact with each other. The eternal glaciers of the Tyrol and Saltzburg are contiguous to the vine-covered valleys of Styria and Carinthia, and but little removed from the olive groves of Trieste and the ever-blooming gardens of Italy. Vines, rice, and maize thrive as far north as 54° ; beyond that latitude they do not arrive at perfection. The olive and silk-worm are successfully raised only in that small part of Germany which lies south of 46° .

The soil is generally productive. The plains in the north have, indeed, much arid land; but along the rivers are rich and fruitful soils, yielding abundant harvests. In the south, there is much barren or slightly productive land on the mountains; but the beautiful valleys and small plains rival in fertility the best alluvial lands on the banks of the northern rivers. In general, the soil in the north is heavy, and best adapted for corn; in the south, light, and best fitted for vines. The finest soil is in the central section, between the mountains and the sandy plains.

All religions are professed in Germany without restriction. Rather more than one half of the inhabitants are Roman Catholics, and above two fifths are Protestants. The Lutherans and Calvinists have been united, in many places, into one church, which takes the name of the *Evangelical Church*. There are some Mennonites, and Moravians or Herrnhutters. The Jews in Germany are about three hundred thousand.

The German confederacy was formed in 1815,* to protect the independence and secure the tranquillity of the states which entered into it. Thirty-four monarchical states and four republics, or free cities, were the parties to the federal act. The organ of the con-

* The recent agitations in Europe have disturbed this arrangement, and are likely to result in a permanent modification of the German confederation here noticed. It will be most convenient, however, in the present unsettled state of things, to base our historical and geographical notices upon this system. The following table gives a view of the German states forming the confederacy:—

POLITICAL DIVISIONS.

States.	Rank.	Sp. M.	Population.	Relig.	Capitals.	Pop.
Austria, about one-third part.	Empire, ..	81,000	11,500,000	Cath.	Vienna,	350,000
Prussia, the greater part.	Kingdom, ..	71,000	11,000,000	Prot.	Berlin,	335,000
Bavaria,	do.	38,435	4,300,000	Cath.	Munich,	106,000
Saxony,	do.	5,705	1,850,000	Prot.	Dresden,	70,000
Hanover,	do.	14,600	1,679,000	do.	Hanover,	38,000
Wurtemberg,	do.	7,568	1,010,000	do.	Stuttgart,	40,000
Baden,	G. duchy, ..	5,712	1,340,000	Cath.	Carlsruhe,	21,000
Hesse-Cassel,	Electoral, ..	4,340	692,000	Prot.	Cassel,	36,000
Hesse-Darmstadt	G. duchy, ..	3,198	765,000	do.	Darmstadt,	32,000
Hesse-Homburg	Landgrav, ..	154	34,000	do.	Homburg,	3,500
Mecklenburg-Schwerin,	G. duchy, ..	4,701	472,000	do.	Schwerin,	12,000
Mecklenburg-Strelitz,	do.	1,094	85,200	do.	New Strelitz,	6,000
Holstein,	do.	3,168	430,000	do.	Gluckstadt,	35,000
Lauenburg,	Duchy,	451	45,000	do.	Lauenburg,	3,400
Nassau,	do.	1,730	372,700	do.	Wiesbaden,	7,000
Luxemburg,	G. duchy, ..	2,420	375,000	Cath.	Luxemburg,	11,212
Oldenburg,	do.	2,470	290,000	Prot.	Oldenburg,	5,564
Brunswick,	Duchy,	1,925	250,000	do.	Brunswick,	36,000
Saxe-Weimar-Eisenach,	do.	1,403	243,000	do.	Weimar,	10,000
Saxe-Meiningen-Hildburghausen,	do.	880	146,400	do.	Meiningen,	5,000
Saxe-Coburg-Gotha,	do.	790	132,000	do.	Gotha,	11,000
Saxe-Altenburg,	do.	491	113,700	do.	Altenburg,	12,000
Lippe-Deimold-Schaumburg,	Principal, ..	432	79,000	do.	Deimold,	2,800
Lippe,	do.	205	26,000	do.	Buckeburg,	2,100
Schwarzburg-Rudolstadt,	do.	366	64,500	do.	Rudolstadt,	4,000
Schwarzburg-Sondershausen,	do.	306	54,000	do.	Sondershausen,	3,300
Reuss-Lobenstein,	do.	548	69,600	do.	Lobenstein,	3,000
Reuss-Grütz,	do.	140	20,000	do.	Grütz,	7,000
Anhalt-Dessau,	Duchy,	337	57,600	do.	Dessau,	10,000
Anhalt-Bernburg,	do.	336	45,500	do.	Bernburg,	5,000
Anhalt-Cöthen,	do.	316	36,400	do.	Cöthen,	6,000
Waldeck,	Principal, ..	455	56,000	do.	Corbach,	2,000
Hohenzollern-Sigmaringen,	do.	383	42,830	Cath.	Sigmaringen,	1,400
Hohenzollern-Hechingen,	do.	136	21,000	do.	Hechingen,	3,000
Lothringen,	do.	52	5,000	do.	Lothringen,	100
Hamburg,	Free city, ..	149	153,000	P. ot.	Hamburg,	—
Frankfort,	do.	91	56,000	do.	Frankfort,	—
Bremen,	do.	67	57,200	do.	Bremen,	—
Lubeck,	do.	142	46,500	do.	Lubeck,	—
Total,		247,438	38,304,000			

federacy is the Diet composed of the plenipotentiaries of the sovereign members. It is constituted in two different forms: 1. The plenum, or general assembly, in which each member has at least one vote, and the great powers have several; Austria, Prussia, Bavaria, Saxony, Hanover, and Wurtemberg have each four votes; Baden, Hesse-Darmstadt, Hesse-Cassel, Denmark, (for Holstein and Lauenburg,) and the Netherlands, (for Luxemburg,) each three; Brunswick, Mecklenburg-Schwerin, and Nassau each two, and the others one each,† making seventy-one votes. 2. The ordinary diet is the other form of the assembly; in this there are but seventeen votes, the principal powers (the eleven first named above) having each one vote, and the others voting collectively. This body discusses all questions, and proposes them for adoption to the plenum, executes its decrees, and, in general, manages the affairs of the confederacy. The general assembly decides upon the propositions of the ordinary diet, makes war and peace, &c.

The army of the confederation consists of three hundred thousand men, each state furnishing a contingent of troops proportionate to its population. There are several cities considered as federal fortresses; these are Luxemburg, Mayence, Landau, Ulm, &c.

Nearly all the inhabitants of the confederacy are Germans, or descendants of the old Teutonic tribes, who have occupied the country ever since any thing has been known of its history. They call themselves *Deutschen*, and their country *Deutschland*. The language is various dialects of the German; that of the cultivated classes and of literature is the High German, which is nowhere spoken in its purity by the people. Various dialects of Low German are used in the northern districts. The Slavonic inhabitants are chiefly in the German provinces of Austria and Prussia.

Germany has been often called the riddle of geographers; but to Americans, who are familiar with the idea of a general or national system, containing several distinct sovereignties, it is not of difficult comprehension. Germany, in its general signification, embraces the countries whose people are of German or Teutonic origin. Its boundaries are not based upon merely political divisions; and, consequently, in the German confederation only the German portions of Austria and Prussia are included.

In the history of Germany, we purpose first to give a sketch of the early settlers of the country, forming its ancient history. We then begin with the reign of Charlemagne the history of the German empire, which we trace to the era of the confederation: of this we give an account to the present time. We shall then notice the separate states of Germany.

CHAPTER CCCCXLII.

113 B. C. to A. D. 814.

History of Ancient Germany — Roman Invasions of Germany — Scythian Invasions — Annals — Charlemagne.

ANCIENT Germany had for its boundaries the North Sea and the Baltic, the Rhine and the Alps. On the east its limits were varied; sometimes the Germanic

† Kniph en, however, is joined with Oldenburg, and Reuss-Schleitz with Reuss-Lobenstein, in voting.



The Spectre of the Brocken. (See p. 969.)

tribes pushed their conquests as far as the Black Sea ; at other times they were driven back to the Vistula. The heaths and swamps, the cold and severe climate of this wide territory, were spoken of with horror by Romans, residents in sunny Italy. The wild tract called the *Hercynian Forest*, sixty days' journey in length and nine in breadth, stretching from Thora on the Vistula nearly to Strasburg on the Rhine, presented a picture of gloom and dread to their imagination.

The Germanic tribes came from Central Asia, but when or how is conjectural. Little was known of them till Cæsar's time ; in the next century Tacitus wrote a work upon them, and Pliny, soon after, divides them into the *Vindili*, (Burgundiones, Varini, Carini, and Guliones;) *Ingaevones*, (Cimbri, Teutones, and Chauci;) *Istaevones*, near the Rhine; *Hermiones*, in the centre, (Suevi, Hermunduri, Catti, and Cherusci;) *Peucini*, and *Bastarnæ*, bordering on Dacia. The Germans were of gigantic stature, with fair complexions, long yellow hair, and large, blue eyes, sometimes seen glaring fiercely from beneath a head-dress garnished with the grinning tusks of a boar, or the horns of a wild bull, or formed of the fur of some other beast, arranged in the shape of a hood. The religion of these fierce warriors accorded with their rude habits. They had no priesthood ; they worshipped the sun, moon, and fire ; the demigod Thuisco, the founder of the German race, whence we derive our words *Tuesday* and *Dutch* ; the goddess Hertha, who dwelt in a sacred grove near a lake, in the Island of Rugen ; Woden, the all-good, whence *Wednesday* ; Thor, the god of war, who gives name to *Thursday* ; and Fria, the goddess of marriage, whence *Friday*. At certain seasons, Hertha made her appearance to convert mankind : her magnificent chariot was drawn by white heifers to the shores of the island lake, where her person and chariot were washed by attendants, assisted by slaves, who were put to death as soon as the ceremony was concluded. It was believed, also, that after death, the departed heroes of the nation entered a place called *Walhalla*, or the "hall of the dead," where they passed the day in battle and the chase, and at night banqueted to the sound of celestial horns ; those who had

fallen in the combat of the day rising fresh and unwounded to join in the revelry, and quaff metheglin from the skulls of the slain.

In government and manners, the usual simplicity of the barbarian prevailed. When not roused by war or the chase, the men lounged on skins, slept, and caroused. The affairs of the nation were discussed at their riotous and often bloody feasts. The ancient Germanic nations were addicted to drunkenness and gaming, staking arms, houses, wives, children, slaves, and even personal liberty, on the game. There were no towns : wherever a freeman found a desirable lot, he erected a hut, and dwelt in it, with his wife, children, and domestics, as absolute lord — judging, punishing, and rewarding at will. His other serfs, — captives, — were kindly treated, lived in smaller huts, and were obliged to give the freeman a portion of the produce of the little patches they cultivated, and to defend him against his enemies. Among the household servants, were the *senischalk*, or herdsman ; the *mareschalk*, or groom ; and the *truchsetz*, dish-setter or sewer. These afterward became titles of distinction — "seneschal," "marshal," "sewer," or "steward" — among the grandees of the German courts. Several huts formed a *mark*, or hamlet, with a common, where the heads of families assembled once a fortnight to settle disputes, under a *graf*, or count, called *mark-graf* — "margrave." Several marks composed a *zent* ; several zents a *gau* ; hence the *zent-graf*, and *gau-graf*, afterward called *landgrave*. Several gaus made a people, under a *kuning*, or king, called from *kuni*, family.

The king possessed neither authority nor revenues, except those derived from his private possessions. His business was to assemble the heads of families, and propose to them such measures as he considered necessary : their approval was indicated by the clashing of arms ; disapproval by a buzz, or murmur. Cattle and other things were frequently presented to the king, as marks of respect ; and he had a numerous suite of freemen, as well as of slaves. His hair was longer and more flowing than that of his subjects, and on his head he wore a circlet of gold. Every freeman was a warrior, and was expected to have his arms

always in readiness. The horses of the cavalry were swift and hardy, and a warrior on foot ran at the side of the cavalier, holding by the mane of his horse, and ready to leap into his place should the rider fall in battle. Their weapons were the spear, and a long two-handed sword for defence: they wore on the left arm a buckler of wood, or osier, four or five feet in length by two in width. The king was commander-in-chief, if competent; otherwise a leader was chosen from the chief men,—*fürsten*, princes,—who was called a *herzog*,—dux, leader, duke. When they found themselves in presence of the enemy, the cries of the brave soldiers burst forth into a wild, fierce chant, accompanied by the braying of rude trumpets, the rattle of drums, and the clashing of spears and shields. The whole force charged in a wedge-form, with a might and courage which bore down even the stout legions of Rome.

The Romans were, in fact, never able to subdue the Germans. The two nations first met in 113 B. C., when the *Cimbri* attacked Noricum, a province of Rome on the north-eastern border of Italy. Carbo, the Roman general, remonstrated sharply, and seemed satisfied with their excuse, which alleged ignorance of the relations of alliance between Noricum and Rome. The *Cimbri*, thus treacherously lulled into security, were suddenly attacked by the whole Roman force: though taken at unawares, however, they fought with irresistible valor, and cut Carbo's army to pieces. Seven years after, they again defeated the Romans; but Marius, having defeated the *Teutones*, their allies, at Aix, in Provence, killing one hundred thousand of them, marched against the *Cimbri*, who were advancing upon Rome, and utterly routed them, also. Forty-seven years later, Cæsar, crossing the Rhine, ravaged Germany for eighteen days. 59 B. C.

In the year 9 B. C., *Drusus*, after a succession of victories, which had placed the greater part of northern Germany at the disposal of Rome, was preparing to cross the Elbe, when a woman of gigantic stature and stern aspect suddenly appeared in front of the troops, and addressed him in these words: "Thou insatiable robber! whither wouldst thou go? Depart! The end of thy misdeeds, and of thy life, is at hand." Dismayed at this apparition, Drusus immediately retreated, and within thirty days died in consequence of a fall from his horse. A little before the Christian era, however, the Romans had subdued all the territory between the Rhine, Elbe, Alps, and Danube.

But a fearful reverse awaited the Roman arms. *Varus*, the governor of the northern part of the conquered district, led an army, in A. D. 9, to suppress a distant revolt. *Herman*, a German noble, had served in the armies of Rome, and learned to detest the conquerors of his country. He was sagacious, and possessed of that rude and fiery eloquence, which gives unbounded influence over the barbarian mind. In the deep recesses of the forest, he caused his countrymen to swear the destruction of the Roman army. As *Varus* advanced, he found the roads blockaded with trunks of trees, whilst javelins were hurled at him by invisible enemies from the midst of the thick covert: a heavy autumnal rain made the roads slippery, and the soldiers were benumbed with cold. The baggage was burnt to relieve them; and after three days of suffering, the army reached an open space in the forest, near the present Detmold, on the Lippe. Here the great struggle began. The rain, which fell in torrents, the entangled forest, and the swampy ground, all fa-

vored the hardy and light-armed Germans. The Romans fought with their usual courage, but were soon separated, their eagle taken, and the three legions, infantry as well as cavalry, cut to pieces. *Varus*, seeing the day irretrievably lost, threw himself on his own sword. Of the few prisoners, some were offered up as sacrifices to the gods, and others sold into slavery.

At the news of this disaster, the aged emperor of Rome, Augustus, wandered for many days through the apartments of his palace, dashing his head against the walls, and calling wildly on *Varus* to give him back his legions; whilst the people, thoroughly disheartened, refused to serve any more against "those terrible barbarians." Germanicus, however, led another army to the fatal battle-ground, and burned the bones of the dead, but was soon obliged to retreat before the Germans. The following year he beat them twice; yet the Romans were finally compelled to betake themselves to their ships. Germanicus was now commanded by the new emperor, Tiberius, to return to Rome, and leave the Germans to themselves.

The country now remained free from foreign aggression, and undisturbed, except by domestic quarrels, for more than three centuries. Taught by experience, however, that their strength lay in union, the people formed several confederations of smaller tribes, which, in the third century, made up the four great German nations,—the Saxons, Franks, Suevi, and Goths. The *Saxons* occupied the north; they are said to have belonged originally to the army of Alexander the Great; to have entered the mouth of the Elbe, bought of the Thuringians a tunic full of soil, and then, sprinkling it over a tract of country, claimed the whole as their own; but their early history is involved in impenetrable obscurity. The *Franks* lived westward and southward of them, on the Lower Rhine. In the middle of the third century, they invaded Gaul, Africa, and Asia Minor. The *Suevi* dwelt in the south and south-west, and called their confederation *Allemania*, or "all sorts of men,"—as including divers nations; whence the French still call Germany, *Allemagne*. The *Goths* abode to the eastward, along the Danube.

In the year A. D. 376, there appeared, on the eastern frontier of Germany, a swarthy, yellow nation, of low stature, thick-set, with broad shoulders, flat noses, short thick necks, prominent cheek-bones, and small eyes; a people compared, in the rhetoric of the times to wild beasts on two legs, or the rudely carved posts of bridges. These came from North-western Asia, and were the *Huns*—terrible from their ferocious and reckless courage, their countless numbers, and their skill in horsemanship, and the use of the javelin. The origin of this people is given in the chapter of our history of Tartary, which treats of the Hunnic and Finnic races; a further notice of them will be found in our history of Hungary. Attacking the Goths, the Huns exterminated many tribes, and drove others across the Danube. But very soon after, being repulsed in an assault upon Adrianople, the remnant of the Goths united with the Huns, and then were able to overthrow the Romans in a bloody battle, which cost the life of an emperor. A few years later, the Westgoths, or Visigoths, who had quarrelled with the Eastgoths, or Ostrogoths, and Huns, allied themselves with the Romans, who about this time became divided into two empires, the Eastern and Western. A. D. 395. Among the Goths at the court of the eastern emperor, was a young warrior named *Alaric*, who was elected general of their forces. Aiming

at conquest, he was driven from the Peloponnesus, and repulsed from Rome, by Stilicho, a Vandal chief, commander of the forces of the eastern empire; but some ten or twelve years after, he entered Italy again, and compelled Rome to ransom itself by paying five thousand pounds of gold, thirty thousand of silver, and other valuables. The barbarians, who had so long been abused, despoiled, enslaved, and massacred by myriads "to make Rome a holiday," felt it was now their turn. The ransom was paid, but Alaric returned again and took the city, August 23, A. D. 409, as elsewhere related.

Alaric embarked for Africa; but his fleet was wrecked, and he himself died soon after, in the thirty-fourth year of his age. The Visigoths found a new leader in Alaric's brother-in-law, *Ataulf*, or *Adolphus*, who founded the Visigothic empire of France and Spain, already described in our history of Spain.

The Vandals, another German tribe, migrated to Spain, and thence to Africa; being invited thither by the treacherous Roman governor. Their king, *Genserich*, after ravaging the Mediterranean coasts with his fleets, took Rome in A. D. 455, and sent off its treasures to adorn his new capital of Carthage, in Africa; but most of the ships, freighted with the noblest productions of Grecian and Roman art, foundered at sea.

About the middle of the fifth century, *Attila*, or *Etzel*, a renowned warrior, who had drawn to his standard not only the whole of the Huns, but a considerable portion of the eastern Germanic tribes, declared war against the Ostrogoths, and defeated them, A. D. 449, in a series of battles. The following year, he attacked Constantinople, but was bribed to withdraw. Then the Huns marched into Gaul, where they were routed with great slaughter by the allied Goths and Romans; but the following year, they crossed the Alps, and took Aquileia, whose inhabitants fled to the swampy islands at the mouth of the Brenta, and founded Venice. At length, *Attila*, now called the *Scourge of God*, appeared before the imperial city, but was induced to withdraw by the bishop of Rome, and soon after died. His body was put into a golden coffin, enclosed in one of silver, and both were placed in an iron chest. His whole army followed the corpse, but near the place of burial, it was committed to slaves, who were put to death as soon as they had interred it.

Attila was, in personal appearance, the counterpart of his hideous countrymen. But the consciousness of his power imparted even to his uncouth form a dignified bearing, before which men quailed whenever he rolled his wild eyes fiercely around, as if he delighted in witnessing the terror which his looks inspired. The rude people among whom he dwelt had for ages been accustomed to worship the god of war, under the symbolic form of a sword set in the ground; and one day, an old, rusty cimex having been brought him by a herdsman whose cow had been wounded by its point, as it lay concealed in the grass, *Attila*, with ready tact, placed the weapon on a lofty altar, and, summoning the people, proclaimed himself possessor of the sword of Mars, and sovereign lord of the whole earth. He thus, like several other conquerors, aroused his followers with the terrible weapon of fanaticism. So great was the influence which he acquired over his countrymen, by thus investing himself with a sacred character, that the boldest of them were unable to gaze steadily on his countenance. *Attila*, *Alaric*, &c., have been already noticed, but the history of Germany could

hardly be complete without the brief sketches of these wonderful men, which we have here introduced.

Since the first great movement of the Huns, A. D. 376, France, Spain, England, and the shores of *Barbary*, had all received Germans, as colonists or conquerors, before the year A. D. 500. About that time, the kingdom of *Thuringia*, now the kingdom of Saxony, &c., was a powerful independent sovereignty; but it was afterward overthrown by the sons of Clovis. The *Saxons* and *Frieses*, between the mouths of the Rhine and Elbe, retained their independence many centuries longer. The *Slavonians*, the ancient *Sarmata*, occupied many districts of Eastern Germany, from which they were separated by language and religion, as they are now by national prejudice. In the sixth and seventh centuries, the Slavonians, or Slaves, possessed Mecklenburg, Pomerania, Brandenburg, Meissen, Silesia, Bohemia, Moravia, Styria, Carinthia, and two or three other districts; in all of which countries, many of their descendants remain at the present day. North of the Danube dwelt the *Gepide* and the *Longobardi*; afterward the *Lombards*, who took possession of, and gave name to, Northern Italy. In those districts on the Rhine and Danube which belonged to the Romans, there had sprung up a number of free cities, in which Roman luxury, architecture, language, and laws reigned without a rival. From these cities, after the recognition of Christianity by Constantine, its doctrines spread slowly over the rest of Germany.

Whenever the Germans conquered a territory, the whole, or, more generally, a portion of it, was divided by lot between the king and his followers; of whom the more powerful received the larger share. But as the influence of the chiefs not unfrequently ended with the campaign, they devised a means of retaining their authority by presenting their followers with small portions of land, which they were permitted to retain as long as they remained faithful vassals and servants of their lord. This practice, introduced by the more powerful chiefs, was imitated by others on a smaller scale; so that at length the *Feudal System* was established, and the country parcelled into multitudes of little independent sovereignties. Written codes, composed in Latin, were prevalent at the period of which we are speaking, (A. D. 500;) in these the relations of freemen and serfs, Germans and Romans, were defined; every injury, and even insult, had its suitable penalty; all trials were conducted publicly before a jury of persons of like degree with the accused. In all the German kingdoms, general assemblies of the people were held under different names; as, the *Witenagemot*, "wise men's council," in England, and the *Märzfelder*, "fields of March," among the Franks. Peace and war were debated at these meetings; if war was decided upon, the militia, composed of every rank, were called out by the king, to appear, on pain of death, armed and equipped at an appointed time and place. In the field, each duchy and country was marshalled under the banner of its duke or count, the king being commander-in-chief.

The next great era of Germany falls under the reign of Charlemagne, at the commencement of the ninth century. The conquests of Clovis in Germany, and the ancestry and inheritance of this monarch, are sufficiently detailed in our history of France, where it will be seen that Charlemagne, on coming to the throne of the whole Frankish empire, in A. D. 771, was master of most of Western Germany. His character, lan-

guage, ancestors, capital, and name, were German, as was his original kingdom of Austrasia. The Franco-German monarch now commenced a career of success to which history presents few parallels; he belonged, indeed, to that class of beings who seem to be specially sent on the earth for mighty purposes.

Didier, king of Lombardy, having interfered in behalf of the claim of Charlemagne's nephew to a part of the empire, that monarch crossed the Alps, and besieged Pavia, the Lombard capital. His passage displayed the usual contrasts of pomp and wretchedness exhibited by the armies that have crossed those awful heights of eternal winter, so vainly interposed as barriers to the fierce passions of nations. The garrison of Pavia, reduced by famine, surrendered at discretion. Charlemagne sent Didier to a monastery, and placed the iron crown of Lombardy on his own head.

The following picture of the approach of Charlemagne, or *Karl*, as his contemporaries called him,—upon Pavia, is extracted from the history of the monk of St. Gall, and shows how this great warrior and statesman appeared to the generation which immediately succeeded his own. "One of the lords of the kingdom, named Ogger," says this ancient chronicler, "had incurred the displeasure of the terrible Karl, and, to escape his resentment, had taken refuge with Didier, the king of the Lombards. When it was known in Lombardy that the dreaded king of the Franks was approaching, Didier and Ogger ascended to the summit of a high tower that commanded a view of the country on all sides. At first they saw machines of war, like those that must have served the legions of Darius and Julius. 'Is not Karl with this army?' demanded the king. 'No,' replied Ogger.

"An immense troop of common soldiers came next, and the king again demanded, 'Surely, Karl is triumphantly advancing in the midst of this host?' 'No, not yet,' was Ogger's answer. 'What shall we do?' said the king in alarm, 'if he come with a still greater force than we see?' 'When he comes,' answered Ogger, 'you will see him as he is; but what will become of us I know not.' While he spoke these words, the emperor's guard, that never knew repose, began to appear in the distance. The terrified king exclaimed, 'This is Karl himself!' 'Not yet,' rejoined Ogger.

"Next to these battalions came the bishops, the abbés, the priests of the royal chapel, and the counts of the empire. Didier, believing that he saw death incarnate marshalling this troop, cried out with tears, 'Let us descend and hide ourselves in the bowels of the earth, far away from the frown and the fury of so terrible a foe.' But Ogger, though also trembling,—for he, too, well knew the emperor's power,—prevented his retreat, being sure that Karl was not with this troop; 'Nay,' said he, 'but when you shall see the grain shaking in the fields, and bending as before the breath of the tempest,—when you behold the affrighted Po and Tesin overflow the walls of your city with waves that be blackened with iron,—then you may believe that Karl approaches.'

"He had scarcely finished, when something like a dark cloud, lifted by the wind, was seen on the western horizon; and the sky, until then clear, became suddenly obscured. From the middle of this cloud the glancing of arms flashed forth upon the eyes of the

awe-struck spectators, and Karl himself appeared—Karl, that man of iron, his head covered with a casque of iron, his hands encased in gauntlets of iron, his broad chest and huge shoulders protected by a cuirass of iron, his left hand brandishing his lance of iron, and his right wielding his invincible sword. The inside of his thighs, where other horsemen wore not even leather, that they might with more facility mount their steeds, was covered with scales of iron. As for buskins, the whole army wore them of iron. His buckler was of iron; the very horse was of the color and strength of iron. All who preceded him, all who moved by his side, all who followed him, and, indeed, the army, as far as the means of each individual man would allow, was equipped in a similar manner. Iron covered the fields; iron covered the roads: the rays of the sun flashed upon innumerable points of iron; and this mighty panoply of iron was borne by a race whose hearts were as hard as iron. The glancing of this iron now spread terror through the streets of the city, and every one, in his flight, reiterated the exclamation, 'O, the iron! the iron!'

The brave, but still savage and heathen Saxons recalled Charlemagne to the north, for they would not be converted by persuasion, and he had resolved to employ force. The war continued thirty years. Though repeatedly vanquished in battle with dreadful slaughter, the Saxons, under Wittekind and Alboin, in the depths of their gloomy forests and morasses, swore vengeance and eternal hatred to the Franks, and were ever ready to rally against these oppressors. In 803, however, peace was made, and the whole Saxon territory acknowledged the Frankish king. Previous to this, in 778, Charlemagne had rescued Spain north of the Ebro from the Moors. The principal general in this expedition was *Roland*, the hero of Frankish song, who fell in a skirmish while threading the Pyrenean defile of Roncesvalles. In 787, the duke of Benevento, whose territories reached from Naples south to Brindisi, took the oath of fealty to Charlemagne: a few years later, the Avars—who had filled Hungary with their strong ring forts, built with circular walls one within another—were subdued, as were also the Poles and the Bohemians.

From the Ebro to the Theiss and Raab, from Benevento to the Eyder, all the Germanic tribes were now, for the first time, united under one head; and the empire of Charlemagne formed a vast wall against Mahometanism on the south and south-west, and heathenism on the north, north-east, and east. In the year 800, the king received from the hands of Pope Leo III., at Rome, the crown of the "Holy Germanic-Roman Empire," destined to be the symbol of German unity for a thousand and six years. Clothed with the title of emperor, Charlemagne, "the northern barbarian," now fondly imagining he had reestablished the ancient imperial Roman throne, asked the hand of Irene, empress of Constantinople, that he might again unite the east and west, as in the days of the Cæsars; but the lady refused him with scorn. Contenting himself with the dominion of the West, the monarch now bent his efforts to incorporate all the old free states and kingdoms into one mighty empire; and with the new name, the people adopted new views and a new character. The history of the ancient Germans, therefore, ends with the supremacy of Charlemagne.

CHAPTER CCCCXLIH.

A. D. 814 to 1519.

Institutions of the "Holy Germano-Roman Empire" — Henry the Fowler — Barbarossa — Rodolph of Hapsburg — The Hussites — The Reformation.



Otho III. and Barbarossa.

THE whole fabric of Charlemagne's dominion was founded on the feudal, or vassalage system, confirmed by the popes—a system sufficiently described elsewhere. He caused all the males throughout his empire, who had attained the age of twelve years, to swear that they would in future "obey the emperor in the same manner as a vassal is bound to obey his lord." Thus the design of Clovis to subject the independent nobles to the crown was completed at one stroke. The emperor became the central point from which all acts of government emanated. Charlemagne's code of laws, "*the Capitularies*," was severe, and even cruel: to form it, he collected the laws of all the states, and laid them, one by one, before a diet composed of generals, governors of provinces, archbishops, bishops, and abbots, who gave their opinions; after which the law was confirmed or rejected. The more important letters were written by the emperor's own hand, and sealed with a seal which was set in the hilt of his sword. He would then place the letter in the hands of the proper officer, saying, "There is my order; and here," pointing to his sword, "is that which will enforce obedience to it." Yet the feudal lord of all Germany was a vassal of the pope, from whom he received the imperial crown in the character of a gift, and who was acknowledged as absolute lord of the empire in spiritual matters.

For a thousand years of Roman greatness, empire had acknowledged the sword alone: the religious element of the northern character was now fully infused, and the *erosier* united with the sword, as the symbol of power for the next thousand years,—to be supplanted, in its turn, by the *purse*, becoming more and more the type of empire, as the spirit of trade succeeds the crusading spirit—itself the successor of the lust of dominion which animated conquering Rome.

Charlemagne exerted himself in favor of schools for all classes. "He had established such schools," says the monk of St. Gall, the contemporary chronicler already quoted, "in different parts of his do-

minions, to which all his subjects, rich no less than poor, were compelled to send their children, that they might receive instruction from those who were appointed to that duty. Now, it happened, on a certain day, when he was visiting one of these schools, that the children of the nobles exhibited much ignorance, whilst those of the poor gave such answers as fully contented the emperor. Placing the poor children on his right, and the rich on his left, he first addressed the former: 'I thank you, my sons, that you have obeyed my commands; continue to strive after perfection, and I will give you bishoprics and abbeys, and ye shall have favor in my sight.' Then turning, with an angry countenance, to those on his left, he said, 'Ye high-born sons of my most illustrious nobles! ye asses and coxcombs! In the pride of your birth and your possessions, you despise my commands, and give yourselves up to idleness, riot, and disorder; but'—and here he raised his hand with a threatening gesture—'by the King of heaven! if you do not straightway make up by diligence for your former neglect, you have little good to expect at the hands of Karl.'"

Though this conquering emperor was engaged in no less than fifty-three campaigns, he yet found time to exert himself in perfecting the language and literature of Germany. For this purpose, he collected the popular songs of the various German tribes; but his son's fanaticism destroyed these precious relics. Charlemagne also directed much attention to the improvement of agriculture. His own estates were patterns of neatness, and managed according to a code of instructions written out by himself. The culture of the vine, and of fruit-trees, and the rearing of cattle, were carried on with a success which added greatly to the royal revenues. He encouraged commerce, and manufactures also, by levying none but the most necessary customs, building bridges, repairing roads, establishing fairs and markets, and bringing artisans from the commercial towns of Italy. At Frankfort, Ingelheim—his favorite residence, and Aix-la-Chapelle, his capital, buildings of extraordinary splendor were erected by command of the emperor. It is said that he was riding in the woods, when his horse plunged his foot into a hot spring, and started, so as to attract his master's attention; and thus were discovered those wonderful boiling springs which Charlemagne ever afterward used, and which have made Aix-la-Chapelle the resort of invalids from all Europe, ever since. A fair city rose on the spot, in which the sovereign built him a magnificent palace, by the help of workmen from all quarters of the world. It may be mentioned in this connection, that the famous khalif of Bagdad, Haroun al Raschid, in token of respect for the antagonist of his own enemies, the Moors of Spain, sent the Christian emperor, beside a fine elephant and costly tent, a specimen of Oriental art—a water clock, containing twelve little brazen balls, one of which fell at the end of every hour into a basin; and at the same instant, a window opened, out of which started knights, in number according to the hour, and performed their military evolutions.

Charlemagne was well proportioned, of a fine countenance, and a foot taller than ordinary men. He excelled in all bodily exercises, especially in swimming, his favorite amusement. His imperial crown is still preserved at Vienna, and would fit only the head of a giant. He was very temperate, and extremely simple in dress, except on occasions of state, when he

appeared in royal magnificence. At the splendid court he held at Paderborn, in 799, his beautiful daughters delighted the people by the skill with which they managed their horses. The year before his death, after a violent illness, he rallied, and assembled the diet at Aix-la-Chapelle. Addressing, in their presence, his son Louis, who stood with him before the high altar of the cathedral, he exhorted him to fear God, and to love him; to defend the church; to be kind to his relations; to honor the priests, and love his people as his children; to choose none but men of irreproachable character for his ministers; and to keep a conscience void of offence toward God and toward man. "Wilt thou, my son," he added, "fulfil all this?" To which Prince Louis replied, "By God's help, I will." Then the emperor commanded him to take the crown from off the altar, and place it on his own head, A. D. 813.

As previously, in the case of Cæsar, and subsequently, in the case of Napoleon, a series of what the superstitious believed to be unlucky omens, were supposed to announce to the world the termination of this mighty emperor's career. "Many prodigies," says his intimate friend, secretary, son-in-law, and biographer, the knightly Eginhard, "were remarked at the approach of the king's decease; and he, as well as others, regarded them as supernatural warnings addressed personally to himself. During the last three years of his life, there were frequent eclipses of the sun and moon for seven days in succession; a black spot was visible on the sun's disk; the gallery which Karl had constructed, at great expense, to connect the cathedral and the palace, crumbled to its very foundation on Ascension day; the wooden bridge which he had built across the Rhine at Mayence—a wonderful specimen of architectural skill, the fruit of ten years' immense labor, and which seemed destined to endure forever—was suddenly consumed by fire in the short space of three hours, and not a vestige of it remained, except what was under water. At the time of his last expedition into Saxony, against Godfred, king of the Danes, Karl, having left his tent before the sun rose, and commenced his march, saw an enormous light fall suddenly from the sky, and, in a breathless atmosphere, flare alternately to the right and left. While the army were admiring this prodigy, and wondering what it presaged, the emperor's horse fell head foremost to the ground, and so violently precipitated his rider to the earth, that the clasp of his cloak was torn off, and his sword belt broken; and he was unable to rise without the assistance of his followers, who disencumbered him of his arms. The javelin, which he chanced to have in his hand, was thrown forward more than twenty feet from the spot where he fell. The palace at Aix-la-Chapelle was shaken by a violent trembling of the earth, and the ceilings of the apartments occupied by the king were heard to crack. The mysterious fire from heaven fell on the cathedral where he was afterward buried; and the golden ball that decorated the pinnacle of the roof, struck by the flash, was broken and scattered over the house of the bishop, which was contiguous to the church. In this church, on the borders of the cornice, between the higher and lower arcades, was an inscription to the founder of the edifice, in the last line of which were the words *Carolus Princeps*—Charles, prince. It was remarked, a few months before the emperor's decease, that the letters composing the word *princeps* were so effaced

as to be scarcely legible. Karl le Grand testified no fear at these portents from above, and despised them as much as if they had no connection with his own destiny."

Charlemagne * died on the 28th of January, 814, at three o'clock in the day, in the seventy-second year of his age, and the forty-seventh of his reign. As he left no directions concerning his burial, it was a matter of debate where his remains should be deposited. At length, the magnificent chapel which he had built at Aix, and placed under the invocation of the Virgin, was chosen for his last and perpetual palace, as noticed in our history of France. The sepulchre, paved with pieces of gold, was perfumed; the bronze door was closed and masoned over; and a triumphal arch was erected on the spot, bearing this inscription:—

"Under this stone lies the body of Karl, the great and orthodox emperor, who nobly aggrandized the kingdom of the Franks, reigned happily forty-seven years, and died a septuagenarian, on the fifth of the kalends of February, in the eight hundred and fourteenth year of the incarnation of our Lord, at the seventh indiction."

Charlemagne passed his leisure in the society of learned men; he spoke Latin and understood Greek. Among his most distinguished literary and ecclesiastical associates was Alcuin, his spiritual adviser, an English monk, a prodigy of learning, and tutor of the emperor as well as of his family. His other intimates were the brave and intelligent Eginhard; Paul Diaconus, a learned Lombard; Bishop Turpin, the emperor's biographer, and Angilbert, his bosom friend.

In the management of his own family, Charlemagne seems to have been extremely indulgent. His daughter Emma loved her father's friend Eginhard, and often received his visits. One morning, after having spent many hours with his mistress, Eginhard was preparing to depart, when they discovered that so much snow had fallen during the night as to render it impossible for the lover to retire without leaving the traces of his footsteps as he crossed the court. In this difficulty, Emma mounted him on her shoulders, and was carrying him toward his own apartments, when they were perceived by Charlemagne, who happened to be standing at one of the palace windows. The lovers now gave themselves up for lost; but the good-natured monarch, after reproving the presumption of Eginhard, forgave them both, and granted his sanction to their marriage. Charlemagne had three sons. The eldest, Charles, and the second, Pepin, a youth of great promise, died at an early age. Louis, the youngest, and the most incompetent, succeeded him on the imperial throne, A. D. 814.

Louis was not fitted to sway an iron sceptre over half-barbarous subjects, and soon became the obsequious creature of the clergy. He received the name of the *Debonnaire*. He had made a will, in which he fell into the common but fatal error of dividing his dominions among his sons. The quarrels of the three brothers, and their rebellion, brought him to the grave, A. D. 840. Two of the brothers now united against the third, and, in the battle that ensued, one hundred thou-

* In the history of France, Charlemagne and his successors are noticed so far as relates to French history; here they are noticed more particularly in reference to German history. We have avoided repetition except so far as was necessary to completeness and continuity in the two histories.

sand men were slain. After this, they agreed to divide the empire between them, A. D. 843. *Lothaire*, the eldest, took the imperial dignity, with *Helvetia* and *Lorraine*; Charles the Bald had all west of *Lorraine*, with the title of *King of France*; and *Louis*, called the *German*, received the whole of *Germany*, with the title of king. Thus speedily was the labor of the whole life of the mighty *Charlemagne* brought to nought. The three empires went to the sons of *Louis*, of whom Charles the Fat became sole heir; thus reuniting, for a short time, the fragments of the Germanic empire. But the subjects of Charles the Fat, disgusted with his cowardice in regard to the Northmen, deposed him, and then each nation elected its own king.

Henry of Saxony, surnamed the *Fowler*, came to the throne in A. D. 917. An archbishop offered to anoint him; but he declared it was sufficient that he was called to rule by God's grace and the choice of the people, and entreated the prelate to "reserve the oil for some more pious monarch." The kingdom had become divided into five states,—Saxony with *Thuringia*, *Franconia*, *Suabia*, *Bavaria*, and *Lorraine*, all which he united into one; but he was obliged to make a nine years' truce with the *Hungarians*, who disturbed his eastern frontier. They fought on horseback; and *Henry*, to improve his cavalry, ordered all whose estates qualified them, to meet for horseback exercise. Noble ladies were present at these exercises, and rewarded the successful cavaliers with their smiles. This, according to some authors, was the origin of tournaments. Thus, at the end of the truce, (A. D. 933,) *Henry* found himself able to meet and rout the *Hungarians* repeatedly, and with terrible slaughter. In 955, *Otho I.* defeated them in a battle in which sixty thousand were slain; since then, they have never invaded *Germany*. The *Slavonians* were next reduced to obedience; and, as the *Italians* had already given *Otho* the crown of *Italy*, he found himself unmolested, and *Germany* remained prosperous, tranquil, and powerful, till his death, A. D. 973.

Otho III. succeeded his father *Otho II.* when but three years old. During his minority, he made such progress in his studies under *Gerbert*, the most learned man of his age, that he was surnamed the *Prodigy*. The duke of *Bavaria* attempted to wrest the succession from him, but was prevented by the loyalty of the nobles and clergy. At fifteen years of age, *Otho III.* was crowned king at *Rome*; the pope and populace, however, soon rebelled. Returning to *Rome*, therefore, the youthful emperor deposed the pope, and appointed *Gerbert* to the papacy. The year 1000 was now at hand, when it was generally believed the world would end—and every one prepared for the judgment day. *Otho* availed himself of the general tranquillity to make a pilgrimage to *Poland*; and, on his return, he opened the tomb of *Charlemagne* at *Aix-la-Chapelle*. On his visiting *Rome* a third time, the populace rose in insurrection; but the emperor addressed the crowd in a speech glowing with religious enthusiasm, which at once quelled the uproar.

Passing by some less important reigns, we come to that of *Henry IV.*, in A. D. 1056. This monarch set himself at open issue with the holy see, in the great struggle between the popes and the emperors which fills so large and disagreeable a portion of the history of several ages. *Gregory VII.* (*Hildebrand*) held, in so many words, that "God having placed all things under

the feet of his Son, and *Peter* being the successor of *Christ*, and the pope the successor of *St. Peter*, it follows that all earthly principalities, and powers, and dominions, should be subject to him who is the representative of God in the world." His immediate predecessors had added to the temporalities of the *Roman* see, and he himself increased them; he contrived that none but the clergy should elect bishops, who must be confirmed by the pope; beside other great changes. But the most far-sighted of his schemes was the requiring all the clergy to remain unmarried. Thus their whole energies would be given to the aggrandizement of the power of the church; ecclesiastical ambition might reign within stronger minds without a rival, while weaker ones, being dependent entirely on the church for any rise in station, would become its obsequious and unscrupulous slaves. Thus father, husband, citizen, patriot, were all merged in a monster of one idea, unfit for any duties, and inadequate to any service save that of the twin tyrants, fanaticism and superstition.

Henry IV., on the occasion of the pope's interference between him and a portion of his subjects, assembled the German bishops, A. D. 1075, and deposed the pope, in a letter singularly abusive and insolent, appointing another in his stead. But he was no man to struggle successfully against *Gregory VII.*, the master-spirit with whom he had rashly ventured to measure himself. He was excommunicated, and his subjects shrank from him as from a leper. The result of the contest was, that the monarch was obliged to appear at *Canossa*, in *Italy*, clothed in the hair-shirt of a penitent, with bare head, and feet miserably lacerated by the roughness of the road. He was insolently ordered to await the pope's pleasure in the court-yard, where he remained in the rigorous season of winter, exposed bareheaded and barefooted, for three days and three nights. But it availed him nothing. On his return, he found another emperor, a creature of the pope's, appointed by him and confirmed by the nobles. Confusion now reigned throughout the empire. There were two emperors and two popes; in every dukedom two dukes, and in every diocese two bishops. Brother fought against brother; sons were arrayed against their fathers. *Henry* besieged *Rome* for three years; and the pope took refuge with the *Normans* in Southern *Italy*. Popes *Urban II.* and *Pascal II.*, after him, continued the contest on the death of *Gregory*, and excited *Henry's* sons, one after the other, to rebel against him. After the death of the eldest, the second son, *Henry*, supported by the pope and the nobles, and assisted by treason in the emperor's camp, reduced his father to extremities. The latter threw himself at the feet of his inhuman child, and implored him, with streaming eyes, to have pity on his gray hairs; but the unnatural monster and his confederates were deaf to all entreaties, and compelled the old man to sign the instrument of abdication, and acknowledge his son as sovereign, by the title of *Henry V.*, A. D. 1106. Soon afterward, the broken-hearted father ended his miserable life. So abject had been his poverty, that he was obliged to sell his boots for bread. In his reign began the first crusade, A. D. 1093. In A. D. 1122, a compact was made in which the rights of the emperors and those of the popes were clearly defined.

Three years afterward, *Henry V.* died, and the German dukes and nobles, with their vassals and knights, assembled on the banks of the *Rhine*, between *Mentz* and *Worms*, for the purpose of electing his

successor. The four principal nations of Germany, viz., the Saxons, Franconians, Suabians, and Bavarians, appeared at this meeting, to the number of sixty thousand, all well armed and appointed. Each chose ten nobles, who again chose one, thus reducing the number of those who were to vote at the election to four—one for each nation. *Lothaire* of Saxony was elected, A. D. 1125. To defend himself against the faction of the house of Hohenstaufen, with whom he carried on a bloody war during most of his reign, he gave up all the advantages of the compact of 1122, and held his crown, as usual, of the pope.

At his death, in 1137, two parties divided the kingdom—the *Guelfs*,* supporters of Henry, duke of Bavaria and Saxony, and the *Ghibellines*,* who elected *Conrad III.*, of Hohenstaufen, king. By him, Henry was deprived of both his dukedoms. The vassals of Henry fought manfully in his cause, and his brother, Duke Guelf, shut himself up in Weinsberg. After a protracted siege, the garrison capitulated, A. D. 1140, on condition that all the women should be allowed to depart, taking with them as much of their property as they could carry. The terms of surrender having been signed, the gates were opened, and, to the great surprise of the besiegers, the duchess appeared, bearing her husband on her shoulders, and followed by all the women of the city, similarly laden. The hill they crossed is still called *Weibertreue*, “woman’s fidelity.” In 1149, Conrad III. returned from a crusade in the Holy Land, and died by poison, recommending to the electors his nephew, Frederic, called *Red-beard*, or *Barbarossa*, a Ghibelline by the father’s side, and a Guelf by the mother’s.

Frederic I., or *Barbarossa*, when he ascended the throne, was thirty years old, and a model of manly German beauty. His short, fair hair curled over a broad and noble forehead; his complexion was clear, his blue eyes full of intelligence and courage, and his lips full but delicately chiselled. Though a true son of the church, he was a determined foe to the pope’s assumption of universal dominion, and was also aware that, to be effective, terms must be dictated to the pontiff at Rome. On his way thither, the Lombards implored his help against the Milanese, and he accordingly wrote the latter a letter of remonstrance. But they tore it up, and threw it in the face of his messengers. This insult they were made to rue, as we have related in our account of Italy, where the exploits of *Barbarossa*, south of the Alps, are noticed.† Having taken Rome, he destroyed a picture representing the German king receiving his crown as a fief from the pope, exclaiming, “You begin with painting, and

follow it up by writing, in the expectation of treading us under your feet.”

Returned to Germany, *Frederic I.* crushed the feuds of the nobles, and destroyed the castles whence many of them had long been in the habit of sallying forth, capturing peaceful travellers, especially priests and merchants, and exacting large sums of money for their ransom. The oppressed peasants, also, were encouraged to seek the protection of the cities, thus building up an independent class of citizens in the place of serfs. So highly was *Frederic I.* esteemed abroad, that *Henry II.* of England wrote him a letter acknowledging his superiority, and professing his willingness to do him homage. *Frederic* perished by drowning, in Asia, while leading the third crusade, A. D. 1190. His body was buried at Antiochia; but the legend is still believed that he of the red beard sleeps in the cleft of a rock in Thuringia, his head resting on his hand, and his beard grown through the stone table on which he leans, to awake, at some future day, “when the ravens cease to hover over the mountain—and bring back golden times to Germany.”

Henry VI., son of *Frederic*, was a cruel tyrant. Though but the grandson of a simple Suabian count, he wore five crowns—those of Germany, Burgundy, Lombardy, the Roman empire, and Sicily. He died in Sicily, and was buried amid universal rejoicings. *Henry’s* son being but three years old, *Philip*, a brother of *Henry*, was placed upon the throne against his own wishes. He was assassinated in 1208, and *Otho IV.* succeeded, who conceded the right of investiture to the pope, *Innocent III.*, and the appointment of bishops, but soon quarrelled with him, and was excommunicated. Instigated by the pope, the nobles and states elected *Frederic II.* emperor, A. D. 1212, who had been well educated by the pope. But, not proving sufficiently obsequious, he was excommunicated in his turn. He went to Palestine, and, by his tolerant spirit, won upon the heart of the sultan, *Camel*, who opened to him the gates of Jerusalem, and Christians were allowed to worship in the city unmolested. *Frederic II.*, on his return, led a life of elegant luxury in his kingdom of *Apulia*, which he filled with palaces and gardens. He also occupied himself in poetry, and the study of astronomy and natural history, collecting a menagerie of strange animals, and writing a natural history of birds. In the north, his empire was enlarged by the exploits and civilizing labors of the Teutonic knights, who subdued savage Prussia—and the order of the Cross and Sword, who civilized Esthonia.

The character of this interesting prince, whose mother was an Italian, united German strength and steadiness with Italian fire and elegance. He married, for his third wife, *Isabella*, the beautiful sister of *Henry III.* of England. As the bride entered Cologne, crowds of the people strewed her way with flowers, and, for many days, the richest presents were distributed to the populace. A ship, drawn by persons concealed within, which thus seemed to sail on the land, was a part of the pageant. The marriage was celebrated at Worms, with great pomp, seventy-five princes and twelve thousand knights being among the wedding guests. A general peace was proclaimed at a diet held immediately after, and all were required to repress their wrongs to the proper tribunals, instead of taking justice into their own hands, as heretofore. This ordinance was the first ever published in the German

* *Guelfs* is a corruption of *welfen*, “whelps,” according to a ridiculous legend. A count bantered a woman for having three children at a birth; the woman cursed his wife so that she brought forth twelve at once, eleven of which the mother sent to be drowned. But the count met the messenger, and asked her what she had in the basket. “Puppy dogs—*welfen*,” said she. However, the count lifted the cloth, and ordered the babes back to the palace, where they were carefully brought up; and their descendants, among whom are the Hanoverian dynasty of England, were called *Welfs*, or *Guelfs*. *Ghibellines* is said to be a corruption of *Waibingers*, the name of a fortress.

† When Milan was taken, A. D. 1162, the pretended skulls of the Magi, or wise men of the East, deposited at Milan during the first crusade, were transferred to the cathedral of Cologne, where they are still venerated under the names of *Caspar*, *Melchior*, and *Balthasar*, the Three Kings of Cologne.

language, the Latin having been used up to this time, A. D. 1236.

During this romantic reign, Germany was overrun by the Mongols, as we have noticed in our history of Tartary. In consequence of his long struggles with



Frederic II. and Maximilian.

the popes, the latter part of the life of Frederic II. was an unbroken series of misfortunes. Germany was rent by frightful disorders; and the necessity for mutual protection originated the celebrated compact of the *Hansa*, or "confederacy," which included the towns of Hamburg, Lubec, Bremen, Brunswick, &c., known as the *Hanse towns*. At one time, these were eighty-five in number. In 1630, the old league was broken up, and Lubec, Hamburg, and Bremen formed a new one, as elsewhere noticed.

After the death of *Conrad IV.*, the son of Frederic II., who had succeeded to a disputed throne—the crown was offered to the highest bidder; and an Englishman, *Richard of Cornwall*, brother of Henry III., bought up the archbishop of Mentz, and obtained the election. Thirty-two wagons followed Richard into Germany, each loaded with a hogshhead of gold. The archbishop of Treves, however, supported Alfonso of Castile, who offered each of the electors twenty thousand marks.

On the death of Richard, the pope and nobles sought a candidate for the office of emperor, who should be a warrior of reputation; a favorite, to a certain extent, of the people, but at the same time a zealous promoter of aristocratic interests, and blindly devoted to the papal see. Such a one they found in *Rodolph of Hapsburg*, who was crowned in A. D. 1273. After putting down *Ottocar*, the king of Bohemia, he cleared the country of the robber nobles, sixty-six of their castles being demolished in Thuringia, and twenty-nine of the most notorious freebooters hung in chains at Erfurt. The German peasant still delights to listen to the many tales that are told of his prowess and impartial justice. The next emperor, *Albert of Austria*, son of Rodolph, in attempting to annex part of Switzerland to the hereditary possessions of his family, excited an insurrection which ended in the independence of Switzerland. *Henry VII.*, his successor, took the patriots *Charlemagne*, *Barbarossa*, and *Frederic II.* for his models; but he was murdered by poison, which a monk administered to him in the sacrament of the

Lord's supper, A. D. 1313. His life might have been saved, but he superstitiously refused to allow the consecrated elements to be ejected from his stomach. *Louis the Bavarian* was the last emperor who suffered the sentence of excommunication.* He had overcome his rival, *Frederic of Austria*, in a murderous battle which swept away the bravest of the Austrian nobility; but he afterward visited him in prison, and proposed to divide with him the imperial authority. Their signatures changed places every day, and for this purpose each had a seal engraved on which the name of his colleague was placed above his own. Louis then proceeded to Italy, deposed the pope, and put *Nicholas V.* into the papal chair. His colleague died in 1330. In 1338, he summoned a diet, and the electors resolved, "that the German emperor was the highest power on earth, and dependent for his election on none but the princes of Germany."

Charles IV. disposed of his rival *Gunther* by poison; and after patient manœuvring, put an end to the alliance of Pope Urban with France, and brought him back to Rome. In 1356, there were two popes, one at Rome, the other at Avignon; and in this year Charles issued the famous *Golden Bull*,—so called from the knob, or *bull*, of gold in which its seal is enclosed,—containing thirty chapters. It defines the privileges of the kings of Bohemia, lays down rules for the election and coronation of the emperors, restrains the cities from further encroachments upon the nobles, and establishes salutary regulations for the levying and collection of taxes. Until the dissolution of the empire, this bull was always considered the groundwork of the Germanic constitution. Charles IV. founded the first German university, at Prague, a city which he built, and the capital of his native kingdom. His example was soon followed by the Hapsburgs and the Palatine, who founded universities in Vienna and Heidelberg; others were established by the spiritual princes—the archbishops of Mentz, Treves, and Cologne, at Cologne, Erfurt, and Wurtsburg. The university at Prague soon had seven thousand students.† Bands of robbers, however, swarmed throughout Germany;

* The pope's bull ran in the following unchristian, not to say diabolical strain:—"May the Almighty God cast Louis down, and give him into the hands of his enemies and pursuers! May he fall into an unforeseen snare! Cursed be his going out and his coming in! May the Lord smite him with folly and blindness! May Heaven blast him with its lightning! May the wrath of God, and of the blessed apostles, Peter and Paul, burn against him like fire in this world and the next! May the whole earth arm itself against him! May the deep open and swallow him up quick! May his name be clean forgotten, and his memory perish from among men! May all the elements oppose him! May his house be left desolate, and all his children be driven from their dwellings, and slain by his enemies before their father's eyes!"

† Each of the universities founded in the fourteenth century, was a corporation of masters and scholars, governed by its own laws, and enjoying peculiar privileges. The whole body of academies was divided into "nations," each of which had its own officers. The rector of the university was chosen by these nations collectively, the scholars enjoying an equal right of voting with their masters. All students were allowed to wander from one university to another, and not unfrequently they supported themselves on these excursions by begging. The course of instruction was divided into four faculties, of which the first three—*theology*, *medicine*, and *law*—were termed *sciences*. Those who had completed their studies in either of these sciences, were admitted to the degree of *doctor*. The fourth faculty comprehended the liberal arts, seven in number, viz., *grammar*, *rhetoric*, *logic*, *mathematics*, *physics*, *metaphysics*, and *moral philosophy*. Proficients in these studies were termed *masters*.

and the emperor was obliged to encourage alliances of cities to suppress them. *Wenceslaus*, the next emperor, acted like a madman. On one occasion, he had three tents pitched, one black, another white, and another red. Inviting the nobles to a banquet, he introduced them, one by one, into the black tent: those who surrendered what possessions he required, he feasted in the white tent; those that refused his demands, were beheaded in the red tent. He would also set bloodhounds upon his guests, and his wife was repeatedly lacerated by these fierce animals as she lay in bed. On one occasion, he roasted the cook on a spit, who had served up an ill-dressed capon.

In 1411, Germany had three emperors, and Christendom three popes. The arrogant and dishonored *Sigismund*, however, soon became sole emperor; and, to settle the popedom, a council was convened at Constance, consisting of the emperor, all the electors, a crowd of nobles, plenipotentiaries of foreign sovereigns, three patriarchs, thirty-three cardinals, forty-seven archbishops, one hundred and forty-five bishops, two hundred and twenty-four abbots, one thousand eight hundred priests, seven hundred and fifty doctors and several monks. It was this council of Constance that, in spite of the promise of safety, burnt at the stake the renowned martyrs John Huss and Jerome of Prague, A. D. 1415, for heresy.* They then elected Martin V. pope, who soon succeeded in replacing the veil of thick darkness, which had been in some measure withdrawn from the abuses of the church.

The death of Huss kindled the Hussite war, in which the fierce leader Ziska repeatedly overthrew, with his peasants and women, large imperial armies, rendering Bohemia, for a time, independent. He passed hither and thither through the country, like the destroying angel, wreaking vengeance on the debauched monks and their abettors, demolishing convents, burning churches and monasteries, and carrying fire and sword into every town and village that resisted his progress. These justly-exasperated fanatics at last obliged *Sigismund* to guaranty to Bohemia, under certain modifications, freedom of preaching, "communion in both kinds," poverty of the priests, and appropriation of ecclesiastical property.

In 1438, *Albert of Austria* was elected to succeed *Sigismund*, and since then, nearly every emperor has been Austrian. He died after two years; and the incapable *Frederic III.*, the last emperor who received his crown from the pope, next reigned for fifty-three years, during which "the imperial crown had become a night-cap,"—to use the words of a quaint old author,—and full scope was given to the struggles between the temporal and spiritual powers, and the disputes of princes, great and small. Meanwhile Hungary and Bohemia detached themselves from Austria, and elected independent kings. The next emperor—

Maximilian I.—was such a hero in person, manners, and exploits, as minstrels love to celebrate in lays of chivalry; but he was unsteady, and often trifling, and the age advanced toward the great epoch of the reformation without his aid, or even consciousness of its progress. In 1516, he attempted to raise forces for a Turkish war; but a mightier contest was at hand. "We must fight," wrote a contemporary author, "not against the Turks, but against the pope;" and at the breach which Wickliff and Huss had made in the walls of papacy, both cannon and glittering steel came in play—the rough artillery of Luther's eloquence, and the polished sword-thrusts of Melancthon's elegant and scholarly pen.

CHAPTER CCCXLIV.

A. D. 1519 to 1849.

*Freedom of Conscience—Luther—Charles V.
—Annals—Napoleon in Germany—The
German Union, or Republic.*



Charles V. in retirement.

EVEN a Papist cardinal acknowledges that, "a few years before the breaking out of the Lutheran and Calvinistic heresies, there existed no strictness in the spiritual courts, no discipline with regard to morals, no acquisition of Christian knowledge, no respect for sacred things; in short, there was hardly a vestige of religion remaining." A Papist bishop also asserts that "most of the preachers of that day discoursed only of indulgences, pilgrimages, and alms to the monks, and made things indifferent the groundwork of piety." The attempts of the abandoned Tetzels to sell indulgences or pardons for the commission of sins past or future—in order to raise money to build St. Peter's at

* Huss taught that the pope was no greater than any other bishop; that useless holidays ought to be abolished; that the doctrine of purgatory had no foundation in Scripture; that confirmation and extreme unction were not sacraments; that auricular confession was a vain thing; that altars, priestly vestments, images, and consecrated vessels were useless, and that prayer needed not be offered up in churches merely, for, the whole earth being the Lord's, any spot of it might be used as his temple; that the sacrament of the Lord's supper ought to be received in both kinds by the laity; and that the bread and wine in the eucharist were not transubstantiated into the body and blood of Christ, but that the real body and blood were received after a spiritual and mysterious fashion.

Rome—brought on the crisis. Luther, the pious monk and learned professor, was fitted by nature and education to rouse the whirlwind of discussion, and guide the storm of opposition, which in the end beat down the fabric of tradition and fraud, wherein the human mind had been so long imprisoned. In October, 1517, he declared war against the sale of indulgences and other abuses by affixing to the great door of the castle church of Wittenberg a challenge to all comers, to dispute with him on ninety-five different propositions. His bold challenge fell like a spark upon powder. What thousands had thought in secret, he had dared openly to express; what hundreds of thousands had suspected, they now felt to be true.

The details of the career of Luther, aided by the gentle and candid Melancthon, would lead us into too extended a field of remark for our purpose. Suffice it to say, that Luther was summoned to Rome; but the emperor Maximilian, desirous of humbling the pope, agreed with Frederic, elector of Saxony,—who was proud of the reputation the compromised professor had acquired for his university,—that Luther must be spared. The stout reformer, therefore, met Caietan, the general of the Dominicans, commissioned for the purpose by the pope, before the diet convened at Augsburg, A. D. 1519. The commissioner, however, on finding that Luther would not retract, refused to discuss the ninety-five propositions, and dismissed the assembly “in great wrath.” The pope then excommunicated Luther, who burned his bull of excommunication, publicly, before all the professors and students of Wittenberg.



Luther.

In 1521, Luther was summoned before a diet of the empire, at Worms, by Charles V., who supposed that a discussion would put down the heresy at once. The adherents of reform and their opponents soon marshalled all Germany, and indeed most of Europe, on opposite sides. The reformers were called *Protestants*, because the elector of Saxony and other princes *protested* against the reversal, at a subsequent diet, of a decree passed by a former diet, “that every secular prince should manage the ecclesiastical affairs of his own dominions.”

The Protestant Reformation led to wars which lasted the greater part of a century. The coalition of princes, called the *Smalkaldic League*, who embraced Luther's views, compelled Charles V., in 1532, and again in 1552, to grant the Protestants liberty of conscience and equal civil rights with the Catholics. But in 1618, the two parties again flew to arms, and the Thirty Years' War commenced.* Tilley and Wallenstein, the imperial generals, reduced most of the Protestant territories to submission; but the cause was saved by the intervention of Gustavus Adolphus, king of Sweden. The house of Austria, which then occupied the imperial throne, was effectually crippled by his successes, and in A. D. 1648, the peace of Westphalia secured liberty of conscience and the free exercise of all religions throughout Germany—except in the Austrian dominions.

Charles V.,—to return to the thread of our history,—king of Spain, Naples, and Sicily, lord of the Netherlands, and of Milan, was grandson of Maximilian, and became, on the death of the emperor, in A. D. 1519, the successful candidate for the empire, over the chivalric Francis I. of France, and the Protestant Duke Frederic of Saxony. He was at the age of nineteen when he assumed the imperial mantle, after signing an instrument which secured all their rights to the princes of the empire. Two years after his election, he was crowned with great pomp, at Aix-la-Chapelle, and exchanged a wild and dissolute life for one of great regularity. He was the greatest and most powerful sovereign of his age; and reigned forty years, during most of which he was at war with his distinguished rival, Francis I. He also strenuously opposed Protestantism. In 1556, he voluntarily resigned the crown of Spain, Naples, Spanish America, and the Netherlands, to Philip II., and that of Germany to Ferdinand, and, retiring to the monastery of St. Just, in Spain, devoted himself to the simplicity and privacy of monastic life, till his death, in A. D. 1558.

* The political condition of Europe, two hundred years ago, is seen in the following sketch by Schiller: “The Romanist party was infinitely the more numerous, and more favored by the constitution of the empire: still the Protestants possessed a tract of rich territory, warlike princes and nobles, numerous armies, the sovereignty of the sea, flourishing towns, and many adherents in the Romanist states. If the Romanists had Spain and Italy on their side, Venice, Holland, and England were ready to subsidize the Protestants with their treasures, and the northern states and Turkey to aid them with their troops. Three of their princes were electors of the empire. Every thing might have been done if private interests had not been consulted rather than the public good. France had lost with her illustrious Henry all her might in the affairs of Europe. Holland was flourishing, but required all her forces for the defence of her newly acquired freedom. England, although aggrandized by the acquisition of Scotland, was deprived of that influence in Protestant Europe which had been obtained for her by the master mind of Elizabeth. The weak James I. suffered his daughter and her husband Frederic to be ruined without attempting to save them. Spain was beginning to feel the effects of that mistaken policy which had led her to neglect agriculture at home, for the sake of drawing gold from her newly-acquired possessions in America. The pope lived in constant fear of his terrible neighbors the viceroys of Milan and Naples. As head of the church, he wished success to the Romanists; but as a temporal prince, he was glad that the Protestants kept the emperor employed at home. The republic of Venice had two dangerous neighbors in Austrian Tyrol and Spanish Milan. Savoy lay between these countries and France. In the north, two powerful monarchs had made themselves respected—Christian IV. in Denmark, and Gustavus Adolphus in Sweden.”

Ferdinand II., the emperor of Germany through most of the Thirty Years' War, died in 1637; and few sovereigns have left behind them a name more odious. Under the cloak of religious zeal, he sent fire and sword through his native land. Heretics were exterminated, not because their doctrines were damnable, but because those who presumed to differ from their sovereign were, in his eyes, guilty of rebellion. More than ten millions of human beings were sacrificed to this unjust and cruel policy. The Jesuits had impressed upon him the infernal maxim that a land had better lie waste than harbor heretics and rebels. On this principle he acted through a long life, and reduced the fair plains and fields of Germany to the condition of a howling wilderness, through which dissolute soldiers, and half-starved, miserable peasants, in whose breasts famine and suffering had extinguished the feelings of humanity, wandered like fiends, ready to devour friends and foes alike. The year in which the emperor died, a frightful famine was added to the other horrors of war. Men disinterred and devoured human corpses, and even hunted down human beings to feed on their flesh. A pestilence was the consequence, which swept away thousands upon thousands. Hundreds destroyed themselves, being unable to endure the pangs of hunger. The license consequent on this misery utterly destroyed the morality which was once the pride and boast of Germany.

During the next century, the influence of the age of Louis XIV. greatly modified the German character, an integral part of which had hitherto been hatred of the French. In the year 1700, Charles II., king of Spain, died, and all Europe divided itself into hostile parties on the side of France or Germany, in the war of the Spanish Succession. The rival claimants were a grandson of Louis XIV., and a son of Leopold I., the emperor of Germany. Streams of blood were shed, millions of treasure squandered, and the war ended in 1715,—the year of the death of Anne, queen of England, and Louis XIV., king of France,—with no result beyond that of placing the contending parties in nearly the same political position they had occupied before it began.

In the first part of the eighteenth century, the Turks invaded the German empire; but Eugene compelled them to sue for peace, after the loss of their grand vizier, and the flower of their army, in the bloody engagements of Peterwardein and Belgrade. The latter of these places, together with a part of Wallachia and Servia, were ceded to Austria, but this portion was restored in 1739. As a protection against future invasions, military colonies were placed by Eugene along the whole line of the Turkish frontier.

Charles VI. attempted to secure the succession to his daughter, *Maria Theresa*, by what is called the *Pragmatic Sanction*; that is, a guaranty of the



Maria Theresa and the Hungarian Nobles.

imperial crown to her, not only by the imperial diet, but by the principal sovereigns of Europe, most of whom acquiesced. The accession of Maria Theresa was opposed, however, by a formidable league, consisting of the kings of France and Prussia and the elector of Bavaria, who were afterward joined by Saxony, Spain, and Poland. The empress was obliged to yield up Silesia to the Prussians, and a French army overran a great part of Bohemia. Austria had taken from Hungary the right to elect her kings, and the Hungarian nobles were rather ill disposed; but when the beautiful Maria Theresa entered their diet, with her infant son upon her arm, and called on them, by their oaths of knighthood to succor a persecuted woman, they rose with one accord, drew their swords, and declared themselves ready to shed their blood in her

defence. In an incredibly short space of time, they mustered a formidable army, consisting of Pandours, Croats, and other wild hordes, whose very names were unknown in civilized Europe. Within a week, the whole of Upper Austria was cleared; and the victorious barbarians, marching into Bavaria, made themselves masters of Munich on the day that the rival emperor received the imperial crown at Frankfort. A general peace was concluded at Aix-la-Chapelle, in 1748, conferring the imperial dignity on Maria Theresa's husband, *Francis of Lorraine*, and confirming to the queen her hereditary dominions, and Silesia to Prussia. The Seven Years' War commenced in 1756, and was ended in 1763. It involved all Europe in misery, but left all parties in precisely the same political condition as it found them.

The manners of the imperial and German courts in the early half of the eighteenth century were luxurious and disgraceful. The money wrung from an abused and poverty-stricken people was spent by their oppressors in the most tasteless extravagance. The imperial court was conducted according to the strictest pattern of Spanish etiquette. Forty thousand persons were in some form or other attached to the establishment, and its unlimited expenditure furnished certain people with the means of revelry, whilst the profligacy of courtiers, hangers-on, and lackeys, imparted its tone to society in all ranks. Eating, drinking, and licentiousness were considered the main and only business of life. "Half Vienna was fed from the court kitchen and the court cellar." Solemn feasts, processions, and fireworks, entertained foreign visitors. The bread for the parrots of the empress was steeped in Tokay wine, of which two hogsheads were expended daily. Twelve gallons of the finest wine were also allowed daily for her possets, and twelve barrels for her baths. The court of Saxony was equally profligate, and much less dignified. Augustus the Strong died in 1733, leaving three hundred and fifty-two children. His reign was one long scene of coarse debauchery, and the most wanton expenditure, and tasteless profusion. Once, at a feast in honor of a favorite mistress, Neptune appeared on the Elbe, attended by frigates, Venetian gondolas, and gunboats, the crews of which were dressed in satin jackets and silk stockings. Turkish janizaries, Moors, and Swiss halberdiers guarded the banks; and a blazing pile of wood threw its light on an allegorical picture, which covered six thousand yards of canvas. A Gypsy party at Muhlburg cost three millions of dollars! The private treasury, or green vault, was crowded with precious stones and gold, wrought into grotesque figures, columns of ostrich's eggs, musical clocks, and hundreds of other toys, collected at a vast expense. Carpets of feathers covered the floors of the Japan palace; and one room was entirely filled with ostrich and heron plumes, which were used at the court festivals. The only portion of this gigantic toy-shop that reflected any credit on its founder was the gallery of pictures. The ecclesiastical princes were, for the most part, as profligate and debauched as the worst of the laity. A total disregard of decency was sometimes manifested even by the highest functionaries of the church. The archbishop of Cologne, during his sojourn at Versailles, gave notice that he intended to preach in the court chapel on the 1st of April: a large congregation being assembled, the preacher ascended the pulpit, and bowed gravely to the audience; then shouting, "April fools all!" he ran down the stairs amidst the laughter of the court, and the clang of horns, trumpets, and kettledrums. This was at the very epoch when the same church was carrying on a most inhuman persecution against some twenty thousand simple and virtuous peasants of the mountains of Salzburg, not even accused of heresy, but only desirous to practise the truths of the gospel, and avoid the profanations of a corrupt priesthood! They were tortured, hunted like wild beasts, and finally banished, perfectly destitute of every thing, hurried off by force to the wilds of the north, without even being permitted to take a change of clothing. More than a thousand parents were separated from their helpless children. The only answer to every remonstrance, or cry of despair, was, "It is the emperor's will."

Francis I. died in 1765, and was succeeded by his son *Joseph II.*, who exercised little authority until the death of Maria Theresa, in 1780. Among the most important events of his reign, may be reckoned the dismemberment of Poland, and the war of the Bavarian succession. He also lost thirty-three thousand men in a Turkish war. He was an upright and excellent prince, ardently desirous of the welfare of the empire. He suppressed many hundred monasteries, and all the mendicant orders, and introduced many reforms; yet these were opposed, not only by those interested in keeping up abuses, but even by the ignorance and wilfulness of those for whose sole benefit they were designed; and the good emperor died broken-hearted A. D. 1790. *Leopold II.* then ascended the throne, and died in 1792.

Alarmed at the French revolution, Leopold II. allied himself with Frederic William, king of Prussia, in 1791, to maintain the constitution of the Germanic empire, and royalty in France. This alliance gave occasion to many of the excesses of the revolutionists, and caused a powerful reaction upon Germany. In 1801, the Rhine was made the boundary between France and Germany; thus depriving the latter of a large strip of territory: On the erection of the Austrian possessions into an empire, in 1804, the ancient Germanic empire began to totter to its fall; and it was virtually dissolved, in 1806, at the formation, by Napoleon, of the Confederation of the Rhine. By this movement, sixteen German princes renounced their connection with the empire, and allied themselves to France, choosing Napoleon for their head. Soon afterward, — A. D. 1806, — the dissolution was finally consummated by the emperor, *Francis II.*, who resigned the German imperial crown, and, isolating his dominions from the rest of Germany, took the title of *Francis I., Emperor of Austria.*

On the overthrow of Napoleon, the Germanic empire was not revived; but in place of it, a confederation of

German Emperors.

Date of Accession. A. D.	Date of Accession. A. D.
800. Charlemagne.	1291. Rodolphus of Nassau.
814. Louis I. the Debon-	1298. Albert of Austria.
naire.	1308. Henry VII. of Luxem-
843. Louis II. the German.	burg.
876. Charles the Fat.	1313. Louis IV. of Bavaria,
888. Arnulph.	jointly with Freder-
899. Louis III. the Child.	ic III. of Austria,
911. Conrad of Franconia.	the Fair.
917. Henry I. of Saxony,	1330. Louis of Bavaria.
the Fowler.	1347. Charles IV.
936. Otto I.	1378. Wenceslaus, (Wenzel.)
973. Otto II. the Red.	0000. Rupert.
1083. Otto III. the Prodigy.	1411. Sigismund.
1002. Henry II. the Saint.	1438. Albert II.
1024. Conrad II.	1440. Frederic III. of Styria.
1039. Henry III.	1493. Maximilian I.
1056. Henry IV.	1519. Charles V.
1106. Henry V.	1556. Ferdinand I.
1125. Lothaire.	1564. Maximilian II.
1137. Conrad III.	1575. Rodolph II.
1152. Frederic I., Barbarossa.	1612. Matthias.
1190. Henry VI.	1619. Ferdinand II.
1198. Philip of Hohenstaufen.	1637. Ferdinand III.
1208. Otto IV. of Bruns-	1657. Leopold I. the Thick-
wick.	lipped.
1212. Frederic II.	1705. Joseph I.
1250. Conrad IV., William of	Charles VI.
Holland, Richard of	1740. Charles VII.
Cornwall. Interreg-	1745. Francis I.
num.	1765. Joseph II.
1273. Adolph I. of Haps-	1790. Leopold II.
burg.	1792. Francis II. till 1806.

the independent German states was formed, which held a diet at Frankfort periodically, to discuss matters of general interest. One third of the Austrian empire was represented in it, and, as the oldest member, her representative presided in the diet. But immediately after the French revolution of 1848, agitations took place all over Germany, and most of the princes yielded to the demands of the people for freedom of the press, representative branches in the government, &c. Several sovereigns were obliged to fly from their capitals, and the whole system of monarchy seemed tottering to its fall. A project was set on foot for uniting Germany in a grand confederation, and a parliament was assembled at Frankfort, in May, 1848, consisting of four hundred and thirty-four members, chosen by general suffrage, from various German states.

On the 24th of June, the archduke John of Austria was elected as a provisional chief of the new empire,

under the title of *lord lieutenant*. He was installed July 12, and named a portion of his ministers. But in the mean time, the parliament was torn with factions, and the revolutionists seemed unable to unite upon moderate measures. About the same period, the great mass of the French people had become alarmed at the extravagances of the radicals, and a general turn of affairs against the revolutionists became visible over Europe. This tendency was favored by Russia, which now threw its weight in favor of legitimacy. Austria put down the outbreaks in Italy with a ruthless hand, and, by the aid of Russia, crushed the formidable insurrection of Hungary. The new German parliament vanished; and, at the present moment, the close of the year 1849, despotism seems once more about to triumph in Central and Northern Europe. The state of things is, however, very unsettled in Germany, and what system will be adopted is yet matter of uncertainty.

Empire of Austria.

CHAPTER CCCCXLV.

A. D. 800 to 1849.

Geographical Description—Divisions—Origin and early Annals—Persecution of Protestantism—Rodolph II.—Revolts and Turkish Wars—Maria Theresa—Joseph II. and his Successors—Metternich—Revolution of 1848.

THIS extensive and populous empire embraces not only Austria proper, which forms part of the Germanic confederation, but other territories, the people of whom are of various races. Including its several dominions, it is bounded on the north by Bavaria, Saxony, Prussia, and Poland; on the east by Russia and the principality of Moldavia; on the south by Wallachia, Servia, the Ottoman empire, the Adriatic, and the Po; and on the west by Sardinia, Switzerland, and Bavaria. It extends from 42° to 51° north latitude, and from 8° to 26° east longitude, having an area of two hundred and sixty thousand square miles, with thirty-five million inhabitants.

Austria is traversed in different directions by numerous chains of the great Alpine and Carpathian systems of mountains. The mountainous chains to the south of the Danube belong to the former. The Rætian Alps traverse the Tyrol. The Noric Alps extend across Salzburg and Styria to the neighborhood of Vienna. The Carnic Alps extend from the sources of the Brenta to Villach, separating Tyrol and Carinthia from the Venetian provinces. A continuation of this chain extends to the south-east, under the name of the Julian Alps.

The principal chain of the Carpathian Mountains surrounds the plains of Hungary like a semicircle, separating Hungary and Transylvania from Moldavia and Galicia, and dividing the waters of the Baltic from those of the Black Sea; they terminate at Orsova, on the Danube. None of their summits exceeds the height of ten thousand feet.

Austria abounds in navigable rivers, which find their

way to the four great seas of Europe. The Danube traverses the governments of Upper and Lower Austria, and part of Hungary in an easterly direction; then, turning to the south, reaches the southern frontier of the latter kingdom, and, flowing easterly, separates it from Servia, and enters the Ottoman empire at Orsova. Its principal tributaries in Austria are the Morava, or Marsch, and the Theiss from the north; and the Inn, the Drave, and the Save, on the south. The Elbe traverses Bohemia, and passes into Prussia; the Moldau, which flows into it below Prague, is its principal tributary. The Oder rises in the Sudetic Mountains, and passes north into Prussia. The Vistula, which rises in the Carpathian Mountains, enters Poland; and the Dniester has its source in the same mountains, but takes a contrary direction, and enters Russia.

The principal lakes are the Plattern, forty-five miles long and from six to ten wide, and the Neusiedle, twenty miles long by six broad, in Hungary; and the intermitting Lake Zirknitz, in Carniola. The last is situated amidst lofty mountains, and is left dry for several months by the loss of its waters in some subterranean passages. During that period, its bed is cultivated; but, after about four months, the waters rush in, and again fill the basin in the space of twenty-four hours.

The climate is various. In the elevated regions of the Tyrol, Styria, the borders of Bohemia, &c., the air is cold, but pure and elastic. In the valley of the Danube, excessive heat is experienced. In Bohemia, Moravia, Silesia, and Galicia, the climate is, for the most part, mild; but, in some of the mountainous districts of Bohemia, the cold is severe.

In the archduchy of Austria there is much fertile land. The soil of Bohemia and Moravia is generally good, and the pastures are excellent. The Austrian provinces are rich in mineral productions. Iron ore, tin, and copper are abundant in many parts of Bohemia, Austria, Styria, and Carinthia. Rock salt is plentiful, and the salt mines of Galicia are the most important in Europe. This valuable mineral is found on both sides of the Carpathian Mountains, from Moldavia to Suabia. There are no less than six hundred mineral springs in

the empire, one hundred and fifty of which are in Bohemia.

Geographers often describe Austria as divided into four great sections—the German provinces; the Polish provinces, or that part of Poland which has been annexed to the empire; the Hungarian districts; and the Italian provinces. The political divisions of the empire form fifteen governments, differently dominated and regulated, and variously subdivided into circles, provinces, counties, &c. The following table contains a view of these various divisions:—

GERMANS.			
Provinces.	Pop. in 1838.	Chief Towns.	Pop. in 1838.
Lower Austria,.....	1,341,039.....	Vienna,.....	320,350
Upper Austria,.....	850,321.....	Linz,.....	23,310
Tyrol,.....	831,298.....	Innsbruck,.....	10,730
Styria,.....	940,951.....	Graz,.....	39,770
SLAVONIANS.			
Carinthia, }		Klagenfurt,.....	12,000
Carniola, }	1,209,951.....	Laybach,.....	13,000
Illyrian Coast, }		Trieste,.....	44,530
Bohemia,.....	4,128,661.....	Prague,.....	102,918
Moravia and }		Brunn,.....	36,700
Silesia, }	2,443,052.....	Troppau,.....	12,550
Galicia,.....	4,642,827.....	Lemberg,.....	54,960
Dalmatia,.....	331,476.....	Zara,.....	6,461
Transylvania, (Mag-			
yars,.....)	1,963,435.....	Clausenberg,.....	14,500
Hungary, with the }		Ofen, (Buda),.....	40,000
military frontier, }	12,505,631.....	Pesth,.....	64,000
ITALIANS.			
Lombardy,.....	2,528,854.....	Milan,.....	150,900
Venice,.....	2,100,500.....	Venice,.....	97,150
35,670,996			

AUSTRIA, OR THE ARCHDUCCHY OF AUSTRIA, in the time of the Romans, made part of the provinces of Noricum.* It forms the nucleus of the empire, to which the other portions have been successively attached by conquest or negotiation.

THE TYROL, traversed by the Alpine chain, resembles Switzerland, surpassing that country in its mountainous character. In early times it formed part of the ancient Rætium, and was subdued by the Romans in the time of Augustus.

STYRIA is entitled a duchy. It was conquered by Tiberius, the eastern part being incorporated with Pannonia, and the western with Noricum. It was conquered by Charlemagne, and annexed to Austria in the twelfth century, with which it has since been united.

CARINTHIA is also a duchy, and has been an appendage of the Austrian crown since the fourteenth century. It formed a part of the ancient Noricum.

CARNIOLA is a duchy, and has belonged to Austria for four centuries. It was part of the ancient Illyricum.

THE ILLYRIAN COAST, with the two preceding provinces, forms what is called the *Kingdom of Illyria*. This is divided into the governments of Laybach and Trieste.

BOHEMIA derives its name from an ancient tribe called *Boii*. After various revolutions, it became subject to Austria, in 1526.

MORAVIA, anciently inhabited by the Quadi and Marcomanni, became a kingdom in the ninth century, extending over Bohemia, Silesia, and part of Hungary. It was annexed to Austria, with Bohemia, in 1526.

SILESIA, anciently inhabited by the Quadi, was rendered subject to Poland in the sixth century. It was

conquered by the king of Bohemia in the fourteenth century. In 1745, it was divided, by the treaty of Dresden, between Prussia and Austria. It is now united with Moravia, the two forming one province.

GALICIA once formed part of Hungary. In 1374, it became part of Poland. In 1773, it was annexed to Austria under the title of the *Kingdom of Galicia and Lodomeria*.

DALMATIA was anciently a part of Illyria. It belonged to Hungary till the fifteenth century, when, for a long period, it became the seat of war between the Austrians and Turks. In 1797, it was annexed to Austria.

TRANSYLVANIA was long connected with Hungary, but, in 1699, was annexed to Austria.

HUNGARY, LOMBARDY, and VENICE, are noticed as distinct countries.

Austria takes its name from the words *oost ryek*, "east country;" and in the ninth and tenth centuries, the region of that name was the frontier of the German empire against the barbarians. It lay on both sides of the Danube, from Passau to Presburg. In 928, Henry the Fowler invested Leopold with it; Otho I. erected it into a marquise; Frederic Barabossa made it a duchy; the family of its dukes becoming extinct, a party invited Othocar II., king of Bohemia, to take possession of it; but Rodolph I., the emperor, refused him the investiture of the duchy, and, killing him in battle, appropriated it to his own family, whose possessions already included the Tyrol, and other parts of Switzerland. In 1283, Styria and Carniola were annexed, and Vienna became the residence of the ducal court. In the fourteenth century, the Swiss revolted, as related elsewhere. In 1438, Albert II., duke of Austria, succeeded to the crowns of Hungary and Bohemia. In 1477, Austria was erected into an archduchy, by the emperor Frederic, for his son Maximilian, with many and great privileges over the rest of the states of the empire. This prince, by marrying the heiress of Burgundy, added the Netherlands to the family inheritance. His son Philip, by marrying the heiress of Aragon and Castile, in 1496, also brought his wife's Spanish possessions to the house of Austria; and Charles, afterward the emperor Charles V., inherited them all. On his death, in 1556, Austria, Bohemia, and Hungary, passed to Ferdinand, his second son. These dominions, after being diminished by the final cession of Silesia to Prussia, in 1763, were increased, ten years subsequently, by the seizure of Galicia from Poland. Milan and Mantua had been ceded to Austria by the peace of Utrecht; but she gave up Lombardy and the Netherlands in 1797, receiving the greater part of the Venetian territory instead. Austria became an empire in 1806. In 1805, she lost all her Italian provinces, and a great part of her German possessions, and more of them still, in 1809; but the overthrow of Napoleon restored the empire with its present boundaries, as given above, leaving Austria more powerful, in respect to territory, than ever.

The history of Austria is so much identified with that of the German empire, that it will not be necessary to detail all its early events. Many of them we have given, also, in separate histories of the countries composing the Austrian empire. In the annals of her sovereigns, the singular character and conduct of *Rodolph II.* arrests attention. He succeeded his father Maximilian II. in 1576, and was of a pleasant temper, a friend of science and the arts. But,

* Noricum consisted of the modern Styria, Carinthia, and Salzburg, and a part of Austria and Bavaria.

unfortunately, he was weak-minded, irresolute, and entirely under the influence of Spain, of Rome, and of the Jesuits, by whom he had been educated. They knew how to plunge him into the busy idleness of erudition, that they might manage his affairs after their own fashion. Protestant preachers were banished from Austria, and the Protestant worship forbidden in all the royal cities, particularly Vienna.

When Hungary, aided by the Turks, drove the Austrians from her territory, and Sultan Achmet named Sigismund her king, (A. D. 1605,) Rodolph fell into such a melancholy state, that he no longer showed himself to his people; indeed, he became indifferent to public affairs, and began to manifest signs of mental alienation. The religions of Germany were arrayed against each other in the Catholic League and the Evangelical Union—but he took no part. His kingdom was distracted by disorders, from one end to the other; but this emperor, who had now acquired the hatred of his people through his disgust for business, occupied himself in chemical amusements, distilling essences, &c., or in cutting gems, building edifices, and observing the stars. In 1597, he had taken into his service the famous Tycho Brahe, the Danish astronomer, who, being also a superstitious astrologer, predicted to the king that he would die by the hand of some near relation. Rodolph II., therefore, feared to marry; and although he had sent his agents into almost every court in Europe, to canvass the qualifications of every marriageable princess, and transmit him portraits of the most beautiful, with notices of their character and temper, he died a bachelor.

After the silly prediction noticed above, the credulous Rodolph II., agitated by perpetual terrors, sequestered himself entirely from the world. Shut up in his palace, he became inaccessible to his courtiers; foreign ambassadors, and even his ministers, could not procure an interview. He dared no longer to frequent his chapel; and in order not to be deprived of the pleasure of seeing his horses, he caused a covered gallery to be constructed, which led from the castle to the stables. It was lighted by narrow windows, through which the rays entered obliquely, that he might promenade it without danger of being shot. Next to his horses, he loved his mistresses; but rarely was one found who could attach him for more than a week. Beside his stables and seraglio, he had a menagerie of rare animals. Sometimes he would sit motionless for whole hours, watching a clock-maker or painter at his work; and woe to the person who disturbed him in these moments of enjoyment! The first piece of furniture that came to hand flew at the head of the rash intruder. Courtiers and favorites, meanwhile, having every thing in their own hands, emptied the coffers of the state, and paralyzed every great enterprise.

The Protestant Reformation embroiled the house of Austria with several of the northern powers. The summary methods taken by the sovereigns to suppress Protestantism in the Austrian empire, indicated a cold-blooded, ruthless despotism, which made the Austrian name almost a synonyme for tyranny. In 1684, a conspiracy of the nobles was discovered in Hungary. Leopold I., now emperor, put the leaders to death; and before men's minds were well recovered from the surprise and terror into which this act of despotic severity had thrown them, two hundred and fifty Lutheran ministers were summoned to Presburg, to be

tried on a similar charge, and sold as galley-slaves to the Neapolitans—although no evidence of their guilt had been brought forward!

The people, thus deprived of their pastors, and persecuted beyond endurance by the Jesuits, broke out into rebellion, and in their despair invoked the assistance of the Turks; who, yielding at last to the unwearied solicitations of certain French emissaries of Louis XIV., consented to send two hundred and eighty thousand men into Hungary, under the command of the grand vizier, Kara Mustapha. A panic went before this overwhelming force, which advanced almost without opposition to the very walls of Vienna, and the city was on the point of surrendering after a siege of two months, when the commandant, Count Strahlenburg, ordered, as a last resource, a flight of rockets to be let off from the tower of St. Stephen's church. A few moments of anxious suspense followed, and then a bright flame, shooting upward from the mountain of Kahlenberg, announced to the besieged that succor was at hand. The emperor had assembled a force more rapidly than he had anticipated, and was now advancing with a large army of Germans and Poles, under the command of the Polish king, John Sobieski.

So ignorant were the Turks of military tactics, that they had neglected to occupy the passes, and were, in consequence, surprised by the imperial forces, and utterly defeated; their artillery, baggage, and treasure, with the whole correspondence between Louis XIV. and the grand vizier, fell into the hands of the conqueror. The following day, the king of Poland entered Vienna amidst the acclamations of the citizens, whom his valor had saved from death and slavery; but the emperor, Leopold I., with the mean jealousy which belonged to his character, received him with insulting coldness, and refused to provide quarters for his army.

No sooner was Austria delivered from the Turks, than Leopold I. suffered the full weight of his vengeance to fall on the deserted Hungarians, who had been in revolt, with the famous Tekeli at their head, since 1678. Thousands of them were imprisoned, tortured, and put to death by sentence of a court presided over by Caraffa, an Italian count, and Ambringer, grand master of the Teutonic order. This tribunal was called, from its atrocious cruelty, the *Shambles of Eperies*, the place where it met. A scaffold was erected in the midst of that city, and for nine months thirty executioners were occupied in killing the victims whom the German troops brought in to be tried. The right of electing their own king was now taken from the Hungarians, and the crown of Hungary made hereditary in the family of Hapsburg. These, and other struggles between these two states, will be noticed in our history of Hungary.

The reign of Joseph I. was occupied with a new insurrection in Hungary, and the continuation of the war of the Spanish succession with Louis XIV. of France—an account of which will be found in our history of that famous monarch. Affairs had taken a favorable turn for the Austrians in the latter war, and the contrary in the former; when Joseph I. died prematurely, without children, at the age of thirty-three, —A. D. 1711,—leaving the Austrian throne to his brother, the archduke Charles.

The Turks, having conquered the Morea, now threatened Vienna again, and even Rome also. But the prince Eugene crossed the Danube in sight of

their camp of one hundred and fifty thousand men, and cut them in pieces at Peterwardein—A. D. 1716—killing forty thousand of them, and the grand vizier, as elsewhere related. Temeswar, the last place they held in Hungary, was taken, and caused the submission to Austria of all the Banat, and a part of Wallachia. In 1717, Eugene destroyed another Turkish army, and also took Belgrade, and by the consequent peace of the next year, Austria acquired the Banat, Servia, and a part of Wallachia, Bosnia, and Croatia; but these were all restored in consequence of the dreadful defeat of the imperial army of sixty thousand men, at Grotzka, in 1739. Charles VI. died of chagrin the next year—the last of the house of Austria in the male line.

The acquisition of the Netherlands and the Island of Sardinia, in the early part of the eighteenth century, naturally suggested to the Austrians the thought of building up a commerce beyond seas, and a navy. Several new harbors were therefore established on the Adriatic, to attract the Levant trade and the wealth of the East; a commercial company was also formed. Another company, to carry on trade with Turkey by the Danube, gave great importance to internal commerce. In 1722, encouraged by the success of these enterprises, Charles VI. also established, at Ostend, an East India trading company. This aroused the jealousy of both the English and the Dutch, and occasioned complicated negotiations, ending in the congress of Cambray, (1724,) the convention of Ripperda, (1725,) the Hanover alliance, (1726,) the protocols of Paris, (1727,) the treaty of Berlin, (1728,) the congress of Soissons, (1729,) the treaty of Seville, (1730,) and finally the peace of Vienna, (1731.)

The calamitous war of the Austrian succession dismembered the possessions of the now enfeebled house of Austria, as elsewhere related. But the chivalrous aid of the Hungarian nobles, and the money of England, enabled Maria Theresa, their queen, to withstand the coalition against her of France, Spain, Bavaria, Prussia, and Saxony; and at the end of the war, in 1746, she found herself sovereign of her hereditary dominions, her husband, Francis of Lorraine, now acknowledged emperor of Germany, being simply co-regent of the paternal inheritance with her. After striving in vain to recover Silesia from Prussia, in the seven years' war, Maria Theresa occupied herself in establishing her numerous family.* Her eldest son, the archduke Joseph, was crowned emperor of Germany in 1765, and she declared him co-regent with her in all that pertained to the military affairs of her dominions. In 1780, he succeeded her in the Austrian states, under the title of *Joseph II.*

He was a pupil of the French philosophers and political economists, and designed to carry on a series of reforms, quite analogous to the decrees of the Constituent Assembly of France, whose members were of the same school. The Austrian monarchy was then, as it is now, a composition made up of several nations, different in manners, language, and government. The

feudal system existed throughout. Maria Theresa had commenced the fusion into one of the several races, but it advanced slowly: she had also attacked feudalism by moderate and successive reforms. Joseph II. was too impetuous to act with the same slowness. He wished to establish at once a unity in his states, and declared that in future there should be no separate provinces. He apportioned all the monarchy into thirteen governments, and substituted every where the absolute will of the sovereign for the authority of the nobility, and of feudal customs. He imposed the German language upon all his subjects, who actually spoke thirty different idioms. He substituted one single impost for all the various territorial contributions, abolished feudal servitude and all seigniorial rights, proclaimed the equality of all before the law, and instituted the military conscription. To develop commerce and industry, he suppressed the provincial custom-houses, opened new roads, dug canals, declared Trieste a free port, and published a tariff intended to protect Austrian manufactures from foreign competition. He limited the authority of the court of Rome, suppressed nine hundred convents, took off the censorship from the clergy, caused the system of public instruction to undergo a thorough revision, guaranteed liberty of conscience to all, and restored their civil rights to Protestants and Jews. But these innovations, as we have elsewhere remarked, aroused a vast opposition in all the provinces, especially in Hungary, where they interfered with so many privileges and abuses. He also wished to consolidate the monarchy by exchanging the Netherlands for Bavaria; but the king of Prussia thought this would cause Austria to preponderate too much in Germany, and excited the king of England, as elector of Hanover, the king of Saxony, and a crowd of little princedoms with which Germany swarmed, as also the states general, to declare war against Joseph II.,—A. D. 1785,—hence he was obliged to abandon his designs.

Other serious troubles soon perplexed the well-meaning emperor; for while he was engaged in a Turkish war, the Netherlands revolted, and the Austrian governor was driven from Brussels, A. D. 1789. The failing health of Joseph II., distracted by so many enemies, and a new insurrection in Hungary, prevented him from chasing the Turks from Europe, as he expected to do in a third successful campaign. Being obliged to abandon his large designs against Turkey, and to revoke his reforms in Hungary, the poor emperor, whose chief crime was that he was in advance of his age, died a short time after, his death being no doubt hastened by chagrin, A. D. 1790. "Write upon my tomb," said he, a few moments before breathing his last, "Here lies a prince whose intentions were pure, but who had the misfortune to fail in all his projects."

Leopold II., his successor, with true Austrian inertia, abolished all the reforms of Joseph II., placed every thing back *in statu quo*, and set himself to opposing France and the French revolution. But the coalitions he formed against France eventuated in depriving Austria of Northern Italy, Flanders, Belgium, and Holland, and all the left bank of the Rhine, as the result of a five years' war, 1792 to 1797. Bonaparte marched to within a few leagues of Vienna, and Austria was compelled to recognize the Cisalpine Republic, and yield Belgium to France, receiving in exchange the greater part of the Venetian territory, A. D. 1797.

* This royal mother procured for her second son, Peter Leopold, the archduchy of Tuscany; the third, Ferdinand, married the heiress of Modena, &c.; the fourth, Maximilian, was made assistant of Munster, and elector of Cologne. Of her daughters, Anne and Elizabeth received rich abbey at Prague and Innsbruck; Christina married the elector of Saxony; Amelia, the duke of Parma; Caroline, the king of Naples; and Marie Antoinette the dauphin of France, afterward Louis XVI.

She also acquired Western Galicia, by the third partition of Poland, in 1795. A second war against France, in 1799, in which Austria was joined by England and Russia, ended in further concessions to France, compensated in part by the annexation of Istria and Dalmatia to the kingdom. Francis II. now erected his hereditary dominions into an empire, as elsewhere remarked, A. D. 1804. The third war against France, begun in 1805, ended, the same year, in the recognition by Austria, at the peace of Presburg, of the kingdoms of Bavaria and Wirtemberg, and her surrender of the Venetian states and Dalmatia to the new kingdom of Italy, besides other cessions of territory,—in all about one hundred thousand square miles, and three millions of subjects. The next year, the German empire was dissolved by Napoleon, and Francis II. took the title of *Francis I.*, emperor of Austria alone. A fourth war, terminated by the peace of Vienna, cost her three and a half millions of subjects; while the daughter of the emperor, Maria Louisa, became the wife of Napoleon.

But after Napoleon's unfortunate campaign in Russia, Austria allied herself with England and Russia against France; and though defeated at Dresden, the allies gained the battle of Leipsic, A. D. 1813. This event resulted in the banishment of Napoleon to Elba, and left the allies to portion out Europe, which they pretended to have freed, at will; and once again the interests of the few prevailed over the interests of the many. After the battle of Waterloo, Austria took back all she had yielded, except Belgium, but annexed the new Lombard-Venetian kingdom, and gave, beside, to collateral branches of the house of Hapsburg, the grand duchy of Tuscany and the duchies of Modena, Parma, and Placenza. After this epoch, Austria, placing herself at the head of the "Holy Alliance," became the declared champion of legitimacy, and the enemy of all kinds of revolutions and reforms. These, it repeatedly lent its soldiers to put down; it established, also, an extremely severe censorship of the press, and suppressed, with atrocious severity, insignificant Italian plots; while its slavish police filled the dungeons of Spielberg with victims.

Ferdinand I. succeeded to the throne in 1835; and, though he declared an amnesty to some political prisoners, and mitigated the barbarous treatment of others, there was no beneficial change in the system of government. Where, however, he was not able to prevent any change for the better, he submitted to it with phlegmatic patience. His system was temporizing, palliative, entirely passive, and characterized by a vague and childish fear of movement, of action, and of progress. His minister, *Metternich*,—a politician without being a statesman,—seemed made expressly for Austrian politics. He knew how to think of every thing, and to grasp it from afar; he had strings to pull in every direction; and was well skilled in using women and underlings in his infinite trickeries. He excelled especially in employing money adroitly, as did Louis XIV. He had nothing great or difficult to do; he wished to maintain the *statu quo*: and thus he ruled long in the cabinets of Europe.

But when the French revolution of 1848 broke out, the wildfire of liberty ran rapidly over Europe, and even invaded Austria, the triply walled citadel of despotic legitimacy itself. Vienna became the theatre of a bloody revolt; and, March 13, *Metternich* fled before the popular indignation. The emperor made

concessions; but these were not satisfactory, and the insurgents got possession of the capital. *Ferdinand* fled, and afterward resigned the crown to his nephew, *Francis Joseph*. About the same time, Lombardy, South Tyrol, Venice, Trieste, and Bohemia revolted. This example was followed by Hungary, which finally declared itself independent, April 14, 1849.

It seemed that the Austrian empire was about to be dismembered; and, as its various kingdoms would have become so many free governments, the fate of Austria seemed to involve the fate of European monarchy itself. In this attitude of affairs, while France and England temporized, the emperor of Russia seized the critical moment, and decided the question by marching one hundred thousand men into Hungary. Austria soon gained the ascendancy in Italy, and was able to complete the suppression of the revolt in that quarter. This being done, she was in a position to put her strength into the conflict with Hungary. The people there made a glorious effort, but the strife was unequal. Not a single European government came to their aid, and the patriotic Hungarians were finally overwhelmed. Austria has triumphed; but the attitude in which she has been placed before the world has caused a keen and indignant review of her despotic and bloody history in times past, and has put on record a new and heavy account of injustice, cruelty, and crime, to be liquidated in the future. Whatever may be the seeming aspect of the political world, no one can deny, after the events of 1848, that public opinion is becoming the true sovereign of Christendom. This has been outraged by Austria and Russia, and their allies, secret and open; and the reckoning cannot be remote. The struggle for liberty in Europe, in 1848, failed because the leaders did not sufficiently consider the fact we have stated—that opinion must govern. Instead of adopting moderate measures, suited to carry this with them, they turned it in favor of despotism by their divisions and their ultraisms. But wisdom comes with experience; and, in the mean time, we may rest in the conviction that, in the present age of intelligence, revolutions cannot permanently go backward.

CHAPTER CCCCXVI.

Notices of Bohemia, Moravia, and the Tyrol.

It now remains to notice the several parts of the Austrian empire as far as they have a separate history. BOHEMIA is one of these, which, though it has been an appanage of the royal house of Austria for four hundred years,—since A. D. 1438,—has yet a character of its own, and a history previous to that time. Its name is said to mean "home of the *Boii*," a tribe who, at an early period, subdued or ejected the aborigines, and were driven out, in their turn by the *Marcomanni*. The country is an elevated, lozenge-shaped, undulating valley, interspersed with low hills, with isolated summits, and surrounded by wild and dreary mountains.

As a kingdom, Bohemia includes the margraviate of Moravia and a portion of Upper Silesia. Previous to 1635, the Lusatias belonged to it; since then, they have been annexed to Saxony. The people are peaceably disposed, attached to their government, brave, resolute, hospitable, and charitable. The great mass of the peasantry are held in servitude. Agriculture is toler

ably flourishing, and manufactures more so. Prague, the capital, has many titles to historical celebrity.

The Hussites and Ziska form the chief topic of interest in the later annals of Bohemia. Their devastating struggles for religious liberty have been commemorated in our account of Germany. The Gypsy race are sometimes called *Bohemians*, as they here first attracted the notice of Europe. Our history of these singular people will be found in connection with that of Spain.

MORAVIA has also been involved in the destinies of the house of Austria since 1438: its independent annals are confined to a previous period. It derives its name from the River *Morava*, which passes through it. Here the *Quadi* dwelt in ancient times, who were driven out by the *Slavi*. Its kings were once powerful and independent; but in A. D. 908, the country was parcelled out among the Germans, Poles, and Hungarians. In 1086, that part of it properly called Moravia was declared a marquise by the German emperor, Henry IV., and united with Bohemia, to whose dukes and kings it has been subject ever since.

The *Moravian Brethren*, *Herrn-butters*, or *Unitas Fratrum*, are a religious sect, which originated in Bohemia from the remains of the stricter sort of Hussites, about the middle of the fifteenth century. In A. D. 1500, they numbered two hundred communities. In the sixteenth century, their chief residence was in Moravia, whence their name. In 1722, a part of them were reorganized under Count Zinzendorf, as the *United Brethren*, under the same general idea of establishing a Christian social organization, in conformity to the simplicity and purity of the gospel. They do not, however, allow this organization to interfere with their political or civil duties. The communities are independent and self-supported. They have distinguished themselves for their humble heroism as successful missionaries, and are now numerous throughout Europe and America, and maintain a character which for centuries has insured them the respect of society and of nations.

TRANSYLVANIA, hemmed in by the Carpathian Mountains on the remotest eastern frontier of the Austrian empire, has followed the fortunes of that kingdom since 1699. It was then, by the peace of Carlovitz, incorporated in the dominions of Austria, and the transfer was acknowledged by Turkey. *Polish Austria* will be noticed in our account of Poland, whose ancient importance and tragical fate demand for it a separate history. *Hungary*, also, though long forming a part of the Austrian empire, has played so conspicuous a part in the history of Oriental Europe, both formerly and of late, that we have devoted to it, also, a distinct chapter. On the other side of the empire, the histories of *Lombardy* and of *Venice*, demanded, and have already received, a separate place in our work.

The TYROL, long an appanage of the imperial Austrian house of Hapsburg, was disconnected from it for a short period subsequent to 1806, when it was temporarily annexed to Bavaria. The peculiarity of its situation, and of the people, entitle it to a separate notice.

The lofty mountains of Tyrol had been for centuries the dwelling-place of liberty. Subject in name to the house of Hapsburg, their inhabitants enjoyed, nevertheless, the full exercise of their republican privileges, choosing their own magistrates, and contributing to the imperial army a contingent of troops, commanded by officers of their own election, and clothed and disci-

plined according to the ancient fashion of their country. In return for these indulgences, the sturdy mountaineers served their emperor with the most devoted fidelity.

It was in defence of the rights of these their sovereigns, and of the inviolability of their own territory, that the Tyrolese distinguished themselves during the War of the Spanish Succession. Bavaria had sided with France against the imperialists, and in June, 1703, the elector invaded the Tyrol at the head of sixteen thousand men. Having made themselves masters of Innspruck, the main body of the Bavarians began to ascend the Brenner river, leaving a detachment under General Nouvion to follow up their advantages on the banks of the Inn. As night closed in, a line of signal fires announced to the invaders that the people were making preparations to oppose their progress. Still, Nouvion's detachment continued their march until they had reached the broken bridge of Pontelag, and were endeavoring to ford the river, when a storm of bullets from the Tyrolese marksmen—who took their aim with deadly accuracy from behind the crags which concealed them from the enemy—compelled the Bavarians first to halt, and then to retreat to the bank which they had just quitted. Scarcely had they reached their former position, when the mountains above them seemed to burst asunder, and discharge huge fragments of rock, which fell with a terrible crash on the heads of the soldiers. A general panic now seized the Bavarians, who fled in disorder toward the bridge of Zama. But here they found the bridge broken down, and the river unfordable; and being thus hemmed in on every side, and finding resistance and flight equally impracticable, they laid down their arms and surrendered to Martin Sterzinger, the Tyrolese commander. Meanwhile the elector of Bavaria, after retreating from the Brenner, had cut his way through the Tyrolese, and returned to Bavaria with the loss of two thirds of his army.

About a century later, the Tyrolese again proved that they had not lost the spirit of their brave and independent ancestry. Faithful to their hereditary loyalty, and attached as they were from choice to the house of Austria, great was their chagrin when they learnt, in 1805, that the Emperor Francis had ceded their country to Maximilian Joseph, king of Bavaria. On the 14th of January, 1806, this king issued a proclamation to his new subjects, in which he declared his intention not only of securing to them the ancient constitutional privileges which they had enjoyed under the German empire, but also of taking active measures for the improvement of their political and social condition. The last phrase was ill chosen, as addressed to men jealously attached to their institutions, and insensible of any defects which could render reform necessary or desirable; and still more unfortunate was the manner in which Maximilian proceeded to redeem his promise.

Whether in forgetfulness of his engagements to preserve their constitution, or, as is more probable, in utter ignorance of their condition and character, the king attempted to apply to the Tyrol those measures which he had found successful in his hereditary kingdom of Bavaria. But the cases were by no means parallel. In Bavaria, the people were impoverished by the exactions of indolent monks, and their morals corrupted by the scenes of clerical profligacy which they witnessed in almost every parish: in the Tyrol, the priests, few in number as compared with the exigencies of their flocks, simple in their habits, poor, and self-denying, were the friends and counsellors of the people, who

were prepared to support them in their resistance to the ecclesiastical reforms of the new sovereign. The Bavarians, long unaccustomed to military service, required a measure as stringent as the conscription to bring them back to their standards, and retain them there; but the warlike mountaineers of the Tyrol had never relaxed the bands of discipline. Nor were they now inclined to receive a new system of political and judicial regulations, which, however necessary for Bavaria, were worse than useless in a country where corruption, and partiality, and legal delays were absolutely unknown. The king also disgusted his new subjects by changing the name of their country to "South Bavaria," and by the sale of the castle of Tyrol, the possessor of which, according to a time-honored prophecy, was alone entitled to their obedience.

When, therefore, Austria again raised the standard against France, and the allies of France, she might well rely on the coöperation of the Tyrolese; and in 1808, there arrived at Vienna a deputation, headed by *Andrew Hofer*, a wealthy peasant and innkeeper of the Tyrol, who had long enjoyed the confidence of his countrymen, and now pledged them to rise against Bavaria. Austria, on her part, engaged to aid them in the revolt: this was to take place during the rising of the streams in the spring, which would impede an invading army. Although this arrangement was known to many thousand Tyrolese, yet it was kept secret from the Bavarian General Kinkel, and his French colleague, Brisson.

On the night of April 9, 1809, a small red flag—the signal agreed on by the confederates—was seen floating down the stream of the Inn, and, as it passed, the tocsin rang out in the different villages, and salvos of artillery and signal-fires on the heights announced to the Tyrolese that the hour of their deliverance was come. The same simple tactics were pursued by the mountaineers as had been so successful a century before. Huge stones, fragments of rocks, and trunks of trees were collected together on the edges of the defiles through which the French and Bavarian armies were to pass. As soon as the enemy was fairly entangled in the ravine, a stentorian voice was heard far up in the clear air, "In the name of the Holy Trinity, cut all loose!" and the whole mass came crashing down into the valley below, upon the devoted heads of the invaders; whilst, at the same moment, marksmen, stationed wherever they could find a shelter, poured in a destructive fire from their unerring rifles, until, at last, the miserable remnant, bewildered and hopeless of rescue, surrendered at discretion. Eight thousand men, one hundred and more officers, and all their artillery, baggage, and ammunition, thus fell into the hands of the Tyrolese.

But Austria deserted her faithful subjects in this hour of their need: a large French force advanced to Innspruck, and the Tyrolese, hopeless of relief, seemed to yield a sullen obedience. At last, irritated beyond endurance by the outrages of the French, they flew to arms, again placed Hofer at their head, constructed cannon of larchwood bound with iron hoops, fortified their crags as before with huge rocks, and drove the French out of the country. Hofer now held the reins of government, and the Tyrolese were persuaded by the Austrian Archduke John to lay down their arms. Shortly after, Hofer, deceived by false intelligence, again raised his standard; but the spirit of his countrymen was broken. Finding it im-

possible to rally them, he retired to a solitary mountain, among the eternal snows. Treachery reached him even here, and he was betrayed into the hands of his enemies, who shot him, by order of Napoleon, A. D. 1810. On the pacification of Europe, a few years afterward, the Tyrol was again restored to Austria.

CHAPTER CCCCXLVII.

General Views of the Austrian Empire.

THE inhabitants of the Austrian empire belong to several entirely distinct races. 1. The Germans form the population of the archduchy of Austria, the greater part of that of Styria and Tyrol, and the minority in the Hungarian and Polish provinces, and in Bohemia, Moravia, and Silesia. 2. The Slavonic race, comprising nearly one half of the population, consists of several different people: these are the Tzechs, or Bohemians; the Slovacs in Moravia and Hungary; the Poles in Galicia; the Wends in Styria, Carniola, Carinthia, and Tyrol; the Croatsians, Dalmatians, &c. 3. The Uralian race comprises the dominant people of Hungary and Transylvania, or the Magyars. 4. The Latin race comprises the Italians, and the Wallachians of Hungary, Transylvania, and the military frontiers.

The Slavonians, scattered, as we have remarked, over a great extent, are the most backward and ignorant part of the population. They are commonly employed in mere rustic labors, and many of them are still in a state of servitude. Thus, in Bohemia and Moravia, the German population conducts public affairs, transacts commercial operations, and exercises the mechanic arts, while the Slavonians are the common laborers; and in Hungary, the Magyars, who, though in general illiterate, are a spirited and intelligent race, and fond of active employments and a military life, leave the more servile kinds of labor to the Slavonic inhabitants. The Slavonians, in fact, are the conquered aborigines, who were reduced to slavery or kept in a subordinate state by their conquerors. In the Polish provinces, where the Slavonians form almost the whole population, they evince an aversion to mechanic arts and commerce, and the traders and dealers there, as in Poland, are mostly Jews.

In an agricultural country like Austria, the customs are small, and the revenue is principally raised by land and poll taxes. In the Hungarian states, the nobility are exempt from taxes. The revenue of Austria is much smaller than that of England or France, not exceeding seventy million dollars; the debt is probably four hundred million. The army is generally composed of about two hundred and seventy thousand men.

The Roman Catholic religion is professed by a very great majority of the inhabitants of Austria. The adherents of the Greek church are numerous in Transylvania, the southern part of Hungary, and in Croatia, Slavonia, and Galicia. There are many Protestants in Hungary, Galicia, and the German provinces, and some Socinians, or Unitarians, in Transylvania. The number of Greek Christians is about one million five hundred thousand, that of Protestants three million, and that of Catholics twenty-eight million. There are



Pilgrimage to Mariazell

nearly five hundred thousand Jews, chiefly in Galicia, Moravia, Hungary, and Bohemia. All religions are tolerated in Austria. The archbishop of Vienna is the head of the Austrian church; the landed property of the church is extensive, and there are three hundred abbeys and above five hundred convents in the empire.

To show the religious character of the Catholics of Austria, we give a sketch of a pilgrimage to Mariazell. This is a small town in the province of Styria, and situated in the most romantic part of that mountainous country. A shrine and an ancient picture of the Virgin Mary, which is believed to be endowed with miraculous qualities, have given importance to the place, and annually attracted many thousands of pilgrims, ever since the finding of the picture, in the eighth or ninth century, down to our own days. These devotees went over moor and mountain, not merely from all corners of Upper and Lower Styria, but from Carinthia, from Moravia and Silesia, from the Tyrol, from Bohemia, from Vienna, the capital, and from many other distant parts of the Austrian empire.

The annual pilgrimage is regulated by the government itself, which invariably fixes the day of its departure in the hot months of July or August. An imperial proclamation to this effect, and enjoining the pilgrims to pray before the shrine of the Virgin for the prosperity of the house of Hapsburg, is put up on the great gate of St. Stephen's. On the appointed day, the devotees assemble in that Gothic cathedral at earliest dawn; at four o'clock in the morning, high mass is performed; and then the long, picturesque line, consisting of all ages and of both sexes, separated into divisions by religious banners and crucifixes, begins its toilsome march toward the rugged mountains of Styria; the pilgrims chanting hymns as they go, and having their weary steps cheered from time to time by the music of trumpets and kettle-drums, that are scattered along the line, at the head of the several divisions.

A traveller, who witnessed the scene in 1822, says that the procession which he saw leave Vienna consisted of nearly three thousand persons, who were all of the poorer classes. Females predominated; and

among the young women, who were numerous, he observed many who were very pretty, and looked very graceful in their pilgrim weeds. Almost all of them were barefooted; they carried long staves entwined with flowers, and wore, for the most part, straw bonnets with enormous brims, to protect their faces from the scorching rays of the sun. This female equipment varies very much in the different provinces, each of which has its distinctive costume; and this circumstance adds to the picturesqueness of the scene, when the pilgrimages from different parts meet at their common centre — the shrine of Mariazell.

From whatever place they may come, the pilgrims always ascend the rough mountain of Mariazell, singing hymns to the Virgin. Here the young women take off their straw hats, or white linen caps, and let their hair flow in loose disorder over their shoulders; and the sturdier pilgrims, to increase their penance and the natural difficulties of the way, drag huge, heavy wooden crosses after them up the steep ascent. On gaining the summit of the mountain, and the sight of the gloomy, antique church, the pilgrims all fall prostrate, and raise a universal and long-continued shout; after which they cross themselves, rise, and approach the shrine slowly and reverentially, singing as with one voice, and making the mountains reëcho with their solemn notes. They kneel in a double row — the inner one consisting of females on their knees, and the outer one of men leaning on their staves — round a massive silver railing, which guards the sacred shrine, and pray to the picture, which they can scarcely see. At the evening hour, which, in Catholic countries, is sacred to the Virgin, at the pensive, twilight *Ave Maria*, the scenes in the church are romantic and picturesque. As the sun disappears, the young women in the inner part of the circle begin to move slowly round the railing on their knees, singing, with voices in which there is much harmony, a hymn to the Virgin; while the men, standing still, take up the burden at the end of every stanza, bending to the earth before the sacred image.

When the church service terminates, other scenes, not less romantic, take place in the neighboring woods. Many prefer the open air to the crowded hotels of the

town, and thousands of the pilgrims bivouac in separate parties in the woods, where they pass the greater part of the night in singing, one party replying to the choruses of the other. At the earliest dawn of day, they begin to emerge, two by two, from the woods and from the town, until the mountain sides and the valley beneath seem dotted all over with white caps.

In consequence of the scandals and disorders created by the rivalry existing between the women of Gratz, the capital of Styria, and those of Vienna, Joseph II. abolished the pilgrimage from Vienna, seizing most of the treasury of Mariaszell, and melting down the silver images of his mother and his brothers and sisters, hung before the shrine as votive offerings by his mother herself, the empress Maria Theresa. The pilgrimage was afterward restored and encouraged by Francis I., the late emperor of Austria.

Vienna, the capital of Austria, is pleasantly situated upon the Danube, in the midst of a fertile and picturesque region. It consists of the city proper, which is small and surrounded with walls, and thirty-four suburbs, whose spacious streets and elegant edifices form a striking contrast with the narrow streets and mean buildings of the former. Vienna contains eighteen public squares, twenty monasteries, five theatres, fifty churches, numerous scientific and charitable institutions, palaces, &c., and three hundred thousand inhabitants. The finest promenade is the Prater, on an island in the Danube, which the rich equipages, the gay crowd, the fine walks, and the various amusements combine to render unrivalled in Europe. The imperial palace is a splendid but irregular building, containing numerous treasures of art, and a fine library of three hundred thousand volumes.

Many of the palaces of the nobles are magnificent, and enriched with galleries of paintings and sculpture, cabinets of medals, scientific collections, &c. Among the churches are St. Stephen's, a large and noble Gothic edifice, the tower of which, four hundred and fifty feet high, is one of the loftiest in Europe, and the church of the Capuchins, which contains the burial vault of the imperial family. The great hospital is remarkable for its extent, comprising seven courts, planted with trees, one hundred and eleven halls, and two thousand beds; it receives about sixteen thousand patients annually. The literary institutions are important; the university is one of the best in Europe, particularly for the medical department, and its library contains one hundred and ten thousand volumes.

In Vienna and its environs are the greatest number of botanical gardens in any place of equal extent in the world, and several of them are unrivalled by any similar establishments. Pleasure is the great occupation of the inhabitants of Vienna. In the environs are numerous parks and pretty towns. Schœnbrunn and Luxemburg are favorite summer residences of the emperor.

Other towns in the archduchy of Austria are Neustadt, containing eight thousand inhabitants, with flourishing manufactures, and connected with Vienna by a canal; Lintz, with twenty thousand, containing extensive woollen manufactures, and connected with the salt works of Gmunden by a railroad; Steyer, ten thousand inhabitants, noted for the excellence and cheapness of its cutlery, which is exported to all parts of Europe; and Salzburg, with fourteen thousand inhabitants, a cathedral, archbishop's palace, several literary institutions, and manufactures.

Gratz, a well-built town, and the capital of Styria, contains a university with a rich library, and numerous other institutions for education, among which the Johanneum, or college founded by the archduke John, is the principal. Its manufactures of cotton goods, hardware, silk, &c., are extensive. Population, thirty-four thousand.

Innsbruck, the capital of Tyrol, with ten thousand inhabitants, contains a university, and some other literary institutions. Bolzano, noted for its fairs, with eight thousand inhabitants; Trent, ten thousand inhabitants, celebrated in history as the seat of the last general council of the Catholic church, (from 1545 to 1563;) and Roveredo, with ten thousand inhabitants, a busy manufacturing place — are the other principal towns of the Tyrol.

Trieste, situated upon the northern extremity of the Gulf of Venice, is the principal commercial town in the empire. Including the immediate neighborhood, with its beautiful gardens, vineyards, and country seats, it has a population of forty-two thousand souls.

Laybach, formerly capital of the duchy of Carniola, and at present of the kingdom of Illyria, has an active trade, and its manufactures are extensive. A congress of European sovereigns was held here in 1820. Population, ten thousand. Idria, in the same government, derives importance from its rich mines of quicksilver. Population, five thousand.

Klagenfurt, a busy manufacturing town, with nine thousand inhabitants, was the capital of the former duchy of Carinthia. Rovigno, with a good harbor, has an active commerce, and contains ten thousand inhabitants. Pola, in the vicinity, contains some magnificent Roman ruins, among which are a temple in good preservation, a vast amphitheatre, consisting of three stories, each having seventy two arches, and capable of accommodating eighteen thousand persons, and a beautiful triumphal arch, called the *Golden Gate*.

Prague, the capital of Bohemia, is a large and flourishing city, situated on both sides of the Moldau, over which there is a splendid bridge of sixteen arches. It contains forty-eight churches, sixteen monasteries, nine synagogues, a number of elegant palaces, among which are an imperial castle, the vast palace of Wallenstein, and other public buildings. It is strongly fortified with very extensive works. The university is one of the oldest, and was long one of the most celebrated in Europe; its library contains one hundred thousand volumes. Prague is the centre of Bohemian commerce, and the depot of the active manufacturing district in which it is situated. Population, one hundred and five thousand, of which seven thousand five hundred are Jews. It's celebrated in history as the residence of Huss, the Bohemian reformer, and the birthplace of his disciple Jerome.

Reichenberg, with ten thousand inhabitants, a flourishing town, with extensive manufactures of cotton and woollen; Budweis, six thousand, with an active trade; Joachimsthal, four thousand, noted for its mines of silver and cobalt, and the centre of a mining district, which furnishes lead and tin; Pilsen, eight thousand inhabitants, deriving an active trade from its woollen manufactures, and the mines of iron and alum in its vicinity; and Carlsbad, Teplitz, and Seidlitz, known for their mineral waters — are the other most important Bohemian towns.

Brunn, the capital of Moravia, is a flourishing man-

ufacturing city, with thirty-eight thousand inhabitants. Its woollen manufactures are the most extensive in the empire. Spielberg, a fortress on a neighboring hill, is now used as a state prison. At Austerlitz, ten miles from Brunn, Napoleon gained a brilliant victory over the Russian and Austrian forces, in 1805. Olmutz, a fortified place, with thirteen thousand inhabitants, was for a time the prison of Lafayette. Lemberg, the capital of Austrian Poland, or the kingdom of Galicia, is a large and well-built city, with a population of fifty-two thousand souls, among whom are twenty thousand Jews. Brody, the second city, and the most important commercial town of Galicia, has twenty thousand inhabitants, of whom sixteen thousand are Jews.

There are six universities in the empire, beside those of the Italian provinces; they are at Vienna, Prague, Pesth, Lemberg, Innspruck, and Gratz. High schools and primary schools have also been established in some parts of the country; but, in general, the national education is extremely deficient.

The sovereign is styled the *Emperor of Austria*; and the government, with some diversities in the different parts, has been absolute in all, except in Hungary and Transylvania, till 1848, when a new constitution was given, as already stated.

Although Austria presents a great extent of good soil, agriculture is in so backward a state, that it is not highly productive. The processes and implements of husbandry are extremely imperfect. A considerable part of the country is covered with forests, which supply the inhabitants with fuel, coal being little used. There are extensive pastures in some of the provinces, and natural forests, which contain vast herds of cattle in a wild state. Some of the wines of Austria are highly esteemed; but the difficulties of transportation prevent them from being largely produced for exportation.

The manufactures of Austria are extensive in the aggregate; but the operations are generally carried on upon rather a small scale; and the Austrians have neither that perfection of finish nor that ingenious

machinery which are to be found in the workshops of Western Europe. Woollen, linen, and cotton goods, paper, cutlery, and hardware, leather, and glass, are the most important articles of manufacturing industry.

Austria is unfavorably situated for foreign commerce. Her northern provinces communicate with the sea only through the Elbe and the Vistula, by a long and difficult navigation; the eastern have navigable waters, which lead to countries not adapted for commercial operations; and the maritime coast on the Adriatic, although it has some good harbors, is separated from the interior by mountainous ranges, which render communication difficult. Trieste is the principal port, and displays considerable commercial activity. Fiume is the inlet to the Hungarian provinces, and Ragusa to Dalmatia. The inland trade of Austria is active and flourishing.

Sovereigns of Austria.

MARGRAVES.

A. D. 983 to 1156.

Leopold I., the Illustrious.
Henry I., the Rebel.
Albert I., the Victorious.
Ernest the Valiant.
Leopold II., the Beautiful.
Leopold III.
Leopold IV., the Saint.
Leopold V., the Liberal.
Henry II.

DUKES.

A. D. 1156 to 1246.

Leopold VI., the Virtuous.
Frederic I., the Catholic.
Leopold VII., the Glorious.
Frederic II., the Warlike.

1246 to 1282. Interregnum.

1283. Rodolph.
1283. Albert I. (Emperor of Germany, 1298.)
1305. Rodolph III.
1306. Frederic III., the Fair.

1339. Albert and Otho.

1339. Albert II., the Wise.

1358. Rodolph IV.

1365. Albert III. and Leopold III.

1386. Albert III.

A. D.

1395. Albert IV., the Wonder.

1404. Albert V., the Severe.

1437. Albert II. of Germany.

1439. Ladislas.

1457. Frederic IV. (emperor)

and Albert VI.

1464. Frederic IV.

ARCHDUKES.

1493. Maximilian I.

1521. Ferdinand I.

1564. Maximilian II.

1576. Rodolph II.

1608. Mathias.

1619. Ferdinand II.

1637. Ferdinand III.

1657. Leopold I.

1705. Joseph I.

1711. Charles III., (Charles VI.

of Germany.)

1740. Maria Theresa.

1780. Joseph II.

1790. Leopold II.

1792. Francis. (Francis II. of

Germany till 1806.)

EMPERORS.

1804. Francis I.

1835. Ferdinand I.

1848. Francis Joseph I.

Prussia.

CHAPTER CCCCXLVIII.

A. D. 800 to 1740.

Geography of Prussia—Aborigines—Conquest by the Teutonic Knights—Made a Kingdom—Its Annals—The Great Elector—Frederic William I.

THIS kingdom is composed of two distinct portions of territory, separated by the German states. They are bounded north by the Netherlands, Hanover, Mecklenburg, and the Baltic Sea; east by Russia and Poland; south by Austria, Saxony, and several of the small German states; and west by Belgium. The northern extremity is in 55° 46', and the southern in 49° north latitude. The eastern extremity is in 23°, and the western in 6° east longitude. The eastern division contains eighty-eight thousand eight hundred, and the

western eighteen thousand six hundred square miles. Population thirteen million eight hundred thousand.*

Some parts of the eastern division are skirted by the Hartz and Sudetic Mountains. In the western part, there are some ranges of hills. The eastern part is an immense plain, so flat toward the sea, that the coast would be exposed to inundation, were it not protected by downs of sand. The rivers have so little descent to carry off their waters, that they run into stagnant lakes. Forests of great extent exist in both divisions.

The Oder rises in Moravia, and flows through the whole of Eastern and Southern Prussia north-westerly

* The canton of Neuchâtel, in Switzerland, also acknowledges the sovereignty of the king of Prussia; but this is in his own right, and not as king of Prussia, and it forms a separate state.



A Street in Berlin.

into the Baltic; it is four hundred and sixty miles long, and for the most part is navigable. The Elbe enters Prussia from Saxony, and flows north-westerly into the North Sea, at Cuxhaven, after a course of about five hundred and eighty miles. The Spree, Saale, Havel, and Elster, are tributaries of the Elbe. The Pregel, Niemen, and Vistula, water the north-eastern part. The Vistula, which has a course of about six hundred and fifty miles, flows into the Baltic by several mouths, and is navigable to Cracow. The western part is traversed from south-east to north-west by the Rhine.

Prussia has five hundred miles of coast upon the Baltic, comprising the large open Gulf of Dantzic, and three Haffs or close gulfs — the Kurische Haff, which receives the Niemen, the Frische Haff at the mouth of the Vistula, and the Stettin Haff at the mouth of the Oder. The lakes are very numerous, but small. On the coast of Pomerania, in the Baltic, is the island of Rugen, the largest belonging to Germany. It contains three hundred and seventy square miles, and is partly covered with a forest of beech-trees. Many portions of it are fertile. It has twenty-eight thousand one hundred and fifty inhabitants. The chief town is Bergen, with a population of two thousand two hundred. Several small islands are scattered around it.

The climate of Prussia is in general temperate and healthy, though varying much in the different provinces. Along the Baltic, it is cold, damp, and variable. In the interior, it is much more agreeable. In the eastern part, there is little fertile land, except strips of low, marshy territory along the coast and rivers. The remainder is sandy and overgrown with heath. In the western part, the soil is much superior: yet here are many tracts that are stony and unproductive. The mountainous parts contain iron, copper, lead, and silver. Salt is obtained from springs in Prussian Saxony.

The Bromberg Canal connects the Brahe, a tributary of the Vistula, with the Netze, a tributary of the Oder; sixteen miles long. The Frederic William Canal unites the Oder above Frankfort with the Spree, and the Plauen Canal connects the Oder and the Havel. There are some other canals, but of no great extent. Several railroads have been recently constructed. Berlin, the capital, situated in the midst of a sandy

plain upon the Spree, is a handsome city, with spacious and regular streets, adorned with a number of fine squares and many elegant edifices. It has excellent institutions of science, literature, and the fine arts. Potsdam has a royal palace, and is superbly built. Near it are Sans-Souci, the New Palace, and the Marble Palace.

The Prussian monarchy is divided into eight provinces, which are subdivided into twenty-five governments and three hundred and twenty-eight circles. Two of the provinces are in the western, and the remainder in the eastern section.

Provinces of Eastern Prussia.

Prussia,	Silesia,
Grand Duchy of Posen,	Pomerania,
Saxony,	Brandenburg.

Provinces of Western Prussia.

Westphalia,	Rhine.
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The kingdom of Prussia is of modern date; its origin being referred to the *Great Elector*, as he was called, of Brandenburg, whose son assumed the royal title in 1701. Its foundations, however, were laid as far back as the year 1226 — previous to which, it seems to have been occupied by heathen demi-savages, who lived in a wooded region on the shores of the Baltic. The *Vindili* and *Æstii* dwelt here in classic times, and the *Venedes* and other Saxons in the time of Charlemagne. In 1226, one of the kings of Poland, unable to defend his frontiers against the pagans of Prussia, — who, goaded by repeated injuries from the bigoted Christians, molested them with perpetual incursions, — gave a portion of the Prussian territory along the Vistula, to the Teutonic knights, on condition of their protecting Poland against these fierce and exasperated borderers. One hundred knights were sent on this errand by the grand master of their order.

The Modern Prussians are mostly Germans; but the early inhabitants of their country were a tall, Vendo-Gothic race, speaking a language like that of the Lithuanians. Their eyes were blue, their hair fair, and their complexion florid. Agriculture, to which they had been addicted from the earliest times, was their chief occupation. Grain, honey, the flesh of their herds and flocks, and of wild animals, were their

principal food, and hydromel or metheglin their drink, beside an intoxicating liquor made from mare's milk, which they drank to excess from cups formed of the horns of the urus, or wild ox. Their dress was of skins, and of cloth, and they made iron weapons and clay utensils. These interesting people, to whom Christianity and vassalage were offered together, resisted, were attacked in detail, and miserably exterminated or enslaved by the knights, after the most obstinate and sanguinary resistance for many years.

And now was established a novel and peculiar government. The Order of Teutonic knights was, in its possessions, what the prince is in conquered countries. It regarded itself as sovereign, the source of all authority, and the proprietor of the soil. The wealthy Prussian lords, the principal ancient proprietors, called *withings*, held their hereditary family appanages, exempted from all charges, even of tithes; they owed the order military service only, both in defence of the province and in foreign wars. The most numerous class of proprietors held hereditary fiefs, as freemen, and cultivated them by hinds, over whom they exercised civil and criminal jurisdiction. The German inhabitants had lands assigned them free from tithes and corvees, while justice was administered by the mayor of the village. They paid a small capitation tax, and were held to military service. The great mass of the Prussians, reduced to serfage and attached to the soil, had no free lands, and belonged to the Order. Cities were encouraged by peculiar privileges. A deputy of the order of Teutonic knights ruled the state, responsible to the grand master and the chapter. Under this deputy, or marshal, the country was divided into commanderies, having each a castle, where resided a convention of twelve to twenty-four knights, who administered the civil affairs of the district, and led its forces. They could be displaced, and were obliged to render an annual account of their administration to the marshal.

In the fifteenth century, the territory of the order extended from the Oder to the Gulf of Finland, and contained many large cities; but their government had become so insupportably tyrannous, that the nobility and cities sought the protection of Poland. Wars ensued, which desolated the country, and filled it with slaughter, pestilence, and misery of every kind. To strengthen themselves, the knights elected Albert of Brandenburg, son of the margrave of Anspach, to the office of grand master. But he could obtain no support from any quarter, and being unable to prop up the declining order, it was abolished in Prussia, A. D. 1525, and the territory converted into an hereditary grand duchy, as a fief of Poland, under the elector of Brandenburg. He thus secured the means of sustaining his government. The banner of investiture was a black eagle, bearing an S in his breast. A successor of this elector was acknowledged as the sovereign of Prussia by the republic of Poland, A. D. 1657.

The Brandenburgs were a vigorous race, obstinate and arbitrary. In the war of the Protestants against Charles V., Albert of Brandenburg starved to death, in a tower at Hohenlandsburg, a crowd of hostages, among whom were eighty distinguished inhabitants of Bamberg. This ferocious tyrant was so enamored of cruelty, that when a father implored him to spare the life of one of his three sons,—were it only one,—Albert asked him which was his favorite, and, beginning with the youth pointed out by the wretched old

man, put them all to death in succession, before their father's face! But his career of terror was short. He was defeated in the battle of Sievershausen, A. D. 1553, and fled wounded to France, where his excesses soon put an end to his life.

At the time the Pilgrim fathers of New England expatriated themselves to enjoy liberty of religion, and were founding their Pilgrim capital, in 1630, the Protestants of Prussia were also suffering for conscience sake, but in a far more agonizing degree. From Holland to the Carinthian Mountains, and from Prussia to the Alps of Berne, wherever the German tongue was spoken, the doctrines of Luther and of Calvin had penetrated to the hearts of the people. With the exception of Bavaria and the Tyrol, every district of Germany had, at one time or other, fought for liberty of conscience; yet there now remained no vestige of it, except in the single city of Magdeburg, in Prussia, whose brave defenders still held out against the assaults of Tilly, the ferocious general of the forces of the Germanic empire. Gustavus had arrived from Sweden; but, finding himself unsupported by the northern Protestants, he declared that, after relieving Magdeburg, he would return to Stockholm, unless he received aid. The electors of Saxony and Brandenburg held back at this crisis, and Gustavus hesitated to make an enemy of either, by an attack. Delayed by this uncertainty, he did not advance to relieve Magdeburg, but simply sent a messenger, Falkenstein, who entered the city disguised as a boatman, and took command of the feeble and dispirited garrison. The delay was fatal to the city. On the 10th of May, at four o'clock in the morning, while Falkenstein consulted with the magistrates, the enemy scaled the walls at a place where the sentinel was asleep, and before an alarm could be given, appeared in arms at the town hall. Falkenstein rushed out, and was instantly shot dead. The citizens resisted bravely till their powder failed, and then surrendered at discretion. The imperialists entered at two undefended gates, and a scene ensued too horrible for description. Some officers, who explored the brutal Tilly to have mercy on the unresisting citizens, were ordered to return in an hour: "I will then," said he, "see what can be done; but the soldier must have something for his labor and danger." In less than half the time designated, the work of blood was at its height. The furious soldiers spared neither age nor sex. Almost all the men were beheaded, and a great number of the women. Two clergymen were slain as they stood before the altar. The city was set on fire and reduced to ashes. These scenes continued until the 13th, when Tilly himself entered, and restored discipline. Four thousand persons, who had taken refuge in the fire-proof cathedral, were admitted to quarter, and for the first time during three days obtained something to eat. The terrible commander, in a sort of masquerading dress,—a short jacket of green satin, and a high crowned hat, with a long red feather, which drooped over his ghastly countenance, his whole appearance that of a lunatic mountebank,—rode slowly through the town, gloating on the heaps of dead bodies, with which the streets were covered. In a letter to the emperor, he speaks of this scene of murder and desolation as the greatest victory that had been achieved since the taking of Troy and Jerusalem. "And sincerely," he adds, "do I pity the ladies of your imperial family, that they could not be present as spectators of the same!"

Gustavus now resolved no longer to spare the electors whose heartless indecision had caused this terrible calamity. Appearing before Berlin, he offered George William the choice either of instantly joining him, or seeing his capital laid in ashes. The terrified elector signed the treaty of alliance, and Gustavus garrisoned the fortresses of Berlin, Spandau, and Kustrin. The elector of Saxony also joined him, with eighteen thousand Saxons; and soon after the glorious Swede gained the decisive battle of Leipsic, A. D. 1631.

A new era commenced for Prussia with the accession of *Frederic William*, to whom history has given the name of the *Great Elector*. A. D. 1640. Formed in the school of misfortune and danger, furnished with precious experience and most valuable knowledge acquired during his stay in Holland; gifted with a penetrating mind and steady courage, *Frederic William*, at the age of twenty years, assumed the government of a state scarce worthy of the name, to elevate it from complete imbecility to the highest point of force and grandeur. Surrounded on all sides by formidable neighbors, jealous of each other and of him, he was obliged to conclude alliances and fight battles with each of them in turn; and it required the greatest energy and wisdom to prevent his embarrassed country from being torn piecemeal and divided between them. Yet he was able not only to preserve its integrity, but to increase its territory.

At the close of the thirty years' war, in 1648, he availed himself of a short respite from battles, to restore the exhausted strength of the state, by aiding his subjects to improve their condition. But Prussia soon became the theatre of the Swedo-Polish war, A. D. 1655. Charles Gustavus invaded and subdued Poland, and the Great Elector endeavored in vain to observe neutrality between the belligerents. Part of his domains were taken from him, and he was obliged to accept Prussia as a fief from Sweden. And when the king of Poland, John Casimir, was able again to make head against the Swedes, and encamped near Warsaw with an army of forty thousand men,—Poles, Russians, and Tartars,—the elector, with but ten thousand Swedes and six thousand men of Brandenburg, defeated him in a hard fought battle of three days' duration. A rich booty fell into the hands of the victors. It was now (1656) that the Swede, in order to secure the further coöperation of his active and shrewd ally, was obliged formally to grant the elector the sovereignty of Prussia. Excited by jealousy of the Swedish power, the German emperor, the Dutch, and the Danes joined the Poles. The elector now took the opportunity to restore peace to his own duchy. He signed a treaty with John Casimir, king of Poland, in which he gave back all he had taken from him, and promised to aid him with troops. In return, the king recognized *Frederic William* as absolute sovereign of Prussia, renouncing all authority over it—A. D. 1657. The Swedes, having lost much territory, made peace at the death of Charles Gustavus,—A. D. 1660,—and the elector again turned his attention to the improvement of his country. But, alarmed at the French successes in Holland, he allied himself with Austria, Denmark, and other powers, and marched to the Rhine to meet the armies of Louis XIV. Upon this, the Swedes, allies of the French, again invaded Prussia. The elector, by rapid and secret marches, was enabled to surprise his enemies, who, concentrating their forces,

gave him battle at Fehrbellin, where eleven thousand Swedes, under the famous Wrangel, were defeated by five thousand six hundred Prussian cavalry, worn out by forced marches; A. D. 1675. This brilliant victory confirmed the military fame of *Frederic William*, and destroyed the notion of Swedish invincibility. The Swedes were finally driven from Prussia, but the gain from them was compensated by losses on the Rhine to the French, who took Cleves and Westphalia from the elector, and obliged him by a new treaty to renounce most of his conquests.

Although his attention was almost continually absorbed by long wars and an active participation in the public affairs of the other princes of Europe, the Great Elector found time, nevertheless, to occupy himself earnestly with every thing which could augment the internal prosperity of his states. From the earliest period of his long reign, a multitude of foreign colonists, attracted from Germany, Holland, and even Switzerland, by his equitable and advantageous regulations, reanimated agriculture, almost completely ruined by the Thirty Years' War. Deserts and sandy wastes were covered with harvests. Marshes were readily drained, and the banks of the Oder, the Wartha, the Wetze, and the Havel, till then sterile, became productive fields. Houses arose from their ashes, and the number of new villages was greatly increased. The elector, promptly seizing all circumstances by which he could profit, offered an asylum to twenty thousand Protestant refugees, whom the impolitic revocation of the edict of Nantes had driven from France. These strangers brought a civilization and taste for luxuries till then unknown in Prussia, created new sources of wealth, and opened new avenues of industry. The cities flourished, animated by manufactures of importance, and provided with a newly-organized police. Berlin and Potsdam were extended and embellished with promenades and imposing structures. The improvement of the great roads and the establishment of post-offices—A. D. 1650—powerfully contributed to facilitate commercial relations in the interior. The *Frederic William Canal*, uniting the Spree and the Oder, was built. External commerce was also the object of the elector's solicitude; it extended itself even to the shores of Africa and America. A company was formed to establish a trade with Guinea, and a small fleet left the ports of Prussia, and built there Fort *Fredericksberg*.—A. D. 1681,—which was afterward sold to the Dutch. The Great Elector also reformed the ancient schools, and founded new scientific establishments, designed to extend the benefits of education to all classes of society. By an enlightened liberality, he attracted learned men and artists to his kingdom, who shed an undying lustre around his court and the universities he had founded.

In the spring of 1688, this great prince died, after ruling over Brandenburg and Prussia for forty-eight years, and founding one of the mightiest European powers; though, it must be confessed, his measures were often exceedingly arbitrary. Those who opposed his encroachments on the ancient privileges of the nobles and burghers were arrested, and punished with perpetual imprisonment or death. When he felt that his end was near, he summoned his son and counsellors to his chamber, and solemnly bade them farewell. He had carried on many wars, he said; had suffered care and anxiety himself, and inflicted grievous ills on other men; "but God knoweth," continued the dying man

"in what a state I found the country at my father's death, and what I have done for it."* He then exhorted his son to follow his example, to act circumspectly, to be always prepared to defend his native land, to love his subjects, and listen to the suggestions of his faithful counsellors.

Frederic, third of the name, succeeded the elector, and, having at length obtained the emperor's consent, crowned himself *King Frederic I.* He was the reverse of his father, whose indefatigable activity was employed in aggrandizing his country, while that of the son exhausted itself in ordering the pompous ceremonial of some brilliant *fête*. The business of government was abandoned to favorites, and his only care was to increase the splendor of his court. He endeavored, by the magnificence of his costume, to conceal the insignificance of his figure; and the long curls of his peruke flowed over his back, in the vain attempt to conceal the hump which deformed it. The strictest etiquette reigned at court, even in the matter of smoking. Except in this Teutonic custom, every thing there was *à la Française*. Attracted in great numbers to his court by this French fancy of the monarch, Frenchmen were invested with functions, both civil and military; they introduced every where, among the other classes of society, the language, literature, fashions, manners, in a word, the civilization, of their country, which prevailed, little by little also, among the middling classes of the capital. Hence the vivacity, satirical vein, and fickleness which distinguish the citizens of Berlin down to the present time. While, in the palace, ruinous luxury reigned, a famine reigned in the country; and this was followed by a pestilence which carried off one third of the population.

109. The nation was so demoralized, that deserted children and children parents; justice was trampled under foot; and the people were induced to give themselves up entirely to physical enjoyments. Capital punishments for offences seemed but to increase the evil, and debauchery and crime rioted unrestrained by fear of the severe laws enacted to suppress the ever growing disorders.

The death of Frederic I. was no less singular than wretched. His third wife, Louisa of Mecklenburg, was possessed with a mania for making religious proselytes, which greatly embittered the latter part of the king's life. He had fallen asleep, one day, in an easy chair, when his wife, in a fit of insanity caused by excess of devotion, woke him suddenly by dashing to atoms a glass door, and overwhelmed him with a torrent of the most violent reproaches. The king, frightened by the apparition of this woman,—her hair dishevelled about her shoulders, her countenance crimsoned and distorted with passion, and her person clothed in white,—imagined he beheld the famous *White Lady*, who, according to an ancient legend, always appeared in the palace of the princes of Brandenburg a short time before some member of the

family was about to die. He became ill from the fright, and expired at the end of six weeks, A. D. 1713.

Frederic William I., his son and successor, brought to the throne tastes, dispositions, and habits, diametrically opposite to those of his father. He was quite as penurious as the late king had been prodigal; and instead of the showy and pompous taste of the late reign, displayed a rude plainness bordering on barbarism. He began by dismissing from his court the innumerable tribe of valets, selling off the baubles of the palace, and introducing a most rigid scrutiny and economy into all branches of the administration. The noisy and boisterous court became suddenly still and deserted; magnificence gave place to simplicity, and military parades and reviews succeeded to galas and *fêtes*. Instead of sumptuous liveries, nothing was seen moving about the precincts of the palace but the uniforms of the military staff, some of whom even performed the office of chamberlain about the person of the king. Advantageous settlements were made with Austria and France, which recognized the royalty of Prussia, and also with Holland and Sweden. For twenty-seven years, the king husbanded the resources of the kingdom, consolidated and extended by several treaties,—accumulated treasures and troops, and acted as absolute sovereign of his subjects. He exacted an obedience, instantaneous, absolute, and blind. Hard, severe, passionate, sometimes cruel, he made all about him experience the effects of his uncompromising disposition: not only his wife and children, but every functionary, from the humblest clerk to the prime minister, from the private soldier to the general—noble and simple, clergy and laity, all were made to feel that they had an inflexible master.

He abhorred all kinds of ceremony, and state affairs were discussed in his "tobacco college," as he called it, where every one of his intimates, perfectly at his ease, must smoke, or seem to smoke, and give his opinion with perfect freedom. A soldierly bluntness and frankness was more highly prized here, than the bland accents of polished roguery, or the siren phrases of courtly diplomacy. The politician was despised, but the soldier was listened to with respect.

The marketing of every dish that appeared on the king's meagre and abstemious table was carefully scrutinized, and the scraps of the meal anxiously looked after; but in dining with his generals, the monarch was pleased to find good cheer and even delicacies. He worked hard from morning to night himself, and required it of others. He slept very little, and always with disturbed slumbers. Inured and broken in to fatigues of all kinds, and the deprivation of the common conveniences of life, he braved the worst roads and the most tempestuous weather, requiring the same indifference and intrepidity of all his attendants. His servants never came into his presence without fear. His tyranny, indeed, passed all ordinary bounds. He kept constantly by him two pocket pistols loaded with salt, which he discharged at his domestics when they did not execute his orders with sufficient quickness. His ministers he treated as clerks, reprimanding them in the rudest and grossest terms, threatening them with terrible chastisements, and shutting them up in fortresses. Always busy, he determined the rest of the world should be as alert and active as himself; so he punished the idle with a huge cane, wielded by his own royal hand! Terror, therefore, went before him, and at his approach every body hastened out of the way.

* At his accession, he found the electorate ruined, with an area of one thousand three hundred and seventy French square miles, and five hundred thousand inhabitants, a badly-disciplined army of three thousand men, four hundred thousand to five hundred thousand crowns of revenue, and an empty treasury. At his death, he left a flourishing state, one thousand nine hundred and thirty square miles in extent, one million five hundred thousand inhabitants, an army of twenty-four thousand well-disciplined and experienced veterans, two and a half millions of revenue, and six hundred thousand crowns in the treasury.

and sought to avoid his eye and his stick. In strolling about the streets during the intervals of business, or to inspect the erection of edifices here and there, he would often apply his heavy cane to the backs of fashionable loungers or loitering workmen, whom he would chase from street to street, until the unfortunates, half dead with pain and terror, fell at his feet, and roared for mercy! "Why did you run away from me, rascal?" said he to a miserable Jew, who had tried to escape as soon as he saw his well-known blue uniform faced with red. "I was afraid, and please your majesty," replied the trembling culprit. "How dare you be afraid, sir?" retorted Frederic William I., raising his cane and applying it vigorously to the man's head and shoulders; "do you not know, dolt, that I am the father of my people, and that I expect to be loved, not feared?"

The same whimsical tyranny sometimes displayed itself in his dispensation of justice. A nobleman had been condemned to close imprisonment for gross extortion. "Nonsense!" said the king, with considerable reason, to be sure: "if a poor, starving wretch steals a few miserable dollars, you put him to death; but a fellow like this, who has ruined whole families by his villany, must be spared, because he is a noble, forsooth!—let his lordship be hanged without delay." His son, afterward Frederic the Great, was seldom addressed by any title more endearing than those of *coward*, *dolt*, *coxcomb*, *puppy*, and *ass*, because his father saw fit to doubt his courage. Once he even flew at the luckless youth with his fists, and pommelled him over the face until the blood flowed in streams!

So successful was he in organizing a military force, that his successor was able to take the field with a well-appointed and exactly-disciplined army of seventy-two thousand men. But though penurious in most matters, Frederic William I. was extravagant in promotion of this his darling object. His celebrated Giant Guard was recruited at an enormous expense, and with every species of injustice, from other countries, where agents were regularly employed to kidnap the tallest men, and send them into Prussia. Peter the Great, who wanted artificers more than grenadiers, agreed to send him all the giants in his dominions, on condition of being allowed to steal and carry off an equal number of Westphalian whitesmiths! A batch of forty-three giants cost the Prussian king forty-three thousand dollars; one individual cost him nine thousand dollars. This eccentric monarch died in 1740, leaving behind him eight million seven hundred thousand dollars in the treasury, an army of about eighty thousand men, an empire increased to two thousand two hundred and seventy-five French square miles, with a population of two million two hundred and forty thousand, and a revenue of seven and a half millions of francs. Yet, though deemed the most avaricious and penurious king that ever sat on a throne, he spent eleven million crowns in efforts to encourage agriculture and repeople provinces decimated by the plague!

Frederic William aimed to found his throne firmly on a double basis of gold and steel: money and soldiers were his passions. The frontiers of the empire requiring defence were very extensive, and the age had been made venal by French politics; hence to be rigidly practical, this monarch made it his business to organize troops and amass treasure. "Money does every thing," was his favorite maxim: he called his soldiers his "dear blue children:" ignorance, brutality,

and obedience composed his ideal of the hero-soldier, and incredible license was taken by his favorites, the soldiers, over their victims, the citizens. Any soldier could approach him freely at any time, and his fondness for his gigantic guard became a complete mania.

His son and successor, *Frederic II.*, called *Frederic the Great*, had a better education, a more correct taste, a greater range of thought, and a better balanced mind than his father. As a child, he manifested a ready intelligence and excellent disposition. He loved literature, drawing, and music—things entirely superfluous, and even abominable, in the eyes of his father. The rest of his tastes, also, were so contrary to the narrow views of the king, that he treated his son in the most brutal manner, descending even to kicks, and blows with fist and cane. To avoid this tyranny, the young prince endeavored to escape from the country: he was unsuccessful, however, and while a noble young friend, his accomplice, was executed before his eyes, he himself was imprisoned, and treated for a long time with the utmost ignominy. The prince at this time held the rank of lieutenant-colonel in the army, and his father ordered a court martial, that he might be tried, condemned, and shot as a deserter; but the court, in spite of the repeated orders of the tyrant, refused to pass sentence, saying they had power over the lieutenant-colonel, but not over the crown prince. Frederic laughed the distinction to scorn, and proceeded to give orders for the execution of his son.

The whole court was panic-struck at this display of unnatural cruelty, and all the foreign ambassadors joined his favorite generals in imploring the father¹⁰⁶ to imbrue his hands in the blood of his own child. Still the king persisted in his resolution; when one of the oldest of his officers, General von Buddenbrock, tearing open his vest, exclaimed, "If your majesty wants blood, take mine: but his you shall not have, as long as I have life and strength to protest against it." The king relented, and the prince, having received a dying message from the beloved accomplice of his flight, urging him to submit, relaxed also from his hereditary stubbornness, and was soon after liberated, on condition of not leaving the town. Subsequently the king forgave him, and allowed him to be present at his sister's marriage. The ceremony had already commenced, when Frederic, dressed in a plain gray frock, without any order or decoration, was discovered among the servants, and dragged forward by his father, who presented him to the queen with these words: "See, madam, our Fritz is returned!" The next day, he was restored to his rank, and employed himself for months in the war office and royal demesnes. After his marriage, in 1732, he resided in the Castle of Rheinsburg, enjoying the society of his friends, and studying with infinite relish the writings of Voltaire and French translations of the classics.

CHAPTER CCCCXLIX.

A. D. 1740 to 1850.

Frederic the Great—His Successes—General Views.

In 1740, Frederic II. was called to the throne by the death of his father, and entered on the functions of government in earnest. "Our frolics are at an end," said he to the jovial companions of his revels at

Rheinsberg; "henceforth let us study how best we may fulfil the grave duties of a sovereign." Some of the early measures of his reign rendered him exceedingly popular. He was in the habit of attending to every thing himself, and led a very retired life at Sans Souci, a country place near Berlin. Except the ministers and generals, all the society at his court was French. His favorite Voltaire visited him in 1745, and again in 1750; but his conduct was vain and arrogant; and during the last visit, the two philosophers quarrelled, and Voltaire quitted Prussia in disgust.

Under the sagacious and vigorous administration of this active monarch, Prussia rose with wonderful rapidity to the rank of a first-rate power. Within ten years from his accession, an extensive tract of swampy land near Stettin, before uninhabited, contained two hundred and eighty villages, swarming with industrious mechanics and agriculturists; the Oder was made navigable by means of canals; large warehouses arose upon its banks, and intelligent foreigners embarked their capital in mercantile and farming speculations. The culture of the potato was introduced, and its general use enforced. To promote the intellectual improvement of his people, Frederic built a splendid opera house at Berlin, added many thousand volumes to the public library, and expended enormous sums in the purchase of pictures and statues.

Thus were employed the ten years of peace which succeeded to the struggles of 1744 and 1745, consequent upon Frederic's atrocious seizure of Silesia in 1742, which we have noticed in the history of Austria. The two victories over Austria in 1741 and 1742, which gained him that choicest portion of his dominions, showed him to Europe as an ambitious prince and an able captain. His martial abilities were no less conspicuous in defending his acquisition. Austria had induced England and Saxony to unite with her against Prussia. Frederic fell suddenly upon Bohemia in the summer of 1744. The approach of a large Austrian force caused him to retire upon Silesia, which he saved by the splendid victories of Hohenfriedberg and Sorr, in 1745; the latter gained by eighteen thousand Prussians over fifty thousand Austrians. Learning that the Austrian general, Charles of Lorraine, intended to surprise him in his winter quarters, he put himself at the head of his army encamped in Silesia, and gained the victory of Hennersdorf, over the Saxons. In another direction, his veteran commander, Dessau, by the victory of Kesselsdorf, opened to him the gates of Dresden. Ten days after, a treaty of peace was signed, in which Saxony agreed to pay the expenses of the war, Austria renounced all claim to Silesia, and Frederic agreed to recognize Maria Theresa's husband as emperor of Germany.

In 1756, as Maria Theresa still plotted the recovery of Silesia, Frederic entered into an alliance with England, to protect Germany from foreign invasion, and defend Hanover against the French, A. D. 1756. This alliance brought upon Prussia the enmity of France. Austria, Saxony, Russia, and France, and shortly afterward Sweden, united in a secret coalition to divide the Prussian states among themselves, leaving Frederic II. only the electorate of Brandenburg. Unterrified at this danger, which menaced the very existence of Prussia, her energetic king assumed at once the offensive, according to his wont. With his usual alacrity, he invaded Saxony at the head of sixty

thousand men, and thus gave the signal for the commencement of the Seven Years' War, so favorable to the fame of Frederic. In fifteen days he was master of all Saxony. Leaving thirty-two thousand men to shut up the Saxon army in their camp at Pirna, he gained a victory over the Austrians at Lowositz with the rest of his army; and, shortly after, sixteen thousand Saxons surrendered at Pirna, which closed the campaign, A. D. 1756. The next year, an army of one hundred thousand Russians invaded the eastern frontier of Prussia; an equal army of Frenchmen menaced the provinces of the Rhine; fifty thousand Swedes prepared to seize upon Pomerania; while an army of sixty thousand men, assembled by the princes of the German empire, menaced Frederic II. from another quarter. Beside these, the Austrians brought into the field two hundred thousand men. To make head against this half million and more of enemies, Frederic had but one hundred and eighty thousand soldiers. Lewald was despatched with twenty-four thousand men to cover the eastern frontier against Russia; the English duke of Cumberland, with a force of Prussians, Hanoverians, Hessians, and Brunswickers, was to defend the Rhenish provinces against France, while the king himself directed his principal forces against the Austrians.

Terrible was the struggle, the very life of a powerful nation being at stake; and bravely did the young giant bear himself in the contest. Directed by the masterly intellect and unconquerable energies of Frederic II., the Prussians earned for themselves a military fame for all coming time; and their monarch fairly won for himself, throughout Europe, the appellation of *Frederic the Great*; and among his own idolizing subjects, that of *Frederic the Unique*. In March, 1757, the king entered Bohemia at four points at once, and marched his forces by four several routes directly upon the capital; and on the same day, the 6th of May, the four divisions met before Prague. A dreadful battle ensued, and victory declared for Prussia, though she left sixteen thousand of her sons dead upon the field. Marshal Schwerin fell also, who alone was "worth ten thousand men" in the king's estimation. The Austrian loss was nineteen thousand; and among the killed was Marshal Brown, one of the two chief commanders of the enemy. But an attack made by thirty thousand Prussians against twice their number, advantageously encamped on the heights of Kollin, near Prague, resulted, after a murderously obstinate battle, in the defeat of the Prussians; and Frederic was obliged to raise the siege of Prague, and evacuate Bohemia. Lewald also was defeated by the Russians at Jagaerndorf, and Cumberland shamefully capitulated to the French at Closterseven. An army of thirty thousand men was marching to join the imperial troops, in order to bear down upon Saxony, the grand *entrepôt* whence the Prussian king procured money, provisions, arms, and soldiers. Leaving thirty-six thousand men to watch the Austrians in Silesia, and ordering two of his generals to drive out the body of Croats who had got possession of Berlin, Frederic II., after a moment of despair, marched with but sixteen thousand men against the imperial army of sixty thousand. In a fierce engagement at Rosbac, (1757,) he put to complete rout both the imperialists and the French.

Meanwhile, in Silesia, Frederic lost Winterfeld, one of his ablest generals. Schweidnitz, with its rich provisions and warlike stores, was given up to the Austrians; the army of the duke of Bevern was defeated at

Breslau, and that city also taken by the enemy. Hastily assembling a little army of fourteen thousand men, the unconquerable king joined them to the relics of Bevern's army, sixteen thousand men, discouraged and alarmed by defeat. Frederic raised their depressed spirits by friendly converse and sympathizing complaisance, praised their bravery, deplored their misfortunes, distributed to them wine and provisions, and thus succeeded in awakening anew their courage and enterprise, and that confidence which insures victory. With these thirty thousand men, the king had the audacity to attack eighty thousand of the enemy under Daun, and night alone saved the imperial army from complete ruin. Twenty-eight thousand Austrians fell on this bloody day of Leuthen, (Lissa.) All Silesia was now reconquered.

In the next campaign, Frederic fought a Russian army of eighty thousand, at Zorndorf, for ten hours, with fourteen thousand picked men, and the Russians were driven back. A similar indecisive engagement was fought at Hochkirch; the imperial army fell upon the Prussians at night, killing nine thousand of them. The Austrians, Swedes, and French were kept at bay, through the prodigious activity of the monarch, seconded by his able and successful generals; so that the campaign terminated, on the whole, in favor of Frederic II. Not so that of 1759, which brought with it many defeats to the Prussian arms, and left the king with but thirty thousand troops. The campaign of 1760 was no less disastrous, at first, in the affair of Landshut and the siege of Dresden; but the Prussian king was victorious at the battles of Liegnitz and Torgau. At the close of the campaign of the next year, Frederic seemed utterly prostrate; without money, without soldiers, dispossessed of his hereditary estates, and of a great part of Saxony, he himself scarcely expected to hold out through another campaign. Fortunately, his implacable enemy, Elizabeth I., empress of Russia, died in the early part of 1762, leaving the throne to Peter III., an admirer and friend of Frederic. The new emperor hastened to make peace with Prussia; and with a generosity to which history affords no parallel, restored the conquests made, without demanding the least indemnity. A body of Russian troops, even, was sent to assist the Prussians. The king of Sweden soon after followed the example of Russia in making peace. Catharine II., Peter's successor, declared for neutrality. Schweidnitz was retaken by the Prussians, who gained also a great victory at Freiburg. These events, favored by the intervention of France and Russia, induced Austria to make peace, (A. D. 1763,) and Silesia was for the third time assured to the Prussian monarchy.

The most important event of the latter part of this famous reign, was the partition of Poland, in 1772. In this matter, Frederic showed a more shameful eagerness, even, than his nefarious accomplices, and gained for his share nearly all Polish Prussia; he thus obtained a free communication between his provinces, the rich borders of the Vistula, a greater extension of his maritime commerce, and a large increase of enlightened subjects. On the other hand, Frederic's last campaign was in defence of Bavaria, over which Austria asserted unjust pretensions; but through the consummate military skill on both sides, the campaign was bloodless; and thanks to the mediation of France and Russia, Bavarian independence was maintained. In 1785, when Austria sought insidiously to aggrandize

herself at the expense of Bavaria, Frederic formed the "Princes' Union," whose object was to maintain the integrity of the German empire, and the privileges of its members. Soon after, Frederic concluded a treaty of amity and commerce with our United States; and this was his last act of foreign diplomacy.

In consequence of the immense subsidies he had levied on foreign states, Prussia came out of this contest for existence free from debt, though her wars had occasioned her the disbursement of one hundred and twenty-five millions of crowns. But the country was frightfully devastated. Agriculture lacked hands—the males, even down to the age of sixteen, having been drafted in the wars of independence—and the ploughing was done by women. Commercial and manufacturing industry was deplorably prostrate. The nobility, overwhelmed with debt, were at the mercy of usurers, and on the verge of ruin. The king now bent all his vast intellectual and moral energies to the Herculean task of remedying so many woes. He had grain in his storehouses; this he distributed to the farmers for present sustenance and for seed, and gave them all the draught horses of the army. Part of a reserved fund was applied to build up cities and villages which had suffered, and to assist districts plunged in debt. Imposts were also taken off for a time. But the measure most useful to agriculture was the establishment of a "mortgage bank," which loaned the capital necessary to carry on the farms, on the security of a lien upon the lands to the bank. Manufactures were encouraged, and internal commerce promoted by a canal made to connect Stettin with Königsberg. By promulgating a new code of laws, also, the king established justice, and decreased the expense and delay generally attending its pretended distribution. Science and genius were encouraged. But his army was an object of peculiar solicitude, and the occasion of vast expense, even in peace; and to fill his treasury, he felt obliged to resort to monopolies, and the increase of all kinds of indirect taxation.



Frederic the Great.

Frederic the Great died in 1786, after a despotic, but celebrated and remarkable reign of forty-six years. He left Prussia in a condition incomparably more flourishing than he found it. He increased its territory one half, and nearly trebled its inhabitants. He caused forty-two thousand families of foreign colonists to

transplant themselves to the unoccupied soil of his country, and founded five hundred new settlements and villages. He added four fortresses to the twelve which he repaired and enlarged; and increased the revenue from seven and a half to twenty-eight millions of crowns; he left seventy-two millions of crowns in the treasury, in the place of eight millions seven hundred thousand, which he found there, though he had been engaged in war for eleven years, and had expended more than twenty-four millions in his various public improvements!

The great Frederic's nephew and successor, *Fred-eric William II.*, was unworthy of his lineage and station. Governed by obscure counsellors and shameless women, he became the puppet and satellite of the other cabinets of Europe. But in his internal administration, he promulgated a new code of laws, encouraged all kinds of industry, and constructed dikes, roads, and canals. Paid by England and allied with Austria, he marched an army of fifty thousand men to the Rhine, in 1792, to reinstate in their abused privileges the French emigrants, who were there collected, after having deserted their country in the hour of its utmost need. The result of three campaigns was a humiliating treaty with France, in 1795, which took from Prussia all her possessions on the left bank of the Rhine. Though he had engaged to defend Poland and her constitution in 1791, yet, in 1793, Frederic took a share of the spoils in the second partition of that ill-fated country among her powerful neighbors, amounting to nine hundred square miles, with eleven hundred thousand inhabitants! He also took one thousand miles more, with another million of inhabitants, at the third partition of Poland, the next year. Frederic William II. died in 1797, having not only squandered upon greedy mistresses and worthless favorites the immense treasures left by his uncle, the late king, but leaving the treasury indebted in the sum of two hundred and eighty-seven millions of crowns. His faults and follies destroyed the influence Prussia had acquired in Europe.

In strong contrast with the character of his father, the fame of *Fred-eric William III.*, the next king, is built on a basis even more durable than that of Frederic the Great. It was this virtuous, economical, and orderly sovereign, who so perfected the Prussian system of popular education, or the "common school system," that it has become a proverb for completeness, and a model for efficiency and thoroughness. He was able to say, ten years before his death, and prove it by the most rigid statistics, that among the fourteen millions of his subjects, there was not a child between the ages of six and fourteen years who was not receiving an elementary education more thorough and extended than was given to any large number of children in any other country in the world—than was provided by government for the children of any other nation, indeed, except the small neighboring kingdom of Saxony.

The events in the history of Prussia which grew out of the ambition of Napoleon, have been already noticed in our history of France. Hanover, taken by Napoleon in 1803, was given to Prussia by a treaty with France, in 1805. The insignificance of the Prussian king, however, tempted Napoleon to resume possession of it the next year. This so exasperated Prussia, that she declared war against France, but was very soon overrun and taken possession of by the

French armies, after they had gained the battles of Jena and Auerstadt, A. D. 1806; and Napoleon installed himself, at Berlin, as master of all Prussia. By the treaty of Tilsit, in 1807, Frederic William III. lost half of his kingdom. The overthrow of Napoleon, however, in 1815, restored its previous limits. The young men of Prussia, fired with patriotism and the watchwords of liberty, had flown to arms and borne back the French invader; but the king, after his throne was once more secure, refused to give his subjects the liberal constitution he had promised in the hour of danger, and the promise was not redeemed during his lifetime. Up to the year 1847, the government continued to be a despotism, conducted with ability, indeed, but without any of those guaranties which a civilized nation should have.

Deeming that religion gives immense force to the state, the Prussian government aimed to become the religious centre of Protestantism in Germany, and to found, upon the continent, something analogous to the church and state "establishment" in England. Frederic William III. had, therefore, compelled a union of the Calvinistic and Lutheran communions into one church. And the two confessions, separated by an abyss of blood and hate for three centuries, and between which the impetuous Luther saw no possibility of reconciliation, amicably coalesced by order of the Prussian cabinet! A new liturgy, more accommodating, and in which each confession found its religious creed faintly shadowed forth, confirmed the union. The same preacher now addresses both sects in the same congregation. But, as has happened in England, the consequence is, that many, disgusted with the papistical tendencies of the established church, or wounded in their cherished predilections as to purity of doctrine and life, quarrel with their preachers, or attend no church at all, and are looked upon with an evil eye by the government; while some, also, have emigrated to America. But all has apparently yielded to the will of the monarch; Lutheranism, giving the prince ecclesiastical power, reigns; "the church has become the bride of the king, and each citizen is the fruit of their union." The curate became both a civil and an ecclesiastical officer; "professing Christians alone enjoy the rights and privileges of citizens; baptism is at once a civil and a religious rite, by which an individual acquires a title to happiness in this world and in the next, and becomes, at one and the same time, a citizen of heaven and of Prussia."

The present king of Prussia, *Fred-eric William IV.*, came to the throne in 1840; and from his previous character and education, great hopes were entertained, by the liberal portion of his subjects, that he would yield to the demands of the age; but his harsh answers to some municipalities who ventured humbly to ask him for the constitution long before promised by his father, soon dashed these hopes, and showed him to belong to the same obstinate race of autocrats as his predecessors. The system of government continued to be a sort of "political pantheism, which merged the nation in the thought and will of the prince, who was at once pontiff and king, temporal and spiritual sovereign, political, military, and religious commander-in-chief."

In the same way as the government is the church, so does it form, as it were, the immense school of Prussia, adapting itself to every age and capacity. All the establishments of public instruction are either under the immediate direction of the government, or

subjected to its surveillance. Schools are scattered in all the cities, and through all the country, and connected with the government by its ecclesiastic or civil officers, who superintend them. It needs not fear the dissemination of intelligence, for it is itself the focus of the light and its supreme regulator!

Government, having thus in its hands the national faith and worship, by the church which it rules, science and intelligence, by the education it directs, possesses also the material forces of the country, by the army, which is, as it were, "the crowning work, the administrative fact, the type of all the other branches," to which it communicates that regularity and uniformity, that mechanism, which characterize the administration, and make the government one tremendous machine. In Prussia, indeed, every citizen is born a soldier; rich and poor, noble and simple, prince and subject, each and all must serve at least three years in the army. The barracks are a kind of monasteries, where the soldier is shut up and condemned to celibacy, like a monk; but the literary and scientific education of the new recruit is continued. An obedience, enforced by blows and horrible punishments, enchains the private to his officer, the subaltern to his superior, and all to the general-in-chief, the king.

Under all this rigid training, we should expect the Prussian character to be marked by a passivity and want of originality, as is the case. Ever waiting for an impulse from government, and looking to it to initiate every thing, the Prussians have the character of being the best of subjects, while lacking those essential characteristics of a good citizen—an active, self-relying public spirit, and practical efficiency in the conduct of civil affairs. The individual is apt to be lost in the machine. They are otherwise intelligent, well-educated, and probably superior in refinement of manners, especially at the capital, to most other Germans.

Immediately after the French revolution of 1848, disturbances occurred at Berlin, (March 13.) which obliged the king to make large concessions to the people. Important events followed, but the state of affairs continues unsettled.

Sovereigns of Prussia.

DUKES. Date of Accession.	DATE OF ACCESSION. A. D.
1528. Albert of Brandenburg.	1621. George William.
1568. Albert Frederic.	1640. Frederic William, the Great Elector.
REGENTS.	KINGS.
1577. George Frederic.	1688. Frederic I., (Elector Frederic III.)
1605. Joachim Frederic, (Elector of Brandenburg.)	1713. Frederic William I.
1609. John Sigismund, (Elector of Brandenburg.)	1740. Frederic II., the Great.
DUKES.	1786. Frederic William II.
1618. John Sigismund.	1797. Frederic William III.
	1840. Frederic William IV.

CHAPTER CCCCL.

WESTPHALIA.—Historical Account—The Fem Courts—The Anabaptists—Their Outrages and Sufferings.

ONE of the most important portions of Prussia is Westphalia, which has undergone such a variety of changes, that it requires a distinct historical notice. The name has been applied to tracts of country of

various extent, at different times. It is now a Prussian province, with an area as large as Massachusetts, a population of nearly a million and a half, and bounded by Hanover, Brunswick, Hesse-Cassel, and Hesse-Darmstadt. In the middle ages, the name was given to that part of the great duchy of Saxony still called *Sauerland*—that is, "Red-land"—by the common people, between the Weser and the Elbe. The archbishop of Cologne received Sauerland as a fief from the Germanic empire, in 1179, under the name of *Westphalia*. In 1802, when that archbishopric was abolished, Westphalia passed as a duchy to Hesse-Darmstadt, by which power it was ceded to Prussia in 1815. It then had an area of fifteen hundred square miles.

The *Circle of Westphalia*, which belonged to the Germanic empire till the peace of Luneville, had twenty-seven thousand square miles, with two and a half millions of inhabitants. It was bounded north by the German Ocean, east by Lower Saxony, west by the Netherlands, and south by the Circle of the Lower Rhine. The Circle of Westphalia is historically interesting, as being the original seat of the *Vehme*, and the scene of the Anabaptist extravagances, crimes, and sufferings.

The *Vehme*—that is, "court"—or *Fem Courts* of the middle ages, were a relic of the rude efforts of barbarism to establish justice; it was the revival, in 1220, of the *frey-feld gericht*, or "open field court" of former days of heathenism, whose judges were named by the priests of Mars. After the christianization of Germany, the sixteen judges were elected by certain monks. Charlemagne provided that the place of meeting should be roofed in; but it retained its old name of *Mall*,—a name, by the way, still applied to the open walk around Boston Common. The senior member acted as *graf*, or count, the junior as crier, and the remaining fourteen as jurymen. In ancient times, the tribunal—called the "king's stool"—was a green plot, sixteen feet square, measured by *rods* of the length of one side, which rods were themselves first verified as to their length by the *graf*, with his right foot. This was probably the origin of our rod measure. The crier then consecrated the square to justice by digging a trench in the centre: into this each of the judges cast a handful of ashes, a tile, and a coal, and it was then filled up.*

* When a criminal was to be tried, or a civil cause decided, the "free graf" and "free jurymen" assembled on the spot thus hallowed; and the crier, after proclaiming silence, addressed the *graf* in an uncouth rhyme, which may be translated thus:—

"Sir Graf,
By your leave,
And with submission,
I crave permission—
So tell me, I pray,
If your vassal may
This seat now place
Upon the king's seat by your good grace."

To which the *graf* replied in a different metre, —

"Whilst the sun shines equally
On lord and serf, on low and high,
On peasant's toil, and monarch's care,
I mighty justice will declare; —
Place the seat by measure even,
That equal judgment may be given,
And all may hear impartially
The accusation and reply."

The crier then placed the seat exactly in the middle of the square, and again addressed the *graf*: —

"Sir Graf, master kind,
Of your honor I you remind. —

The Vehmic tribunals of Westphalia, as revived in the time of Frederic II.,—A. D. 1220,—had an hereditary chairman, the lord of the district, or his delegate, who also appointed the jurymen, or *schöppen*. A public court was held thrice a year, and he that refused to appear before it when summoned, was tried by a portion of the judges called “the initiated,” sitting in *secret tribunal*. Their sessions were generally in the halls of the episcopal palace at Cologne. The jurymen took a solemn oath of fidelity to their trust, and of secrecy, under awful penalties. They had a kind of masonic signs, grips, &c., by which they recognized each other. The accuser and accused made their statements on oath; if the latter refused to appear, he was condemned, and placed under ban. Soon after this, the corpse of the condemned was sure to be found hanging on a tree, in the trunk of which was stuck a dagger, inscribed with the mystic cipher of the Vehme, S. S. G. G.,—that is, *stick, stone, grass, groan*,—words, probably, of secret meaning. The *schöppen* also made circuits by day and by night, and had the right to execute upon the spot criminals caught in the fact. All the tribunals were subject to a general chapter, presided over by the emperor, or his deputy, the sovereign of Westphalia. The institution spread throughout Germany, and in the fourteenth century numbered one hundred thousand members; but it sunk into insignificance in the next century. The last fem court, held near Munster, was superseded, in 1811, by the French code.

The *Anabaptists*, as their name imports, taught that infant baptism was unscriptural, and that those thus baptized must be “baptized again,” in order to become members of the Christian church. They also, in opposition to Luther, taught that resistance to unjust sovereigns was right, and looked for a kingdom of the saints on earth—a spiritual republic. This sect arose at Zwickau, and were headed by one *Klaus Storch*, a weaver, who went about attended by twelve apostles and seventy-two disciples. Expelled from Zwickau, they came to Wittemberg, and were driven thence by Luther. Munzer, one of the apostles, plundered the monasteries and the houses of the rich in Saxony, and taught the doctrine of a community of goods among Christians. His exhortations collected an army of peasants and miners, who were defeated, with the loss of five hundred men, by the united troops of the sovereigns of Saxony, Hesse, and Brunswick. Munzer

himself was put to death after the battle, A. D. 1525.

In 1529, the Anabaptists committed the wildest excesses in St. Gall, Basle, Stuttgart, and Erfurt, robbing the people, going naked,—as if, being in paradise, clothes were superfluous,—and riding about, like children, on hobby-horses, broomsticks, &c. Several of the leaders were taken, and hanged by the public authorities. Munster, in Westphalia, having risen against its bishop, (A. D. 1527,) the leader of the revolt joined the Anabaptists, who thus became masters of the city, under *John of Leyden*, a tailor, and Knipperdolling, a burgo-master, his lieutenant. The new chief commenced his proceedings by running stark naked about the streets, screaming, “The King of Zion is come;” while his lieutenant shouted, “Every high place shall be brought low;” and the mob instantly pulled down all the steeples of the city. Many of the sect now flocked to Munster; but as among them there were six times as many women as men, John proposed a plurality of wives, and set the example by taking seventeen females to himself! The city was besieged by the bishop and his allies, and defended by soldiers, aided by boys who shot arrows with deadly effect, while women poured down wet lime and melted pitch upon the heads of the besiegers. Famine soon showed itself, but the fanatic leaders revelled in plenty. This being reproved by one of John’s wives, he killed her, and danced round her corpse with his other wives. The city was stormed, the fanatics put to the sword, and their leaders tortured, and hung up on a tower in cages, to perish miserably.

The *Kingdom of Westphalia* was erected by Napoleon in 1807, and its sovereignty given to his brother, Joseph. It included part of Hesse-Cassel, Brunswick, and other petty states, with Paderborn, Minden, Göttingen, Magdeburg, &c., an area, in all, of fourteen thousand five hundred square miles, with about two millions of inhabitants. Cassel was its capital. Its constitution was entirely on the French model; and though previously exhausted, the country began to revive under a good administration. In 1810, Hanover was added to it, but soon taken away again. It furnished twenty-four thousand men to Napoleon’s Russian expedition, few of whom returned; twelve thousand Westphalians subsequently followed him to Saxony. But in the same year, 1812, the government of Prussia was restored, and the kingdom of Westphalia abolished.

I your will obey :
So tell me, I pray,
Whether these rods be right and true,
For the poor and the wealthy too,
To measure land, estate, and gear :
Tell me, as you perdition fear.”

The graf then laid the rods on the ground, and measured them with his right foot—an operation which was also performed by each of the jurymen. The crier now spoke again :—

“Sir Graf,
I ask your leave,
(If it be your good pleasure,)
That I with these your rods should measure,
Openly and without deceit,
Here the king’s free judgment seat.”

The graf replied, —

“Right I allow,
Wrong forbid in this cause,
Under the pains of our old known laws.”

The plot having been duly measured, the graf took his seat, and delivered his charge to the jury in these words, —

“All who on this day appear :
By your consent is holden here,
Under heaven’s light canopy,
Our free tribunal, openly.
Come, while sunshine yet is lasting, —
Come, while still your lips are fasting.
By rule is set the judgment seat,
The wands are proved wherewith we mete.
Judge truly then, without favor or fear :
Up, accused and accuser, while daylight is here.”

Proclamation was then made, three times, that none by word or sign should presume to disturb the sittings of the court; and the jurymen, unarmed and with bare heads, took their places round the judgment seat. The accused now appeared with his sponsors. If he took an oath of innocence on the cross of the sword, and none swore against him, he was discharged; and, taking a cross-penny, cast it down before the graf, turned, and went his way :—whosoever, says an old law, “offereth him let or hinderance, hath broken the king’s peace.” If he acknowledged his crime, or was convicted on the oaths of a greater number than swore in his favor, the graf passed sentence of death, banishment, or fine. Criminals capitally convicted were hurried away at once, and hung on the nearest tree.

Minor German States.



View of Hamburg.

CHAPTER CCCCLI.

BAVARIA — SAXONY — HANOVER — WIRTEMBERG
— BADEN — OTHER STATES.

BAVARIA derives its name from the *Boii* or *Boioarii* of classic Europe, whence its German appellation, *Baïern*. The original territory formed one of the most ancient duchies in Europe. It is now one half greater than in 1777, and comprises the greater part of the former Circles of Bavaria and Franconia, certain districts of Suabia, Anspach, Baireuth, Bamberg, Würzburg, Augsburg, Eichstadt, Freisingen, and parts of Mainz, Fulda, and Spire. In 1777, the elector palatine Charles Theodore inherited it, and added to it his patrimony of four thousand two hundred and forty square miles. Bavaria now contains an area of thirty-one thousand square miles, and is second in importance, among the German states, to Austria and Prussia only. Its population is over four millions. Its climate is healthy, and few countries possess a more productive soil; yet much of it lay waste through ignorance and idleness, till the present enlightened government took measures to bring it into use. Grain, wine, and hops are its chief products. Full liberty of conscience was established, in 1818, in matters of religion. About one quarter of the population are Protestants, sixty thousand Jews, and the rest Catholics. A system of common schools exists with a thorough and efficient organization. The government is constitutional; and by the constitution of 1818, Maximilian Joseph secured to his people liberty of conscience, equality before

the law and as to taxes, with a legislature elected by all classes of resident citizens, and enjoying the right of discussing and approving laws, voting the public taxes, and requiring the redress of all infringements of the rights recognized by the constitution. The revenue amounts to about thirteen and a half millions of dollars, averaging about three dollars to each individual. As to military resources, every Bavarian is liable to be enrolled in the militia after the age of twenty-one years; any one between eighteen and thirty may enlist in the regular army; and no Bavarian can settle or marry, or receive a definite appointment, till he has done all that the military law requires. The effective military force is somewhat less than sixty thousand men. There are in Bavaria two thousand four hundred and seven noble families, of which not one thousand possess landed property.

Six hundred years before the Christian era, the *Boii* emigrated from Gaul, and, after subduing the natives, settled themselves between the upper courses of the Danube and the Alps. They were conquered by the Romans, and, in the time of Augustus, formed a part of *Vindelicia*. No country suffered more than Bavaria from the irruptions of the northern nations in the second century and later, which kept it in a condition of wretchedness and slavery. At last, in the fifth and sixth centuries, the *Heruli*, *Marcomanni*, *Thuringii*, and other tribes, established themselves permanently in *Noricum*, a part of the present Bavaria, adopted the name of *Boioarii*, gave that of *Boioaria* to the country, and forced the owners of the soil to abandon their native language and customs for those of the

German race. Bavaria passed from the Romans to the Ostrogoths; then to the Franks, who allowed its people to elect their own dukes from the patrician line of the *Agilolfingers*. These exercised a nearly independent sovereignty for two hundred and fifty years. *Thassilo*, the last duke, was compelled to submit to Charlemagne, A. D. 783.

In 1070, the emperor granted Bavaria to the Guelfs, and in 1180, to *Otto*, count of Wittelsbach, a native prince, from whom the present sovereigns are descended. On failure of the direct line in 1777, *Charles Theodore*, the elector palatine, came to the throne, and added his palatinate to the kingdom, as already remarked, while he ceded the district of Inn—eight hundred and forty square miles—to Austria. Subsequent changes, by adding or subtracting one and another district, left its territory to consist of the parts enumerated above. The first king of Bavaria was *Maximilian Joseph*, A. D. 1806, who left the throne to his son, *Louis Charles Augustus I.*, in 1825. This king, becoming infatuated with an adventuress, the notorious *Lola Montes*, made himself so contemptible to his subjects, in 1848, that, on March 22d of that year, he resigned his throne to his son, *Maximilian II.*, who now reigns apparently with wisdom and liberality.

Louis I., lately king of Bavaria,—the most liberal of the German princes,—in order to gratify the strong feeling of nationality which exists among all who speak the German language, conceived the idea of erecting near the line of canal which connects the two great rivers of Germany, the Rhine and the Danube, a building suggestive and symbolical of Germanism, and calculated to unite together the German memories of the past, the German pride in the present, and the German hopes in the future. To recall the earliest ideas of the Germanic nations, he called it the *Valhalla*,—the “hall of heroes,”—so famous in the creed of the renowned barbarians, from whom the Teutonic race is descended. This vast hall of Odin was the shadowy heaven of their fierce mythology, already noticed at page 971; its name was, therefore, appropriately given to an erection intended to commemorate the immortal men and women, deeds, arts, and ideas of Germany. The building is modelled, externally, after the Parthenon of Athens; internally it is unique, but thoroughly classic. It is one hundred and four feet high, two hundred and twenty-five feet long, and one hundred and seventy-five feet wide, and built of vast blocks of solid marble, raised on terraces of masonry. It crowns the top of a hill. The walls are eight or nine feet thick, and the roof is of bronze and iron. The inside is magnificently ornamented, and upon its sides are arranged the busts of the great men and women of the German race.

The various inhabitants of Bavaria differ very much in character; the Bavarian from the highlands near Tyrol, and the Franconian in the north part of the kingdom, being as unlike as any two Germans probably can be. The different parts of this young kingdom, indeed, have been so recently united, that it is not possible to speak of any character as common to its inhabitants. The native of Upper Bavaria is short in stature, hardy, and laborious. Many of the Bavarians are distinguished for mechanical talent.

SAXONY.—The legend as to the origin of the Saxons from the soldiers of Alexander, has been alluded to. The names earliest known among the

tribes of Northern Central Europe, afterward called *Saxons*—from *sax*, a short sword—are the *Chauci*, the *Cherusci*—who routed the Romans—the *Cimbri*, and the *Teutones*. In the third century A. D., the Saxons were a numerous people, warlike and piratical, who devastated the coasts of Belgium and Britain. The latter country was invaded, in the fifth century, by two considerable hordes of these, under Hengist and Horsa. Those of the race who remained in Germany, the East and West-phalians, and Engrians, occupied a vague extent of country. Charlemagne waged a thirty years' war with the brave but savage Saxons, under their famous chief, Wittekind, duke of Westphalia, who was at length subdued, and embraced Christianity.

In 845, there was a duke of Saxony; and in the new kingdom of Germany, the Saxons were the most powerful of the six German nations—the Eastern Franks, Saxons, Frisians, Thuringians, Suabians, and Bavarians. In 919, Henry, duke of Saxony, was elected emperor of Germany, under the title of *Henry I.*; and transmitted the dignity to his son, grandson, and great-grandson. The duchy afterward passed to the Bavarian branch of the Guelf family, A. D. 1125, of which *Henry the Lion*—celebrated for his contest with the emperor—was a member, A. D. 1146–95. After several changes, *Frederic the Warrior*, margrave of Meissen (Misnia) and landgrave of Thuringia, became duke and elector of Saxony, 1424.

The union of these three countries rendered the elector of Saxony one of the most powerful princes of Germany. *Frederic the Wise* (A. D. 1486 to 1525) was celebrated as the protector of Luther from the fate of Huss, as the promoter of the reformation, and as the founder of the university of Wittenberg. At the close of the fifteenth century, Saxony was divided into three circles, Upper Saxony, Lower Saxony, and Westphalia, till 1806. At the pacification of Europe in 1815, the separate existence of Saxony, which had been faithful to Napoleon, was debated; but finally it was reduced to its present dimensions, of five thousand eight hundred square miles, with a million and a half of inhabitants, by taking from it, for Prussia, some nine thousand square miles, to form the province of Prussian Saxony, and also Westphalia. The remnant was called the *Kingdom of Saxony*; and though it is the smallest kingdom of Europe, its people are the best and most universally educated. Intelligence, industry, and honesty distinguish the inhabitants.

HANOVER.—Hanover, with an area of fourteen thousand five hundred and seventy square miles, and a population of one million six hundred and sixty-two thousand five hundred, is bounded north-west by the German Ocean, north-east by the Elbe, east and south-east by Prussia and Brunswick, south-west by Lippe, Hesse-Cassel, and Prussia, and west by Holland. The valleys between its mountains are fertile, and its heathy downs pasture immense flocks. When the heath is in bloom, some sixty thousand hives are brought upon these downs, and honey is made to the value of two hundred thousand dollars annually. The revenue is between four and five million dollars, and the military establishment numbers twenty thousand infantry, twenty-seven hundred cavalry, and eighteen thousand militia. In the latter, all males between seventeen and fifty years of age are liable to serve. There are about two hundred thousand Catholics and ten thousand Jews: the rest of the people

are Protestants. The government is that of a constitutional monarchy.

A few independent tribes of hunters and herdsmen are the first inhabitants of this territory known to history. It is named as the abode of the Cherusci, who defeated Varus, the Chauci, and the Longobardi. When Charlemagne introduced Christianity here, its inhabitants were Saxons. For several hundred years, it was a part of Saxony. During the thirteenth century, of the eighty-five towns composing the Hanseatic league, thirteen were of Hanover. On the death of the English Queen Anne, the electors of Hanover, of the family of Brunswick-Lunenburg, became kings of England, and so continued, till, by the accession of Queen Victoria, the two countries were separated, as the electorate of Hanover could descend only in the male line; and the duke of Cumberland, eldest surviving brother of King William IV. of England, ascended the throne of Hanover, by the title of *Ernest Augustus*, A. D. 1837. He still reigns, and, though bitterly opposed to reforms, has been obliged to yield to the general demand for popular rights; and, in March, 1848, granted his subjects freedom of the press, amnesty for political offences, and the convention and public declaration of the states, or representative assembly.

WIRTEMBERG.—Wurtemberg is a kingdom, one hundred and forty miles long by one hundred broad, lying between Baden on the west and Bavaria on the east, with an area of about seven thousand five hundred square miles. Its territory is mountainous, and for the most part extremely fertile. In agricultural and manufacturing industry, as also in trade, both external and internal, Wurtemberg is highly flourishing. Its people are good natured, well educated, and robust. Its university at Tubingen has acquired great celebrity, and the number of children attending its fine system of common schools is one in six of the whole population—a proportion larger than in England and France. The revenue of the kingdom is about ten millions of florins, and the army, on the peace establishment, numbers five or six thousand: the war establishment enrolls about nineteen thousand men. Every subject is liable to serve six years in the army. The government has been an hereditary constitutional monarchy since 1819; previously, it was a simple monarchy. Stuttgart is the capital.

The Alemanni, those renowned enemies of Rome and conquerors of her armies, dwelt here at the beginning of the fourth century A. D.; in 496, they were subdued by the Franks, under Clovis. The country was afterward called *Suabia*, which anciently included Wurtemberg, Baden, Augsburg, and Ulm, and its dukes in time acquired the imperial crown; but the duchy of Suabia was ruined on the death of Conradin, in 1268, being frittered into petty sovereignties, which now became independent.

Ulrich I., count of Wurtemberg, one of these petty sovereigns, is the ancestor of the present dynasty of the kingdom. *Eberhard the Illustrious* had a reign of sixty years, checkered with extraordinary vicissitudes. He commenced the attempts upon the rights of the imperial cities, called the *War of the Cities*—which was carried on between the nobles and burghesses for two hundred years. Being summoned to the bar of the empire to answer certain complaints, he appeared, with a troop of two hundred horse, and declared himself to be nobody's vassal. He was

placed under the ban of the empire, and his states entirely overrun, the imperialist troops committing unbounded excesses. On the emperor's death, however, he recovered all his territory, with considerable additions.

Eberhard V., after a youth of profligacy, succeeded to the throne in 1482, and faithfully devoted himself to the welfare of his kingdom, which is indebted to him for the first foundation of a representative constitution. The emperor Maximilian declared at his grave that he had "left no equal in the empire in princely virtues." A. D. 1496. *Christopher*, who began to reign in 1550, was possessed of great talents and the noblest qualities of mind and heart. It was he who completely established the Protestant religion, and founded a constitution in church and state, the main features of which remain to the present day. Situated directly between Germany and France, Wurtemberg suffered dreadful ravages in the thirty years' war, the war of the Spanish succession, and the seven years' war; and also in the hostile operations which grew out of the French Revolution. In 1797, *Frederic William Charles* ascended the throne, and was succeeded by *William*, the present sovereign, in 1816.

BADEN.—The grand duchy of Baden—having six thousand square miles of surface, and more than one million people—consists of the long valley of the Rhine, from Basle to Mannheim, sloping down from the Black Forest, which borders it like a ring, and broken into a number of fine and broad subordinate valleys. The soil of these is extremely fertile, and the hill-sides are covered with the richest pasturage. Its transit trade is very great, and its people are industrious and prosperous. Karlsruhe is now the capital; but the majestic ancient palace of the electors palatine is at Heidelberg. The duchy derives its name from Baden, a city so called from its warm baths, which still attract the diseased and the gay. The educational establishments of Baden are very extensive, including, beside common or primary schools, thirteen gymnasiums, four lycæums, and two universities. Since 1817, it has had a representative constitution nearly similar to that of Bavaria or Wurtemberg.

From 1052 to 1527, there were sixteen sovereigns of Baden: in 1527, it was divided into the two sovereignties of Baden-Baden and Baden-Durlach: down to 1761, the former had eight sovereigns, and the latter nine, in the last of whom, *Charles Frederic*, who survived the last sovereign of Baden-Baden, the two were again united, as the two sovereigns had agreed they should be in either survivor. In 1801, the treaty of Lunéville raised Charles Frederic to the dignity of elector, and he afterward constantly sided with France. *Leopold*, the present grand duke, came to the sovereignty in 1830. In 1848, revolutionary agitations induced him to adopt a liberal constitution.

OTHER GERMAN STATES.—The other states, as will be seen by reference to the table at page 970, vary in extent from fifty-two square miles to five thousand seven hundred and twelve, and in population from five or six thousand to seven or eight hundred thousand. They consist of one electorate, six grand duchies, ten duchies, ten principalities, four free cities, and one landgraveate. The details of the history of all these petty sovereignties would carry us entirely beyond the limits of the present work. We can only notice them very briefly.

Hesse-Cassel is a picturesque country. It lies chiefly on the Fulda, and its branches, surrounded by Saxe-Weimar, Bavaria, Hesse-Darmstadt, Nassau, and Hanover, and between the Prussian provinces of Saxony and Westphalia. Its ancient landgraves were warlike and powerful, and it is now restored to their representative, the present elector, after forming for a while the central part of Jerome Bonaparte's ephemeral kingdom of Westphalia, A. D. 1807 to 1813. In 1848, the elector yielded to the demands for popular rights, but not till a severe riot had occurred. — *Hesse-Darmstadt* consists of two portions, separated by the River Mayne and the territory of Frankfort: it includes the famous cities of Mayence and Worms. It has now a free constitution. The two Hesses, called *Upper* and *Lower*, formed one government, mostly, from A. D. 1257 to the French revolution, with eighteen kings. Their modern sovereigns are infamous for enriching themselves by letting out the limbs, blood, and lives of their subjects for hire. Hessian mercenaries served in the American war. — *Hesse-Homburg*, between Frankfort and Nassau, owes its existence to the recent favor of Austria; it has but twenty-five thousand inhabitants. — *Mecklenburg-Schwerin* is a little larger than Connecticut, and lies between the Elbe and Baltic, Holstein and Prussia. Henry the Lion subdued it; but in A. D. 1164, it became a principedom again, its chief, *Pribislas*, having embraced Christianity. The Mecklenburgs had some twenty-two princes down to the French revolution, from which they suffered much. — *Mecklenburg-Strelitz* is not so large as Rhode Island; it is between the Prussian provinces of Brandenburg and Pomerania, with Schwerin on the north-west. It has given two queens to Great Britain. — *Kniphausen*, in Oldenburg, on the North Sea, called the *Lilliputian lordship* by humorous geographers, was recognized as an independent state, by the Germanic diet, in 1826. It has seventeen square miles, and two to three thousand population.

Holstein and Lauenburg have been attached to Denmark, to which the house of Holstein has given sovereigns since A. D. 1448. Here was a primitive seat of the Saxons. Holstein once belonged to the German empire, and afterward, in connection with Lauenburg, gave the king of Denmark one vote in the Germanic confederation. In 1848, it revolted, as stated in our history of Denmark, and being supported by Prussia, secured an independent consideration in the new Germanic parliament, or federation, after a bloody contest. — *Nassau*, formed by the union of the territories of several branches of one family, is now nearly as large as Delaware. It lies between the Hesses and Western Prussia, having the Rhine and the Mayne on the south, and is famed for Hock and Bleschert wines. Its counts gave an emperor to Germany — Adolphus I. in A. D. 1298. — *Luxemburg* entitled whoever ruled it to a vote in the Germanic confederation; it has given four emperors to the German empire. By the revolution of 1830, it became a part of the new kingdom of Belgium, to the history of which the reader is referred. Its Swiss-like mountains present scenes of savage grandeur. Its capital, Luxemburg, is one of the strongest fortresses in Europe. Its frontier position has subjected it to a variety of changes, which need not be particularized here. — *Oldenburg*, nearly surrounded by Hanover, is distinguished by the high rank of its princes, who are connected by family alliances with Russia and all the other great powers of the north. Besides the flat, marshy, Holland-like district, rich in

pasture at the mouth of the Weser, it has pieces of territory in different parts of Northern Germany. It has little historic renown. It is of a size equal to Luxemburg, one fifth larger than the state of Delaware.

Brunswick is formed of three isolated territories, of unequal extent, in the midst of Hanover and Prussia, and mostly between the Elbe and the Weser. It is the appendage of one of the greatest and most ancient houses of Germany, — that of *Guelf*, whose head, Henry the Lion, contended with the house of Suabia for the empire, but was worsted, and put under the imperial ban. The kings of Britain are descended from the branch of Brunswick-Luneburg. The government continued absolute till about twenty years since, when, by a violent change of dynasty, the people obtained for themselves a representative constitution. It has produced some able generals. — *Saxe-Weimar-Eisenach* is a little state, called the Athens of Germany, and has made up for the smallness of its territory by the splendor of its intellectual triumphs. Imbedded, as it were, between Bavaria, Prussia, Saxony, and the Hesses, it could hope for little consideration in politics; but it takes the lead among the smaller states through the liberal wisdom of its dukes, who attracted to its university at Jena the greatest scholars of the age, and to its court near by, at Weimar village, such a constellation of genius as Wieland, Herder, Schiller, and Goethe — the honoring and honored intimates of its sovereigns. Its liberal press has been a great annoyance to the absolutists of Germany, and its enlightened and popular dukes were the first to give their subjects a representative constitution. — *Saxe-Meiningen-Hildburghausen* is on the Werra, and has salt, coal, and iron mines. Near it, on the north-east and south-east, is *Saxe-Coburg-Gotha*, which has given its present king to Belgium, and to England, Prince Albert, the husband of Queen Victoria. — *Saxe-Altenburg* consists of two detached portions separated by Saxe-Weimar and Reuss. It claims no special historical celebrity. — *Lippe-Deudold* has a little territory famed as the locality of the destruction of the Roman army under Varus, by the Germans, already noticed. It adjoins Brunswick to the east, and is nearly surrounded by Westphalia. — *Schaumburg-Lippe* is north of the last, on the northern frontier of Hanover. One of its princes made a distinguished figure in the service of Portugal.

Schwarzburg-Rudolstadt is in the centre of Saxe-Weimar. — *Schwarzburg-Sondershausen* is farther north, in the southern part of Prussian Saxony. These two are ruled by branches of a family of great antiquity, which has vast estates in Bohemia and other parts of the Austrian territory.

Reuss-Lobenstein and Reuss-Greiz are contiguous territories between Saxony and Saxe-Weimar, and governed by elder and younger branches of the house of Reuss. The River Elster separates them. — *Anhalt-Dessau* is on the Mulda and the Elbe, at their junction. The ruling family is ancient, and has produced men of eminence. To branches of it belong *Anhalt-Bernburg*, west of the Saale. This lies in two detached portions, near each other. The eastern part adjoins another duchy of the family, — *Anhalt-Cöthen*, which connects it with Anhalt Dessau. — *Waldeck* is composed of two hilly districts between Hesse and Hanover, Brunswick and Lippe, and owes all its importance to its mineral baths at Pyrmont. — *Hohenzollern-Sigmaringen* and *Hohenzollern-Hechingen* form con-

tiguous principalities to the south of Wirtemberg, between it and Baden. — *Liechtenstein* is upon the Rhine, above Lake Constance, in the Saxon Erzgebirge, with but five thousand five hundred inhabitants. Though so diminutive, it has for its prince an Austrian nobleman who is one of the most opulent individuals of Europe, while his family is distinguished for knowledge and intelligence.

THE HANSE TOWNS. — The four cities of Hamburg, Frankfurt, Bremen, and Lubeck, which close our account, are free cities, under independent governments. They are the sole remnant of the Hanse towns and imperial cities.

The same policy which led the Saxon emperors to encourage the usurpations of the spiritual nobles in order to balance the overweening power of the temporal nobles, rendered them favorable to the burghers, who dwelt in towns immediately subject to the emperor, or, settling under the protection of some duke or bishop, formed what were called *Free Cities*.

In all these towns, the nucleus of the population were the free burgesses, or landed proprietors, who had built houses on their own ground, and their tenants, who, although possessing no property in the city, were proprietors of lands in some other district. To these were added a crowd of persons, originally serfs, exercising mechanical trades, or employed by the free burgesses in the capacity of household servants. These settlers, many of whom had taken refuge in the cities, to escape the tyranny of their spiritual lords, although far more numerous than the free burgesses, were viewed with great contempt by the *Geschlechter*, — “families,” — who composed the aristocracy of the towns, and were neither permitted to hold public meetings, nor take any part in the management of their common affairs. In later times, however, when the traders became more powerful, they formed unions of their own, called *guilds*, each of which was governed by a guildmaster, the whole being presided over by a burgomaster, chosen out of their body. The supreme officer of the whole city was the imperial provost, generally some neighboring count, acting as commander-in-chief of the civic forces, as well as chief justice, although these two offices were sometimes separated. Under him were twelve counsellors, called *schöppen*, — aldermen, — elected by the burgesses. Their president, termed *schultheisz*, — mayor, — at first only held a court, as his name imports, for the settlement of disputed debts; but gradually, as the emperors granted privilege after privilege to the citizens, this officer took the place of the provost, who seldom visited the town, and in some cases was even suspended from his office by an imperial ordinance. The twelve aldermen, with the mayor at their head, composed the *stadt-rath*, or town council.

Before A. D. 1250, many cities had become populous and rich. They combined to control feudal oppression, and to resist robberies and piracies. The cities along the Rhine, with some in Switzerland, maintained an armed force, at joint expense, on that river, between 1200 and 1300, and some time after. Similar causes combined nearly all the commercial cities along the northern coast of Europe, from the Baltic to the Netherlands, inclusive, and some cities in the interior of Germany. They were called the *Hanseatic League*, or the *Hanse Towns*, from *hansa*, a league, corporation, or association. In 1241, Hamburg and Lubeck appear conspicuously in the league. In 1260, the num-

ber of towns, maritime and interior, was eighty-five. They sent deputies to a triennial meeting at Lubeck, where their records were kept. They had a factory at London, at Bruges, at Novgorod, and at Bergen.

About the year 1361, the league received royal charters, and was favored by princes who found its naval and military power useful in controlling the feudal lords, and in suppressing piracies. The acceptable return made for this royal countenance was contributions and royal grants. The league rendered such essential service that some of its members obtained grants of perpetual freedom, and were called *free cities*, and the four named at the head of this article have so continued to the present day. The league was so powerful in 1248, that it sent forth a fleet of two hundred and forty-eight ships, and twelve thousand soldiers. It deposed a king of Sweden, and gave the crown to another. But as this league arose out of the social and political disorders of Europe, it was destined to fall, as political power acquired consistency and firmness. Sovereigns were able to subject Hanse cities to their dominion. Commerce became general, and the motives to form the league no longer continued to operate. The league ceased to exist about A. D. 1650.* The members of the congress of Vienna, A. D. 1815, though little friendly to any thing republican, considered the four cities of Hamburg, Frankfurt, Lubeck, and Bremen, to be so fully established as governments, and so venerable from their antiquity, that they sanctioned them as a part of the Germanic body.

CHAPTER CCCCLII.

General Views of Germany — Character of the People — Literature — Commerce, &c.

THOUGH it is easy to perceive distinctive characteristics which mark the nationality of the Prussian, the Austrian, the Bavarian, the Bohemian, and the Saxon, yet these all combine into certain general features, easily recognized as forming the German character — that character which belongs to the forty millions of souls who occupy Central Europe, and speak the German language.† Frankness, honesty, hospitality,

* Sullivan's Historical Causes and Effects.

† The popular and patriotic poet, Arndt, expresses this nationality in his stirring poem, “What is the German's Fatherland?” from a translation of which we give the following extract: —

“What is the German's Fatherland?
The Prussian land? the Saxon land?
Where Rhine's thick-clustering fruitage gleams?
Where on the Belt the seaway screams?
Not these the land:
His is a wider Fatherland.
Bavarian or Westphalian land?
Where o'er the Dunes the wild sand blows?
Or where the Danube brawling flows?
Is't Tyrol, or the land of Tell?
The subject realms of Austria's crown,
That land of triumphs and renown?
Not these the land:
His is a wider Fatherland.
What is the German's Fatherland?
O name at length this mighty land,
As wide as sounds the German tongue,
And German hymns to God are sung:
That is the land;
That, German, name thy Fatherland.

freedom from artifice and disguise, industry, application, and perseverance, a serious earnestness and straight-forwardness, are the sterling qualities which form the very respectable basis of the character of these millions. In inventive genius, they are not backward, and can claim those two inventions, printing and gunpowder, which have changed the face of the civilized world. In all the higher walks of art, Germany boasts a galaxy of names which glitter on the roll of fame: she ranks, also, with the most advanced nations in every branch of the humble arts of daily life: in mining she is first. In literary industry, also, the Germans shine unrivalled; no other country is so prolific in books.

The language is so copious, vigorous, and at the same time pliant, that it adapts itself equally to the "niceties of philosophy, the variety of conversation, and the warmth of poetry." In poetry, indeed, the German mind seems to have expressed itself more fully than in any other form—clothing its depth of feeling, its lofty, reflective, "subjective" spirit, in language strong, picturesque, and original. German poetry, as well as philosophy, however, it must be confessed, is too often obscured by mysticism. Goethe, Schiller, Wieland, Herder, Klopstock, Lessing, Gessner, Novalis, and Körner, are specimens of the variety which reigns in this department of the German intellectual character, though these are but a few of the multitude who have contributed to render the German name illustrious.

In biblical literature, her scholars are far in advance of all other nations, and also in linguistic lore: distinguished names are so numerous in these branches of knowledge, that we have no room for the list. The nation is scarcely less renowned in the department of history, especially the philosophy of history. The history of the human mind, the progressive civilization of the race, the history of literature and art, have occupied such writers as Adelung, Herder, Eichhorn, Bouterwek, and Schlegel. Among illustrious German historians we must also name Niebuhr, Wachsmuth, Von Müller, Jahn, Von Hammer, Heeren, Raumer, as leaders of a host of authors distinguished for research, patient industry, and sound judgment, even above their renowned contemporaries in other countries. Geography, twin sister to History, numbers many German names of high distinction among her votaries, at the head of whom stand Humboldt, Ritter, and Klaproth. In metaphysics, Germans have founded schools which divide the thinking world under such master minds as Kant, Gall, Fichte, Schelling, and Spurzheim; though Madame de Staël, with many others, thinks the "empire of the air" is the peculiar province of the German metaphysicians. In natural and abstract science, they have the great names of Leibnitz and Kepler; in medicine, Van Swieten and Hahnemann; in mineralogy, Werner, Mohs, and others.

The literary and scientific collections of Germany are the most numerous and valuable that exist in any country. Her seven largest libraries contain together over two millions of books; seven more have one hundred thousand volumes each. A lively German writer remarks, "Our activity is eminently in writing; there is nothing of any interest whatever that is not written about. To which side soever we turn, we behold books and readers. Whatever we may have in one hand, we are sure to have a book in the other. Every thing, from government down to children's cradles, has become a science, and must needs be studied. Books help to every thing. What one is ignorant of, is to be found in a book. We govern, cure, trade and travel, boil and roast, according to books. A child and a book are things which always occur to us together." It is said that upwards of four thousand new works are annually produced by the ten thousand authors of Germany. They particularly excel in works that require unwearied plodding, and infinite research throughout their worlds of books.

The amusements of the Germans are of a rather more gay and elegant description than their character would lead us to expect. Music and dancing are cultivated with extreme ardor. In dress, the Austrians and Hungarians display a pomp of array and a blaze of jewels which dazzle other nations. Among the common people there are still many fantastic fashions in apparel that have not yet yielded to the sway of French fashion, which has given uniformity to the dress of refined society everywhere. The military character is in high esteem, and the clank of iron boot-heels, the clangor of military bands, and the measured tread of stately soldiers are the common sounds of German cities.

The higher orders of German society hold themselves as separated by the most marked and decided line from the body of the nation. They are fond of titles, ancestry, and show, and hedged around by rigid prejudices of caste from all who are untitled. The petty princes surround themselves with empty pomp, and have much feudal feeling and baronial pride. The high nobles possess sovereignty themselves, or are descended from those who did; the low nobility cannot boast this. The old nobility must be able to count a line of sixteen noble ancestors, while the nobles who cannot do this belong to the young or short nobility. The patricians, or hereditary city nobles, are still another class. The body of the Germans form, perhaps, the hardest working nation in Europe,—slow, heavy, laborious. Plain and homely in their manners, simple and domestic in their habits, honesty and fidelity generally mark their transactions, and they make thriving colonists.

The most striking defect of the German character, as seen by foreigners, is a lack of practical ability in the conduct of affairs—a dreaminess and inconsequence of thought; and this perhaps arises from the habit of expecting every initiative from the government, which, indeed, in many of the states, has debarred the people from certain ranges of thought, making of them machines who are passively occupied in the routine of employment assigned them. Individuality is thus lost, and the "subject" seldom escapes from the leading strings, except to plunge into dreams and extravagances. The habit of the German mind seems to be rather to exhaust itself upon special subjects, without taking that self-relying, many-sided, enterprising, ve

That is the German's Fatherland,
Where faith is pledged by grasp of hand,
Where truth darts bright from flashing eyes,
And love in hearts warm nestling lies:

That is the land;
That, German, name thy Fatherland.

To us this glorious land is given:—
O Lord of Hosts, look down from heaven,
And grant us German loyalty,
To love our country faithfully—

To love our land,
Our undivided Fatherland."

and wolves are common. Birds of prey are not unfrequent, among which is the bearded vulture, or lammergeyer, which is known to carry off lambs. This is the largest native bird of Europe. The general surface of Switzerland exceeds in rugged sublimity every other portion of Europe. The whole country consists of mountains and valleys, exhibiting the most striking contrasts of dark forests, craggy rocks, bright verdure, and eternal snow. Icy peaks rise into the air close upon the borders of fertile valleys, and luxuriant cornfields are surrounded by extensive and dreary plains of ice.

The Swiss confederacy consists of twenty-two cantons, as follows:—

Cantons.	Pop.	Capitals.	Pop.
Grisons,	88,000	Coire,	3,000
Berne,	350,000	Berne,	18,000
Valais,	70,000	Sitten,	3,000
Vaud,	170,000	Lausanne,	10,000
Tessin,	102,000	Lugano,	4,000
St. Gall,	144,000	St. Gall,	9,000
Zurich,	218,000	Zurich,	11,000
Lucerne,	116,000	Lucerne,	6,000
Aargau,	150,000	Aarau,	3,000
Fribourg,	84,000	Fribourg,	7,000
Uri,	13,000	Altorf,	2,000
Schweitz,	32,000	Schweitz,	5,000
Glaris,	28,000	Glaris,	4,000
Neuchâtel,	51,500	Neuchâtel,	5,000
Thurgau,	81,000	Frauenfeld,	2,000
Unterwalden,	24,000	Sarnen,	2,000
Soleure,	53,000	Soleure,	4,000
Bâle,	54,000	Bâle,	16,000
Appenzell,	55,000	Appenzell,	3,000
Schaffhausen,	30,000	Schaffhausen,	6,000
Geneva,	62,500	Geneva,	26,000
Zug,	14,500	Zug,	3,000

This country was called *Helvetia* by the Romans, and was inhabited by the *Helvetii*, one of the most numerous and warlike of the Celtic tribes. About 50 B. C. the great body of the *Helvetii* resolved to migrate to the more fertile regions of Gaul. They were here met and defeated by Julius Cæsar with great slaughter. The survivors were allowed to return to their homes, and were henceforth in the condition of allies and tributaries of Rome. After the total conquest of Gaul, the Romans sent colonies into the country of the *Helvetians*, and introduced their civilization among them. The traces of its ancient subjugation to Rome are still visible in the Romanic language of a part of the country. Before the fall of the empire of the West, three German nations freed this country from the foreign domination. These were the Franks, the Burgundians, and the Ostrogoths. The Christian religion had already been introduced into *Helvetia*. The irruption of the Huns next swept through the peaceful valleys of the Alps, and Roman civilization disappeared. In the middle of the sixth century, the whole country was conquered by the Franks, and became a portion of their empire. It retained its ancient constitution, however: the Romans and the old inhabitants were governed by Roman laws, and each of the other tribes by its peculiar code. The Christian religion was restored, and the devastated fields were again brought under cultivation. Under Charlemagne, the arts and sciences were encouraged here.

From this period till the time of Rodolph of Hapsburg, at the close of the thirteenth century, the history of Switzerland presents but an uninteresting series of civil wars. The feudal system was especially prevalent here, and counts and dukes held the entire sway.

These were from time to time made to feel their subjection to the German kings; but war with each other was their chief business, and misery the fate of the people in this distracted land. At the time when a desire to fight for the redemption of the holy sepulchre overran Europe like a tempest, many Swiss nobles went to Palestine; and thus, for a time, the country was delivered from their oppressions. The crusades, by promoting commerce, improved the condition of the cities, as a part of the troops, arms, and provisions were transmitted to Italy, through the passes of the Alps. The crusaders brought back with them new inventions in the arts. The gold and silk manufactures of the Italian and Eastern nations were imitated in Switzerland; refinement took the place of rudeness, and poetry became the favorite amusement of the nobles.



William Tell.

At this period, Rodolph, count of Hapsburg, appeared upon the stage of history. Though his provinces were small, yet his ambition was boundless, and in the course of events, he became emperor of Germany. This occurred in 1273. From him the present house of Austria is descended. For a series of generations, the daughters of this family have been celebrated for their beauty; and it is by marriage with the principal reigning families of Europe, that its aggrandizement has been effected. It was the son of this Rodolph, Albert I., who succeeded his father as emperor, that gave rise to the events connected with the history of William Tell, the "deliverer of Switzerland." The tyranny and obstinacy of this prince greatly incensed his Swiss subjects, and ultimately caused the first confederacy of the Swiss cantons. He sent two governors to harass, oppress, and punish

them, for their manifestations of uneasiness. These were Gesler and Landenberg. The people were now exposed to all the vexatious persecutions of petty tyrants, who were anxious to recommend themselves, by abuse of power, to the favor of an incensed master. They never appeared in public, unless surrounded by a numerous guard. Fortresses were erected in the disaffected places, into which persons of every description were thrown upon the slightest grounds of suspicion. Gesler was the slave of vanity: among other expedients to gratify this passion, he caused a pole to be erected in the market place at Altorf, and a hat to be placed upon it, to which he ordered all passers-by to pay the same respect as to his own person. The people needed no new outrage to make them feel their abject condition; but so completely were they kept in awe by the government fortresses, that they gave way to sullen despair.

On the 17th of November, 1307, three men, named *Staufacher*, *Walter Furst*, and *Melchthal*, patriots and friends of liberty, met in the field of Ruti, a retired meadow on the shores of the Lake of Lucerne. Each one was accompanied by ten chosen companions. Their object was to consult upon the necessary preparations for a general insurrection. All ideas of immediate revolt were, however, laid aside, and the first day of the new year was fixed for the rising. An event, however, took place in the interval, which nearly destroyed their hopes. William Tell, whose name will ever be celebrated in the annals of Helvetia, happened, one day, to pass through Altorf, and, seeing the pole and hat of Gesler, not only refused to bend before the fantastic ensign, but went so far as to menace it, and treat it with indignity. He was dragged before the enraged governor, who ordered him either to suffer immediate death, or pierce with an arrow an apple placed upon the head of his son, a boy about six years old. Tell hesitated for some time, but at last, confident in his unerring aim, accepted the trial. He came forward with a resolute step; the crowd trembled as he took his post. He grasped his bow, and drew the string. The arrow sped upon its errand, and the divided apple fell. Repeated peals announced the joy of the spectators, and rebounded through the adjacent rocks. The hero ran to his child, and clasped him to his bosom; then, turning to the governor, he produced another arrow, exclaiming, "Had my boy fallen, this was destined for thee!"

Gesler, mortified and enraged, ordered his guards again to seize the bold-offender. After a short conflict, Tell was mastered, and was placed in a boat, to be conveyed to some distant fortress. The governor and his attendants embarked with him. Hardly had they left the shore, than the clouds which had been gathering over the summit of the mountains burst into a furious tempest. The winds lashed the waves, while around, on every side, craggy rocks arose in dreadful contrast from the level of the lake. The watermen sunk under the labor of the oar, and, commending themselves to Providence for protection, left the boat to its fate. Tell, who was a skilful pilot, was now ordered by Gesler to take charge of the vessel. He was unbound, and placed at the helm. Under his guidance, the confidence of the passengers revived. As they approached the shore, Tell boldly plunged into the flood, taking his bow with him. With one hand, he seized a projecting rock, and with the other pushed back the boat into the waves. The

tempest abated, however, and the governor gained the shore. But he escaped the waves only to perish by another fate. Tell* met him on the road, and, in an instant, an arrow laid him dead at his feet.

The news of this event spread like an electric spark among the friends of liberty. The insurgents rose on all sides. In the course of one day, the Castles of Sarnen and Rotzberg, in Unterwalden, those of Schwann and Kussnach, in Schweiz, and a newly-erected fortress in Uri, were taken and given up to the flames. Every vestige of despotism was effaced with them. The welcome intelligence flew with rapidity from mountain to mountain. Every goatherd immediately threw aside his pipe and crook, and armed in the common cause. The three cantons of Schweiz, Uri, and Unterwalden, thus obtained their independence. But the house of Austria still contended for its lost privileges. The victory of Morgarten, gained by the Swiss in 1315, resulted in establishing the perpetual league of these cantons. During the next three centuries, they were continually receiving accessions of territory, by the admission of other cantons. In the early part of the sixteenth century, Turin was taken from the Milanese, and the Pays de Vaud was taken from Savoy by the Bernese in 1560. During the sixteenth and seventeenth centuries, the Swiss were distracted with religious and political feuds. By the peace of Westphalia, in 1646, the complete separation of Switzerland from the German empire was acknowledged. The republic had but little influence in foreign politics during the eighteenth century, and, until nearly its close, suffered little from foreign interference, till the epoch of that great convulsion which shook all Europe.

The French revolution agitated all the monarchical states, to which it was in open opposition. But the directory presented to the cantons a new form of constitution, which they called *unitaire*, and which the Swiss were required to adopt. As the latter clung to their old and venerated forms of freedom, an army was led into their territory, which, after encountering a brave and enthusiastic resistance, succeeded in compelling the country to submit to French dictation. Switzerland became the theatre of war between the French, Austrians, and Russians; but the first were finally triumphant. After the accession of Napoleon, the cantons made an attempt to regain their independence, which was repressed, though with some popular concessions; but Geneva and the canton of Valais were incorporated with France. On the downfall of Napoleon's power, Switzerland again became independent. The eight powers forming the congress

* The story of Tell has been sometimes called in question. Its truth, however, is attested by chapels, by the designation of the rock on which he leaped, by paintings, and other circumstances. Pilgrimages were often made to the spot where he sprang ashore, and, in 1388, about forty years after the supposed date of his death, the canton of Uri erected a chapel on the same spot, and afterward caused a eulogy to be pronounced every year in his memory. In the same year, the place was visited by one hundred and fourteen persons, who had been acquainted with him. All the old chronicles confirm this point, and Schiller, in his tragedy, follows the popular tradition. Of the subsequent events of Tell's life, very little is known. He was present at the battle of Morgarten, and is supposed to have lost his life in an inundation about the year 1350. Enough has been reserved from the records of the past to furnish a lasting lesson to tyrants, and to show that liberty may find a champion even in the wildest and most rugged scenes of nature.



Swiss House.

of Vienna proclaimed, by a separate act, the perpetual neutrality of Switzerland, and the inviolability of its soil. The country has since, from time to time, been disturbed by risings of some portions of the population. Religious quarrels have caused agitation, and the French revolutions of 1830 and 1848 set the example of insurrection and turmoil. But these were transient. The people, shut up in their rocky fastnesses, seem almost isolated from the rest of the world; their politics and internal affairs are of but little interest beyond the mountains which circumscribe their action.

The Swiss confederacy is a federative state of twenty-two republics, who conduct their domestic concerns wholly independent of each other. They are all united, however, by the common tie of a federal government, called the *diet*. This is composed of representatives from the various cantons, and takes cognizance of every thing that concerns the foreign relations and general defence of the country. Zurich, Berne, and Lucerne, become alternately, each for the space of two years, the capital of the confederation. The army of the confederacy is formed out of contingents, which each canton, in proportion to its population, is obliged to furnish. It was fixed, in 1816, at sixty-seven thousand five hundred and sixteen men, of which half is a reserve. A remarkable peculiarity in the military system of Switzerland is the employment of its citizens in the service of foreign powers as a stipendiary force. Though attached to liberty themselves, seventy-five cents a day will make them flock to the banners of its most inveterate enemies. "Man and steel, the soldier and his sword," are the most remarkable of Swiss products. From Louis XI. to Louis XV., they furnished to the French service one million and hundred and ten thousand seven hundred and ninety-eight men, for which France paid over two hundred

millions of dollars. This system is regularly authorized by the Swiss government. The population of Switzerland is somewhat over two millions, and rather more than half of these are Protestant.

Agriculture in Switzerland is necessarily and strictly limited by nature, many portions of the surface being absolutely inaccessible. The chief wealth of the country consists in its pastures. The meadows are mown with peculiar care and diligence. In boisterous weather, the shepherds watch all night with the cattle, encouraging them by their voices, amid the terrors of a storm upon the Alps. The country is chiefly dependent on its neighbors for a supply of grain; wine is sometimes produced on the lower declivities of the hills, and there is an ample growth of timber, principally of fir and pine. The Swiss manufactures are various and important. The greater part of the agricultural population are employed during the winter at the loom, or in other branches of manufacturing industry. In the French cantons, the making of watches, musical boxes, jewelry, &c., is most extensively carried on, while cotton and silk fabrics are the principal employment of the more northern departments. Linen fabrics, damasks, woollen cloths, paper, leather, straw plait, and iron goods are made in various places. The commerce of Switzerland is, from its inland situation, very limited, and consists chiefly in the exchange of its cattle for corn and colonial produce. A wonderful combination of industry and boldness has been displayed in carrying roads across the most rugged and precipitous Alpine barriers. The great road over the Simplon, though constructed by Napoleon for military purposes, affords very great commercial advantages.

In every district in Switzerland there are primary schools, in which are taught the elements of education—geography, history, singing, &c.; and secondary schools, in which instruction is given in ancient and

modern languages, geometry, natural history, the fine arts, &c. In both these schools the rich and poor are educated together, the latter gratuitously. No child becomes able to exercise the right of citizenship, or is taken into service of any kind, without having first received the sacrament, which is administered to those only who have received a certain degree of instruction. Switzerland is, in respect to the attendance of children at school, far in advance of Great Britain, the Austrian empire, Belgium, and France. Education is at the basis of their political system. Every parish is obliged to support its own poor; but only those having the rights of citizenship are entitled to eleemosynary support.

"The great charm of Switzerland, next to its natural scenery, is the air of well-being, the neatness, and the sense of property imprinted on the people and their dwellings. They have a kind of Robinson Crusoe industry about their houses and lands; they are perpetually building, altering, repairing, or improving something about their tenements. The spirit of the proprietor is not to be mistaken in all that one sees in Switzerland. Some cottages, for instance, are adorned with long texts from Scripture, painted on or burnt into the wood in front over the door; others with the pedigree of the builder and owner. The modern taste of the proprietor shows itself in new windows, or additions to the original picturesque dwelling, which, with its immense projecting roof, sheltering or shading all these successive additions, looks like a hen sitting with a brood of chickens under her wings."*

The Swiss enjoy the reputation of being a plain, brave, honest, and simple people, among whom linger the last remnants of antique and primitive manners. Their scanty means of subsistence, the necessity of husbanding their resources, and the difficulty of increasing them, have made them sober, industrious, and economical. The distinctions of language are almost the only ones to be found among them, French, German, and a corrupt Italian dialect being each largely spoken. Chamois hunting is their national amusement. In matters of dress, the higher classes generally follow the French fashions. The national costume is confined to the females; it consists of a short petticoat, which shows the stockings as high as the knee, and a wide, flat hat tied under the chin. Sometimes the hat gives place to a strange-looking black cap, standing off the face, and in shape resembling the two wings of a butterfly. In some parts of the country, the modern invention of suspenders is not yet adopted by the men: the dress is a scanty jacket and short breeches, and there is a preposterous interval between the two garments, which the wearer makes frequent but ineffectual hitches to close.

Saturday night visits among young people constitute a peculiarity of Swiss manners. Of course, this is a favorite time for courtship. The young Swiss comes under the window of the fair lady to whom he intends paying his addresses, or with whom he wishes to become acquainted. As it is visiting night, and she expects company, she is at the window, neatly dressed, and admits or rejects the petition, which is always drawn up in regular form, generally in verse, and learned by heart. Permission being granted, the young man climbs up to the window, which is commonly in the third story; and as the houses are constructed with conveniences for this purpose, he runs

little risk of breaking his neck. He sits on the window, and is regaled with gingerbread and cherry bounce. According as his views are more or less serious, or he proves more or less acceptable, he is allowed to enter the room, or is forced to remain outside. The conversation is often protracted till the dawn gives the signal for departure. Sometimes a happy lover is waylaid, on his return home, by some less favored rival, and violent battles ensue. In the mountainous region of Berne, a custom still exists for families connected by affinity or marriage, to make in common a cheese of enormous size. On it are carved the names of parties about to be married, and the same cheese often serves for the marriage of their descendants.

Geneva, the principal city of Switzerland, though comparatively small, has acquired a celebrity equal to that of the first capitals of Europe. Its situation is wonderfully picturesque; the adjacent country abounds in magnificent views, formed by the town, the lake, the numerous hills and mountains, rising suddenly from the plain in a variety of fantastic forms. This city is famous as having been the centre and asylum of the reformed religion. It possesses a public library containing eighty thousand volumes, and many other public buildings. Its university has long been distinguished as a seat of learning. Its population is about thirty thousand. Berne, one of the capitals of the



Swiss Girl.

country, is remarkable for its romantic scenery and clean streets. Zurich is noted for its beautiful gardens and promenades, its literary distinction, and its public institutions. Basle, or Bâle, has a large trade, and its manufacture of silk ribbons is very extensive. At Lausanne Gibbon wrote the greater part of his history. Switzerland has given birth to many eminent men; but their fame sheds but little light upon their native country, having nearly all of them adopted other homes. Its literature is merged in that of Germany and France. Jean Jacques Rousseau, Lavater, Huber, Sismondi, Haller, Paracelsus, Euler, Le Sage, Necker, Pestalozzi, and Madame de Staël were all natives of Switzerland.

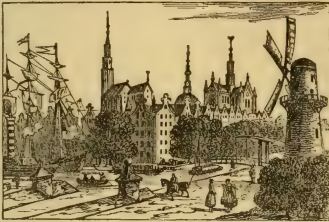
* Laing's Notes.

Holland.

CHAPTER CCCCLIV.

30 B. C. to A. D. 1560.

Description of the Netherlands — Roman Conquest — The Batavi, Frisii, and Belgæ — Improvement of the Country — The Frankish Dominion — The Netherland Counts, &c. — Rise of the Free Towns.



Scene in Holland.

HOLLAND, formerly a republic, now a kingdom, is bounded north and west by the German Ocean, east by Germany, and south by Belgium. The latter country was for a long time under the same government with Holland, and shared in the same political fortunes. They were called collectively the *Netherlands*, or "Low Countries," from their geographical character; and the same history pertains to both countries for many centuries. They include the lowest part of all the continent of Europe. The northern portion, comprising the kingdom of Holland, is mostly below the level of the sea during high tides, and is defended from inundation by dikes, which the inhabitants have erected at vast expense, and which form, altogether, one of the most extraordinary monuments of human industry in the world. Belgium is also level for the most part, but is more elevated than Holland; the south-eastern part, bordering on Germany, is hilly. The climate of the whole country is cool and moist, and the soil sandy and naturally sterile; yet the industry of the inhabitants has converted it into one of the richest and most populous districts of Europe. The following table shows the political divisions of the kingdom:—

Provinces.	Capitals.	Population.
North Holland,.....	Haarlem,	21,667
South Holland,.....	The Hague,	56,015
Zeeland,.....	Middelburg,	14,700
North Brabant,.....	Hertogenbosch, or Bois de Duc,	20,489
Utrecht,.....	Utrecht,	43,407
Guelderland,.....	Arnhem,	14,509
Overyssel,.....	Zwoll,	15,640
Irenthe,.....	Assen,	2,184
Groningen,.....	Groningen,	30,250
Friesland,.....	Leeuwerden,	20,938

In the time of the Romans, the greater part of the Netherlands consisted of dreary marshes, frequently overflowed by the sea, and thinly inhabited by people of German origin, called *Batavi* and *Frisii*. From the descriptions in the ancient writers, it appears that, when the Romans first visited this country, not a town

nor village embellished the whole watery plain, nor was it enlivened by a single patch of verdure. Here and there, a few miserable huts, built on stakes or mounds of sand, which raised them above the tides, afforded an insecure shelter to the natives, who appear to have lived by the produce of the sea. South of these marshy tracts was a more elevated region, bordering upon Gaul, and including the ancient forest of Ardennes, inhabited by a race called *Belgæ*, who had towns and villages in the midst of the forest, and lived by hunting and agriculture. When Gaul was conquered by Julius Cæsar, the *Belgæ* also submitted to the Roman dominion: Roman colonies were settled in this country, which, with the vicinity, received the name of *Belgic Gaul*. The conquerors did not carry their arms into the northern parts, being doubtful whether they were land or sea. They made an alliance with the *Batavi*, who inhabited Holland; but the *Frisii*, or people dwelling in the extreme northern part, now called *Friesland*, refused to hold any communication with the Romans, and were left in full possession of their liberties.

The Romans remained masters of the *Belgic* provinces above four hundred years, during which time the inhabitants of the Lowlands learned of them the art of improving their country by digging canals to drain the marshes, and erecting dikes and embankments to keep out the sea. They were an industrious, persevering race of people, even in those early times; and their exertions were stimulated by a law which made every man the possessor of the land he redeemed from the waters. Thus the *Frisii* became free proprietors, instead of being vassals to feudal lords. By degrees, large tracts of territory were rendered sufficiently dry and firm to be built upon, and villages arose on every side, while fens and bogs were converted into pastures for swine and cattle. In proportion as the country grew more habitable, the population increased, and a trading intercourse was established with the Britons, which, in later years, was a source of wealth and prosperity to both nations.

In the decline of the Roman empire, Gaul was invaded and conquered by the Franks. *Belgic Gaul* shared the same fate, and for a long time formed a part of the Frankish monarchy. The revolutions of those days brought other German tribes to mingle with the original inhabitants of the Low Countries; so that, in the time of Charlemagne, it is probable the greater part of the population was Saxon, or at least Teutonic. Between the time of Clovis and that of Charlemagne, the whole country was greatly improved; large towns were built, and many arts and manufactures introduced from foreign countries. Ghent, Bruges, Antwerp, Bergen-op-Zoom, and many other cities, had already attained to considerable importance as trading marts. Woollen cloth was manufactured here in a style superior to that of the Franks or the English. The Christian religion was introduced, partly by the Franks and partly by missionaries from Britain, and, in the early part of the ninth century, there were many churches and monasteries in different quarters of the country.

The Netherlands formed a part of the empire of

Charlemagne, who established here nearly the same form of government that existed in his French and German dominions. A governor was placed over each province, with the title of *count*, who held his dignity and the domains attached to it for life; but neither the title nor the lands were hereditary. On the death of the count, a new appointment was made. In later times, however, most of these officers, either by force or treaty, obtained from different sovereigns the right of inheritance for their children; and thus by degrees arose a number of principalities, some of which were subject to France and some to the German empire, as Flanders, Brabant, Liege, &c. The peasantry were all in vassalage to the respective lords of the domains on which they resided; but the inhabitants of the towns, who were mostly merchants and manufacturers, enjoyed all the privileges of free citizens. They elected their own magistrates, made their own laws, fortified their cities with walls and moats, and organized a regular militia; so that, in cases of danger, every citizen was a soldier, and thus they were enabled to defend their liberties against the encroachments of the nobles during the wars and usurpations of the middle ages.

All the German part of the Netherlands as far as the River Scheldt became known by the name of *Lorraine*, and was formed into two duchies, in the tenth century, by the emperor Otho II. Lower Lorraine was afterward called *Brabant*, and was the largest and most powerful sovereignty in the Netherlands. Its capital was Brussels, which is said to have derived its name from the *broussailles*, or briars, with which the spot was once overgrown. Flanders was erected into a county in the ninth century by Charles the Bald, emperor of the West and king of France, who bestowed it as a fief on an adventurous knight, named Baldwin. He, however, ran away with his daughter Judith and married her. The emperor was so incensed, that he made war upon his son-in-law; but was at length reconciled to him, and gave him the hereditary dominion of this country. The counts of Flanders, who gained so much renown in the crusades, traced their ancestry to Charlemagne, who was great-grandfather to the princess Judith.

The small territory, which now constitutes the province of Holland, appears to have had few or no inhabitants till the beginning of the eleventh century, when a nobleman named *Thierry*, who was the French governor of one of the adjoining districts, was driven from his residence by the Frisians. He took refuge with his followers on a little island, A. D. 1018. This territory was gradually enlarged by diking out the sea, and at length the emperor bestowed the sovereignty of it upon Thierry, with the title of *count of Holland*. The successors of Thierry were constantly at war with the Frisians, and many of them accompanied the crusading armies to the Holy Land. In the beginning of the fourteenth century, Amsterdam was a small town, belonging to a feudal baron, called the *lord of Amstel*, who possessed a small castle and a piece of marshy land on the bank of a river, where one of his ancestors had built a little village, consisting of a few fishermen's huts, thatched with straw. Some of the counts of Holland granted these fishermen the privilege of carrying fish through their dominions without paying toll, in consequence of which they prospered rapidly, and Amsterdam soon became a large town.

About the beginning of the fourteenth century, the dukes of Burgundy obtained, either by inheritance or marriage, the sovereignty of nearly all the Netherlands. It was at this time that the country rose to the highest pitch of manufacturing and commercial prosperity. The raw materials of France and England—countries which were then rude and agricultural—were imported into Holland and Flanders, and exported in a manufactured state. Ghent alone is said to have employed forty thousand looms. Bruges first, and then Antwerp, formed the emporium of the commerce of Northern and Central Europe. The Hollanders had erected vast dikes, which reclaimed from the ocean a much larger extent of land than they possess at present. The great bay called the *Zuyder Zee* was once a lake surrounded by land. At some period later than the tenth century, the sea burst in and overflowed an immense tract, which was lost forever. The precise date of this event is uncertain, which is extraordinary, as the calamity must have been attended by a frightful destruction of human life. The territory submerged is above seventy miles in length and forty in breadth. In the early part of the fifteenth century, another great inundation suddenly swept away upward of seventy towns and villages, with all their inhabitants.

Charles the Bold, duke of Burgundy, was killed in a battle with the Swiss in 1497. He left an only daughter, eighteen years of age, who, being the richest heiress in Europe, was sought in marriage by many aspiring princes. She chose for her husband the archduke Maximilian of Austria. By this marriage the Netherlands came under the dominion of the house of Austria, and formed one of the chief sources of the power of the emperor Charles V., who was himself a native of Ghent. He ruled the country with tyrannical sway, and left it (A. D. 1555) to his son Philip II. of Spain, a greater tyrant than himself. At this time, the Netherlands were in the highest state of commercial prosperity. Antwerp was the greatest mart of trade in Europe. In every part of the country, manufactures were in the most flourishing condition. The people of Holland had become famous for their skill in market gardening, an art which they introduced into England about this time.

Philip II. was a narrow-minded, gloomy bigot, animated only by a monkish zeal for the Catholic religion. The Protestant reformation had begun in Germany and spread into the Netherlands in the reign of Charles V., who issued some harsh decrees against those who embraced the new opinions, but did not resort to measures of severe persecution. Philip, on the contrary, determined to root out Protestantism from his dominions with fire and sword. He established the Inquisition in the Netherlands. The Protestants were imprisoned or burnt at the stake, and the political rights and liberties of the people were overthrown. Great numbers of the inhabitants emigrated to foreign countries to save their lives. Many went to England, where they were of great benefit to that kingdom by introducing the arts and manufactures of the Netherlands. The decayed towns of Norwich, Canterbury, Southampton, Colchester, and many others were converted into busy and populous places, full of silk-weavers, dyers, and woollen and linen manufacturers, while market gardens and nursery grounds were planted in the surrounding country.

CHAPTER CCCCLV.

A. D. 1560 to 1840.

Cruelties of the Duke of Alva—Rebellion in the Netherlands—Formation of the Republic of Holland—Religious Liberty—Flourishing Condition of Holland—War with England—Battles of Van Tromp and De Ruyter—Invasion of Holland by Louis XIV.

AMONG the Spanish governors of the Netherlands, at this time, the duke of Alva distinguished himself by his tyranny and bloodthirstiness. He was intrusted with unlimited authority by the king, and he made unsparing use of it against all persons suspected of being favorable to the new religious doctrines, or the liberties of the people. He not only allowed full sway to the Inquisition, but he instituted another tribunal, for the purpose of condemning Protestants to death, which obtained the popular name of the "Council of Blood," from its sanguinary decrees. The dreadful scenes which occurred in the Netherlands at this period have only been equalled by the horrors of the French revolution during the reign of terror. Among the many victims of distinction were Counts Egmont and Horn, both noblemen of the highest rank, and of the Catholic faith. They had been guilty of no act of disloyalty, but were put to death solely because they were friends to popular rights.

The prince of Orange and his brothers were summoned to appear before the Council of Blood; but they refused to trust themselves to its authority, and a general insurrection soon broke out. Queen Elizabeth assisted the insurgents with supplies of money, and a sanguinary and obstinate contest was begun, and protracted through a period of fifty years. The duke of Alva boasted that, during his administration, eighteen thousand persons had perished on the scaffold. Yet he was unable to subdue the independent spirit and determined enmity to Spanish dominion which animated the Netherlands. The Dutch in the northern provinces defended themselves by opening their dikes, and laying the country under water. Their courage and perseverance, and the talent of the first two princes of the house of Orange, aided by the friendship of Queen Elizabeth, enabled them finally to achieve their independence. In 1597, the seven Dutch provinces formed a league for mutual protection and support, called the *Union of Utrecht*. By this league, they constituted themselves an independent state, with the name of the *Seven United Provinces*. They were more commonly known as the *Republic of Holland*. The remainder of the country continued under the Spanish dominion.

The Protestant religion was firmly established in the Dutch republic, but every other form of worship was tolerated. The religious liberty enjoyed in this country induced great numbers of persons from France, England, and Germany, to seek refuge here from the ill usage to which they were exposed in their own countries. The Dutch provinces speedily attracted most of the manufactures, and all the commerce, which had raised the Flemish cities to such a height of prosperity. The Dutch conquered from the Portuguese, who were at that time under the dominion of Spain, the finest of their possessions in the East Indies, and rendered Amsterdam the centre of a flourishing trade with India. They carried on the fisheries, especially

those of herrings, on a very extensive scale, and became the first maritime people of the age. Holland owed this vast commerce partly to her peculiar situation, the industry and economy of her inhabitants, the liberal and enlightened system of policy adopted by the republic, and partly to the wars and disturbances that prevailed in most European countries during the sixteenth and seventeenth centuries, which prevented other nations from emulating the successful career of the Dutch.

Shortly after the overthrow of Charles I. in England, a feeling of hostility arose in that country against the Dutch, on account of the relationship between the house of Orange and the Stuart family. The parliament sought a pretext for going to war with Holland, and soon found one in a dispute respecting the trade with America. An act was passed by the parliament, called the *Navigation Act*, prohibiting the English merchants from importing or exporting goods in Dutch vessels, as they had been in the habit of doing. On pretence of enforcing this act, the Dutch ships were frequently searched, to the great annoyance and injury of the owners, whose goods were sometimes seized on suspicion, and never restored. This produced a war, A. D. 1652. In the course of nine months, seven naval battles took place between the Dutch and English fleets, the former commanded by Van Tromp, De Ruyter, and Dewitt, and the latter by Admiral Blake. At first, the Dutch had the advantage, and Van Tromp sailed in triumph down the British Channel, with a broom displayed at his mast-head, in token that he would sweep the sea clear of English ships. But this was a vain boast. In the following year, July 21, 1653, a battle was fought off Scheveling, near the Hague, in which the Dutch were defeated, and Van Tromp was killed. This was the last naval action of the war. The Dutch, disheartened by the loss of their great commander, sued for peace, which Cromwell granted on his own terms.

Charles II., on his restoration to the throne of England, made war upon the Dutch, to please Louis XIV., whose bribes he was in the habit of receiving. Several tremendous sea-fights took place, one of which lasted four days, and ended in the defeat of the Dutch. The war continued two years, during which the Dutch lost a large number of ships, and several of their best naval commanders. A short interval of peace followed, when Holland was threatened with total subjugation by Louis XIV., who made war upon that country in 1672, without the least provocation, and only for the purpose of acquiring fame as a conqueror. His armies overran all the southern part of the country, and approached within three miles of Amsterdam.

The Dutch were now in the most desperate condition. The French armies were overwhelming in number, and the English were in alliance with them; so that they had no hope of assistance from any quarter. Deputies were sent from Amsterdam to the French king, to endeavor to make terms; but that proud and arrogant monarch treated them with so much disdain, and demanded terms so humiliating to the Dutch, that they declared they would sooner die in defence of their liberties, than submit to such degradation. At first, they thought of embarking all the people, with as much of their wealth as they could carry, on board their ships, and sailing to India, thus abandoning their native country to the invaders. But this scheme was rejected; and their next resolution was to break

down their dikes, and flood the country. This was done; and the sea, rushing in, immediately overwhelmed the land, so that Amsterdam looked like a vast fortress in the midst of the ocean, surrounded by ships of war, which came up to its very gates. The French were prevented from pursuing their conquests by this measure; but the losses and sufferings occasioned to the Dutch were enormous. Louis, having thus nearly destroyed one of the finest and most flourishing countries in Europe, and finding there was little glory to be gained in the attempt to finish the work of destruction, returned to Paris. The Dutch were assisted by some of their neighbors, who began to fear the growing ambition of the king of France; and, in the course of six years, they recovered all the places that had been captured by the French. At length, in 1678, Louis was compelled to make peace with Holland, having expended millions in the war, without gaining the slightest real advantage by his unjust and unprovoked invasion.

By these wars, and by an unwise participation in the political schemes of the continental powers, the Dutch republic became at length enfeebled. Party spirit led to mischievous factions, and, about the middle of the eighteenth century, the government suffered a change, by the establishment of the prince of Orange as hereditary stadtholder, or chief magistrate of Holland. By this measure, the original republican character of the government was effaced, and a monarchical spirit infused into it. The English had become the successful rivals of the Dutch in the East India trade, and the Dutch commerce, in every quarter, rapidly declined. At length, by a war with England at the time of the American revolution, the Dutch foreign trade was completely ruined.

The French revolution could not fail to act powerfully upon a nation so closely in contact with France as Holland. The allied powers were unable to contend with the French armies on the plains of Belgium. That country was conquered by Dumourier in 1794, and a French army, under General Pichegru, was detached to invade Holland. His approach was welcomed by a large portion of the inhabitants. Party spirit had run high for some time, and the people had been withheld from abolishing the stadtholderate only by Prussian influence. They now beheld an opportunity of doing this by the assistance of the French. The prince of Orange had his supporters, but they were feeble in comparison with the popular party; and, on the advance of the French to Amsterdam, he fled to England. The French entered the city amid general acclamations, and a new government was formed on the model of the French republic. All members of society were declared equal; the stadtholderate was abolished forever, and Holland assumed the name of the *Batavian Republic*.

The English made war upon the Dutch for their connection with France, and seized the Cape of Good Hope, Ceylon, and many other valuable Dutch colonies. The Batavian republic had but a short existence. Holland was completely under the control of the French; and, when Napoleon became emperor, he began to think of erecting thrones for the various members of his family. In 1806, Holland was made a kingdom, and Napoleon's brother Louis received the crown. He was a man of amiable temper and good intentions, but he found it impossible to rule his kingdom in conformity with the designs of Napoleon, who

wished Louis to close the ports of Holland against English vessels, in order to aid his celebrated "continental system," by which he hoped to ruin the trade of Great Britain. The unwillingness of Louis to adopt this measure, which was ruinous to the Dutch merchants, caused a coolness between the two brothers, and Louis resigned his crown, July 1, 1810.

Holland was immediately incorporated with the French empire, and remained in that connection till after Napoleon's Russian campaign, in 1812. When his fortunes were evidently declining, the Dutch threw off their dependence upon France, and recalled the prince of Orange. He returned to Holland in November, 1813, and was proclaimed sovereign prince of the country. The Belgic provinces were united to Holland, and the whole erected into a monarchy, entitled the *Kingdom of the Netherlands*. Belgium was again separated from Holland, and made a separate kingdom, by the revolution of 1830, as will be seen in the history of that country. By the revolt of the Belgians, the kingdom of the Netherlands was reduced to less than half its original size. In October, 1840, William I. resigned his throne to his son, who is still king, under the title of *William II*.

CHAPTER CCCCLVI.

Chief Cities — Population — Government — Agriculture — Commerce — Manufactures — Internal Navigation — Religion — Manners, Customs, &c.

AMSTERDAM, the chief city of Holland, stands on the River Amstel, which flows into the Zuyder Zee. The country here is marshy, and the city is built on piles driven into the mud. It is a common complaint that a house here costs as much under ground as above. The city is, of course, a complete level; it is intersected, like Venice, by an immense number of canals, crossed by draw-bridges, and bordered, for the most part, by handsome rows of trees. The canals communicate with each other by sluices, which regulate the level of the water. The expense of keeping these in order and clearing the canals of mud are very heavy. The great industry and perseverance of the Dutch are displayed in a striking manner in their contrivances for keeping the water from overwhelming this city. The three principal streets are hardly equalled by any in Europe for spaciousness and the magnificence of their buildings. The ancient stadthouse is now the king's palace, and is one of the finest buildings in the world. Upward of thirteen thousand piles were used in laying the foundations of this enormous structure. It is adorned with pillars and sculptures emblematical of commerce and trade. Amsterdam has a national museum of paintings, which contains many fine specimens of the Dutch school. The various prisons and houses of correction of this city are superior to the institutions of the same kind in other parts of Europe. The police is excellent; crimes are rare; and no beggars are to be seen in the streets. The harbor is inconvenient; but this has been, in a great measure, remedied by a canal communicating with the Helder. The commerce of Amsterdam, though much declined from what it was in the best days of the republic, is still very great, and the merchants here are among the richest capitalists of Europe. Its population is two

hundred and two thousand three hundred and sixty-four.

Rotterdam is the second city in Holland. It stands at the mouth of the River Maese, and has a good harbor. It has all the best characteristics of a Dutch town, being neatly and uniformly built, with high houses and canals. It has a thriving commerce, and extensive establishments for the refining of sugar. Rotterdam was the birthplace of Erasmus, and a handsome statue is here erected to his memory. Population, seventy-eight thousand and ninety-eight.

Leyden is a handsome old city in the interior, surrounded by the richest meadows in Holland. It has flourishing manufactures of woollen, and a great trade in butter and cheese. Population, thirty thousand. The Hague ranks only as a village, but is, in fact, one of the handsomest cities in Europe. The streets and squares are well built, and bordered with fine walks and avenues of trees. The Hague is regarded as the capital of the kingdom. Population, fifty-four thousand.

Utrecht is a very ancient city, famous in the Roman times as commanding a passage over the Rhine. It is also distinguished among the Dutch cities for its somewhat elevated situation. The view from its ramparts and the top of its cathedral, over the vast plains and broad waters of Holland, is extensive and delightful. Population, forty-five thousand. Haarlem, Delft, and Dort, are also large and flourishing towns. Schiedam is famous for its gin, of which it has more than one hundred distilleries.

The population of Holland is remarkable for its density, being two hundred and thirty-two to the square mile. No country of Europe, except Belgium, surpasses it in this respect. The whole number of inhabitants is two million five hundred and forty-five thousand. The births and marriages exceed in proportion those of France and Great Britain.

The government of Holland is a limited monarchy. The legislative power is vested in the states general, a popular assembly. Each province has an assembly of its own, which regulates local affairs, like the state governments of the American Union. Elections are managed in a peculiar manner. The people do not go to the polls to vote, but the ballot-boxes are carried round from house to house, and the votes are received, signed, and sealed. The upper chamber of the legislature does not consist of hereditary nobles, but of a council, the members of which are appointed by the king for life. The public debt of Holland is probably near five hundred millions of dollars.

No other country in Europe, nor perhaps in the world, produces so great an amount of valuable commodities, in proportion to its extent, as Holland; yet the soil is entirely destitute of mineral wealth. The country is one great meadow, intersected by canals, and marked every where by lines and groups of trees. The cattle are stalled in the winter, but in summer they are kept constantly grazing in the open air. The product of the dairy has been brought to such a state of improvement as to become a great object of exportation. The Dutch butter and cheese enjoy a high reputation almost all over the world. Horticulture, which is elsewhere only a recreation, has become here a business of primary importance. Besides amply supplying its own markets with culinary vegetables, Holland exports them in large quantities to Norway, and other countries where the climate forbids their culture. The city of Haarlem carries on a great

trade in flowers, and exports a vast quantity of bulbous roots to England and other countries. Many years ago, the Dutch were seized with a violent passion for tulips, which they carried to such an excess, that a single flower of a particular species was sold for four thousand dollars. The speculations in tulips became a species of gambling, and the government was compelled to put a stop to the business.

The manufactures of Holland are numerous, and are advancing under the protection of the government. Woollen cloths are made at Leyden and Utrecht, silks and velvets at Haarlem and Amsterdam, linen and cotton at Haarlem, paper, leather, and a variety of other articles, in various parts of the country. Delft was once famous for its crockery, but this has now lost most of its reputation. The commerce of Holland is thriving. The exports consist of the productions already enumerated, together with refined sugar, salt, gin, beer, soap, fish, tobacco pipes, &c. Canals form one of the most remarkable features in the economical arrangements of Holland, and a leading source of her prosperity. From the level nature of the country, these are constructed with peculiar facility. The canals are almost innumerable; every town and village has one passing through it. They run through the streets of cities, enabling vessels to load and unload at the shop-doors of the traders. When frozen, they serve as highways on which the Dutch women, heavily laden, skate along, from town to town, with surprising rapidity. The largest canal is that which connects Amsterdam with the Helder. It is fifty miles long, one hundred and twenty-five feet wide, and twenty-one feet deep, being navigable for ships of one thousand tons. This canal was begun in 1819, and completed in 1825.

The prevailing religion in Holland is Calvinism. The clergy receive their appointment and salaries from the government; but regard is always paid to the wishes of the parishioners. The Dutch have the honor of being the first people who established full religious toleration in their country. Holland was once famous for its men of learning, and the institutions for education are still very ample in this country. The universities of Leyden and Utrecht have long been famous. The former had once the reputation of being the first medical school in Europe, and is still highly respectable. Dutch literature is hardly known out of Holland, though this country has produced many great scholars and men of genius. Most of them, however, have written in Latin, and their productions have little of a national spirit. Grotius and Erasmus were natives of Holland, and are to be reckoned among the lights of their age. Boerhaave was the greatest medical writer of his day.

The fine arts have been cultivated with zeal and success by the Dutch, who have created a school of their own in painting. Rembrandt has treated subjects of common life and vulgar humor with great force and effect. Berghens, Cuyp, Ruysdael, Hobbima, Vandervelde, and others, have excelled in the delineation of Dutch landscapes.

The general aspect of Holland is totally different from that of any other country except Belgium. The principal features of a Dutch landscape consist of meadows, rows of willows and poplars, canals, and windmills. There are no green lanes with hedges or walls, no parks or woods; many roads are quite unsheltered; but others are pleasantly shaded with

trees, and every estate is bounded by canals and ditches. Every thing in this singular country seems artificial, and hence it is said that the Dutch have *built* Holland. Stone is so rare, that in many towns the streets are paved with sea-shells; and these, mixed with earth, also form most of the high roads. In their gardening, the Dutch display a taste peculiar to themselves. They clip their trees into formal shapes, and plant their flowers with mathematical precision. Their villas, or country-houses, have usually a small lawn in front, with little clumps and avenues of trees, trimmed so closely that they resemble toys. Every Dutch villa has some sentimental name attached to it, as "The Cottage of Content," "Dulce Domum," "Villa of Repose," &c., which names are generally inscribed on the gate in front.

The national character of the Dutch has taken the form natural to a trafficking and commercial people—solid, steady, quiet, laborious, eagerly intent on the accumulation of wealth, which they seek rather by economy and perseverance than by speculation. The virtue of cleanliness is carried almost to excess; and nothing can exceed the neatness and tidiness of every thing under the control of human care and industry in Holland. A drunken or ragged person is rarely to be seen, and if a beggar makes his appearance, he is immediately sent to the work-house. The tradesmen are very thrifty and careful. Credit is short, and bankruptcy very rare.

The rural population consists, for the most part, of peasant farmers, who hire the land they cultivate from the proprietors, for the owner seldom tills his own estate. The farms are usually small, and let on a lease of six years. In the larger farms, many servants are employed, who lodge with the farmer and eat at his table. In some of the farm-houses there is only

one sleeping apartment for the family, where the beds are placed in niches in the wall, like the berths in a ship. In the cities and large towns, the inhabitants dress like the English: but the peasants have their local costumes, as the huge nether garments of the men, and the short jacket of the women.

Amusement is not deemed a very important matter by the Dutch. They have most of the diversions of the neighboring nations, though they do not follow them with much ardor. A great portion of their time is passed in smoking, and a Dutchman seems incomplete without a pipe in his mouth. The rivers and canals, passing through the streets, afford an opportunity of fishing from the windows. The fisheries, for which Holland was once famous, gave rise to a ceremony which is still observed. There is a particular day fixed for the commencement of the herring fishery, when the boats assemble at Vlaardingen, at the mouth of the Maese. They go in procession to the town hall, and take the ancient oath before the magistrates, that they will not begin to fish till five minutes after twelve o'clock at night on the 24th of June. After this, they hoist their flags, and go to church to offer up prayers for success. The day of the departure of the fleet is a holiday upon the river, and in all the fishing villages. The process of curing the herrings is very quickly performed, as the fish are salted and packed in barrels within a few minutes after they have been swimming in the water. The first barrel is sent off by a fast-sailing vessel to the Hague, where it is adorned with wreaths of flowers, and carried in procession, with flags and music, to the king, who makes the fortunate fisherman a handsome present in money. The next two or three barrels are also despatched to the Hague, and sold by auction, the purchaser afterward retailing them at a high price. A single herring of this first catch is



Dutch Fish Auction.

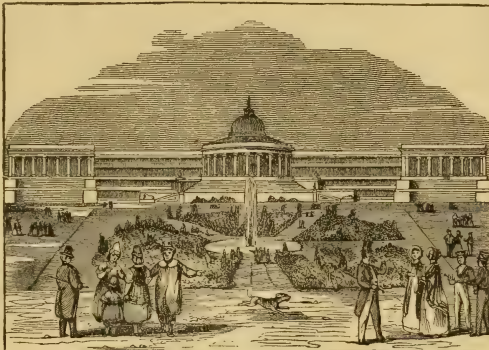
sometimes sold for a dollar, and, on account of its rarity, is regarded as a handsome present to a friend. It is common to see a livery servant carrying one or two herrings on a plate, covered with a white napkin, and accompanied by a card of presentation. The fishermen and their wives all wear the ancient national dress.

In this country, windmills meet the eye in every direction; and there is a curious custom, at Saardam, of announcing deaths and marriages by their means. When a person dies, the sails of all the mills belonging to the family of the deceased are made to stand still. When a wedding takes place, all the relatives of the bride and bridegroom decorate the sails of their mills

with ribbons and garlands of flowers, and fix crowns on the points of the sails, which, thus adorned, present a very gay and fantastic appearance while in motion.

The press is under a strict control in Holland. Not a book, or newspaper, or even a handbill, can be printed without a license. No books can be used in the schools but such as are approved by the government.

Belgium.



Botanic Garden at Brussels.

CHAPTER CCCCLVII.

A. D. 1600 to 1850.

Description of Belgium—Separation from Holland—Spanish and Austrian Government—Annexation to France—Formation of the Kingdom of the Netherlands—Cities, Manners, Customs, &c.—Revolt of the Belgians—Formation of the Kingdom of Belgium.

THE kingdom of Belgium is bounded north by Holland, east by the Prussian territory, south by France, and west by the German Ocean. The greater part of the country is level, like Holland; but there are some tracts that are moderately hilly. The soil resembles that of the former country, but the air is not quite so moist. Much of what we have said in describing Holland will also apply to this country. All the northern and eastern part of Belgium resembles Holland in its general appearance, being quite level and intersected with canals in every quarter. Here also, as in Holland, the land requires the protection of dikes and embankments to shield it from inundation. The towns and villages are very numerous and thickly peopled. The southern and western provinces, bordering on France and Germany, are, however, of a different character, the surface of the country being, in many parts, undulating and overgrown with forests. Belgium is the most thickly settled country in Europe. Brussels, the capital, is a fine city. The following table shows the political divisions of the country:—

Provinces.	Capitals.	Population.
South Brabant,.....	Brussels,.....	112,000
Antwerp,.....	Antwerp,.....	75,000

Provinces.	Capitals.	Population.
East Flanders,.....	Ghent,.....	85,000
West Flanders,.....	Bruges,.....	35,000
Hainault,.....	Mons, or Bergen,.....	20,350
Namur,.....	Namur,.....	19,169
Liege,.....	Liege, or Luttich,.....	54,000
Limburg,.....	Maestricht,.....	21,000
Luxemburg,.....	Luxemburg,.....	10,000

The revolt of the Netherlands against the Spanish government, as we have already stated, led to the separation of Belgium from Holland in the early part of the seventeenth century. A long war reduced both these countries to a state of great suffering and destitution, when, in the year 1609, the mediation of the French caused a truce to be concluded for twelve years, during which time Holland was to be recognized as an independent nation, and the remaining provinces were to remain in the possession of Spain. This truce was the foundation of a permanent arrangement, by which the independence of Holland was secured. The Belgian provinces acquired the name of the *Spanish Netherlands*, or the *Low Countries*; sometimes they were called by the general name of *Flanders*, from the chief of these provinces. The country was so deeply impoverished by war and the oppressions of the Spaniards, that many families which had formerly lived in affluence at Brussels and Antwerp, were obliged to sell their furniture to secure the necessities of life: half the villages were so completely deserted, that the wolves roamed about them in perfect security. A long interval of peace, and an improved administration on the part of the Spaniards, restored the country to something like its former appearance; but the trade by which it had been enriched for so many centuries, was ruined; and the great cities of Flanders and Brabant never

recovered the wealth and importance which distinguished them in the times of the dukes of Burgundy.

The situation of the Spanish Netherlands unfortunately exposed them to the attacks of hostile armies, and this country became the theatre of war, on which Austria and France contended for the supremacy during a series of campaigns, which extended through two centuries. By the treaty of the Pyrenees, in 1659, and that of Aix-la-Chapelle, in 1668, Spain was compelled to cede to France a portion of this country, which obtained the name of *French Flanders*, or the *French Netherlands*. During the war of the Spanish succession, the duke of Marlborough commanded the English and Dutch armies in this country. Many cities in Flanders and Brabant were besieged by them, and defended by the French and Spaniards. The battle of Ramillies was gained by Marlborough in 1706, and the French were, in consequence, obliged to evacuate all the territories which they had occupied here. By the treaty of Utrecht, which closed this war in 1713, the king of Spain relinquished his claim to the Netherlands, and they were transferred to Austria.

Under the Austrian government, the Belgian provinces recovered a considerable degree of their prosperity. The emperor, Joseph II., who came to the throne in 1780, began his reign by attempting a number of changes in this country which were not in accordance with the wishes of the people. Among these was the suppression of a number of monasteries in the Belgian cities. This occasioned a great disturbance, which soon grew into an insurrection. The Austrian troops were attacked by the people and driven out of the country. A national convention was held, and it was resolved to establish a free and independent republic, under the name of the *Belgian States*. In the midst of these proceedings, Joseph died, and was succeeded by his brother Leopold, who, by mild and conciliatory measures, induced the revolted provinces to return to their allegiance.

When the French revolutionary government made war upon Austria, they despatched an army, under General Dumourier, to invade Belgium. He defeated the Austrian army, at the battle of Jemappes, in November, 1792, and entered Brussels in triumph. In a very short time, all the Austrian territory in this quarter fell into the hands of the French. They were not suffered, however, to retain possession of it without a struggle. A large Austrian army was quickly sent into Belgium, which was joined by a Dutch and English army under the duke of York. During two years, the country was devastated by the contending parties; but at length a great victory of the French at Fleurus, not far from Waterloo, placed the country completely in their power, and Belgium was incorporated into the French republic in 1795.

The Belgians were better satisfied with the French government than their neighbors of Holland: they had long been accustomed to foreign domination, while the Dutch had enjoyed for more than two centuries all the freedom of an independent republic. The French laws were also better suited to Belgium than to Holland. Belgium constituted an important part of the French empire under Napoleon, who designed to organize a powerful naval force in this part of his dominions. He was a great benefactor to Antwerp, and restored the trade of the port, which had been ruined by the wars of the seventeenth century. He

also constructed here immense docks for ship-building, which still remain striking monuments of his vast designs.

This country was the theatre of Napoleon's last campaign, after his return from Elba; and here he was finally overthrown at the battle of Waterloo, June 18, 1815. Belgium and Holland were combined to form the kingdom of the Netherlands, as we have already stated. The taxes in Belgium were much increased in consequence of this union, as the Dutch government had contracted a very large national debt, which the Belgians were compelled to assist in paying. This caused great discontent. The king, moreover, did not fulfil the promises which he made at his inauguration, but had assumed despotic power, in defiance of the constitution which he had sworn to maintain. He abolished the trial by jury, for which the Belgians had been indebted to the French; he issued his own arbitrary decrees, which took the place of the laws of the land; he imposed taxes without the consent of the people, and usurped authority in matters of education, by prohibiting all persons from exercising the business of teaching, even in private families, without a license. By this tyrannical act, he drove large numbers of people out of the country. Every method was used by him to underrate, depress, and affront the Belgians. Almost all honors, civil and military, were bestowed upon Dutchmen; the courts of law were all removed to the Hague; the Dutch language was made to take the place of all others in legal proceedings; and as very few of the Belgians could speak Dutch, the magistrates, judges, and all who held official situations, lost their places.

These proceedings caused a general disaffection throughout Belgium; but the king, *William I.*, was stupidly blind to the consequences which they were drawing after them. The public press, which ventured to warn him of his danger, was silenced by fines, dungeons, and banishment. Some of the most respectable and upright men in the country were punished severely for their freedom of speech. Even after the expulsion of Charles X. from France, in July, 1830, the king continued so obstinate in his tyrannical self-will, that he refused to listen to the advice of those wise counsellors, who saw the coming storm, and entreated him to avert the calamity by removing some of the causes of discontent. On the 25th of August, 1830, the people of Brussels rose in insurrection, drove out the royal troops, and made themselves masters of the city. The revolt immediately spread throughout Belgium, and the royal authority was completely overthrown. The citadel of Antwerp alone remained in the possession of the Dutch troops.

It was now quite evident that the king of Holland had entirely lost Belgium, without any reasonable hope of being able to recover it. The principal European powers, therefore, judged it best to allow the Belgians to retain the independence which they had acquired. By the acquiescence of the cabinets of Russia, Austria, Prussia, and Great Britain, the Belgians established an independent monarchy, under the title of the *Kingdom of Belgium*. The crown was first tendered to the duke of Nemours, second son of Louis Philippe of France, but was declined by him, probably under the direction of the allied powers, who did not wish the influence of France to be extended in that quarter. It was then offered to Prince Leopold of Saxe-Coburg, who, after some hesitation, consented to become king

of the Belgians, and was proclaimed king at Brussels, July 4, 1831.



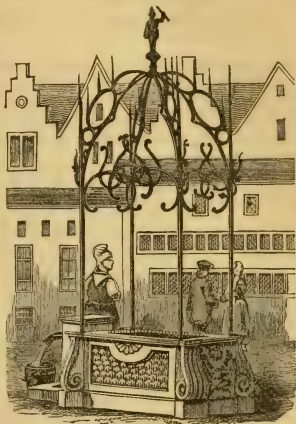
Leopold.

The king of Holland remained as obstinate as ever, and refused to accede to any of these arrangements. He persisted in the useless measure of holding the citadel of Antwerp, and it was found necessary to send a French army of sixty thousand men to besiege it. After it was nearly battered to pieces, and a dreadful destruction of human life had taken place, the citadel surrendered. This is the last event of a hostile nature that has taken place in the Netherlands down to the present day. In 1839, a treaty of separation was finally arranged, since which time both countries have enjoyed a profound peace.

Brussels, the capital of Belgium, is one of the gayest and most elegant cities of Europe. It is finely situated in a valley watered by the little river Senne; a canal connects it with Antwerp. The town hall of Brussels is one of the finest Gothic structures in existence, and has a tower three hundred and forty-eight feet high. The market-place and the park are great ornaments to the city. The latter is an extensive pleasure-ground or common, interspersed with trees, fountains, and statues. Brussels consists of two distinct parts, the old and the new town. The former is the manufacturing part, and inhabited chiefly by the working classes. It has a mean appearance, though it abounds in fine old ornamented buildings, once the residence of the nobles of Brabant, but now converted into workshops and warehouses. The new town is entirely of modern date, and from its resemblance to the French capital, has been called *Paris in miniature*. During the last century, the city was surrounded by fortified ramparts and moats; but these have been removed, and their place is occupied by fine boulevards or malls, which are planted with trees, and form an agreeable promenade. Brussels contains a university and a fine botanic garden. Population, one hundred and two thousand seven hundred and two.

Antwerp stands at the head of ship navigation on the Scheldt. At the close of the fifteenth century, it was almost without a rival among the commercial cities of Europe; but it is now much declined. The cathedral of this place is a magnificent piece of Gothic

architecture. Its noble spire is four hundred and sixty-six feet high, and from its summit is exhibited a delight-



Quentin Matsys's Well, Antwerp.

ful view of the windings of the Scheldt, with the distant towers of Ghent, Malines, and Breda. The interior is adorned with the finest paintings of Rubens and Vanddyke. Near the cathedral is a well, surrounded by an iron railing, the work of the celebrated artist Quentin Matsys, which is greatly admired for the neatness of its ornaments and the delicacy of its whole workmanship. Of late years, Antwerp has regained some of its lost commerce, and bids fair to become the chief emporium of Belgium. Population, about eighty thousand.

Ghent, even in its present fallen state, is one of the noblest of the old cities of Europe. Its vast extent of walls, which, according to the boast of Charles V., could contain all Paris within them, may still be traced. It is an inland city, but is built on twenty-seven islands, most of them bordered by magnificent quays, and connected by three hundred bridges. The streets are mostly spacious and handsome, and there are many fine old churches. The general appearance of the city is of a more modern character than that of some towns in Flanders, the principal part of it having been rebuilt in the Italian style. The houses have spacious court-yards, lofty staircases, and tall windows, which have usually a small plate of looking-glass fixed on the outside, in such a position as to enable those within to see all that is passing in the street without being seen themselves. Ghent is now one of the most thriving of the manufacturing towns of Belgium. The chief articles of manufacture are cotton cloths and lace. Population, eighty-three thousand seven hundred and eighty-three.

Bruges was once the rival of Antwerp in trade. It is an old-looking city, with narrow streets and lofty houses. It is famous for the manufacture of lace, an art which is taught to all the female children of the

poor, in schools established for that purpose. The city is adorned with many noble churches, containing some of the finest works of the great Flemish painters. The invention of oil-painting has been ascribed to Bruges. Population, forty-one thousand nine hundred and fourteen.

Malines, or Mechlin, which was formerly celebrated for its beautiful lace, has lost much of its importance by the decline of its manufacture, owing to the caprices of fashion. This city is a venerable old place, with large antique houses and Gothic churches belonging to the middle ages. Population, twenty-two thousand eight hundred and ninety-five.

Ostend is an ancient town, once celebrated for its fortifications. It has one of the few good harbors in Flanders, and, under the Austrian sway, it became the chief seat of the limited trade of the Belgic provinces. Napoleon restored its fortifications, which were still further strengthened by the allied powers. It has now only a third of its former population, but still carries on a brisk trade with England, and has almost the appearance of an English town. Population, eleven thousand three hundred and ninety.

Liege, once the seat of a sovereign bishop, is an ancient and large city, but ill built and gloomy. It has manufactures of fine woollen cloths. Population, fifty-nine thousand six hundred. Spa, situated in a romantic rocky region, is one of the most celebrated watering-places in Europe. The resort of visitors here, though much diminished, is still considerable, and composed of persons of distinguished rank. Ten miles south of Brussels, on the borders of the forest of Soignies, is the village of Waterloo, the scene of the last great battle of Napoleon, on the 18th of June, 1815. In the centre of the plain where the battle was

own distinct history, and many of them, in former days, their own sovereign princes; beside which, they offer many subjects of interesting reflection in the traces which they still exhibit of former opulence, and the rude grandeur of ancient times.

Belgium is the most densely populated kingdom in Europe, containing three hundred and thirty-eight inhabitants to the square mile. The total population is four million two hundred and thirty thousand. The increase has been constant since the census of 1816. The government is a constitutional monarchy. The legislative body consists of a senate and chamber of representatives, both elected by the people. No privileges are attached to nobility: all persons are politically equal: the king can bestow titles, but no political privileges which are not enjoyed by the meanest of his subjects. Education is free, and religious liberty is allowed in the fullest extent.

The Belgian character is a mixture of French and Dutch. The inhabitants of this kingdom are as much distinguished for honesty and love of independence, as those of Holland; while, in respect to gayety, politeness, and fondness for luxury and show, they bear a close affinity to the French. The peasants on the French border are called *Wallons*, and are supposed to be the descendants of those warlike tribes, who, in the time of the Roman empire, inhabited the forest of Ardennes, and were known by the name of *Belgic Gauls*. Their language is peculiar to themselves, being neither Dutch, German, nor Flemish. Throughout Belgium, the French language is much in use.

A great part of what we have said respecting the agriculture, manufactures, &c., of Holland, also applies to Belgium. There are, however, some points of difference. The Belgian farms, like those of the Dutch, are generally small, but they are cultivated by the owners; and the laws respecting landed property in Belgium are the same as in France, when, on the death of a father, his estate is divided equally among his children. The superior class of Flemish farmers live very much in the style of the wealthy farmers of England in the last century. The servants sit down to dinner with their masters, and the whole family eat off pewter plates. The poorer class of farmers live comfortably: their cottages are strong and well built, consisting of two stories, the upper one being used for sleeping rooms, and the lower for kitchen and dairy. Agriculture has greatly improved within a few years. The Belgians are famous for the culture of flowers, in which they excel even the Dutch. In the neighborhood of the towns, every house has a beautiful flower-garden attached to it. Near Ghent are horticultural gardens, where two annual exhibitions of flowers are held. This city has become the chief market for flowers, the sale of which forms an important branch of trade.

The greater part of the Belgians are Catholics, who are very strict in their religious observances. The churches are all open as early as five or six in the morning, for the accommodation of the laboring classes, who usually go to church before they begin their work. The clergy exercise much influence over the peasantry, as in Ireland. In all the towns are frequently seen processions of priests in their sacerdotal robes, bearing images and other tokens of their faith, before which the passengers bow down. The afternoons and evenings of Sundays are spent in amusements of every kind: people of rank go to the theatre, and the middle and lower classes to the tea-gardens and ball-rooms.



Tavern of La Belle Alliance.

fought, stands a little farm-house, or tavern, called *La Belle Alliance*. This is the spot where Wellington and Blucher met after the French were driven from the field. In memory of this great victory, a monument has been erected at Waterloo, consisting of a conical mound of earth, seven hundred feet in diameter at the base, and two hundred feet high. On the top is a pillar, sixty feet in height, supporting a lion twenty-one feet long and twelve feet high. Waterloo contains about two thousand inhabitants.

All the old towns in the Netherlands possess a peculiar interest, from the circumstance, that each has its

No people in the world are so much addicted to beer-drinking as the Belgians. A single town contains forty or fifty breweries.

Music is cultivated in Belgium with almost as much enthusiasm as in Germany. Musical festivals are held every year at Bruges, Ghent, and Antwerp, where the performers are all amateurs, and prizes are awarded. This trial of musical ability excites an extraordinary degree of interest, each competitor being considered as the representative of some particular locality, where the people are all interested in his success. Every performer has his partisans, who escort him in procession to the town hall, wearing his colors, and carrying banners with emblematical devices. The taste for music is so general, even among the laboring people, that the airs sung in concert by groups of peasants, at their work, are often delightful to the most refined ear. The national love of harmony is manifested in the numerous chimes of twenty, fifty, or a hundred bells, called *carillons*, which are heard from the steeples of the churches and the towers of the town halls. The performers are good musicians, and receive high salaries for amusing the people on certain days with the music of the best composers. In some places, the different chimes are so numerous, that as soon as one set of bells is silent, another begins; so that there is scarcely an interval of time free from the sound of bells.

The manners of the upper classes in Belgium do not differ essentially from those of the same rank in the adjoining kingdoms. The people of Brussels dress in the French style, speak the French language, and make the same display of dress and equipage as is done at Paris. The ladies of Antwerp dress somewhat in

the Spanish fashion, which prevailed in the Netherlands two or three centuries ago. They walk abroad in caps trimmed with rich lace, and a long black silk scarf, which is thrown over the head and shoulders, and fastened before, so that it answers the purpose both of a cloak and a hood.

Belgium has four universities — at Brussels, Ghent, Louvain, and Liege. At Brussels, the chief studies are law and medicine; at Louvain, divinity: the latter seminary admits only Catholics. The kingdom is very deficient in establishments for popular education. The fine arts have been successfully cultivated here; and Antwerp, during its prosperity, became a sort of Belgian Florence. Rubens and Vandyke were the great masters of the Flemish school. They are distinguished by splendor of coloring, grandeur of composition, and force of expression. They are deficient, however, in that pure and classic taste which is produced by the study of antique simplicity. Quentin Matsys, who, from a blacksmith, became a painter of great skill, was a Belgian. He was born at Antwerp, in 1460, and at the age of twenty was induced to apply himself to painting by his love for the daughter of an artist of that city. The father refused to give his daughter in marriage, except to one who was as great a painter as himself. Matsys began the study of the art with great diligence, and soon gave a proof of his talent by painting a bee upon a flower piece in the workshop of the maiden's father, while he was absent. The latter, surprised at the masterly execution of the work, demanded who had done it; and, on hearing that the artist was Matsys, immediately consented that he should wed his daughter.

Denmark.

CHAPTER CCCCLVIII.

1038 B. C. to A. D. 1523.

Geographical Description — The Fabulous and Heroic Ages of Scandinavian History.

DENMARK is a peninsula, divided on the north from Norway by the Scagerac, and from Sweden on the east by the Sound; it is bounded on the south by Germany and the Baltic; and the German Sea divides it from Great Britain on the west. Including the insular portion, it lies between 53° 21' and 57° 42' north latitude, and 8° and 12° 30' east longitude. Its length, from north to south, is nearly three hundred miles, and its breadth one hundred. Area, twenty-two thousand square miles. Population, two million.

The most considerable river is the Eyder, which, rising near the Baltic, runs westward, and, after a course of fifty-six miles, falls into the German Sea at Tonningen. The other rivers are numerous, but inconsiderable. There are above four hundred lakes, but none of any magnitude. That of Ploen, in Holstein, is one of the largest, and does not exceed ten miles in circumference.

The islands in the Baltic are the most fertile and populous parts of the kingdom, and of these Zealand

is the largest. It is generally flat, and, except in a small part of the coast, very little elevated above the level of the sea. It contains two thousand eight hundred square miles. Population, three hundred and sixty thousand. Funen, the next in importance, is separated from Zealand by the strait called the *Great Belt*, and is about fifty miles long, and forty broad. Odensee is the capital. The Island of Bornholm, surrounded by rocks highly dangerous to navigators, contains seven towns. Langeland lies between Funen and Laaland. Laaland has a considerable trade in grain. The isle of Falster is to the east of Laaland.

The coasts of Denmark are indented by numerous branches of the sea, called *fjords*, or *firths*, the principal of which is called the *Lymfjord*. The Sound, or Oresund, one of the three straits which connect the Cattegat and Baltic, is the most frequented strait in the world.

The vicinity of the sea renders the air more humid and temperate than in the interior of the continent in the same latitude. The sky is often obscured by fogs, and rain falls at least one third of the whole number of days in the year. The summer is often oppressively warm; it begins in June, and ends with September. The prevailing soil is sandy. In some parts, it consists of a very rich mould, of which the component sub-

stances are marl and a bituminous matter. Marshes are found every where.

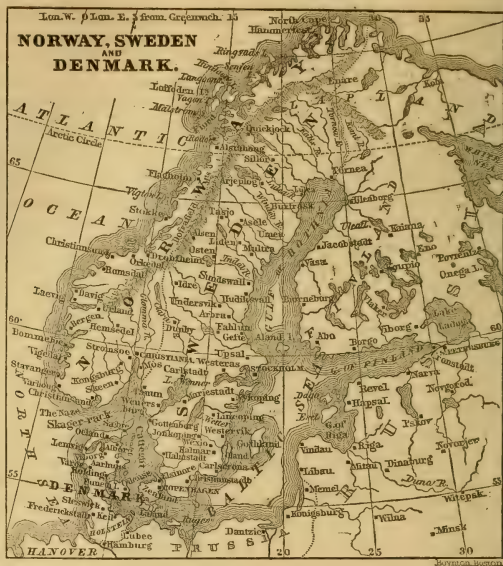
Denmark is divided into three parts—the first comprising the kingdom of Denmark Proper; the second, the three duchies of Sleswig, Holstein, and Lauenburg, the two last belonging to the German confederation; and the third embracing the Faroe Islands, which are considered as foreign colonies. The kingdom of Denmark consists of the peninsula of Jutland and the islands contiguous.

Copenhagen, called by the Danes *Kiøbenhavn*, the metropolis of the Danish dominions, is situated on a low and marshy promontory on the east side of the Island of Zealand. Its harbor is excellent, and its quays and dock-yards extensive. The regularity of its streets, the beauty of its squares, and the great number of its elegant buildings, render Copenhagen one of the handsomest cities in Europe. The royal castle of Christiansborg is a magnificent palace, with a rich gallery of paintings, and a fine library of three hundred thousand volumes. Copenhagen is the centre of an active commerce and of flourishing manufactures, and it contains a population of one hundred and twenty thousand.

Elsinore, about twenty miles from the capital, stands on the narrowest part of the Sound; it has an excellent roadstead, and is protected by the magnificent fortress of Kronborg. Vessels passing the Sound here pay a toll to the Danes. Population, seven thousand.

Altona, on the Elbe, below Hamburg, is the principal place in Holstein, and the second city of the kingdom for commerce and manufactures. Population, twenty-seven thousand.

The Faroe Islands lie between Iceland and the Shetland Isles. They consist of twenty-five islands, seventeen of which are inhabited, the rest being mere rocks. Their superficial extent has been estimated at five hundred square miles; and the number of inhabitants at six thousand eight hundred. These islands are composed of basaltic rocks; and some of the mountains rise to the height of three thousand feet above the level of the sea. The climate is rigorous; trees are unknown, and the only fruit is wild berries. Cows of a small breed, and sheep, form the principal wealth of the inhabitants, who are supported chiefly by bird-catching and fishing. The other colonies are Iceland and Greenland, in North America; the Islands of St. Croix, St. Thomas, and St. John, in the West Indies; Christianborg, and a few other forts, on the coast of Guinea; Tranquebar and some factories on the



Coromandel coast, in Hindostan. The entire population of these possessions is about two hundred thousand.

It is universally admitted that the earliest inhabitants of the ancient Scandinavia—the Denmark, Sweden, and Norway of modern times—were a colony of Goths, whom we have so often mentioned, and who fixed their abode on the Euxine, above two thousand years before the Christian era. By a succession of conquests, these fierce and restless barbarians extended their dominion to the German Ocean; and afterward became famous as the subverters of the Roman empire, and the ancestors of the greater part of the nations that people modern Europe.

All the accounts given by the northern chroniclers of the transactions that happened prior to the Christian era, or rather until the arrival of Odin, must be regarded as fabulous. Saxo Grammaticus, who wrote about the end of the twelfth century, fixes the commencement of the Danish monarchy in the year 1038 B. C., and alleges the founder to have been an illustrious warrior called *Dan*, promoted to the sovereignty on account of his military talents. The correctness of this writer has been called in question by other authors.

All the ancient songs of the north agree in describing its primitive inhabitants as men of colossal stature and incredible strength. Their countenance was fierce, their hair long, matted, and shaggy. But it is to the celebrated invasion of Italy by the Cimbri and the Teutones, about 112 B. C., that we owe the first gleam

of positive history which we possess respecting this populous and warlike community, at that era, almost unknown to the rest of Europe. While Rome was the theatre of intestine divisions, the alarming tidings came, that a numerous barbaric host of the Cimbri, numbering over three hundred thousand men, had overrun Gaul, and were pouring into Italy. The barbarians were at first successful in their attacks upon the Romans; but, at length, the Teutones suffered a total defeat from the Romans, under the lead of Marius. The nation of the Cimbri were afterward encountered by the army of Marius on the plain of Vercelli, and totally destroyed in the conflict. In the terrible slaughter of that day, one hundred and forty thousand are said to have fallen, and about sixty thousand taken prisoners, so that nearly the whole expedition perished in a single battle.

After this, led by the mysterious Odin, the Goths broke into Scandinavia, and appointed chiefs from their own nation over Denmark, Norway, and Sweden. Skiold is said to have been the first ruler of Denmark. His history, however, and that of his posterity, is involved in the mists of fable. All we know with certainty is, that Denmark was divided at this time into many small states; that the inhabitants gained their subsistence by piracy, and spread terror through every sea, and along every coast to which they came. When the power of the Romans began to decline, the Danes and Normans became conspicuous in the south by their incursions upon the shores, which were formerly protected by the guard-ships of the Romans.

The Normans, comprehending the people of Denmark, Sweden, and Norway, landed in England A. D. 832, and established there two kingdoms. Under Rollo, about 900, they made a descent on the French coasts in Normandy, occupied the Faroe Isles, the Orcades, the Shetland Isles, Iceland, and a part of Ireland, and thence proceeded to Spain, Italy, and Sicily. Wherever they came, they spread terror by their valor, ferocity, and rapacity. These expeditions made little change in their national government; it still continued a federative system, of many clans or tribes, each of which had its own head, and all were united under one sovereign. When the German kings of the Carlovingian race attempted to interfere with their domestic affairs, the tribes entered into a closer union, and the Norwegians and Danes formed two separate states. *Gorm the Old* first subdued Jutland in 863, and united all the small Danish states under his sceptre till 920. His grandson *Sweyn*, a warlike prince, subdued a part of Norway in 1000, and England in 1014. His son *Canute*, in 1016, not only completed the conquest of England, but also subdued a part of Scotland, and, in 1030, all Norway. Under him the power of Denmark reached its highest pitch. Political motives led him to embrace the Christian religion, and to introduce it into Denmark; upon which a great change took place in the character of the people.

Canute died in 1036, and left a powerful kingdom to his successors, who, in 1042, lost England, and, in 1047, Norway. The Danish kingdom was after this very much weakened by intestine broils. *Sweyn Magnus Estritson* ascended the throne in 1047, and established a new dynasty; but the feudal system, introduced by the wars of Sweyn and Canute, robbed the kingdom of its strength under this dynasty, which furnished not a single worthy prince except the great *Waldemar*, left the princes dependent on the choice

of the bishops and nobility, plunged the peasants into bondage, caused the decay of agriculture, and abandoned commerce to the Hanse towns of Germany. With *Waldemar III.*, in 1376, the male line of the family of Estritson became extinct. His celebrated daughter *Margaret*, after the death of her son *Olave IV.*, (A. D. 1387,) took the helm of the Danish government, and connected with it both Sweden and Norway, by an act called the Union of Calmar, in 1397. After the extinction of the princes of the family of Skiold, the Danes elected *Christian I.*, count of Oldenburg, to succeed him, in 1448. This Christian was the founder of the royal Danish family, which has ever since kept possession of the throne, and from which, in modern times, Russia, Sweden, and Oldenburg have received their rulers. He connected Sleswig and Holstein with the crown of Denmark, but was so fettered by his capitulations, that he seemed to be rather the head of the royal council than a sovereign king. His son, King *John*, was bound by a still more strict capitulation in Denmark, 1481. In Norway, too, his power was more circumscribed. Holstein and Sleswig he shared with Frederic, his brother. King *Christian II.*, son of John, succeeded; he was a wicked and cruel, but by no means a weak prince, attempted to throw off his dependence on the states; but in doing it, he lost Sweden, which broke the Union of Calmar in 1523; and soon after, he was deprived of both his other crowns.

CHAPTER CCCCLIX.

A. D. 1523 to 1670.

The Reformation in Denmark.

LUTHERANISM, about the year 1527, was making its progress toward the north of Europe, and religion became the cause of a very important revolution, at this time, in the kingdoms of Sweden and Denmark. Being again oppressed, the Danes rebelled once more, and elected for themselves a governor, at the time when Christian II. was raised to the throne of the united kingdoms. Trollo, a Swedish archbishop, conspired with Christian to extinguish the liberties of his country. This prelate procured a bull from Leo X., laying the kingdom under excommunication. The affrighted Swedes returned to their allegiance, acknowledging the sovereignty of Christian. The king invited a large number of principal nobles to a feast, where Trollo, the prelate, made his appearance, and read aloud the bull of the pope; after which the king ordered his guards to seize the whole senate and nobility. Ninety-four senators, and an immense number of nobles and citizens, were thereupon put to death without mercy, and the whole city of Stockholm was a scene of carnage.

The Danes, irritated by the oppression of Christian, determined at length to throw off the yoke. His uncle *Frederic* of Holstein, headed the insurrection, and Denmark, by the voice of the nobility, pronounced a formal sentence of deposition, which they transmitted to Christian at his palace at Copenhagen. This he obeyed like a coward, as he had reigned like a tyrant. The duke of Holstein was elected king of Denmark and Norway; and Gustavus Vasa, the deliverer of his country, was rewarded with the crown of Sweden. A. D. 1527.

The bull of Leo X. had entirely alienated the minds of the Swedes and Danes from the religion of Rome. Gustavus was a convert to the opinions of Luther.

Frederic, king of Denmark, concurred with him in his designs, and they found it no difficult matter to establish the reformed religion in the place of the Catholic.

Frederic II. succeeded, on the death of his father, to the crown of the united kingdom of Denmark and Norway; but his reign was soon disturbed by war. *Frederic* formed a compact with his uncle, the duke of Holstein, to wage war with the *Dithmarschen*, a western district of Holstein, and divide between them the territory of that heroic people. The force levied against them by the allied princes amounted to twenty-five thousand men, embracing the flower of Denmark and Holstein, to which the *Dithmarschen* could oppose but about seven thousand men. The supreme command of this expedition was given to *John Rantzau*, an aged and renowned warrior. The unfortunate *Dithmarschen* were routed after a severe campaign, and their strongholds carried by storm. They were then forced to submit to their conquerors, by a treaty ratified in 1559; on which occasion all the inhabitants came in a body to surrender their arms, and do homage to the victors. The whole number, disarmed and bareheaded, with white staves in their hands, fell on their knees, and swore, with uplifted hands, to bear true allegiance to the kings and the dukes forever, as their liege lords and sovereigns. *Frederic* celebrated this triumph with great splendor at Copenhagen, and, on that occasion, acknowledged Denmark to be a free and elective kingdom, and confirmed the rights of the aristocracy.

This victory was followed up by *Frederic* with a long and disastrous seven years' war with Sweden, which was productive of nothing but barren triumphs and mutual destruction. It was settled that a free commerce should be established between the two nations, and the Swedish navigation exempted from toll in passing the Sound. The remainder of *Frederic's* reign was devoted to the peaceful pursuits of internal administration. He died in 1588, at the age of fifty-four. He was succeeded by *Christian IV.*, who carried on a long and profitless warfare with the Swedes. The interruption of the Danish commerce with the ports in the Gulf of Riga, by the Swedes under *Charles IX.*, and certain disputed territorial claims, occasioned that sanguinary struggle between the two kingdoms usually called the *War of Calmar*. On the death of *Charles* in 1611, the war was vigorously prosecuted by his son, the illustrious *Gustavus Adolphus*, who, in 1613, concluded it by treaty. About this period, the famous Thirty Years' War broke out. *Christian IV.* assumed the command of the Protestant confederates, but suffered severe repulses from the Catholic forces under *Tilly* and *Wallenstein*.

CHAPTER CCCCLX.

A. D. 1670 to 1798.

Accession of Christian V. — Assassination of Gustavus III.

THE eldest son of *Frederic III.*, who had already been declared his successor, assumed the government under the title of *Christian V.* Notwithstanding the prudent measures of his father, he found the kingdom involved in confusion, and the state of affairs in a condition that presaged a reign not more pacific than the last. It was from the ascendancy of Sweden, that the greatest danger was to be apprehended; and soon after

his accession to the throne, *Christian V.* ordered war to be proclaimed against that country. The combined Dutch and Danish squadrons encountered the Swedish fleet off *Bornholm*, on the coast of *Scania*; the engagement lasted for several days, when it terminated in a complete victory on the part of the allies. The war between Sweden and Denmark was warmly waged, with various losses and defeats on both sides, for several years, until at length it was concluded by treaty in 1679. *Christian V.*, after great exertions, in which his conduct and courage were equally conspicuous, was forced to retire from the scene of action, deprived of every advantage, and disappointed in all his expectations. During the remainder of his reign, the attention of this great monarch was chiefly occupied with the internal affairs of his dominions, and the preservation of peace with the neighboring states. He expired in 1699, bequeathing to his country a high reputation for wisdom and courage.

The reign of *Frederic IV.* was passed in nearly unmolested repose. He died in 1730, bearing the character of a wise prince, too fond of enterprise, but strongly disposed to promote the welfare of his subjects. His son and successor, *Christian VI.*, was one of the most popular sovereigns that ever filled the Danish throne; and under his rule, the peace of Denmark continued to be undisturbed. Every thing was done by him to promote science, arts, and manufactures; and though oppressive taxes were repealed, he kept a fleet and army in a respectable condition, without increasing the burdens of his subjects. Historians have observed that no kingdom has been more fortunate in its princes than Denmark, though most of them were bad. The good fruits of the last reign continued to increase under *Frederic V.*, who succeeded his father. He was not less distinguished as a legislator than as a financier. Nothing was omitted that could render his dominions formidable to his enemies, or promote the happiness of his people. Of arts, science, and religion, he was the munificent patron. In the wars, which, since the accession of *Christian VI.*, had involved almost every other state of Europe, and converted nearly the whole of Germany into a battlefield, Denmark took little part. *Frederic* had nearly been embroiled with Russia during the reign of *Peter III.*, who, the moment he became emperor, resolved to revenge on the court of Denmark the injuries which had been committed upon his ancestors. In these attempts he was to be assisted by the king of Prussia. The king of Denmark prepared to resist the attacks with which he was threatened; but the death of the emperor relieved him from all apprehension, and he was able to compromise matters with *Catharine II.* by treaty. By this convention the empress ceded to Denmark, in the name of her son, the duchy of *Sleswig*, and so much of *Holstein* as appertained to the *Gottorp* branch of his family.

Frederic V. died in 1766, and was succeeded by his son *Christian VII.*, who married the princess *Caroline Matilda* of England, sister to King *George III.* The principal event in this reign was one which involved the unhappy queen in difficulties, and probably hastened her death. During the latter part of his life, *Christian VII.* fell into a state of derangement, and the government was carried on by the queen dowager and Prince *Frederic*. In 1773, the cession of ducal *Holstein* to Denmark, by Russia, took place, according to the treaty just spoken of. This was a

very important acquisition, as giving her the command of the whole Cimbric peninsula, and enabling her, by forming a canal from Kiel, to connect the Baltic with the German Ocean.

In the continental wars of 1788-93, Denmark remained neuter, and by joining the armed neutrality, she excited the suspicions and resentment of England, and, being supposed to favor not only Russia, but France, became involved in a contest which was attended with deplorable losses. Christian VII. died in 1788, and was succeeded by his son *Frederic VI.*, whose reign was greatly disturbed by the struggles arising out of the French revolution.

CHAPTER CCCCLXI.

A. D. 1798 to 1849.

Participation of Denmark in the French Revolutionary Wars — Iceland — Manners and Customs.

DENMARK, which had long enjoyed repose, showed an aversion to mingle in the revolutionary conflicts now raging over all Europe. Yet this pacific kingdom was the first of the anti-Gallican confederates that was embroiled in hostilities with Great Britain, and ultimately suffered more injury from the effects of the war than any other of the northern powers. The causes that led to these collisions arose from an unwillingness on the part of Denmark to submit to the right of visitation and search claimed by the British in the case of neutral vessels. This claim was also resisted by other northern powers; and, in the year 1800, a confederation, opposed to the English, was formed by four nations — those of Denmark, Sweden, Russia, and Prussia. In consequence of these hostile measures, several hundred Baltic merchantmen were captured at sea or seized in British harbors. In March, 1801, a large British squadron, under Admirals Parker and Nelson, anchored opposite the harbor of Copenhagen.

Though the Danes had long enjoyed a profound peace, they were still animated with the courage of their brave ancestors to oppose this formidable armament. The very flower of Denmark, her peasantry, her scholars, and her artisans, flocked to her dockyards and arsenals to struggle for their native land. The cannonade of the contending navies of England and Denmark was tremendous: above two thousand pieces of ordnance poured death "from their adamantine lips" within a space not exceeding a mile and a half in extent. But the heroic efforts of the Danes were all in vain, and in a short time their navy was defeated, with great carnage. Never before had the national valor shone forth with more distinguished lustre than in that terrible engagement, which, from its vicinity to the capital, had wound up the feelings of the people to the highest pitch of enthusiasm. A convention was soon afterward concluded, by which the maritime law maintained by England was recognized by Russia, Denmark, and Sweden, and amity thus restored between these formidable powers.

During the subsequent period of warfare, on the shores of the Baltic, between the French and the Swedes, Denmark wisely consulted her interests in pursuing a cautious neutrality. The restrictions imposed by France on the trade of other nations were an advantage to the Danes, by increasing their com-

merce, and crowding their harbors with a large share of the traffic formerly carried on by the interdicted states. It was at this flourishing period that their capital was a second time exposed to the destructive visitation of a naval armament from Great Britain. The object of this attack on the part of the English was, to thwart the designs of Bonaparte, who wished to compel Denmark to close the passage of the Sound against British shipping, and to avail himself of the aid of the Danish marine for the invasion of England. A British army of twenty thousand men, aided by a numerous fleet, shortly afterward laid siege to the city of Copenhagen by land and sea, and compelled its garrison to capitulate. The citadel and dock-yards were taken possession of, and the Danish fleet was seized and despatched to England.

While the other northern states were preparing, in 1813, to resist France, Denmark evinced no inclination to imitate their example. She had acted against Russia, and aided the views of Napoleon. Her seamen manned the French fleets, and her ships annoyed the trade of England. Her troops acted in concert with the French in that fatal campaign which terminated with the disastrous battle of Leipsic. After this period, Denmark entered into the grand alliance against Bonaparte, and engaged to furnish a contingent of ten thousand men to act against him. A treaty was formed, by which *Frederic VI.* of Denmark renounced, for himself and his successors, the possession of Norway and its dependencies. In June of 1814, a peace was concluded between Denmark and Russia and Prussia, by which the political and commercial relations between the former power and the two latter states were reestablished as they existed before the war.

In Denmark, the constitution of 1660, which, though it conferred unlimited power on the sovereign, had been so administered as not to enslave the people, was considerably modified, in 1834, by the establishment of a representative branch of government. This change appears to have been dictated more by the enlightened spirit of the times than in consequence of any discontent felt under the existing system. The granting of this constitution added greatly to the well-earned popularity of *Frederic VI.* He was succeeded by *Christian VIII.*, A. D. 1839. He died January 20, 1848; his son, *Frederic VII.*, the present king, succeeded him.

In 1848, the duchies of Sleswig and Holstein revolted, and sought to become members of the new Germanic Confederation. Their cause was espoused by Prussia, and a war ensued between Denmark on the one side, and the Prussian forces, acting for the German parliament, aided by Sleswig and Holstein, on the other. After considerable bloodshed, the difficulty was suspended by an armistice, July, 1849, in which the following conditions were agreed to: 1. Sleswig is to have a separate constitution, and is not to be joined with Holstein. 2. A definite organization of the duchy of Sleswig shall be arranged by the contracting parties. 3. This article concerns the duchies of Holstein and Lauenburg. 4. The question of succession is reserved for future regulation. 5. The guaranty of the great powers of Europe is claimed for the exact execution of the definite articles of peace.

The commerce of Denmark has been steadily improving since the peace of 1815, although still crippled in consequence of the heavy duties levied on foreign imports. Much attention is bestowed on

navigation. At present, the number of its ships is estimated at upward of three thousand seven hundred; in burden, one hundred and forty-three thousand eight hundred tons. The total value of the articles exported in 1836 amounted to about ten millions of dollars.

The inhabitants of Denmark are all of Teutonic origin, but belong to three distinct nations—the Danes, occupying Jutland and the islands; the Germans, in Holstein and Lauenburg; and the Frisians, upon the islets on the western coast. The Danish language is a branch of the great Scandinavian family of languages, and is closely allied to the Norwegian and Swedish. It is one of the softest European languages. The literature of Denmark contains many valuable works.

The Danes are of a middling stature and fair complexion, and, like the other inhabitants of the north of Europe, are more addicted to the use of animal food and spirituous liquors than those of the south. Excepting in the capital, they are not acquainted with

tions are frequent, and in former times have been terrific. The boiling springs, called the *geysers*, in the southern part of the island, are celebrated curiosities.

Iceland is imagined by some to be the *Ultima Thule* spoken of by Virgil; but there is no good reason to suppose that it was known to the Romans. Its first discovery appears to have been in 860, when Naddodr, a Norwegian pirate, was driven upon the coast. A Norwegian colony made the first settlement here in 874: many of the emigrants were of distinguished families, who fled from Norway in the time of Harold Harfager. They established a republican government, appointed magistrates, and had their annual *allthing*, or national assembly, which was held at Shingralla, in the south part of the island. In this state they remained for nearly four centuries. About the year 1000, Christianity was established in Iceland. In the year 1057, Isleif, bishop of Skaholt, introduced the art of writing with the Latin alphabet; the Runic characters having been used till then only for inscriptions on stone, wood, or metal. Oral lessons, however, had kept up the historical traditions, and the feats of their ancestors were recorded in song. Icelandic literature began to be cultivated immediately after the introduction of writing. Literary societies were formed for the purpose of mutual instruction and education. The historical compositions called *sagas* have been since published, as well as many songs and other poetry. In 1120, the Icelanders framed their code of laws called *Grágás*.

Snorrio Sturleson, a native of Iceland, and an extraordinary person, was one of the writers or compilers of the *Edda*,—a monument of the ancient mythology and poetry of the Scandinavians,—and he also wrote a history of Norway. Several monks, especially the Benedictines of the Shingeyra monastery, contributed largely to Icelandic literature. In 1264, the Icelanders, partly through intrigue and partly through fear, submitted to Haco, king of Norway, on the condition, however, of their laws and privileges being maintained. Still their subjection had a deteriorating influence upon their literary spirit, as well as on their commercial enterprise. In 1387, Iceland, together with Norway, became subject to Denmark. About 1529, the art of printing was introduced into Iceland, and printing presses were established at Holum and Skaholt. In 1550, the Lutheran reformation was introduced, and led to the overthrow of the convents, and to the loss of many valuable national manuscripts.

The Icelandic language is the standard of the northern or Scandinavian dialect of the Gothic language. The Swedish, Danish, and even the Norwegian, have been more or less subject to the influence of the Teutonic or German branch of the Gothic, whilst the Icelanders have preserved theirs pure as they imported it from Norway in the ninth century. This was the language called *Dönsk Tunga* in the middle ages, and was called by the Icelanders at first *Norræna*, which word corresponds to *Nairn*, or *Norse*, the corrupt dialect spoken till lately in part of the Orkneys. Since the language has been no longer spoken in Scandinavia, it has been styled exclusively *Icelandic*.

The Scandinavian or old Norse literature belongs to that early period when the Northmen were still idolaters. It consists, to a considerable extent, of sagas, or songs, which celebrate the deeds of their

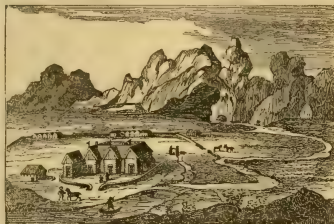


Danish Peasants.

the refinements of the more polished nations of Europe. Though personal slavery has been abolished among the peasantry since the beginning of the present century, there yet remain many traces of the feudal system. Having hardly any capital, the tenants pay their rent in kind, or by the labor of themselves and their cattle. The poverty of the peasants appears from the fact that many of them wear wooden shoes, and their families pass the long evenings of winter in spinning and making articles of clothing for domestic use.

ICELAND.—This island lies much nearer to America than Europe, and therefore belongs physically to the western continent; but its history and political condition have long connected it with the eastern. Being a dependency of Denmark, it deserves notice in our sketch of that country. It lies about two hundred miles east of the coast of Greenland, and contains forty thousand square miles. Its coasts are indented by bays, which are the results of rivers which flow from its mountains and glaciers. It is crossed by a range of irregular ridges and mountains, which have numerous offsets. In the interior is a celebrated collection of mountains, or *yokuls*, which are volcanic. The chief volcano is called *Hecla*: its eruptions

gods and heroes. It appears that, among the ancient Northmen, a race of minstrels called *Skalds* were the poets and historians: they followed the chiefs to the field in time of war, and resided at their courts during peace. They were often richly rewarded for their songs, and frequently received prizes. A list of two hundred and thirty of the most distinguished of these bards is preserved in the Icelandic language: among them are several kings and warriors. The ancient alphabet of Scandinavia is called *Runic*, that is, "hidden," because the priests who used it in writing held it as a mystery. It consisted of sixteen letters, and is supposed to have been derived from the Phœnicians.



Reykjavik, Capital of Iceland.

The Icelanders are the true descendants of the old Norsemen—tall, of florid complexion, flaxen hair, and open, frank countenance. The girls are often beautiful. Children are educated by their parents, with the assistance of the parish clergymen. All are taught to read; and the perusal of the Edda and the old sagas, with the recital of tales and legends, constitute a large part of the amusements of the people. The religion is Lutheran. Reykjavik is the capital, and the residence of the governor.

THE FAROE ISLES.—These are twenty-two in num-

ber, lying far to the north, and almost on the verge of the Arctic regions. They consist of steep rocks, covered with a thin soil, producing little but grass. Some of the rocks along the shore are eighteen hundred feet in perpendicular height. The weather is cold, and the summer only lasts during the months of July and August. The winds are excessively violent, preventing the growth of trees, and compelling the people to fix their houses in the valleys and ravines. Wildfowl are abundant: the horses and cattle are small. The extent of all the islands is six hundred square miles; population, six thousand. The largest island is Stromoe, twenty-seven miles long: the capital is Thorshavn.

These islands were discovered by the Norwegians in the ninth century, and were settled by that people. Since the union of Norway with Denmark, in the fourteenth century, they have belonged to the latter country. The people speak the Norwegian language with a Danish accent. They are handsome and well made, profess the Lutheran religion, and are hospitable, ingenuous, and peaceable in their manners.

Kings of Denmark.

Date of Accession.

A. D.
1000. Sweyn.
1036. Hardicanute.
1042. Magnus.
1047. Sweyn Elpidon.
1074. Harold.
1076. Canute the Saint.
1085. Olaus.
1095. Eric III.
1107. Nicholas.
1135. Eric IV.
1139. Eric V.
1147. Canute V.
1155. Sweno.
1157. Waldemar.
1182. Canute VI.
1202. Waldemar II.
1242. Eric VI.
1251. Abel.
1252. Christopher.
1259. Eric VII.
1286. Eric VIII.

Date of Accession.

A. D.
1321. Christopher II.
1332. Waldemar III.
1375. Margaret.
1412. Eric IX.
1441. Christopher III.
1448. Christian I.
1481. John II.
1513. Christian II.
1523. Frederic I.
1534. Christian III.
1559. Frederic II.
1588. Christian IV.
1648. Frederic III.
1670. Christian V.
1699. Frederic IV.
1730. Christian VI.
1746. Frederic V.
1768. Christian VII.
1808. Frederic VI.
1839. Christian VIII.
1848. Frederic VII.

Sweden.

CHAPTER CCCCLXII.

A. D. 90 to 1849.

Description of Sweden — The Scandinavians — Union of Calmar — Gustavus Vasa — Independence of Sweden — Gustavus Adolphus — Charles XII. — Bernadotte — Present State of Sweden.

SWEDEN and Norway, which are now united into one kingdom, form an extensive country, stretching from the northern extremity of the temperate zone into the frozen region of the Arctic circle. Sweden Proper is bounded north by Norway, east by the Gulf of Bothnia and the Baltic, south by the Baltic, and west by the Baltic and Norway. All this country is subjected to a climate of severe cold. Even the southern districts have a rugged and repulsive aspect when compared with most other countries of Europe. Gloomy forests of pines stretch over the plains or

hang on the sides of the mountains. The ground for five months in the year is buried under deep snow. Throughout the country, the signs of human industry are rare: cultivation appears only in scattered patches, and it was long insufficient to furnish bread to the inhabitants. Mountains, forests, rocky crags, broken streams of water, and numerous lakes constitute the chief features of the landscape in Sweden, which, in general, is very picturesque, though wild and savage. The extent of Sweden is one hundred and seventy thousand square miles; the population, three million one hundred thousand. The capital is Stockholm.

This country seems to have been totally unknown to the rest of the world at a time when Germany, Gaul, and even Britain and Denmark, were described with tolerable accuracy by the Greek and Roman geographers. Ptolemy and Pliny, who were the best informed of this class of ancient writers, appear to have known just enough of it to distinguish Sweden from Germany. They represent, off the coast of the

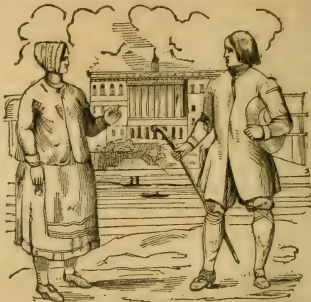


Swedish Peasants.

latter country, a large island, which they call *Basilia*, or *Baltia*; but of the extent and nature of this region they were entirely ignorant. The first inhabitants are supposed to have been a colony of Fins from the banks of the Volga and the neighborhood of Mount Caucasus. These were expelled at a very early period by the Teutones, from Germany. From these the southern part of Sweden obtained the name of *Gothland*. The whole country, in connection with Norway and Denmark, was called *Scandinavia*, or *Scania*.

This region has been called the "Storehouse of Nations," the "Northern Hive," &c., in allusion to the supposed fact that the swarms of barbarians which overthrew the Roman empire issued from the depths of Scandinavia. It appears that this is an error; for a country so completely covered with forests, and so unproductive by nature, is very unlikely to have afforded that immense population which spread itself over the greater part of Southern Europe. The country long remained in the darkness of paganism, and it was not till the eleventh century that Christianity penetrated into Sweden. The government varied at different times in the early ages; the kingdom of Sweden was separate from that of the Goths till the year 1132, when both nations were united into one monarchy under *Suercher*, king of the Ostrogoths, who was proclaimed king of the Swedes and Goths—a title which has been assumed by all his successors. It was afterward agreed between the two nations that the Swedes and the Goths should hold the sovereignty alternately—a measure which led to many bloody intestine wars.

In the latter part of the fourteenth century, *Magnus Smeck*, king of Sweden, added to his dominions the province of *Schonen* and the adjacent territory in the southern extremity of Sweden, which had not previously been comprehended in the kingdom. The reign of this monarch, however, put an end to the royal line of the Swedish and Gothic kings. *Margaret* of *Waldemar*, queen of Denmark, who obtained the name of the *Semiramis of the North*, by her superior talents and ambition, succeeded in gaining the sovereignty also of Sweden and Norway in 1397. The act by which this revolution was effected, or the *Union of Calmar*, has been already noticed. The Swedes were reluctant to lose their independence; and, soon



Inhabitants of Dalecarlia.

after the death of *Margaret*, they rose in rebellion. But their repeated attempts to establish a separate kingdom were always defeated, till the cruel and tyrannical reign of *Christian II.* drove matters to extremity, and led the way to a new revolution in the early part of the sixteenth century.

Gustavus Vasa, or *Wasa*, a descendant of the ancient kings of Sweden, had fled from Stockholm to escape the tyranny of *Christian*, and concealed himself in the forests of *Dalecarlia*. A perfidious and bloody massacre committed by the king at Stockholm, in 1520, roused the Swedes to insurrection. *Gustavus* hoisted the national banner of Sweden in *Dalecarlia*, and was soon joined by great numbers of his countrymen. He defeated the Danish troops which *Christian* sent against him, and met with such success in repeated battles, that, in three years from the beginning of the insurrection, he entered Stockholm in triumph. After a long struggle, the king of Denmark was compelled to recognize the independence of Sweden, and *Gustavus* was crowned king, A. D. 1527. With the establishment of the dynasty of *Vasa*, the history of Sweden as an independent and respectable kingdom may be said to commence. *Gustavus* introduced the Protestant reformation into the country, encouraged learning and industry, and raised his kingdom from the condition of a semi-barbarous and dependent territory to a comparatively high pitch of civilization.

The most distinguished of his descendants was *Gustavus Adolphus*. His reign, which began in 1611, was a glorious era for Sweden. This kingdom was now regarded as the main support of the Protestant cause, which was assailed by a formidable confederacy in the south of Europe. The success of the Austrians against the Protestants of Germany seemed to threaten the cause of the reformed religion with ruin. *Gustavus* was elected captain-general of the Protestant league. In 1630, he took the field, in Germany, with a small army of ten thousand Swedes; but around this gallant band rallied all the Protestants of Germany. *Gustavus* defended the Lutherans against the imperial armies with equal bravery and good fortune. He proved himself to be the first general of his age, and, by his skilful and original tactics, introduced a new era in the art of war. He carried on hostilities with ability and success against Russia, Poland, Den-

mark, and Austria. The splendid victories of Leipsic and Breitenfeld humbled the house of Austria, and re-established the civil and religious liberties of the German empire. At the battle of Lutzen, Gustavus fell in the arms of victory, November 6, 1632, at the early age of thirty-seven. Even after his fall, his generals continued to wage that desperate war of thirty years which resulted in compelling the Catholic league finally to renounce its pretensions. Sweden, at the peace which followed this great struggle, obtained Pomerania and other important possessions in Germany, and continued, till the end of the seventeenth century, to exercise a powerful influence on the affairs of Europe.

Charles XII. ascended the throne of Sweden in 1697. He was only fifteen years of age, and the sovereigns of Russia, Poland and Denmark formed a coalition to strip him of his territories. Charles met this formidable conspiracy with a spirit and energy that astonished all Europe. He attacked the king of Denmark with such unexpected vigor, that he compelled him to make peace within six weeks. He next marched against the czar, Peter, and defeated him with a prodigious army of Russians, at Narva. He then invaded Poland, and proceeded from victory to victory, capturing Riga, Warsaw, and Cracow, till at the end of a campaign of two years, he placed a new king on the throne of Poland, in 1704. He next undertook the invasion of Russia, and marched southward into the territory of the Ukraine, to join the Cossack chief Mazeppa. At the battle of Pultowa, Charles was totally defeated by the Russians under the command of Peter, in July, 1709. He fled to Turkey, and remained at Bender, in that country, for five years. All his conquests were lost as rapidly as they had been gained; and Charles, on his return to his own country, was killed at the siege of Frederichshall, in Norway, in 1718. His death has been ascribed, with great probability, to treachery. The victories of Charles XII. threw a wild and romantic lustre around Sweden, which terminated, however, in the loss of her political station and greatness.

The influence of Sweden, after this period, was confined within her own limits; and she hardly ranked as a power of the second order. The only remarkable change which she exhibited in the course of the eighteenth century, was produced by the revolutions of 1772 and 1789, when *Gustavus III.* succeeded in converting the government into an absolute monarchy. On the breaking out of the French revolution, Sweden joined Great Britain in the war against France. In 1808, by a war with Russia, she lost Finland. In 1810, a connection having been formed between the Swedes and Napoleon, and an heir being wanting in the royal family, Bernadotte, one of Napoleon's ablest generals, was chosen crown prince of Sweden. This produced a great change in the political relations of the country. To conciliate his new subjects, Bernadotte restored the representative constitution of Sweden, which had been reduced to a mere shadow. Having joined the allies against Napoleon, he received Norway in compensation for the loss of Finland. On the death of the king in 1818, the crown prince mounted the throne, with the title of *Charles John*. His reign continued till 1844, and was marked by the uniform and increasing prosperity of the kingdom. At his death in March, 1844, he was succeeded by his grandson, *Oscar I.*, the present king.

Stockholm, the capital of Sweden, is finely situated at the junction of the Lake of Malar with the sea. Viewed externally, it is one of the most beautiful cities in the world; but its interior disappoints the spectator. The streets are narrow and without sidewalks; the houses are very lofty. Some of the public buildings are splendid. The population is about eighty thousand. The other principal towns are Gottenburg, Norrköping, Carlscrona, and Calmar.

The constitution of Sweden is one of the few in Europe which has steadily preserved some portion of the representative system which had been formed in remote ages. The government has the form of a limited monarchy. The diet, or parliament, is an antique and cumbrous species of legislative body, consisting of four orders—the nobles, the clergy, the burghers, and the peasants. The popular portion is gradually increasing in strength. The Swedes are Protestants, and the established religious creed is Lutheranism.

The manners of the Swedes are simple, and travellers generally speak of them in terms of praise. They are hospitable and brave, with an urbanity which has given them the title of the *French of the North*. They are said, however, to be much given to indulgence in drink, and domestic distillation is practised all over the country. It is not uncommon to see children left to attend the stills, sucking the liquor with straws, and thus becoming dead drunk. A general laxity of morals pervades the country.

Sweden is rich in mines of iron, copper, and silver, and a great part of the population is engaged in mining. Education is widely diffused, and it is provided by law that all persons of both sexes shall be taught to read and write. There are two universities—those of Upsal and Lund. The study of polite literature is much encouraged.

We have already alluded to the Scandinavian literature in our sketch of Iceland. Among its relics, the descent of Odin, and Harold the valiant, are familiar to the reader. The Swedish popular poetry is analogous to that of Denmark; the Swedes are great singers, and are as much attached to their native songs, as are the Scotch to theirs. In science, Sweden boasts the names of Linnæus, and Swedenborg. The poetry of Tenger and the novels of Miss Bremer have recently excited an interest throughout Christendom. Tagliani and Jenny Lind—the most famous danseuse, and the sweetest singer of modern times—are both natives of Sweden.

Kings of Sweden.

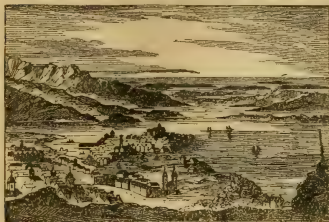
Date of Accession.	Date of Accession.
A. D.	A. D.
1001. Olaus.	1397. Union of Calmar.
1019. Amund I.	* * *
1035. Edmund.	1523. Gustavus Vasa.
1040. Haquin.	1560. Eric XVI.
1061. Slurkill.	1568. John II.
1075. Ingo.	1599. Charles IX.
1110. Ingo II.	1611. Gustavus Adolphus.
1129. Ragwald.	1632. Christina.
1140. Suercher II.	1654. Charles X.
1160. Eric the Holy.	1660. Charles XI.
1161. Charles VII.	1697. Charles XII.
1168. Canute.	1718. Ulrica Leonora.
1192. Sweuxher III.	1720. Frederic I.
1210. Eric XI.	1751. Adolphus Frederic.
1220. John.	1771. Gustavus III.
1250. Waldemar I.	1792. Gustavus Adolphus II.
1276. Magnus II.	1809. Charles XIII.
1281. Birger.	1819. Charles John.
1326. Magnus III.	1844. Oscar Frederic.
1363. Albert.	

Norway.

CHAPTER CCCCLXIII.

A. D. 940 to 1814.

Description of Norway — Harold Harfager — Olaf Trygvason — The Sea-Kings — Union with Sweden — Present State of Norway.



Bergen.

NORWAY lies at the northern extremity of Europe. It is bounded north by the Frozen Sea, east by Sweden and Russia, south by Sweden and the Strait of the Cattegat, and west by the Atlantic. It is about one hundred and twenty thousand square miles in extent, and has a population of one million one hundred and fifty thousand inhabitants. In climate, soil, and general appearance, it is similar to Sweden, except that the cold in the northern parts is greater. Some distance off the coast, in the North Sea, is the whirlpool, known as the Maelstrom. In summer it is not dangerous, but is very much so in winter, especially when the north-west wind restrains the reflux of the tide. At such times, the whirlpool rages violently, so as to be heard several miles, and often engulfs vessels, and even whales, which venture to approach it.

The original inhabitants of Norway appear to have been a Scandinavian tribe, who lived altogether by fishing and the chase. They seem to have had, in the earliest ages, a rude sort of representative government, while they obeyed chiefs or kings, who were at once judges and high priests, but whose power was limited by national assemblies, which were composed wholly of freemen. Hardly any thing, however, is known of the Norwegians before the tenth century, at which period the country was divided into a number of petty sovereignties, which acknowledged a kind of supremacy in the kings of Sweden and Denmark.

Harold Harfager, the first of the great Sea-kings of the north, formed for himself an independent principality in the country, about the year 940, and, by a series of formidable expeditions obtained a wide distinction among the chieftains of the middle ages. Having united the several territories of Norway under his sway, he invaded the Shetland Isles, the Orkneys, and the Hebrides, with success, and established his dominion there. For many centuries, his successors, the Norwegian and Danish sovereigns, held full possession of these islands. They also gave a king to England, and formed a permanent establishment in

Normandy. Olaf Trygvason, who reigned in Norway about the beginning of the eleventh century, obtained great fame by his bold adventures on sea and land. The Runic paganism had prevailed in all the Scandinavian countries, from the earliest period of history. Olaf attempted, by violent and sanguinary measures, to introduce Christianity in its place, in which he was partly successful. Olaf II., who reigned from 1014 to 1030, surpassed his predecessor in tyranny and zeal for the interests of the clergy. He was canonized by the Romish church, and is known at the present day as *Saint Olaf*. Temples were erected to his memory at Constantinople, and his tomb was visited by pilgrims, not only from Norway, but from all the rest of Europe.

In the eleventh century, the defeat of the Norwegian king Haco, in Scotland, and the conquest of Norway by Canute of England, put an end to the maritime dominion of the Sea-kings; and the Scandinavian nations, notwithstanding their immense supply of naval stores, have never since attained to more than a secondary rank among the maritime powers of Europe. Norway again became independent in 1034, and the Norwegian kings are said to have governed Denmark for a time.

Toward the close of the fourteenth century, the three kingdoms of Norway, Sweden, and Denmark were united into one monarchy, as already stated. When Sweden revolted against Christian II., and became an independent kingdom, Norway remained in connection with Denmark. This continued till 1814, when Norway was incorporated with the kingdom of Sweden, by the dictation of the allied sovereigns. The Norwegians complained, not without reason against the compulsory transfer of their allegiance. Yet the change was in some essential points beneficial. Denmark had deprived them of their free constitution, which they now regained; and the general administration of the government by the Danish kings had been such as to depress Norway, with a view of concentrating the wealth and the commerce of the kingdom at Copenhagen.



Norwegian Soldiers on Skates.

In their wars with Sweden, the Norwegians formed a military corps, which was provided with skates or snowshoes, and armed with rifle and sword. It was impossible to attack them with any success, while their

efficacy in harassing and annoying the enemy was really extraordinary. Cannon shot could produce but little effect upon them, dispersed as they were at the distance of two or three hundred paces from each other. No army can protect itself against an enemy which has no need of path or road, and traverses with equal facility marshes, lakes, rivers, and mountains.

A highly republican spirit prevails in Norway, and the ancient influence of the nobility is nearly annihilated. This country has its own *storting*, or legislative assembly, which is of very ancient date, and was restored by Bernadotte. It possesses much higher privileges than the Swedish diet. It assembles more frequently, and at its own fixed times, without any control from the king. It allows him only a suspensive veto, and can compel him to accept any law which has been voted three times by the *storting*. These rights, having been once granted by Bernadotte, were found to press very hard against his prerogative, and he made many unsuccessful attempts to abridge them.

Christiania, the capital of Norway, stands on a capacious and beautiful bay, affording a most enchanting prospect. This city is almost the only one in the kingdom which is not built of wood; so that, in the course of two centuries, it has suffered but little injury from fire, while great numbers of other towns have been reduced to ashes. The buildings are mostly of

stone, and of regular structure. The trade of the place is chiefly in timber and boards, of which Christiania is a great mart. It has considerable wealth, and a university. Population, twenty thousand. Bergen and Drontheim are considerable seaports.

The manners of the Norwegians do not differ essentially from those of the Swedes. Their towns are not compactly built, but are composed of houses scattered widely apart, and extending over a space of several leagues. The people are industrious and frugal, and generally possess a competence of wealth: extreme poverty is unknown. The clergy are well educated, and active in promoting education among the people. The Danish language is generally spoken, though the Norwegians have their own dialect.

Kings of Norway.

Date of Accession.

A. D.	
1000.	Sweyn.
1011.	Olaus I.
1032.	Sweno.
1036.	Magnus Oleron.
1047.	Harold Haardrade.
1066.	Olaus II.
1070.	Magnus I.
1087.	Haco I.
1087.	Magnus II.
1103.	Sigurd.
1162.	Magnus III.

Date of Accession.

A. D.	
1207.	Haco II.
1263.	Magnus IV.
1280.	Eric II.
1299.	Haco III.
1315.	Magnus V.
1326.	Haco III.
1328.	Magnus VI.
1358.	Haco IV.
1375.	Olaus IV.
1397.	Union of Calmar.

Lapland.



Scene in Lapland.



Scene in Lapland.

CHAPTER CCCCLXIV.

A. D. 1100 to 1840.

Description of Lapland — Origin of the Lapps — Their Mythology — Conversion to Christianity — Superstitions — Manners, Customs, &c., of the Laplanders.

LAPLAND is the most northerly country of Europe. It is bounded on the north by the Frozen Ocean, east by the White Sea, and in all other parts by Russia, Sweden, and Norway. Its limits are not very precisely ascertained, and it may be regarded as comprising three divisions—Russian, Swedish, and Norwegian Lapland. Russian Lapland consists of that part of the country situated east of the Tornea. Swedish Lapland is the largest and most southerly

portion, and lies in the interior, west of the Tornea. Norwegian Lapland is the smallest division, and consists of a narrow strip of territory along the northern and western coast. All this country is exposed to the intense coldness of a polar climate. The mountains are covered with perpetual snow. The southern part abounds with pine forests, but toward the north the trees disappear, and the country presents only the dreary spectacle of a heap of barren rocks, with here and there a patch of scanty vegetation of birchen or willow shrubs, and reindeer moss. As the greater part of Lapland lies within the polar circle, the summer may be regarded as one long day, and the winter as one long and dreary night.

The natives of Lapland are wholly ignorant of their origin as a people; but there can be little doubt that they were the first inhabitants of the country which

they now occupy. Their parentage has been derived by some authors from the Scythians, and by others from the Hebrews; but the prevalent opinion is, that their immediate ancestors were the ancient Finns. The *Finni*, according to the descriptions given by Tacitus and Ptolemy, bore a close resemblance to the mountain Laplanders of the present day. They are supposed to have been the people designated by Herodotus under the names of *Cynocephali*, *Troglodytes*, and *Pygmies*. They disclaim the appellation of *Laplanders*, or *Lapps*, which is understood to have been bestowed upon them, as a term of reproach, by the Swedes, when they first subjugated the country. Etymologists are not agreed as to the precise import and derivation of the word. It is deduced by some from the Latin *lippus*, "blear-eyed," the natives being half blinded by the smoke of their wigwams. Others derive it from the Swedish word *lappa*, "a patch," in reference to the ragged garments of the Laplanders; and others refer it to the Finnish *lappi*, "exiles, or runaways," supposing them to have migrated or run away from Finland.

Some learned ethnologists have concluded that the Laplanders, Samoiedes, Esquimaux, and Greenlanders, who are all found in the same northern latitudes, must have been originally the same people. They suppose the Laplanders to have descended from the White Sea toward Norway and Sweden, while the Finns, on the other hand, ascended from Esthonia, through Finland. In the north of Norway, the Laplanders are called *Finns*, and the Finns who have penetrated into that country are called *Quans*. The Lapland language is represented as having a considerable analogy to that of the Finns; and as distinguished by certain peculiarities resembling the idiom of the Hebrew. It possesses an elegant brevity, expressing by one word what, in most languages, would require several.

Lapland has little of what can be called history; and that which is known of the inhabitants does not extend to a very remote antiquity. When they first attract our notice in the twelfth century, they appear as an independent people. Shortly after this time, their country was visited and explored by various roaming tribes of the Scandinavian race, who emigrated northerly along the coast of Norway, to which quarter they were attracted by the cod fishery of the Lofoden Islands. Settlements of the emigrants were formed here, and an intercourse was opened between the Scandinavians and the Laplanders. The latter appear to have been in a state of the most complete barbarism; entirely ignorant of agriculture, which was introduced among them by their new acquaintances. The Scandinavians soon acquired that influence over the Laplanders which civilization exercises over barbarism; and in the thirteenth century, we find Lapland regarded as subject to the kings of Norway. Little actual sovereignty appears, however, to have been exercised over this country at first; and the Swedes and Russians followed the example of the Norwegians by establishing settlements within its limits.

When the Swedes had obtained some degree of authority over the Laplanders, they attempted to convert them to Christianity. The natives, however, adhered to their ancient paganism with obstinate pertinacity. They worshipped a great number of deities, the chief of which was named *Radien Atzhie*, who, with his only son, was regarded as the creator and governor of the world. Other deities were *Beive*, the

sun; *Maderatja*, the god of the air; *Horagalles*, the god of thunder; *Saivo* and *Omak*, the gods of the mountains; *Saivo Guella*, the conductor of souls to the shades below; *Jaime Akko*, or death; *Rota*, the sovereign of the infernal regions, &c. The immortality of the soul, and a future state of rewards and punishments, were a part of the Lapland religion; so that the faith of these uncouth and unlettered savages compares very favorably with the elegant mythology of the Greeks.

The conversion of the Laplanders to Christianity cannot be dated much earlier than the middle of the seventeenth century; and their religion is still so very imperfect as to consist in little more than receiving baptism, bearing Christian names, and giving a reluctant attendance upon a few of the festivals of the church. They retain much of their old superstition, even in the Christian rites which they have adopted. They regard the sacrament as a powerful charm to preserve them from evil spirits. Their belief in magic and incantation is as strong as ever, and they practise a species of necromancy by the use of the Runic drum. This is a wooden instrument hung round with brass rings, so near each other as to rattle together upon the slightest touch. The skin, or parchment, stretched over the drum, is covered with painted characters representing the different deities and other mystical figures. These drums are esteemed according to their antiquity, and are preserved with great care and secrecy. In any affair of importance they are consulted in the following manner. A ring is placed upon the drum-head, which is struck with a small hammer of deer's horn, so as to drive the ring from side to side over the painted surface; and according to the course which it takes, or the figures which it touches, the omen is interpreted as good or bad. Private families have their own drum for ordinary cases; but in the matters of public import, as an epidemic sickness among the people, or their cattle, the *Noiaads*, or privileged soothsayers, who are regularly trained to the art, hold a public consultation of the oracles. During the ceremony, the operator makes a number of frightful grimaces, and takes an unusual quantity of brandy and tobacco, which put him into a deep sleep. On awakening, he pretends to have been conveyed to one of the holy mountains, where he had an interview with the deities, whose revelations he then makes public.

Among so rude a people as the Laplanders, there can hardly be any thing like regular government. In general, they acknowledge the king of Sweden as their sovereign, and conform to such legal regulations as the Swedish authorities have established in their country. A small number are also tributary to Russia. They are not a numerous people, and are estimated not to exceed sixty thousand souls. Of this number, a considerable part are a mixed population, the descendants of Finnish colonists introduced by the Swedes. The pure Laplanders have a swarthy complexion, black, short hair, a wide mouth, hollow cheeks, and a pointed chin. Their eyes are weak and watery, in consequence, it is supposed, of their smoky habitations, or the glaring snows of winter, which often have the effect of depriving the natives of sight for several days after their return from a hunting expedition. They possess great strength of body, and are capable of sustaining enormous fatigue. They are not less remarkable for swiftness of foot and agility, and are inured from infancy to every kind of activity and

exertion. Their stature is rather diminutive, but their slouching gait gives them the appearance of being shorter than they really are. Their dark complexion may be owing mainly to the smoke of their huts; for Lianeus, who visited their country, states that their skin in other parts is as white and delicate as that of any lady whatever.

The mountain Laplanders have no fixed habitations, but live in tents, which they move from place to place in quest of food for their reindeer. The huts of the maritime Laplanders are built of sods and roofed with birch bark. The floors are strewn with branches of trees, and on these are spread deer-skins, on which the family sit or lie down, as no part of the hut is sufficiently high to admit of standing upright. The fire is made in the centre of the hut or tent, and at all seasons these dwellings are constantly filled with smoke, which is regarded as the best defence against the gnats in summer and the cold in winter.

The Laplanders dress in coarse woollen cloth and skins. Their diet consists almost wholly of animal food. Those who inhabit the coast live principally on fish; the mountaineers subsist chiefly on the milk and flesh of the reindeer. These animals are the most valuable part of a Laplander's possessions, and the principal object of his care. They feed on grass during the summer, and in winter upon the reindeer moss, which grows every where in Lapland, and which the animal

knows how to reach by scraping away the snow. Of these useful creatures a wealthy Laplander often possesses a thousand or more. They are not only valuable for their milk, and flesh, and hides, but they are trained to draw sledges upon the snow. These are made of birch wood, and shaped like a boat: the reindeer will travel with them sometimes at the rate of ten miles an hour.

The principal employment of the Laplanders is hunting and fishing. They use firearms, and are good marksmen. Though their life is full of toil, and apparently of suffering, their attachment to their native country is remarkably strong. They are ignorant and superstitious, but are free from most of the vices of civilized nations. They are entire strangers to theft, and generally sleep in the summer with open doors, in perfect security. Beggars are unknown among them, and the aged and infirm receive the most attentive care. During the winter, the Laplanders carry on some traffic with the Swedes, bartering skins, furs, dried fish, and venison, for woollen cloth, metals, tobacco, brandy, meal, and salt. There are no cities in Lapland, and only a few spots permanently inhabited. The traveller Acerbi, who visited this country in the last century, found the seat of government at Kautokeino, a place containing only four families and a priest. Hammerfest is a more modern settlement, but it is still small.

Finland.

CHAPTER CCCCLXV.

A. D. 50 to 1808.

Description of Finland — Origin of the Finns — Their Migration to the West — Conquest of Finland by the Norwegians and Swedes — Transfer of the Country to Russia — Manners, Customs, &c., of the Finlanders.



Costumes of Finland.

THE greater part of Finland was formerly attached to the kingdom of Sweden; but the whole now forms a part of the Russian empire. It is bounded north by

Swedish Lapland, east by the Russian territory, south by the Gulf of Finland, and west by the Gulf of Bothnia. Connected with this region are the Aland or Oeland Islands, about eighty in number, and situated at the mouth of the Gulf of Bothnia. The present name of *Finland* was bestowed upon it by the Swedes; but the inhabitants call their country *Suomenna*, or the region of lakes and swamps. The whole eastern and central part of the territory is, in fact, intersected with lakes, rivers, and marshy tracts, among which are sandy flats, overgrown with moss, and studded with low hills. The northern and western parts are mountainous. In the south are extensive forests, chiefly of fir and pine. The lakes and marshy districts cover more than a third of the whole surface of the country; but the climate is said to be, on the whole, salubrious. Fogs are very common. In all parts, the winters are severe.

The first mention of the Finns in history is made by Tacitus, who ranks them among the Germans. Ptolemy also alludes to them, but in as indistinct a manner as Tacitus. They are supposed to be of Asiatic origin; their dominions once extended from the sources of the Obi, and the banks of the Volga, to the shores of the Baltic, as far as the north-east parts of Prussia. The period of their migration westward is unknown. Tacitus describes them as a savage race, without powerful weapons, horses, or the use of iron. Their principal occupation was hunting, and their arrows were pointed with bone. Most writers are of opinion that their original abode was among the Ural Mountains, from whence they spread chiefly westward. They are believed to be of the same race

with the tribes which founded the kingdom of the Magyars in Hungary. They first appear, indistinctly, in history, in the neighborhood of Finland, as a wandering horde. They do not seem to have been of a warlike disposition, as they were easily reduced to subjection by the Norwegians, Swedes, and Russians, in succession.

The Norwegians began by the conquest of Finmark, from whence they made inroads, at various times, into the territory of the Permians, a tribe of Finns who inhabited the country near the White Sea. These invasions were ultimately arrested by the princes of Novgorod, who made themselves masters of Permian. The Mongol Tartars also checked the invasion of the Norwegians. The Russians next overran the Finnish territories; and in the fourteenth century, Stephen, one of their bishops, having planted the cross on the shores of the White Sea, overthrew the worship of the great Finnish deity, *Yomala*. The Swedes next invaded the country; and about the middle of the twelfth century, Eric the Pious, king of Sweden, converted the inhabitants of modern Finland to Christianity, A. D. 1156.

Of the subsequent history of the country, there is little to say. Sweden, by two treaties, in 1721 and 1741, ceded a part of her Finnish territory to Russia. The latter power, however, coveted the whole; and Finland, after having been the scene of many bloody battles between the Swedish and Russian armies, was completely overrun by the latter in 1808, and soon after abandoned by treaty to the czar. The country was lost by the incapacity and folly of the king of Sweden, who left its brave defenders to sink under an overwhelming force, while he was vainly endeavoring to conquer Norway, and the Danish islands in the Baltic.

The population of Finland is about three millions. Abo, the largest town, is situated on the River Aurajoki, and surrounded by hills and mountains. The buildings are chiefly of wood, and the chief trade of the place is in timber and provisions. It has manufactures of tobacco and sailcloth. It had once a university, founded by Gustavus Adolphus; but in 1827, a fire destroyed seven hundred and eighty buildings at Abo, with all those belonging to the university, including its library and scientific collections. In consequence of this calamity, the institution was removed to Helsingfors, another commercial town, with a fine harbor, which now ranks as the capital. The population of Abo is twelve thousand five hundred and fifty. Finland has the rank of a grand duchy of the Russian empire.

The modern Finlanders are a people of grave manners, but courageous and persevering. They can endure the severest privations, though their perseverance is sometimes little better than obstinacy. Their attachment to their national name, customs, and language, rendered them incapable of appreciating the blessings of civilization, which the Swedes were anxious to diffuse among them. Even at the present day, the Russian government is compelled to yield something to the national spirit of the Finlanders. Russia and the grand duchy of Finland are declared to be two distinct but inseparable states; a most contradictory description, but which has the effect of keeping the Finnish subjects of Russia quiet, by flattering their love for the mere name of independence.

The genuine Finns are short in stature, with flat faces, dark gray eyes, thick beard, tawny hair, and a sallow complexion. Those who inhabit the southern and western districts are scarcely to be distinguished

in their manners from the Swedes, though they retain the national features. In Russian Finland, the inhabitants have a slowness of motion, a depression of spirit, and a simplicity and almost stupidity of look, which form a striking contrast with the lively aspect, alert movements, and cheerful humor of the Russians; but these circumstances may be chiefly owing to their condition as a conquered people. More hardy than the Russians, they are not so warmly clothed, and seldom wear the sheepskin. Their dress is a coat of coarse woollen stuff, made with little regard to shape, and tied round the body with a band; a pair of coarse linen trousers, straw shoes, and bits of woollen cloth or ropes of straw wrapped round their legs.

There is some mixture of the Swedish and Russian races in Finland, but the majority of the population is of Finnish extraction. Serfage does not exist here, as in other parts of the Russian empire. All the Finlanders are free. They have no nobility; but the peasant gives precedence to the citizen or merchant, and holds every officer of the crown in high respect. The greater part of the people are addicted to agricultural pursuits. They also carry on the fisheries, manufacture tar, and build ships. The women are thrifty, much devoted to their domestic duties, and weave coarse linens and woollens for the use of their families. The peasants live in huts, containing a single room, like the American log-cabins, and warmed by a large stove, the smoke of which goes out either at the windows or through a hole in the roof. In the long nights of winter, these dwellings are illuminated by pine knots instead of candles. A stranger receives much attention: he is always the principal person in a company, and much pains are taken to please him. Vapor baths are used by all the Finlanders — a custom very common to the Slavonic nations of the north. These baths are heated to the height of one hundred and fifty or one hundred and sixty degrees, and the vapor is produced by pouring boiling water on red-hot stones. When the bather is heated to an intense perspiration, he runs out of the bath, and rolls in the snow, if it be winter, and upon the grass, if in summer. This practice, which would be thought fatal by any other people, is highly esteemed by the Finlanders as a means of invigorating and refreshing their bodies.

The Finns are mostly Christians. The inhabitants of the eastern districts, who were converted by the Russians, profess the Greek faith; the western Finns are Protestants. There are some tribes who still adhere to paganism. Almost every Finlander is a poet or a musician. A hut surrounded by forests and marshes, in the interior of the country, is often the residence of a bard, whose rustic and simple songs enliven all the villagers. Their poetry is of a strongly national and original cast, and is sung to the accompaniment of the Finnish lyre. There is scarcely any event, public or private, which does not find a poet to celebrate it. The manner in which verses are recited in public is derived from ancient practice. Two poets stand in the midst of a circle, and repeat lines alternately, every second line beginning with the last word of the preceding. Written literature can hardly be said to exist in Finland. There are schools in many of the towns, but public instruction is not widely extended. Not one individual in a hundred can read. The celebrated Frederika Bremer, though her name is associated with Sweden, in consequence of her residence there, was a native of Finland.

The Russian Empire.



CHAPTER CCCCLXVI.

A. D. 862 to 1604.

Geographical Description of Russia — Early Annals.

THE Russian empire comprises almost the entire northern part of the eastern continent, from the Atlantic to the Pacific, and embraces a territory spanning one half the globe, or about one hundred and eighty degrees of longitude. Of that portion which lies in Asia—the *Caucasian Countries and Siberia*—we have given an account. We shall now present a view of that part of the empire which is in Europe, and which, though less extensive than the Asiatic portion, is far the most populous and important in a political and historical point of view.

This portion of the empire is bounded north by the Arctic Ocean; east by Asiatic Russia, from which it is separated by the Uralian Mountains and the River Ural; south by the Caspian Sea, the Caucasian Mountains, dividing it from Asiatic Russia, the Black Sea, and the Danube, which separates it from Turkey; and west by Moldavia, from which the Pruth divides it, Austria, Prussia, the Baltic Sea, the Gulf of Bothnia, and the Swedish territory, from which it is in part separated by the Tornea. It extends from north latitude 40° to 70° , and from east longitude 18° to 64° , having an area of more than two million square miles, with about fifty-five millions of inhabitants.

The Ural Mountains form the boundary between Europe and Asia. They consist of a chain twelve hundred miles in length, extending from the Frozen Ocean south nearly to the Caspian Sea. The Finnic Mountains are a continuation of the Scandinavian range, and extend some distance into Russia between the White Sea and the Gulf of Bothnia. The Alaunian or Waldaian Hills are a series of gentle elevations south-east of the Gulf of Finland. In the south are

the mountains of the Crimea, which are branches from the Caucasian chain, in the south-east. Poland and the Polish provinces are traversed by some spurs of the Carpathian chain of no great elevation.

Russia is watered by a great number of rivers, comprising the largest in Europe. The Ural rises on the eastern declivity of the Uralian Mountains, separates Europe from Asia, and empties its waters, after a course of thirteen hundred miles, into the Caspian Sea. The Volga, the largest river of Europe, rises in the government of Tver, and, passing in an easterly and southerly direction by Tver, Jaroslav, Kazan, and Astracan, it flows into the Caspian Sea by seventy mouths. Its principal tributaries are the Oka from the west, and the Kama, a full, deep stream, from the east: its current is gentle and smooth, and it is navigated by more than five thousand boats, while its valuable sturgeon fisheries employ even a greater number of fishing craft. The length of its course is two thousand five hundred miles. The Terek and Kama are considerable streams rising in the Caucasian Mountains and flowing into the Caspian Sea.

The Don rises in the government of Tula, and receives a number of large tributaries: it passes by Azof, into the sea of that name, after a course of eight hundred and fifty miles. The Dnieper, one of the largest rivers in Europe, and a fine navigable stream, rises in the government of Smolensk, and has a course of nearly one thousand miles, passing by Smolensk, Kiev, below which the navigation is interrupted by falls, Cherson, and Oczacow, into the Black Sea. The Dniester, rising in the Carpathian Mountains of Galicia, also runs into the Black Sea.

The Vistula passes through Poland into Prussia, and the Niemen also enters the Prussian territory. The Duna, or Southern Dwina, rising near the sources of the Volga, flows north into the Gulf of Livonia. The Neva, the outlet of Lake Ladoga, is more remarkable for the volume of its waters than the length of its

course: it is a broad, full, deep river, and sometimes does great mischief by its inundations. The Petchora, the Dwina, and the Onega are the principal streams, whose waters find their way into the Arctic Ocean.

The country abounds in lakes. Lake Ladoga, the largest in Europe, is one hundred and twenty miles long by seventy broad, and it receives the waters of Lake Onega, one hundred and fifty miles long by forty-five broad, of Lake Ilmen from the south, and of a series of lakes in Finland.

The White Sea in the north, communicating with the Arctic Ocean, is a long, narrow gulf, frozen over a great part of the year, and navigable only from the middle of May to October. The Gulf of Finland, and the Gulf of Livonia, or Riga, are arms of the Baltic Sea. The Sea of Azof is a gulf of the Black Sea.

Nova Zembla consists of two large islands in the Arctic Ocean, presenting a dreary and sterile appearance, and covered with snow and ice the greater part of the year. The soil produces some shrubs and moss; the islands are uninhabited by man, but they abound in reindeer, ermine, white bears, seals, and fish, and are much resorted to by fishermen and hunters. To the north-west is the rocky and mountainous group of Spitzbergen, where an almost perpetual winter reigns. The white bear, whales, seals, &c., abound here. A company of Archangel merchants have attempted to establish a fishing and hunting post here, one of the most northerly inhabited spots on the globe. In the Baltic, the Åland and Æsel Isles belong to Russia.

The White Sea and the ocean which washes the northern coast are covered with ice from September to June, and the rivers in this quarter are frozen for a still longer period. In the morasses and lakes the frost seldom disappears at all, and the sun's heat does not penetrate a span into the marshy soil. During the brief and cheerless summer, the atmosphere is loaded with fogs. At St. Petersburg, the temperature is milder; but the Neva is frozen from November till March. In the south, the climate is delightful, and vegetation is flourishing.

Russia forms a vast plain, stretching from Prussia and Austria to the Ural Mountains. The central part of the country has an elevation of less than twelve hundred feet, and subsides gradually to the north and south. The country about the Caspian Sea is several hundred feet below the level of the ocean.

The richest districts are in the south, upon the Don and the Dnieper; but there is much fertile land upon the Volga. Between the Volga and the Don, in the Crimea, and between the Volga and Uralian Mountains, there are extensive steppes or dry plains, which, however, furnish pasturage for the large herds of the wandering Tartars. In Poland, the soil is generally thin and sandy, and there are many marshy tracts. In the north, there are barren steppes and morasses. Finland has much productive land.

Gold, silver, platinum, diamonds, and iron are found in the Ural Mountains, but principally on the Asiatic side. Salt is obtained in great abundance from an immense number of salt lakes.

The system of canalization, favored by numerous navigable rivers and lakes, and by the seas which border Russia on three sides, has been carried to a great extent. Railroads are also in progress on a large scale. St. Petersburg, at the eastern extremity of the Gulf of Finland, is the capital.

European Russia is divided into six geographical sections, as follows: Baltic Provinces, Great Russia, Little Russia, South Russia, West Russia, and Kingdom of Poland. These are subdivided as follows:—

THE BALTIC PROVINCES.

Governments.	Area in Sq. Miles.	Principal Town.	Population.
1. Petersburg, divided into 9 circles,	18,600	St. Petersburg,	476,386
2. Grand duchy of Finland, divided into 8 provinces,	134,000	Helsingfors, . . .	14,000
3. Esthonia, 4 circles,	7,224	Revel,	15,000
4. Livonia, 5 circles,	17,340	Riga,	71,228
5. Courland, 5 bailiwicks,	10,000	Mitau,	16,500

GREAT RUSSIA.

6. Moscow, 13 circles,	11,500	Moscow,	348,562
7. Smolensk, 12 circles,	20,000	Smolensk,	12,000
8. Pskow, 8 circles,	21,960	Pleskow,	12,000
9. Tver, 12 circles,	23,560	Tver,	24,000
10. Novgorod, 10 circles,	54,100	Novgorod,	10,000
11. Olonez, 8 circles,	50,000	Petrozavodsk, . . .	4,000
12. Archangel, 7 circles,	320,000	Archangel,	17,000
13. Wologda, 10 circles,	161,000	Wologda,	14,000
14. Iaroslav, 10 circles,	17,000	Iaroslav,	28,000
15. Costroma, 10 circles,	30,000	Costroma,	10,000
16. Vladimir, 13 circles,	17,500	Vladimir,	7,400
17. Nishnei Novgorod, 11 circles,	20,180	Nishnei Novgorod, . . .	24,995
18. Tambow, 12 circles,	24,200	Tambow,	20,000
19. Riāsan, 12 circles,	16,000	Riāsan,	9,000
20. Tula, 12 circles,	11,200	Tula,	51,231
21. Kaluga, 11 circles,	10,560	Kaluga,	32,345
22. Orel, 12 circles,	17,850	Orel,	40,000
23. Kursk, 13 circles,	16,580	Kursk,	25,000
24. Woronesch, 12 circles,	29,400	Woronesch,	43,800

LITTLE RUSSIA.

25. Kiew, 12 circles,	16,800	Kiew,	44,633
26. Czernigow, or Tschernigow, 12 circles,	20,000	Czernigow, or Tschernigow, . . .	10,000
27. Poltava, 12 circles,	22,300	Poltava,	10,000
28. Slobodsk Ukraine, 12 circles,	29,000	Charkow,	18,000

SOUTH RUSSIA.

29. Ekatarinoslaf, 8 circles,	25,000	Ekatarinoslaf,	8,000
30. Cherson,	23,300	Cherson,	14,000
31. Taurida, 6 circles with the country of the Tschernomorsk Cossacks,	22,500	Symphieropol,	5,800
32. Don Cossacks,	53,650	Staro Tschernikowsk,	15,000
33. Bessarabia,	16,800	Kischeneff,	42,636

WEST RUSSIA.

34. Wilna, 11 circles,	24,400	Wilna,	58,000
35. Grodno, 8 circles,	14,000	Grodno,	10,500
36. Witepsk, 12 circles,	16,800	Witepsk,	15,500
37. Mohilew, 12 circles,	19,300	Mohilew,	21,000
38. Minsk, 10 circles,	37,000	Minsk,	20,000
39. Volhynia, 2 circles,	28,300	Schitomir,	8,500
40. Podolia, 12 circles,	14,500	Kamintiec,	16,000
41. Provinces of Bialystok,	3,400	Bialystok,	6,000

KINGDOM OF POLAND.

42. Cracow, 4 circles,	4,800	Kielce,	5,000
43. Sandomir, 4 circles,	5,500	Sandomir,	3,000
44. Kalisch, 5 circles,	6,540	Kalisch,	15,000
45. Lublin, 4 circles,	6,650	Lublin,	12,000
46. Plock, 6 circles,	6,500	Plock,	8,000
47. Masovia, 7 circles,	7,350	Warsaw,	136,100
48. Podlachia, 5 circles,	7,250	Siedlee,	4,420
49. Augustowo, 5 circles,	7,820	Augustowo,	3,300

Before the ninth century A. D., the European territory of Russia was known only as a vast plain,

occupied by nomadic tribes similar to those which still traverse the vast steppes of Northern and Central Asia. The earliest history of these tribes, as far as it is now traceable, is given in our account of Tartary.

The restless Northmen navigated the gulfs which pierce far into these plains; and a Norman pirate chief, *Ruric*, cruising with his Varangians, in about the year 862, sailed through the Gulf of Finland, and, proceeding onward by lakes and rivers, discovered the native city of Novgorod—a collection of wooden huts, occupied by barbarian traders, who bartered various commodities for furs brought from the north. Having made himself master of this town, Ruric established himself here with his Norman followers, and took the title of *Grand Duke*. Other bands of his countrymen soon joined him, and finding himself possessor of a large territory, he divided it among his soldiers. He thus founded a state, which he named *Russia*,* and gave it Scandinavian laws. Another chief, one of his followers, at this time took possession of Kiev, or Kiew, whose people traded with Constantinople. This capital is thought by some to have been the residence of the Hyperborei, so renowned in classic lore for the virtues of the golden age. To this luxurious place *Igor*, son of Ruric, removed his capital; and the Normans soon had cruisers upon the Black Sea, who repeatedly attacked Constantinople.

The dukedom of Russia enlarged itself by conferring its new conquests, as feudal fiefs, upon chiefs, who extended them still further, and, founding cities, took the title of *dukes*, ruling over duchies dependent on the grand duke. *Vladimir the Great*, desirous of strengthening his alliance with the Greek emperor, asked the hand of his sister in marriage. It was granted on condition that the pagan duke would embrace the Christian faith; to which he consented, and, after his marriage, issued a decree ordering that all the heathen temples in his dominions should be destroyed, and Christian temples erected in their place. His subjects, too, were commanded to receive the rite of baptism, and, assembling in crowds on the banks of the rivers, were baptized, thousands at a time, by priests of the Greek church. Vladimir extended his empire over Lithuania, Livonia, and Galicia, founding cities and encouraging such of his subjects as were nomadic to become settled. The people of Russia were not, as in most feudal countries, merely nobles, serfs, and military vassals, but the towns were inhabited by free merchants, the country was tilled by free husbandmen, and the villages by a free and industrious peasantry, who labored for hire in the fields of those who were rich enough to have land. All these paid a tribute, or rather rent, in kind, to the noblemen on whose estates they resided, or to the grand duke, if the land was not appropriated. The army was composed of the nobles and their retainers, who were mostly of the Norman race. The traders and farmers were mostly descendants of the original inhabitants.

Vladimir died in 1015, and *Yaroslav*, the most

ferocious chief of his time, after defeating his brothers, reigned alone over a vast empire, which now stretched even to the confines of Hungary and Moldavia. *Yaroslav* owed his success to an army of forty thousand men furnished him by Novgorod; for this city had now grown into a powerful commercial republic, both wealthy and populous. Their boastful saying was, "Who can resist God and the Great Novgorod!" The administration was conducted by a mayor, or burgomaster, and city councillors, called *boyars*, who were elected annually, as were also the governors of the provinces belonging to the state. Its duke had no power to act without the consent of the people, in declaring war, making peace, or levying new taxes. All such questions were decided in a general town meeting, called together by an enormous bell. *Yaroslav* repaid the citizens, for their good service, in making some very wise laws; and he also founded a public school, in which three hundred children of the citizens were educated at his expense.

Russia was, at this period, as far advanced in civilization as the rest of Europe: Kiev, the capital, was a much finer city than either Paris or London. The inhabitants imitated the Greeks in their dress and style of living; used silver plate at their tables, drank the delicious wines of the Levant, gave sumptuous banquets, and furnished their houses in the luxurious manner of the East. The city is said to have contained three hundred churches.

Though frequently disturbed by civil wars and foreign invasions, little alteration took place in the interior organization of the country for two centuries. In 1223, however, a mighty host of Mongol Tartars, from the East, invaded the country,—weakened as it was by contests with the Greeks, Poles, and Hungarians,—ravaged it with ruthless violence from one end to the other, reduced its princes to abject subjection, and ruled over most of it for more than two hundred years, during which time Russia relapsed into a barbarism scarcely distinguishable from that of her conquerors. *Touchi*, son of *Zingis Khan*, as elsewhere related, routed the combined forces of all the Russian princes, on the banks of a river near the Sea of Azof, marched through the country, and, having enriched his army with spoil and numerous captives, returned to Asia. A few years later, his son *Batou* brought in another army, and completed the conquest, after six years of destructive warfare, in which Kiev, Moscow, and many other cities were laid in ashes. Plunder and tribute, not land and a settlement, were the sole objects of the Tartars. Their khan fixed his residence at Serai, on the Volga, surrounded by the Golden Horde, as his head-quarters were called; and established here the capital of his kingdom of Kipzak, whose history is noticed in our account of Tartary. Hence were sent out his deputies every year to collect the tribute, and hither each new grand duke was obliged to repair, to receive his investiture from the khan.

Novgorod, alone, preserved the right of electing her own rulers, though her duke paid tribute to the khan. One of these dukes was the renowned hero *St. Alexander Nevski*, who gained his fame by defending the capital from the combined armies of the Danes, Swedes, and Teutonic knights; for Russia had all these enemies to contend with, beside the Tartars. He gave battle to the besiegers on the banks of the Neva, and, gaining a signal victory there, he received the name of *Nevski*, that is, "conqueror on the Neva,"

* The name is thought by some to be derived from a warlike tribe of Narmatia, called *Ros* by the prophet Ezekiel, and afterward known to classical authors under the name of *Rozolani*, near the sources of the Tanais and Borysthenes. They frequently attacked the Roman frontiers. In A. D. 68, they surprised Mesia; in 166, warred against the Marcomanni; and in 270, were triumphed over by the emperor Aurelian.

from the circumstance. About this time, the grand duke of Kiev was guilty of an act of rebellion, as the khan deemed it, in acknowledging the pope as head of the church, instead of the Greek patriarch. This grand duke's sister was married to the grand duke of Vladimir, who refused to pay tribute. The exasperated khan sent his armies to dethrone both, and gave their dominions to Alexander Nevski, with the title of *Grand Duke of Russia*. This monarch kept his country at peace, and employed his wealth in rebuilding its towns, and encouraging every good enterprise. He was rewarded by the grateful affections of the people, and at his death (A. D. 1261) was canonized. He is still revered as a saint, and a festival is held in honor of him. Novgorod, soon after his death joined, the Hanseatic league.

For many years subsequent to the death of Alexander Nevski, perpetual warfare was kept up among the petty princes of the empire, each aspiring to the sovereignty, and each endeavoring to supplant the other with the khan, and gain his favor; so that there was as much political intrigue and party feeling at the barbarous court of the Golden Horde, as in the palaces of Christian princes. Meanwhile the capital was removed to Moscow, which was rebuilt, and the duchy named from it *Muscovy*, whence the Russians are called *Muscovites*. Kiev fell into the hands of the Lithuanians; the Poles, too, took several states from Russia. During these wars, many men left their homes, and carried away their wives and children into parts of the country that were uninhabited; and as their numbers were augmented by fresh refugees, they built villages, cultivated the land, and formed themselves into military republics. These people were called *Cossacks*, from Asiatic tribes of that name, with which they intermingled.

The Cossacks themselves are a mixed race of Caucasian and Tartar origin. We have spoken of those of Tartary in another place. Those of European Russia are named from their locations, Cossacks of the Don, of the Ukraine, and of the Black Sea. They are nearly independent, owing only military service to the czar. The houses of many of these people are delightfully situated in the midst of gardens; and at home they display many of the virtues of peace and simple pastoral and agricultural life. They are handsomer and taller than the Russians, whom they surpass also in honesty and dignity. Travellers describe them, at their capital, Tcherkask, as instructed, hospitable, generous, disinterested, humane, and tender to the poor. The Cossacks are well known in Europe as the most harassing light troops that ever exercised a predatory warfare in the train of an army. The capital of France has not yet forgotten the uncouth hordes, wrapped in sheepskin and overrun with vermin, who, in the hour of her humiliation, startled her streets with their wild demeanor. The Cossacks are governed by a vice-hetman, or headman, the eldest son of the emperor having the empty title of Hetman of the Cossacks.

Commerce flourished in Russia under the Tartar sway, and great fairs were held, which were frequented by merchants from Greece, Italy, and Asia. *Ivan I.* (A. D. 1320) was so rich, that he always had a purse of money carried before him, to distribute to the poor whom he met. *Demetrius*, surnamed *Donski*, from a victory gained by him over the Tartars, on the banks of the Don, was the first prince that attempted

to expel the Tartars from the country; and he was finally unsuccessful. It was during his reign that Tamerlane, in retaliation of injuries, invaded the Kipzak empire, annexed it to his own, and, having revenged himself, passed through into its Russian provinces, and burnt Moscow, and other large towns, as elsewhere related.

In 1472, *Ivan Basilowitz*, or *Vasilievitz*, came to the throne, while Russia was still under the Tartar dominion. Like his predecessors, when an ambassador arrived from the haughty court of Kipzak, with despatches, he must ride out to meet him, and conduct him with all possible respect to the hall of state, where the most costly furs were spread for his seat, whilst the grand duke and his nobles were on their knees around him, listening in profound silence to the letters from their master. But Ivan was too proud to continue this; and when the khan's messengers arrived, he took the papers from their hands, tore them in pieces, and trampled them under his feet. He then expelled all the Tartar merchants from his capital, and prepared for war. He defeated the troops of the khan repeatedly, destroyed their head-quarters and all their settlements, and drove them from the country in about twenty years from his accession to the throne.

The fall of Novgorod occurred in the early part of this reign. A rich widow, desirous of raising a Lithuanian lover to the dukedom, bribed a strong party to revolt and dethrone the reigning duke, who applied to Ivan for aid. Ivan, contrary to their chartered rights, entered the city with a large army, seized merchandise, jewels, and money, and sent off the insurgent nobles to Moscow. On a fresh insurrection, he besieged and took the city, compelled the people to surrender their charter of liberties, and acknowledge him as their sovereign. The great bell he removed to Moscow, A. D. 1477. Novgorod now gradually declined and finally sunk into insignificance.

Ivan married, for his second wife, a Greek princess, *Zoe*, or *Sophia*, a niece of the last emperor of Constantinople, which had surrendered to the Turks about twenty-five years previously. The appearance of this beautiful and highly-educated young lady at his court, with a numerous suite of Greeks and Italians, made Ivan emulous to introduce the useful and elegant arts of Greece and Italy into Russia. Architects, founders, and miners were sent for, and that system of improvement begun which was so energetically and successfully carried out by Peter the Great. Ivan died in 1505.

Ivan IV., who came to the throne in 1533, pursued the plans of his grandfather. He assumed the title of *czar*. An English sea captain, having been driven into the White Sea, landed at Archangel, and came on to Moscow to ask that the English might trade at Archangel. As Ivan IV. had no port on the Baltic, but was obliged to use those of the Livonians, which might be shut against him at any time, he was glad to grant the captain's proposition. Great privileges were secured the English company who undertook this profitable trade. King Ivan was one of the suitors of Elizabeth, queen of England. In the early part of his reign, he organized a standing army, called the *Strelitzes*, the first regular troops of Russia. His military power was also strengthened by the Don Cossacks, who voluntarily entered his service, and helped him to conquer the provinces of Kasan and Astracan, so that the Caspian Sea was opened to a

trade with Persia, which route was soon adopted by English merchants. In the latter part of this reign occurred the conquest of Siberia, as elsewhere stated.

Yet this Ivan, so intelligent and patriotic, treated the people of Novgorod with such cruelty, that he was called *Ivan the Terrible*. Ascertaining that they were in traitorous correspondence with the Poles, to surrender them the city, he hastened thither with his Strelitzes, closed the gates, and lined the streets with troops. A court, called the *Tribunal of Blood*, proceeded to try the delinquents. Every day, numbers were condemned by it and executed. Grief, horror, and despair reigned in every dwelling, for there was no escape, no means of resistance. The bloodthirsty despot thus raged for six weeks like an incensed tiger. Sixty thousand human beings are said to have fallen victims to his fury. Similar scenes of butchery were enacted in Tver, Moscow, and other cities.

This cruel disposition of Ivan was evident at a very early age. He was but thirteen years old when he assembled his *boyarins* to inform them that he needed not their guidance, and would no longer submit to their encroachments on his royal prerogative. "I ought to punish you all," he said, "for all of you have been guilty of offences against my person; but I will be indulgent, and the weight of my anger shall fall only on Andrew Schusky, who is the worst amongst you." Schusky, the head of a family which had seized the reins of government during the czar's minority, endeavored to justify himself. Ivan would not hear him. "Seize and bind him," cried the boy despot, "and throw him to my dogs! They have a right to the reward." A pack of ferocious hounds, which Ivan took pleasure in rearing, were brought under the window, and irritated by every possible means. When they were sufficiently exasperated, Andrew Schusky was thrown amongst them. His cries increased their fury, and his body was torn to shreds and devoured.

All the most opulent citizens of Novgorod perished; but the city retained some importance, till Peter transferred its trade to St. Petersburg. The Poles, aided by the Crim Tartars, soon after took Moscow and burnt it, thousands of its inhabitants perishing in the conflagration. The former took refuge in a fortified monastery. But on emerging from his short retreat, his head, which had been covered with thick black curls, had become bald, his beard thin, his form emaciated, and his features wild and haggard. These were, perhaps, the effects of reflection on his murders at Novgorod; but he was more ferocious than ever, and, in a fit of passion or madness, killed his own son by striking him with an iron-headed staff. Remorse for this act hastened his death, which happened a few months afterward.

Until the time of Ivan I., the peasants of Russia were free; but slavery had been gradually on the increase, till at length the population of the country was made up chiefly of the nobles and their serfs. Yet it was not till a few years after the death of Ivan the Terrible, and in the reign of *Boris*, that the peasants were bound by law to the soil on which they were born; and it is remarkable that this degrading state of bondage should have begun in Russia, at the time when it was being gradually abolished in most other parts of Europe.

The weak *Feodor*, son and successor of Ivan IV., was the last of the race of Ruric. He intrusted the government entirely to his brother-in-law, *Boris*

Godoonoff, an ambitious tyrant, who, in order to usurp the throne, murdered Demetrius, a younger brother of Feodor. Boris ascended the throne in 1598. His hated reign ceased in 1604. The state was troubled by the appearance of no less than seven persons who pretended to be Demetrius, escaped from his would-be murderers. The first of these, supported by Sandomir, king of Poland, succeeded to the throne. But his impolitic disregard of the religion of the people caused a tumult, in which he was killed. For seven years, the country, distracted by the other six pretenders, had no king. Moscow was plundered by the Poles, and Novgorod taken by the Swedes.

A few patriotic citizens, pledging life, property, wives, and children, to the cause, and headed by Prince Pojarski, and a butcher named Minin, resolved to save their country. Moscow was retaken, and *Michael Romanoff* was chosen czar.

CHAPTER CCCCLXVII.

A. D. 1604 to 1849.

Peter the Great — Catharine — Alexander — Nicholas.

From the accession of this illustrious family, which still occupies the imperial throne, an entirely new character is impressed upon the history of Russia. From this time it ceases to be looked upon as an Asiatic and half-barbarous nation, and begins to be recognized as one of the European states. The young czar prudently bought peace with Sweden and Poland, by giving up a portion of territory to each; and during thirty-three years of a glorious reign, restored all the prosperity of the country. No prince was ever more beloved and respected. In 1645, his son *Alexis* succeeded him, a man of great talent and wisdom, who originated many of those plans which Peter the Great carried into effect. The Cossacks of the Ukraine offered him allegiance, and became an efficient military arm of the empire.

Feodor, son of Alexis, and his successor (A. D. 1676) engaged in the first war with the Turks, and abolished hereditary nobility. Disputes about precedence of family and privileges had troubled the court, and sometimes a noble would refuse to serve under another of less ancient family. The czar, therefore, ordered all the books containing pedigrees to be destroyed, and decreed that a soldier who had received a title for merit should rank with a noble of high birth, and above any one not in the army, even though he were a prince.

The accession of *Peter the Great*, (A. D. 1682,) another son of Alexis, forms a new era in Russian politics, industry, commerce, and manners. On the death of his brother Alexis, Peter was but ten years old, but his intellect was so superior to that of Ivan, his elder brother, that the two were declared joint sovereigns. The government was intrusted to a sister, Sophia, a princess of great beauty, talent, and accomplishments, but she abused her trust, and with her minister, Galitzin, was banished to Siberia. Peter, at the age of eighteen, entered vigorously upon his public duties.

The first care of the czar, now left free by the confirmed imbecility of his brother, was to build a navy, and equip an efficient army, that Russia might take the place in Europe which belonged to it. He sent some of the young nobility to Italy, Holland, and

Germany, to study the useful arts and sciences, and went himself and labored in the dock-yards of Holland, and visited those of England. Carefully preserved in the little house Peter occupied, on the Neva, there is still to be seen a boat which the czar made, with his own hands. It is called the *Little Grandfather*, as being the germ of the present powerful Russian navy.

The life and patriotic services of Peter are a theme for volumes. His faults were cruelty and despotism. Among his reforms we can only mention his efficient encouragement of the mechanic arts, then at the lowest ebb in Russia; the emancipation of females from a slavish degradation and Oriental seclusion, and their education as companions and equals with the males. He founded schools and universities; he altered the calendar to conform with that of the rest of Europe, and dated from the Christian era; he abolished the national costume; he repaired the roads and made new ones, established inns and post-offices upon them, and erected mile-stones; he dug canals connecting the great rivers, and had all the cities well lighted and watched. After a reign of forty-three years, in the last but one of which he crowned his empress, *Catharine I.*, as his successor, Peter the Great died A. D. 1724—no modern prince having achieved so much in the same space of time. He had enlarged his empire first on the south, by the capture of Azof from the Turks, thus commanding the northern shore of the Black Sea and its ports. On the north-west, he had built St. Petersburg, to secure the commerce of the Baltic, and, by taking possession of Finland and Livonia, Ingria, and Carelia, gave his new capital a central position. On the Caspian, he had gained territories which secured much of the traffic of Persia, Tartary, and India. Through Siberia, also, he had opened a favorable intercourse with the wealthy empire of China.

Something of the solid character of this great prince may be learned from his conduct during a second journey for improvement to Western Europe. Louis XV. had made pompous preparations for his reception at Paris; but Peter, in the simplicity of true greatness, preferred lodging at a hotel. "I am a soldier," said he; "I want nothing but bread and beer: small rooms do very well for me, and I hate moving about in state, to tire so many people." He took care, however, to see all the famous manufactories of Paris, and visited the most eminent painters, sculptors, goldsmiths, and mathematical instrument makers, from whom he gained a great deal of valuable information. Always desirous of acquiring useful knowledge, he would frequently stop his carriage, when driving along the roads, and go into the fields to talk with the laborers, making them show him how they used their various implements, and taking sketches of such as were new to him. One day he happened to see a French priest working in his own field. "Look," said he, "at that good country parson: he produces cider and wine, and earns money with his own hands. Remind me of this when we are in Russia again; I will tell our priests of it."

Historians have vaunted the exploits and good deeds of Peter the Great, till his crimes and barbarities have been lost sight of in the glitter of panegyric. The monarch who could debase himself to the level of an executioner, beheading his rebel subjects with his own hand, and feasting his eyes with the spectacle of death

when he himself was weary of slaying,—who could condemn his wife, repudiated without cause, to the frightful torture of the knout, and sign the order, which it is more than suspected he himself executed, for the death of his own son,—may have been great as a warrior and a legislator, but must ever be execrated as a man. Peter was certainly an extraordinary compound of vices and virtues. His domestic life will not bear even the most superficial investigation. The great reformer—we might almost say the founder—of the mighty empire of Russia, the conqueror of Charles of Sweden, was a drunkard and gross sensualist, a bad father, a cruel and unfaithful husband. Indeed, some of his acts seem inexplicable, otherwise than by that ferocious insanity manifest in more than one of his descendants. Even his rare impulses of mercy were apt to come too late to save the victim.

During Catharine's brief reign of two years, (A. D. 1725–6,) the government was conducted chiefly by Menzikoff, who had been raised by Peter from a pastry cook's errand boy to be prime minister; a position he honored to the last. Thus the largest empire in Europe was ruled by two persons who had been, the one a maid servant, the other an errand boy. *Peter II.* succeeded to the throne on the death of Catharine I., A. D. 1727. Menzikoff was banished, and his enemies, the old nobility, brought into power. But this reign closed in 1730, and *Anne*, duchess of Courland, a niece of Peter the Great, was made empress. She and the empire were both ruled by her tyrannical minister Biron, who is said to have banished at least twenty thousand persons to Siberia. But on the death of Anne, in 1740, who left him regent, he experienced this fate himself from certain conspirators. Another conspiracy, however, placed upon the throne *Elizabeth*, youngest daughter of Peter the Great, 1741. Her reign was prosperous; the court was maintained in great splendor; some of the nobles became the richest subjects in Europe; manufactures were improved, commerce flourished, and the beneficial effects of the progress of education were beginning to be perceived among the higher classes. *Peter III.*, nephew of Elizabeth, succeeded her at her death, in 1761; but as he made himself unpopular by attempting to introduce the Prussian discipline in the army, and other unpalatable reforms among the clergy and nobility, his wife found means to raise a party against him. By these he was compelled to abdicate, and was then murdered, after a reign of less than six months, A. D. 1762. Peter's wife, *Catharine II.*, the daughter of a German prince, succeeded to the throne. He had married her at his aunt's desire, though both husband and wife had a great aversion for one another.

Catharine had a cultivated mind, and great energy and intelligence; but her private character, as a woman, was abominable. The leading events of her reign were the appointing a king of Poland; a war with the Turks, which gained her the Crimea, a large territory between the Bug and Dniester, and the free navigation of the Black Sea and Dardanelles; and a dreadful plague, which desolated Moscow. Nobles were also deprived of the power of putting their serfs to death; colonies of Germans were encouraged to settle on the waste lands of the empire; schools for girls were founded, and colleges for boys; and many other excellent institutions were established by this sagacious sovereign. A second war with the Turks was also successfully conducted by Prince Potemkin, the prime minister, general, and

favorite of the czarina. It is said that, in his southern campaign, he was attended by an English gardener, with six hundred assistants, who carried numerous kinds of flowering shrubs and plants, and, keeping about a day's march in advance, formed a temporary garden on every spot where he chose to pitch his tent.

Paul succeeded his mother, Catharine II., in 1796. He liberated Kosciuszko, and the rest of the Polish prisoners, and did several generous and just acts. He caused his father's body to be disinterred, and solemnly crowned the corpse—a ceremony that had not been performed during the life of Peter III. But he played the part of a suspicious tyrant, and the Russians were made to feel the dreadful annoyance of a minute despotism, whose spies seemed to be omnipresent. A conspiracy was formed, therefore, which put him to death in 1801, and elevated his eldest son, Alexander, to the throne.

Alexander was a mild, beneficent, and talented sovereign; anxious to promote the welfare of his country, but not without the ambition that makes a powerful ruler dangerous to his neighbors. He came to the throne at a critical period. The ukase, or royal decree, issued at his coronation, forbade the nobles from selling their serfs, without, at the same time, selling the land on which they were settled. Another law secured to every man the fruits of his own labor. Still another gave to every freeman permission to purchase land. Common schools were established for the education of the mass of the people; but the catechism taught in them, adopting the Asiatic idea of a ruler, bids the children and people look to the czar as God's vicerent on earth, with almost blasphemous reverence.

The refusal of the emperor Alexander to enforce Napoleon's continental system, which inflicted great injuries on Russian commerce, finally led to a rupture with France. Foreseeing the storm, the czar spent the year 1811 in making preparations for the event. Napoleon did not wait to be attacked in his own dominions. He issued a declaration of war against Russia, and, on the 24th of June, 1812, entered the enemy's territory, and advanced toward Moscow. After severe fighting, the French army beheld, for the first time, the ancient capital of Russia. There lay the city before them, with its lofty steeples, its palaces imbosomed in delightful groves, and its copper domes glittering in the sun. But all was silent as the desert. Napoleon waited two hours, when he received the strange intelligence that Moscow was deserted by its inhabitants. The French troops entered the city, wondering at the silence and solitude which every where reigned. But this stillness was soon interrupted. The Russian governor, before leaving, had set the city on fire in several places, and the flames spread with frightful rapidity. The French fled before this new and unexpected enemy. The streets were arched with fire, and the hot air was suffocating. For four days, the flames remained undisputed master of the city, and consumed what it had cost centuries to raise. Winter was now approaching, and the Russian armies threatened to cut off all communication with France. There was no hope of safety but in a hasty retreat. On the 18th of October, the French army quitted Moscow. The history of this retreat is a record of the most dreadful calamities and sufferings. Men and horses perished by thousands, and the proud army of near half a million of men were buried in the

snow, save a miserable remnant which followed their fugitive leader to France.

The result of this last effort of Napoleon proved that Russia might rely for safety on the patriotism of her people and the severity of her climate. After the battle of Waterloo, Poland was annexed to Russia, with a separate government, and Alexander was crowned as its king. The rest of the ten years of his life the emperor spent in laudable exertions for the benefit of his people. Yet he could not remedy a tithe of the evils springing from so many ages of despotism. A system of corruption which he endeavored to check, reigned from the pettiest post-office to the highest functionary; and Alexander died, in 1825, a disappointed man—his last days embittered by the knowledge of a conspiracy which aimed to separate the empire into a number of independent states.

Alexander left the throne to his brother Nicholas; but a number of the soldiers declared for an elder brother, Constantine, whom Alexander knew to be too violent of temper to be intrusted with the government. The decision and moderation of Nicholas triumphed, though not without bloodshed. He was soon acknowledged as emperor, and duly crowned at Moscow, with imposing ceremonies. Constantine was made viceroy of Poland, where his misconduct caused an insurrection. Goaded by his tyranny and gross infraction of the constitution, a general insurrection took place at Warsaw, A. D. 1830. This was repressed by Russia, after a campaign of frightful devastation and bloodshed, September, 1831. Many thousands of Poles, of all ranks and conditions, were doomed to hopeless exile in Siberia, and thousands became wanderers over the face of the earth. The kingdom was incorporated with Russia, and has ever since been governed as a conquered province. This event, which outraged the moral sense of the civilized world, is but an example of that stern Asiatic despotism which has long governed the emperors of Russia.

During Alexander's reign, a successful war had been carried on against Persia; and, not long after the accession of Nicholas, another war broke out, owing to a dispute respecting boundaries. These contests are noticed in our history of Persia. The Persians were defeated in several battles, and their shah, Abbas Mirza, was glad to make peace in 1828, by giving up an extensive territory on the south-western shore of the Caspian Sea, in addition to the provinces of the Caucasus, which had been ceded to the emperor Alexander.

The Turkish war of 1829 arose from the interested interference of Russia, to promote the independence of Greece. The Russian armies passed the Balkan, and, after several victories, dictated terms of peace at Adrianople. The Greeks were declared free, and all Circassia was given to Russia. But the Circassians, who had been left at liberty by the Turks, being only obliged to pay an easy tribute, resisted this transfer of their allegiance, which Russia, with accustomed disregard of right, has been in vain endeavoring to enforce since 1829, as stated in our account of Circassia.

The Khivan war has been noticed in our history of Independent Tartary. Khiva, being directly on the route of the Russian trade with India, exacted heavy tolls, and enslaved and otherwise annoyed the Russian merchants. The people carried off Russian colonists, who had been likewise settled near the Caspian, and invaded the Kirghis tribes, under the dominion of Russia, exacting tribute of some, and exciting others to

revolt. Hence, in 1839, the czar declared war against Khiva. One campaign failed in consequence of the difficulties of the deserts of Tartary; but, in a second, he succeeded, after a tremendous battle, (A. D. 1841,) in taking possession of the capital of the marauding Khivans. Thousands of captives, who had been kidnapped from Persia and Russia, were released, and caravans now pass unmolested, and their goods are free from tolls.

The last great event in the history of Russia is that of her interference in the struggle between Austria and Hungary, 1848-9. The ostensible motive for this was the preservation of the integrity of the Austrian empire, guaranteed by the congress of Vienna; the real motive, to check the march of liberal ideas, and crush the rising efforts of the enslaved millions of Europe for liberty. The events of the Hungarian campaign have created a profound sensation throughout the world, and excited reflections reaching quite beyond the rights and interests of the gallant people thus trampled in the dust. The actual power of Russia, the genius and tendency of the government, and the particular character of the present sovereign, have hence become subjects of the deepest interest with reflecting men.

From the period of the overthrow of Napoleon, Russia has been rapidly rising in political importance. Alexander was at the head of the Holy Alliance which was entered into by Russia, Austria, Prussia, and France, avowedly to suppress revolutionary principles. Nicholas, after the agitations of 1848, is where his predecessor was then—the head of the new Holy Alliance, and the main hope of legitimacy. He is doubtless entitled to this position, from the vast extent of his territory, the populousness of his empire, the facility with which his slavish subjects are brought to execute his will, and the political and personal devotion to despotism he has manifested.

The history of Russia, for several centuries, has shown an unrelaxing spirit of encroachment, resulting in a constant accession of territory. No sense of right, no regard to principle, stands in the way of her march toward dominion and power. Whoever has ruled in Russia, the same policy has been pursued, as if destiny presided over the affairs of the empire. To their own subjects, while submissive and slavish, the czars have often been benignant and paternal; but toward those who showed the spirit of independence, or asserted the right to think and act for themselves, their vengeance has ever been remorseless as that of the tiger. Hence Russia has seemed to wear two faces; that of a benignant civilizer toward Asia, because the Asiatics, trained to submission, have licked the hand of their master; while toward Europe it has worn the malignant scowl of despotism, because Europeans have sometimes ventured to dream of personal liberty and national independence. The present emperor combines, in a remarkable degree, these opposite characteristics. He seems desirous of promoting the prosperity of his people, and is frequently eulogized as being a good father and a good husband. How bitter is the satire, when a king gains applause by imitating the ordinary virtues of private life! for this implies that monarchs are usually below the moral standard of other men. Thus Nicholas is popular with his people; and the admirers of legitimacy vauntingly point to him not only as their hope, but as their model. It is, however, with his public character the world has to deal: it is his conduct in

the arena of nations we must judge. In the trial, let Poland, Circassia, and Hungary be summoned as witnesses. The sighs and tears of thousands in exile, the blood of hundreds of thousands in their graves, the groans of millions in the chains of bondage, cry to Heaven against him. The spirit of liberty, wherever it may be, must regard him as its chief enemy, and the chosen champion of despotism.

Sovereigns of Russia.

GRAND DUKES.	Date of Accession.	A. D.	Date of Accession.
862. Rurick.			1676. Feodor, or Theodore.
955. Olga, regent.			1682. Ivan V.
988. Vladimir the Great.			1696. Peter I.
1156. Jurie, or George I.			1725. Catharine I.
1157. Andrew.			1727. Peter II.
1395. Tartar invasion.			1730. Anne.
1474. Ivan, or John III.			1740. Ivan VI.
(Basilowitz.)			1741. Elizabeth.
CZARS, or KINGS.			<i>Family of Holstein.</i>
1534. Ivan IV.			1762. Peter III.
<i>House of Romanoff.</i>			1762. Catharine II.
1613. Michael Feodorowitz.			1796. Paul.
1645. Alexis.			1801. Alexander.
			1825. Nicholas.

CHAPTER CCCCLXVIII.

St. Petersburg—Laws of Russia, &c.

ST. PETERSBURG, the metropolis of the Russian empire, is situated at the eastern extremity of the Gulf of Finland, and is built partly upon the main land, and partly upon some small islands near the mouth of the Neva. One of its entrances is adorned with a magnificent triumphal arch. The foundation of the city is extremely marshy, and so low as to subject the city to frequent inundations from the waters of the gulf. It was founded in 1703 by Peter the Great, the spot being then occupied only by a few fishermen's huts. The streets of the city are from seventy to one hundred and fifty feet wide, and are mostly intersected by spacious canals, embanked by parapets of hewn stone, and spanned, at convenient distances, by arched bridges of elegant construction. The quays along the Neva are very magnificent. The city is one of the most beautiful and striking in the world. Population, four hundred and eighty thousand.

Moscow, the former capital, stands on the River Moskva, four hundred and eighty-seven miles southeast of St. Petersburg. Before the French invasion, it was the largest city in Europe, being nearly twenty miles in circumference. The Kremlin is an extensive structure, or rather a motley mass of gaudy buildings, comprehending the imperial palace and chapel, the public offices, the cathedral and other churches, and the arsenal. At the French invasion, in 1812, the city was set on fire, and two thirds of it destroyed. It is now mostly rebuilt, and presents a most striking assemblage of Oriental and Occidental characteristics of all ages and nations.

Riga, on the Duna, near its mouth, is the capital of Livonia. Helsingfors, the capital of Finland, has an excellent harbor on the Gulf of Finland. Archangel, upon the Dwina, has a fine harbor, which, however, is closed nine months in the year by ice.

Smolensk, with eleven thousand inhabitants, and Novgorod-Velik, or Great Novgorod, with eight thousand, are chiefly interesting for their historical importance. Smolensk once contained two hundred

thousand inhabitants, and Novgorod, formerly a member of the Hanseatic league, and the great mart of the commerce between Asia and the north of Europe, ruled over a great part of Russia, and is said to have contained four hundred thousand inhabitants.

Kiev, pleasantly situated upon several hills on the Dnieper, is an ancient town, and was formerly one of the sacred cities of Russia. Odessa, one of the most flourishing cities of Europe, is the chief commercial mart upon the Black Sea, and the outlet of the exports of Southern Russia.

The laws of Russia consist of a number of ukases, or decrees, amounting to many thousands, put forth, from time to time, by its sovereigns, and are simply the declarations of the emperor's will, such being the only laws by which the country is governed. There is no parliament, and the senate, of sixty-two members, merely registers and promulgates the ukases, and gives its advice; it has no real independent political authority. The emperor may choose to consult his ministers, but he cannot be controlled by them, and is as much the master of his subjects as the noble is of his serfs, and can as easily deprive them of their lives, liberty, or property.

Next to despotism, slavery is the greatest curse of Russia. The present emperor has set the example of emancipating the peasants, by freeing all the serfs on the crown lands, who, since A. D. 1839, have been free tenants, with the right of acquiring property, and leaving it to whom they please. Before this act, there were about twenty millions of serfs in Russia; there are now about half that number; for the nobles have not yet followed the example of their prince, alleging that the serfs do not wish to be free, as they would then have the responsibility of providing for themselves. If this is true, bondage has indeed entered their souls. It has done its worst work, if it has eradicated the instinct of independence, the germ of progress and only basis of private or public virtue. The same struggle seems to be going on in Russia, indeed, which, in remote ages, brought China, and, in modern times, Europe, out of the disastrous condition of feudalism. The emperors seem to be endeavoring to reduce the power of the nobles, and promote monarchism, which, by centralization of power, shall mould the empire into one homogeneous and progressive mass. Hence men are promoted from the ranks to be officers of the army, and an officer is placed on a par with a noble. Hence cities are incorporated and endowed with privileges; merchants and mechanics are honored with trusts, and encouraged by immunities; and serfs, who escape from their masters, are not delivered up. The design of this is to build up a middling class, who, holding the purse-strings of the nation, and grateful to their benefactor, shall form the left arm of his power, while his standing army forms the right. Thus far, the talents of the last two emperors have enabled them to make head against the old nobility; but, unhappily, their despotism leads them to absorb in the crown the power they take from the nobles. The effective military force of Russia is about seven hundred thousand men; but this is capable of almost indefinite increase. The navy, especially on the Black Sea, is quite formidable, and the finances of the empire are supposed to be in a better condition than those of almost any other European power.

Among the barbarous punishments inflicted by the government is that of banishment to Siberia.



Cossacks of the Don.



Costumes of the Bashkirs.



Tartars of the Crimea.

The laws of the empire require that all persons condemned to this must pass through Moscow on their way; and scarce a week elapses that does not witness a melancholy train of these exiles. Heavy rings, attached together by a strong chain, about two feet long, are riveted on the ankles of the men,—whether murderers, thieves, patriots, criminals civil or political, noble or simple,—and, thus encumbered, they have to perform, on foot, a journey that occupies six months. They are also chained together, in fours, by the wrists, and are escorted by a guard of soldiers, mounted and well armed. The female convicts walk together, not chained, but guarded; and the women who are not convicts, but wives of the male prisoners, ride in carts, with their children and baggage. A too freely spoken opinion may subject the most refined, educated, and excellent person, male or female, to this dreadful doom. On arriving at Tobolsk, the exiles are mostly well treated. The worst of the criminals are condemned to the mines,—the highest degree of punishment,—where they are shut out forever from the light of day, the air of heaven, and the sympathy of their fellow-creatures.

It remains only to notice the languages and literature of the Russians, and their character. But we must first remark that about eighty different idioms are spoken in Russia.* The Russian language is formed upon the Slavonic. At least ten thousand works are now printed in it, and it is spoken by about forty millions. The czars have made great efforts to introduce literature, and, latterly, a national literature in particular. The chief scientific glory of Russia arises, it is

said, from the names of Pallas, Gmelin, Euler, Bernoulli, and other Germans, whom Catharine's bounty induced to reside at St. Petersburg. French literature has, however, always been most fashionable among the nobles. Lomenosoff and Sumorokoff rank as the greatest Russian poets; and Karamsin, by his belles-lettres writings, has obtained a fame beyond even the wide bounds of his own country. The sciences have been liberally and successfully patronized by the emperors; and the scientific establishments and libraries are munificently supported.

The Russian character displays itself in its two extremes, that of the semi-barbaric nobles, and that of the serfs; for the middle class is yet but in embryo. The basis of the sixty millions of the Russian population is entirely Slavonic; a race distinguished by a peculiar language; by a patient, cheerful, hardy, obstinate, and enduring character; by a very limited extent of intellectual culture, and of the characteristics which raise man above the brute. This last deficiency is the consequence of long ages of bondage and oppression, and of the insulated position of this people, in the heart of their vast, monotonous steppes and deserts, removed from all the impulses which have rendered the western nations so enlightened and energetic. Cleanliness is not a Russian virtue. The Russians are admirably fitted for soldiers, and make thoroughly disciplined and most formidable troops.

Over three millions of the people of European Russia are of the Finnish race; Tartars inhabit the Crimea, and some of the southern steppes, and Bashkirs, a Tartar race, the south-eastern part of the country.

Poland.

CHAPTER CCCCLXIX.

Geographical Sketch—Annals of Poland.

POLAND, or “the plains,” at the time of its greatest extent, embraced an area of country which now has a population, probably, of twenty millions.† But since 1832, it has ceased to exist as an independent state.

The Poles formed part of the great Slavonic family, which stretched from the Baltic to the Adriatic,

and from the Elbe to the mouth of the Dnieper. But from what particular Asiatic tribe the nation is descended, it is impossible to determine: they are probably a mixture arising from the amalgamation of natives with successive hordes of invaders from Asia. The kindred relation, through a common origin, of the Poles and Russians is striking: it is fainter among the Hungarians, from their incorporation with the Huns of Attila, and among the Bohemians, from their long intercourse with the Teutonic nations.

Prior to the ninth century, the Poles were but a multitude of independent tribes, each under its chief, or *palatine*, who combined under one leader or duke, in case of invasion. These tribes dwelt in a region bounded by Prussia and the Carpathian Mountains, the Bug and the Oder, and especially along the Vistula. Their old writers assure us that these tribes were descended from one of the immediate posterity of Noah, who settled this part of ancient Sarmatia.

Among the strange legends which enliven the early annals of this nation, it is related that one of its sovereign dukes,—*Popiel II.*,—after filling the country with debaucheries and cruelty, at length treacherously poisoned his uncles, who headed the people in an attempt to set bounds to his enormities. He would not even allow their corpses to be buried. But a horrible punishment was prepared for him by that Providence he had so long outraged. From the unburied corpses sprang a countless multitude of rats, of an enormous size, which immediately filled the palace,

* Beside those of Siberia, these are as follows: the *Russian*, or Slavonic; the *Finnic*, in Finland and Lapland; the *East Finnic*, separated by five hundred miles of territory, and bordering the Ural;—it has eight dialects, mingling the Turkish with the Finnic;—the *Estonian*; the *Livonian*; the *Lithuanian*; the *Polish*; the *Slovak*; the *Wallachian*; the *Cossack*; the *Turkish*, with its four dialects of the (so called) Tartars of Kasan, properly Turks, and the most civilized of the Asiatic races; another dialect, spoken by some thirty thousand people mingled with the Bashkirs; the *Bashkir* dialect, spoken by some two hundred thousand people of a mingled Turkish, Mongol, and Finnic race, the guardians of the frontiers of Orenburg; the *Nogai Tartar* dialect, spoken by a remnant of the tribes who remained behind, in 1772, when their fellows migrated from between the Black and Caspian Seas to Soongaria, upon the invitation of China; the *Kalmuck*, a Mongol language, spoken by Mongols, who took the place they vacated. Beside all these, there are the *Turkish*, the *Armenian*, numerous dialects of the Caucasus, and the idioms of the many Germans, Italians, Jews, Greeks, &c., who are found in various parts of European Russia.

† Poland once included old Polish Prussia, Posen, Galicia, Cracow, the kingdom of Poland, Russian Poland, and Courland. In ancient times, Hungary was sometimes governed by the same king, and also Bohemia.

and sought out the guilty Popiel, his avaricious and malignant wife, and their children. In vain were great numbers destroyed; greater swarms advanced. In vain did the ducal family enclose themselves in a circle of fire; the boundary was soon passed by the ferocious animals, which, with unrelenting constancy, aimed at them, and them alone. They fled to another element, which availed them as little. The rats followed them to a neighboring lake, plunged into the water, gnawed into the sides of the vessel, and would have sunk it, had not Popiel landed on an island. In vain: his inveterate enemies were on shore as soon as he. His attendants now recognized the hand of Heaven, and left him to his fate. Accompanied by his wife and children, he fled to a neighboring tower; he ascended the highest pinnacle: still they followed; neither doors nor bars could resist them. His two sons were devoured first, then the duchess, then himself; and so completely, that not a bone remained of the four.

The authentic history of the Poles hardly reaches farther back than *Miecislav I.*, a feudatory of the German emperor Otho I. He was converted to Christianity, with his subjects, in A. D. 965. To a race addicted, as the Poles had been from time immemorial, to drunkenness, sensuality, rapes, plunder, and bloodshed, even at their entertainments, the severe morality of the gospel must have seemed a tyranny: especially irksome were its restraints to a people swayed by that impatience which is so characteristic of the Slavonic nations. In fourteen years, however, Christianity gained the entire ascendancy, being urged by the power of the king, and assisted by devoted missionaries, among whom was the renowned St. Adelbert. Miecislav himself owed his conversion to a circumstance not without its parallel in the history of the christianization of several nations. He had asked the hand of Dombrowka, daughter of the king of Hungary, in marriage; but both father and daughter refused so near a connection with a pagan. The duke therefore procured instructors in the Christian religion, was baptized and married on the same day, and issued an order for the destruction of the idols throughout his dominions.

In the year 1001, Poland became a kingdom under *Boleslas I.*, the successor of Miecislav, and the country came out successfully from its wars with Bohemia, the German empire, and Muscovy, its territory being greatly increased, and its power rendered formidable. The latter part of the life of this able sovereign was devoted to the good of his people. In the reign of *Boleslas II.*, the Poles were again at war with the Bohemians, Hungarians, and Muscovites. Being in possession of the luxurious capital of the latter, Kiev, the nobles who had followed their king to the wars, immersed in pleasure, seemed to have forgotten their deserted homes. Under these circumstances, most of their wives are said to have married with the serfs left in charge of the estates. A strange state of things ensued when the nobles finally returned: some of the wives were punished: but, conscious of equal guilt, most of the recreant husbands forgave their faithless partners, contenting themselves with punishing the serfs, and enslaving the spurious children.

Another enormity which occurred in this reign was the murder of St. Stanislas, bishop of Cracow. He had ventured mildly to expostulate with the king on his vices and excesses; but as this did not check them, he proceeded to excommunicate him, and finally laid the churches of the capital, Cracow, under an interdict.

The king, exasperated, went to a chapel in the country, where Stanislas was officiating, and waiting till the worship was done, sent in his guards to assassinate him. They attempted repeatedly, but were overawed. The king himself then entered the chapel, and with one blow of his ponderous weapon dashed out the brains of the faithful priest. The pope, Gregory VII., deposed the king for this foul deed, who died a fugitive and exile.

During many ages of violence, Poland offers the same scenes which form the dark history of the middle ages elsewhere. Sometimes the king was the tyrant; sometimes the nobles usurped all his power; and again anarchy, wild and murderous, distracted the wretched country. A few bright spots, however, relieve the general gloom. One of these was the reign of *Casimir the Just*, in 1178, who reformed abuses, and sedulously devoted himself to the happiness of his people. In the early part of the thirteenth century, the wars of Poland with the Teutonic knights ended in the settling of many of them in Polish territory—a useful guard to the frontier. At the end of the century, the horrid state of anarchy which followed the death of *Lesko the Black*, seemed about to erase Poland from the list of nations; but it was put an end to through the election of the excellent *Przemislas* as king, by the nobles and clergy, A. D. 1295. He built a wooden wall round Dantzic, the first instance of fortification in Poland. He applied his great wisdom promptly and well; but the evils of three centuries' growth were not easily eradicated. He was soon assassinated, and his successor, *Uladislas*, was obliged to ally himself with the Lithuanians against the Teutonic knights. These pagans had enslaved some twenty-four thousand Polish prisoners; and when the hand of the daughter of the duke of Lithuania was given to *Uladislas* to confirm the alliance, these were released and sent back to their country as the welcome dowry of the bride.

Casimir III., justly surnamed the *Great*, came to the throne in 1333. He restored peace to his country, and destroyed the lawless bands of robbers which infested it; improved the towns by introducing brick and stone for buildings, in lieu of wood and straw; made good roads and wise laws; and gave the peasantry the rights of property, and power to leave their masters on just causes of complaint. He encouraged trade by conferring privileges on the Jews, thus attracting many of them to Poland, where they still form a numerous class. So rich had they become in Cracow,—which had taken the place of Gnesna as the capital,—that on the marriage of *Casimir's* niece, one of them requested the honor of making her a wedding present, and sent her a sum of money equal to the dowry given her by her uncle. As *Casimir* had no children, he wished his nephew, *Louis*, king of Hungary, to succeed him; and the nobles, as it made the throne elective instead of hereditary, consented; but not till *Louis* had signed a deed promising that all Poles of noble birth should be released from taxes, and all offices should be given to native Poles. With *Casimir* and *Louis* ended the Piast dynasty.

On the death of *Louis*, his daughter *Hedwiga*, though betrothed to another, felt obliged, for her country's sake, to espouse *Jagello*, grand duke of Lithuania,—who was so desirous of the match, that he professed Christianity, and abolished paganism throughout his

dominions, this being the only condition she exacted. Handsome, courteous, and of princely demeanor, the Lithuanian, baptized by the name of *Uladislas V.*, founded the Jagellon dynasty, which ruled Poland for several centuries. His son *Uladislas VI.* succeeded him, and, after passing through the usual troubles of a minority, was elected to the throne of Hungary. He became involved in a war with the Turks, under Amurath II., whose court was at Adrianople. Heading a vast army, the king, aided by Huniades, gained several victories over the Turks, with whom he made an advantageous peace, to continue ten years; but the pope persuaded him to break his contract, and, taking the field again, he was killed in the battle of Varna, A. D. 1444, at the age of twenty.

Casimir IV., his successor, aided by a revolt of many cities and nobles of Prussia and Pomerania, overthrew the dominion of the Teutonic knights, in a ruinous twelve years' war, in which three hundred thousand men are said to have fallen, and seventeen thousand villages and hamlets to have been burnt! On his accession, this prince refused to swear to observe the usual conditions. Compelled to be present at the Polish diets, the king was there reproached as a tyrant and traitor; but he bore their vociferations and howls of execration with provoking coolness. Finally, the chief nobility met, and in his presence resolved to depose him if he persisted in his obstinacy. He yielded, and from this moment, A. D. 1445, Poland was a species of republic—the name she already began to assume; and her kings were but the lieutenants of the diet. During this reign, a further modification of the government was introduced, in the appointment, by the nobles, of deputies, as their representatives in the diet, who received instructions from their constituents how to vote, and could not do otherwise than obey.

Sigismund I., who came to the throne in 1506, was one of the best of sovereigns; and during his long reign, the Poles enjoyed more prosperity than they had ever before known; for he patronized learning and industry, and preferred the glories of peace to those of war. At the Reformation, there was very little opposition made by the Polish government to the new religion; for Sigismund, after having vainly endeavored, by severe measures, to stop its progress, wisely gave up the attempt, contenting himself with excluding Protestants from all public offices. At this period, there were no less than fifty printing presses in Cracow alone, and books were printed in more than eighty towns in the kingdom. It was the only country where the liberty of the press was allowed. Copernicus, the astronomer, was a contemporary of Sigismund; he was born at Thorn, then in Poland, but now in Prussia.

With *Sigismund Augustus* ended the race of the Jagellos, A. D. 1572. The crown now became entirely elective, without reference to hereditary descent. An election was a matter of great excitement. All the palatines and chief nobility from every quarter of the kingdom, armed and on horseback, repaired to Warsaw, which had become the capital, each attended by a numerous train of vassals, consisting of all the gentlemen in his palatinate. The city and its environs presented an animated scene, and not unfrequently swords were drawn in support of the claims of different candidates, who were not allowed to be present themselves. In a temporary building on the plains of Vola, near Warsaw, the *pacta conventa*, or chartered conditions for the signature of the sovereign, were

drawn up; and to these additions were made at the election of every new sovereign, till the king had scarcely a prerogative left him.

On the day of election, troops of horsemen assembled on the plain, which, though twelve miles in circumference, was hardly large enough. The senate and nuncios took their seats, and the nobles of each palatinate were ranged in separate bodies under their respective banners. The names of the several candidates were then declared by the archbishop, who, kneeling on the plain, repeated a prayer, and afterward went round on horseback to collect the votes, which were counted in the senate; and that prince for whom the most votes had been given, was immediately proclaimed king of Poland.

About the middle of the seventeenth century, a dangerous innovation was introduced into the diet, by which any member could stop its proceedings, prevent the passing of any law, and even dissolve the assembly, by his single "veto." To this absurd custom, so pregnant with disorders, many Polish writers attribute the ruin of their country.

But the evil lay deeper. There was no middle class of society—the only palladium of liberty in a monarchical country. The power of the nobles to quarrel with each other, or to tyrannize over the slaves upon their estates, or simply to vote for a puppet king, could not be called liberty. Poland had only serfs, plunged in ignorance, and doomed to hopeless drudgery on the one hand, and nobles full of false pride, and buried in selfishness and luxury, on the other. The political evils of Poland, in ancient and modern times, may be traced directly or indirectly to this state of society.

During the unhappy reign of *John Casimir*, (1649 to 1668,) intercourse with France had introduced the elegances of civilized life into Poland; but the destructive wars with the Cossacks and Tartars injured commerce and retarded the progress of education.

John Sobieski, greatly renowned as a general, was elected king in 1674. After his death, there was an interregnum of a year, which showed the weakness of the kingdom. *Frederic Augustus I.* was elected king in 1697. Having allied himself with Peter the Great against Charles XII. of Sweden, the latter overran Poland, and deposed its king, A. D. 1705; and in 1710, raised *Stanislas* to the throne, which had been vacant for five years. Civil war, pestilence, and anarchy, now afflicted Poland: the same year *Frederic Augustus I.* was restored by the diet at Warsaw. During his reign, a petty quarrel between some Lutheran children and a Jesuit student became the cause of mobs; a partial commission condemned the Protestants, who were punished by the diet in a most sanguinary manner, with circumstances of wanton barbarity, which disgraced the republic. This reign, which was one series of disasters, terminated in 1733.

At the next election, sixty thousand votes would have restored to the throne the philosophic *Stanislas*, now king of Lorraine, and father-in-law of Louis XV.; but the political destinies of Poland were no longer within the control of her leaders. Austria and Muscovy, with an arbitrary disregard of international law, not uncommon with those powers, forced the Poles to receive *Frederic Augustus II.* as king. His chief employments were hunting and smoking: to business of every description he had a mortal aversion. At his death, in 1763, Catharine II. of Russia took upon herself to choose the new king, and fixed

on a young Polish nobleman, said to have been a former lover of hers, Count Stanislas Augustus Poniatowski, whom she put upon the throne. Her reply to the dissatisfied Poles was, "I wish him to be king, and king he shall be." Ten thousand Russian soldiers at Warsaw enforced her imperial will, A. D. 1763. Neither the king nor diet was allowed any power; and in 1772, as elsewhere related, Russia, Prussia, and Austria took most of the kingdom to themselves. The amiable Poniatowski exerted himself to benefit that part of Poland which was left to him, and which, in 1793, was reduced to a very small compass by a new partition of most of its territory between Russia and Prussia.



Kosciusko.

This tyranny roused the patriotic Poles to attempt the salvation of their country, under Count Thaddeus Kosciusko, who had served with honor in the American revolutionary war, and who now sought to be the deliverer of Poland. Cracow expelled the Russian garrison, and a national council proclaimed Kosciusko dictator. But after some successes, a body of forty thousand Prussians, under Frederic William III., turned the tide of victory, and crushed the hopes of the patriots forever. Poniatowski was compelled to abdicate his crown, and the remnant of Poland was divided between Russia, Austria, and Prussia. Thus ended this once powerful monarchy. Napoleon alone could have restored it to life, and seems to have so designed; but his retreat from Moscow sealed the fate of the project. In 1830, as we have already stated, a revolt of the Poles against the violations of their constitution, and other acts of tyranny on the part of the Russian Archduke Constantine, — though it gave

occasion for the display of a noble patriotism, — only riveted the chains of Poland. She was now incorporated into Russia, thousands of her patriots were transported to Siberia, and the country was reduced to the condition of a conquered province.*

REPUBLIC OF CRACOW. — This consisted of the city of that name, the second capital of Poland, with its territory, containing about four hundred and ninety square miles, and one hundred and ninety thousand inhabitants — lying upon the Vistula. In 1815, the congress of Vienna, in plundering Poland for the last time, could not agree whether Cracow should belong to Russia, Prussia, or Austria. They, therefore, guaranteed its neutrality and inviolability as a republic, on condition that it should not harbor any who were obnoxious to either of the three powers. Its legislative assembly was composed of representatives annually chosen by the people at large, to whom were added six members for the church, and three of the senate, one of the latter presiding. The senate, consisting of twelve members and the president, formed the executive: both branches held office for three years. It now flourished for thirty years as the active centre of a valuable commerce. But Austria, under pretence that Cracow was the resort of political agitators, crushed this republic — the last remnant of Polish independence — in 1846, and took the territory to herself, France, England, and Russia quietly submitting.

Warsaw, the capital of Poland, is situated in a vast sandy plain, on the Vistula. The city is, in general, meanly built, but in the suburbs there are handsome streets and elegant buildings. Praga, one of the suburbs, is separated from the city by the Vistula. Previous to the insurrection of 1830-1, Warsaw had a population of one hundred and fifty thousand souls; but the disastrous result of that noble effort for the restoration of Polish independence has much diminished the number. The city contains several palaces, and government buildings, with a university, and a number

* Sovereigns of Poland.

DUKES.	Date of Accession.	A. D.	Date of Accession.
560. Lech I.	1295. Prezemislas.		
Lech II.	1300. Wenceslas.		
750. Wenda, queen.	1306. Uladislav IV., the Short.		
Lesko I.	1333. Casimir III., the Great.		
804. Lesko II.	1870. Louis.		
810. Lesko III.	1382. Interregnum.		
815. Popiel I.	1384. Hedwiga, queen.		
830. Popiel II.	1386. Uladislav V., Jagello.		
842. Piast I.	1434. Uladislav VI.		
860. Ziemowit.	1445. Casimir IV.		
892. Lesko IV.	1492. John I. (Albert.)		
921. Zemonomysl.	1501. Alexander.		
962. Miecislav I.	1506. Sigismund I.		
999. Boleslas I.	1548. Sigismund II. (Augustus.)		
	1572. Interregnum.		
	1574. Henry.		
	1575. Stephen.		
KINGS. — Aristocratic Republic.	1586. Sigismund III.		
1001. Boleslas I.	1632. Uladislav VII.		
1025. Miecislav II.	1648. Interregnum.		
1034. Interregnum.	1649. John II.		
1041. Casimir I.	1668. Michael.		
1058. Boleslas II.	1673. Interregnum.		
1082. Uladislav I.	1676. John III. (Sobieski.)		
1102. Boleslas III.	1696. Interregnum.		
1140. Uladislav II.	1697. Frederic Augustus I.		
1149. Boleslas IV.	1705. Deposed by Charles XII.		
1174. Miecislav III.	Interregnum.		
1178. Casimir II. the Just.	1710. Frederic Augustus I. re-stored.		
1184. Lesko the White.	1733. Frederic Augustus II.		
1202. Uladislav III.	1763. Interregnum.		
1206. Lesko the White (again.)	1764-95. Stanislas Augustus		
1228. Boleslas V.	Poniatowski.		
1279. Lesko the Black.			
1289. Anarchy.			

of convents and hospitals. Its population resembles a perpetual masquerade — long-bearded Jews; monks in the garb of every order; veiled and shrouded nuns, self-secluded and apart; beves of young Polish females in silk mantles, of the brightest colors, promenading the squares; the venerable ancient Polish noble, with mustachios, caftan, girdle, sabre, and red or yellow boots; the new generation, equipped in the highest style of Parisian dandyism; with Turks, Greeks, Russians, Italians, Germans, and Frenchmen, in an ever-changing throng. Warsaw has a considerable commerce by the Vistula, and manufactures of cloth, linen, carpets, stockings, carriages, and harness. The other towns of Poland are small. Lublin, with twelve thousand inhabitants, and Kalisz, with fifteen thousand, are the principal.

The Poles are distinguished for bravery, military spirit, and impatience of control. They are honorable, hospitable, courteous, and lively, but not without licentiousness. The rich nobles live in much state, and entertain their friends and strangers in a princely manner. The ladies are celebrated for their attractions. The peasants are poor, ignorant, and fanatical. They are stupid from the effects of servitude, and they have little conception of cleanliness. The Jews are the general traders, and the political freedom they enjoy in Poland has developed better traits in their character, as well as physiognomy, than are found in countries where they are much oppressed. They have, however, a tendency toward extortion; and, like the peasants, they are offensively filthy.

Hungary.



Hungarian Officers.

CHAPTER CCCCLXX.

Its Geography — Origin — Annals — Tekeli — Kossuth — Revolt of 1848-9 — General Views.

THE name of Hungary, or land of the Huns, is now applied to a vast territory — with its population of more than thirteen millions — bounded west by Moravia, Austria Proper, Styria, and Illyria; south by the Military Frontiers,* — of over eighteen thousand miles in area, — separating it from Turkey, but usually

reckoned as part of Hungary; east by Wallachia, Moldavia, and Russia; and north by the Carpathians, separating it from Galicia. Its extent, according to these boundaries, and including the Military Frontiers, is about ninety thousand square miles. A part of it was included in the ancient Pannonia, and a portion in Dacia: the latter forming the bulwark and boundary of the Romans in this quarter.

The political divisions of Hungary are as follows: —

1. Hungary Proper, subdivided into four circles.
2. Slavonia, divided into three counties.
3. Hungarian

* The Military Frontiers are a narrow strip of country, inhabited by more than a million of people of several races, and under an entirely distinct and peculiar government. It stretches for one thousand miles along the Turkish frontier, from the Adriatic to the Bukovina. It is divided into four military governments — the Croatian military frontier, the Slavonian, the Hungarian, and the Transylvanian. All its civil officers are also military: its people hold their lands by military tenure, the men being obliged to appear armed for defence of the frontier whenever called upon, and to maintain a military organization and discipline. Sixty thousand effective troops are thus kept up without expense to the state.

The military command of the whole is generally given to the ban of Croatia, or of Hungary, and its affairs are intrusted to a special board, or council, at Vienna. This frontier government was established by Austria, toward the commencement of the 16th century, as a protection against the Turks; but since that nation has ceased to be aggressive, its chief use is as a "sanitary cordon" against the plague, &c.

Ban is an old word, which means "chief," and is applied to the commander of certain half military districts, called *banats*, two of which are in Hungary: the largest of these has Temeswar for its capital, and lies between the Marosch, the Theiss, and the Danube. Another banat is that of Croatia.

Croatia,* including the circle of Carlstadt, formerly part of Illyria, and the Hungarian Littoral, or seacoast.

TRANSYLVANIA, sometimes included as part of Hungary, is a territory of about twenty thousand square miles, and two millions of inhabitants. It forms the eastern part of the ancient Dacia of the Romans, but became subject to Austria in 1713. In 1765, Maria Theresa erected it into a grand principality, in which condition it has since remained. A part of the original territory is claimed as belonging to Hungary, and a part is included in the Military Frontiers. The people are Magyars, Saxons, Wallachians, Gypsies, Slavonians, and Armenians.

SLAVONIA is called a kingdom, and forms part of the ancient Pannonia. It derives its name from the *Slavi*, who settled there in the seventh century, and formed one of the branches of the great Sarmatian family, called *Slavonians*. In the tenth century, it came under the dominion of Hungary, and was confirmed to Austria in 1699, by the peace of Carlowitz.

HUNGARY is also part of the Pannonia of the Romans. The early inhabitants were of the German stock, and were conquered by the emperor Augustus. In the fourth century, the Huns burst from Asia upon Europe like an avalanche.

In our accounts of Tartary, Germany, and Italy, (pp. 390, 761, and 972,) we have traced their history down to the time of Attila. With him their power fell, A. D. 453. A portion of them settled in the country called from them *Hungary*. Some authors state that the race of the ancient Huns were all cut off in the long war waged against them by Charlemagne, and that the territory was afterward peopled by the neighboring nations, to whom the present Hungarians owe their origin. But other and more accurate authors make the Hungarians of the present day to be descended from the ancient Huns, mingled with other races. The personal appearance of the Huns does not, it is true, favor this idea; but "the Finnic tribe, which formed the germ of the Hungarian nation, becoming intermingled, in the course of time, with Turkish, Slavonic, and German races, may be said to have almost totally changed its external characteristics. The language of the present Hungarians, too, is composed of Finnic, Turkish, Slavonic, and German elements."

The Goths and Gepidæ, who overthrew the Huns, yielded, in 526, to the Lombards; and, when these removed to Italy, in 568, the Avars entered. They extended their dominion to Bavaria, but were conquered, and compelled to embrace Christianity, by Charlemagne. In the ninth century, the *Magyars*, originally a people of Central Asia, penetrated into the country, and conquered it in ten years. Their chiefs divided the territory among them: *Arpad*, their leader, took half for his own share; the remainder was distributed among the inferior chiefs and their

followers, and the ancient inhabitants became serfs. *Arpad's* grandson, *Geysa*, embraced the Christian religion; and his son *Stephen*, the last duke, assumed the title of *king*, in the year 1000, and added Transylvania to the kingdom. *Ladislav I.* and *Colomann* subdued Slavonia and Croatia, and, after many wars, Dalmatia; *Bela II.* obtained Bosnia; *Emeric*, Serbia; and *Andrew II.* and his son *Colomann*, Galicia.

In 1310, *Charles*, brother to *Louis IX.* of France, was crowned king of Hungary, which he raised to a high degree of splendor. *Charles* having married a sister of *Casimir*, king of Poland, *Louis*, one of *Charles's* sons, on becoming king of Hungary, succeeded to the crown of Poland also, in 1370. This prince, who is called *Louis the Great*, reigned from 1342 to 1382, and his united kingdoms extended from the Baltic to the Adriatic.

On his death, Poland and Hungary were again separated, and internal troubles broke out. *Sigismund*, who reigned from 1386 to 1437, lost nearly all the annexed dominions. The Turks approached the frontiers, and took part in every intestine broil. *Albert*, archduke of Austria, having married the only daughter of *Sigismund*, succeeded to the crown of Hungary in 1437, but died in a campaign against the Turks in 1439. Under *Ladislav V.* and *VI.*, these powerful enemies were successfully resisted by the brave *John Huniades*, whose son *Mathias I.* was made king in 1458. He proved a very able and fortunate king, and brought under his dominion Moldavia, Wallachia, Moravia, Silesia, Lusatia, and great part of Austria, forming an empire of two hundred and fifty-six thousand square miles in extent—about equal to the present Austrian empire.

After the death of *Mathias I.*, in 1490, the kingdom fell to pieces: civil commotions and bad government made it an easy prey to the Turks; and *Louis II.* lost his crown and life in the fatal battle of Mohacs, 1526. This so weakened the Hungarians, that they were unable for one hundred and sixty years to free their country from the enemies of Christendom. *Ferdinand I.* of Austria, who had married the sister of *Louis II.*, being raised to the throne, the strength of his kingdom was indeed added to that of Hungary; but the king was obliged to leave Ofen and the finest part of Hungary in the hands of the Turks, who were not expelled till 1686. This was partly owing to the unpopularity of the house of Austria, whose despotic habits and religious intolerance were most distasteful to the Hungarian nobles. Hence arose continued disputes and frequent insurrections, in which the insurgents even went so far, on some occasions, as to call the Turks to their aid.

This was done by the celebrated Hungarian leader *Tekeli*, who, with his misbelieving allies, had nearly got possession of Vienna, in 1683, and which was chiefly indebted for its preservation to the Poles, under *Sobieski*, as already related. The treaty of *Carlowitz* (1699) delivered Transylvania and Hungary, and that of *Passarowitz*, in 1718, relieved the Banat, from the Turkish yoke. The civil wars and insurrections, hitherto so pernicious, ceased in 1711; and the house of Austria has ever since remained in the undisturbed possession of the country. Its inhabitants have also, on various trying occasions, shown themselves the most loyal and devoted subjects of their sovereigns, from the days of *Maria Theresa* till a recent date.

* Croatia is an ancient territory, bounded by the Adriatic, Illyria, Slavonia, Dalmatia, and Bosnia. Half of it is now under Turkish sway. It appears that the first inhabitants were Pannonians: the Huns and Avars possessed it in turn; but finally the *Wends*, from Bohemia, in A. D. 640, settled here. From the name *Hrovasch*, which they gave the country, are formed the modern names *Croatia* and *Croats*. The people are warlike, and, in the secluded mountain districts, almost savage. They came under the dominion of Austria in the twelfth century, and have mostly so remained since.



Jellachich, Ban of Croatia.



Hungarian Noble and Serf.

In 1848, however, an insurrection broke out, which, going beyond the original causes of quarrel, designed no less than to separate Hungary from the dominion of Austria, and give it independence; to shake off the German yoke, and secure Hungarian nationality.

In order to understand the causes of this event, it is necessary to make a few preliminary statements. Joseph II., in an earnest desire for that system of centralization, or "bureaucratic" rule, at Vienna, which has long marked the policy of the imperial court, made many attempts to amalgamate or incorporate Hungary with Austria; but the nation boldly and successfully resisted them; and, in 1790, the diet of Presburg exacted from him an express recognition of their rights, in the tenth article of which he solemnly declared that "Hungary is a free and independent nation in her entire system of legislation and administration, and not subject to any other state or any other people, but that she shall always have her own separate existence and constitution; and shall consequently be governed by kings crowned according to her national laws and customs." Under this arrangement, Hungary has had its own legislative diet: the emperors of Austria have been successively crowned, and received, as kings of Hungary; the royal authority being committed to an officer called a *palatine*.

Of the several races in Hungary, the Magyars claimed and exercised supremacy, though they constituted not more than one third of the population. They are almost exclusively the landholders, and no others are privileged to vote for members of the diet, thus making inferior castes of the other races. Being high spirited and jealous of their rights, they have constantly resisted the encroachments of Austrian power, and are themselves, at the same time, very haughty toward the Slavonic and Croatian masses of the kingdom. In this state of things, the policy of Austria was obvious: yielding only to the Magyars so far as necessary, she fostered the jealousy of the other races, intending at the proper time to bring it into action, in order to aid in crushing the haughty and restive Magyars.

The revolutionary movement caused by the events of Paris, in February, 1848, found the Hungarian leaders already in a state of great irritation against Austria, for

her constant invasions of their constitutional rights. Under its impulse, they took high ground with Austria, which resulted in a declaration of independence on the part of Hungary, (1848.) The leader in this and the subsequent movements was Ludwig Kossuth, originally an obscure country attorney, who had been active in enlightening the public mind, as editor of a journal, for which he had suffered imprisonment. The success of this remarkable man in inculcating just and elevated views, is evinced by the fact, that in April, 1849, the Hungarians made a formal declaration of independence, adopted a republican form of government, and gave equality of rights and privileges to all classes of citizens. Thus did they wipe out the memory of the oppressions inflicted by the nobles upon the inferior races, by one glorious act, entitling them to the sympathies and good wishes of every lover of human liberty.

Kossuth was chosen president, and continued to the end, with untiring zeal, to sustain the cause he had espoused. The government of Austria, for a time embarrassed by insurrections at Vienna and revolts in Italy, was at length able to direct its forces against Hungary, in which it was aided by an army of Croats, led by the celebrated ban, Jellachich. For a time, the Hungarian generals, Bem, Georgey, and Dembinsky, were successful, and afforded reason to hope for the final triumph of Hungarian independence. But this prospect was soon clouded. The emperor of Russia sent an army of one hundred and fifty thousand men into Hungary, which cooperated with that of Austria. While the other powers of Europe stood mute, the conflict drenched the soil of Hungary with blood. All that bravery and skill could do, were done by Kossuth and most of his compatriots; but the conflict was too unequal. Battle after battle was fought, and city after city surrendered to the overwhelming forces of the allies. The last act in the terrible drama was the surrender of Georgey, and his army of thirty-five thousand men, to the Russian general, Paskiewitch, August, 1849. Finding further resistance hopeless, the Hungarians still in arms surrendered, while Kossuth and some of his associates sought refuge in the adjacent territory of the Turks. In keeping with the despotism of his whole conduct respecting Hungary, the czar of Russia demanded of the sultan the sur-



Croatian Soldiers at Night.

render of the Hungarian exiles. This was magnanimously refused by the Turk, thus shaming Christendom with the spectacle of a loftier humanity in an infidel than that which belongs to the head of the Holy League. If the time has indeed come, when Christian sovereigns may learn lessons of civilization from the successor of Mahomet, how do they misrepresent the spirit of Christianity, and how unworthily do they fill the high places they occupy!

The submission of Hungary was followed by numerous executions of leaders of the revolt, who fell into the hands of the victors; these were ordered by the imperial court of Vienna, and consummated under the direction of General Haynau. Nor could these spectacles, which shocked the moral sense of the civilized world, satisfy the vindictive spirit of the Austrians. It has now been formally declared, that "the former constitution of Hungary is overthrown by the revolution;" all Hungarian privileges are abolished, and a system of government has been framed for the conquered country, which stifles the voice of the people; divides the territory into districts, presided over by military commanders, who have the power of preserving the public peace, of promulgating ordinances, of punishing crimes, and of licensing and regulating the press. The centralization of the system is complete; and though there are civil functionaries appointed, their sphere of action is subservient to the military rule, which is called "the exceptional state" of Hungary, but which bids fair to continue for years, and to form indeed the only constitution of the country.

About half of the Hungarian population is Catholic; two millions of the Greek church; one million Lutheran; two millions Calvinists and Unitarians. The several races are in the following proportion: The Magyars, or ruling race, were, in 1825, about four millions; the Slavonians, the subject people, consisting of Slovaks, Croats, and Serbs, over four millions. Beside these, Hungary contained about seven hundred thousand Wallachians, six hundred thousand Germans, two hundred thousand Jews, fifty thousand Gypsies, beside Arnauts, Greeks, Armenians, &c. There is no middle class: society consists of haughty nobles, poor peasants, and peddling traffickers. The nobles are brave, generous, and hardy, devotedly attached to

every thing Hungarian, and fostering a rooted dislike to every thing German. The peasantry are almost as rude and barbarous in dress, aspect, and manners, now, as when the Romans first invaded Illyria; nor could the wagons of the Scythian camp be more clumsy than those which may be now seen crowding the streets of Presburg.

In the recent contest of 1848-9, auxiliaries were found in the Hungarian armies which remind us of their formidable Scythian ancestry. These were the wild population of the steppes and forests of the interior, particularly the horseherds, or tenders of the troops of wild horses on the plains. The swineherds and the fishermen employed themselves in constructing bridges, in their own manner, on a sort of tubs, in a style at first much ridiculed by their enemies, but found to be very effective. The swineherds were generally Servians; their weapon is a small axe, with a rather long handle; and they throw it with such dexterity, that, at eighty or one hundred paces, they rarely miss a man, and the blow is generally fatal.

The horseherds were especially dreaded by the Austrian troops, on account of the extraordinary weapon they carry and use with deadly skill. It is simply the whip, with which they are accustomed to catch any horse of the herd they may wish to tame and dispose of. The application of it in war is quite a novelty. It has a handle not more than two feet in length, while the thong measures from fifteen to twenty. A leaden ball is fixed to the end of it, and this, when thrown, acts like a lasso, curling round man or horse; or it sometimes strikes them to the earth with a crushing blow. The horseherds are so skilful in the use of this weapon, that, at full gallop, they will strike an enemy with unerring certainty on any part of the body they please. In skirmishes, an isolated foot soldier, if he fires his musket and misses, is lost; before he can attempt to reload, the wild horseman rushes past, and, with the sweep of his ball-loaded thong, stretches him lifeless on the earth. There were some thousands of these men in the Hungarian armies. They often struck the Austrian officers from their horses with incredible dexterity. The wounds this weapon inflicts are described as frightful. Before it was known that these

horseherds were serving in the Hungarian ranks, a great number of cuirassiers were brought into Pesth, wounded in a manner the military surgeons could not explain. The injury was neither a cut, nor a puncture, nor a gunshot wound; and the soldiers were for a long time ashamed to own that it was caused by so ignoble a weapon as a whip. It can only be used where the horseman has ample space: in any thing like "close order," it would be as dangerous to friends as foes. One of these horseherds was taken prisoner by the Austrians, and, probably to obtain an exact knowledge of the power of his weapon, he was ordered to display his skill in the camp. A stuffed figure was set up, the Austrian officers pointing out the parts he was to strike while in full career. Twice he did as directed, but the third time he introduced a startling variation: swinging his whip in a wide circle, he dashed his horse at a point of the line of soldiers round the place of exercise, broke through it, and was far on his way to the open fields in an instant, untouched by the volley of balls sent after him!

The amusements of the body of the people of Hungary consist chiefly of some national dances, particularly on occasion of the vintage, which is a season of unbounded gayety. The national military dress—the same commonly denominated *hussar*—is picturesque and martial, and has been imitated by the other European nations. The peasantry wear a broad-brimmed, varnished hat, with a low, rounded crown; they have their matted, long black hair negligently plaited, or tied in knots, a blue jacket and trousers, covered with a cloak of coarse woollen cloth or sheepskin, still retaining its wool. They live in small villages, or rather clusters of cottages, arranged on each side of the road; these are whitewashed and roofed with thatch, but the interior generally contains three tolerably comfortable apartments.

The Croats live in a manner which resembles that of the Chinese. All the members of a family reside together, under the government of the eldest male of the household; their children, with their wives and families, occupy parts of the same mansion, which is successively enlarged, to make room for the increase; seventy or eighty individuals are sometimes found in one house. This custom prevails in the Military Frontiers.

Hungary is, on the whole, a most prolific country. The vine flourishes here, and a million of acres are devoted to its cultivation. There are whole forests of chestnut, cherry, and plum-trees. In the south, the orange ripens in the open air. Tobacco is a staple of agriculture. Every species of grain flourishes.

The commerce of Hungary, notwithstanding its fine rivers, labors under great disadvantages, from the want of sea-coast, from the navigation of the Danube being frequently impeded, and from its embouchure being in possession of the Turks, whose barbarism has hitherto baffled every attempt to open a communication with the Black Sea. The inland traffic is tolerably brisk, and the roads are continually covered with animals, and with wagons, driven by the Jews, Gypsies, and other foreign races, to the two thousand fairs which are annually held throughout the country. The great centres of this internal traffic are Pesth and Debretzen. The exterior commerce of Hungary consists in the exchange of raw for manufactured produce.

Pesth, the capital of the late revolutionary government, contains fifty thousand inhabitants; Presburg, forty thousand; Schemnitz, twenty-three thousand; Ofen, or Buda, thirty thousand; Zombor, twenty thousand; Maria Theresienstadt, thirty-five thousand; Comorn, seventeen thousand; Mohacs, eight thousand. These are in Hungary Proper. The chief town in Slavonia is Essek, with twelve thousand inhabitants.

Education is in a backward state in Hungary, owing, in a great degree, to the variety of languages. This latter circumstance has led to the use of Latin, in affairs of government, debates in the diet, and common conversation. The Magyars have sought to make their language the standard; but Austria has resisted, and excited the natural jealousy of the Croats and other tribes against this measure and its promoters. This is one of the causes which led the Croats, under the popular ban, Jellachich, to take part with Austria in the recent struggle. Some of the Hungarian nobles are highly educated, and of very polished manners.

The Slavonian language, supposed to be of Hindoo origin, is said to be spoken by sixty millions of people. The Russian, Polish, and Serbian are the chief dialects. The latter is said to be the most polished; in this there are numerous popular ballads of great beauty. The Magyar language is regarded as of the Finnish stock, and not Slavonian. In this there are many works of value in various departments of literature. Some of the ballads have been translated into English by Bowring.

We conclude our notice of Hungary by remarking that there seem to be in this great country the elements of a mighty nation, which it is vain to expect will ever amalgamate with the Germans. Russia doubtless desires to annex its population to her already overgrown mass; but the Hungarians have lately shown a spirit and power, which, with the growing weakness of Austria, seem likely at no distant day to insure their independence,—even against the overwhelming force of Russia, soon, probably, to find full employment elsewhere.

Kings of Hungary.

HOUSE OF ST. STEPHEN.

Date of Accession.

- A. D.
- 997. Stephen I. (Saint.)
- 1038. Peter.
- 1041. Aba, or Owon.
- 1044. Peter, (restored.)
- 1047. Andrew I.
- 1061. Bela I.
- 1064. Solomon.
- 1074. Geysa I., the Great.
- 1077. Ladislas.
- 1095. Colomann.
- 1114. Stephen II.
- 1131. Bela II., the Blind.
- 1141. Geysa II.
- 1161. Stephen III.
- 1173. Bela III.
- 1196. Emeric.
- 1200. Ladislas II.
- 1204. Andrew II.
- 1235. Bela IV.
- 1270. Stephen IV.
- 1272. Ladislas III.
- 1290. Andrew III.

HOTSE OF ANJOU.

- 1302. Charobert.
- 1342. Louis I., (king of Poland.)
- 1382. Mary, ("King Mary.")

Date of Accession.

- A. D.
- 1392. Sigismund, (emperor.)
- 1407. Elizabeth and Albert II
- 1439. Ladislas IV.
- 1444. Interregnum.
- 1452. Ladislas V.
- 1457. Mathias V. (Corvin.)
- 1490. Ladislas VI.
- 1516. Louis II.

HOUSE OF AUSTRIA.

- 1526. Ferdinand I.
- 1563. Maximilian.
- 1572. Rodolph.
- 1608. Mathias II.
- 1618. Ferdinand II.
- 1625. Ferdinand III.
- 1647. Ferdinand IV.
- 1654. Leopold I.
- 1687. Joseph I.
- 1711. Charles.
- 1740. Maria Theresa and Francis I.
- 1780. Joseph II.
- 1790. Leopold II.
- 1792. Francis.
- 1835. Ferdinand V.
- 1848. Francis Joseph I.

CHAPTER CCCCLXXI.

GENERAL VIEWS OF EUROPE. — *History of the Early Tribes — Alphabetical List.*

EUROPE has been known to history for about forty centuries. The origin of its primeval inhabitants is uncertain; yet several reasons induce the belief that it was settled by the descendants of Japhet. The Hebrew writers speak of Europe under the name of the *Isles of the Gentiles*; but they had no knowledge of the northern part, and made little distinction between islands and the southern projections of Greece, Italy, and Spain; though, possibly, in primeval times, the Baltic and Black Sea may have been connected. Even the prying Greeks were ignorant of the northern regions of Europe; and though the Phenicians visited the shores of the Baltic for amber, they studiously concealed the geographical knowledge they thus acquired.

About fifteen hundred years before the Christian era, we find *Pelasgians* and *Etruscans* mingled with later colonies from Asia in the south, and *Celts* in the west. The *Lapps* and *Finns* were probably upon the north, and Asiatic tribes in the centre and upon the east, quite as early; for as the steppes of Asia extend into Central Europe, the latter seems to have witnessed, through half her extent, the same shifting of tribes that we have noticed in Tartary. Successive hordes

were continually displacing their predecessors, till the *Goths* were driven to Scandinavia, the *Finns* and *Lapps* to the arctic shores, and the *Celts* and feeble tribes to the islands of the Atlantic, or the mountains which bound the great plain. The rise of Charlemagne's empire, of the Polish kingdoms of Hungary, and lastly of Russia, successively checked these inundations of warriors from Asia, of which history records several; the chief of them being those of the Germanic tribes, and of the Huns. The invasions of the Tartars under the sons of Zingis, and under Tamerlane, are the last of these nomadic inroads.

The great plain is bounded on the south by the Alps and Carpathians. These we may presume to have defended the Etruscans and Pelasgi from the north-eastern swarms, and allowed them to remain settled long enough to develop the civilization they, and especially the Etruscans, early attained.

The *Pelasgians* seem to have entered Europe along the northern shores of Asia Minor, through Thrace; the *Goths* along the southern shores of Russia, from the Caucasus; the *Germans* along the northern shores of the Caspian from Central Asia; the *Scythians* from Independent Tartary; the *Sarmatians* from Mongolia; the *Avars* from Turkestan, and the *Huns* from Siberia.* Details respecting these tribes are added in the note below.

* The *Pelasgians* brought with them republican forms of government in politics, and in the arts those gigantic forms of architecture, called *gigantism*, and consisting of unsculptured caverns and cairns or walled mounds of huge rocks, circles like Stonehenge, walls of vast rocks of unequal size and various shape, but admirably fitted, and often smoothly faced. Many of these structures still exist in Asia Minor and Southern Europe. *Pelasgians* appear to have inhabited Thrace, Macedonia, Southern Italy, many of the islands, and Greece, chiefly; in the latter country, they were succeeded in part by the *Hellænes*, a kindred race. Their name is said to mean "wandering masons," or "shepherds." The *Pelagi* were both pastoral and agricultural; and baking of bread, use of the plough, measuring of land, are ascribed to their invention or teaching. The Greek race, which made the most early and the most rapid progress in civilization and intellectual attainments, was that one in which the *Pelasgian* blood was least adulterated by foreign mixture, namely, the Ionians of Attica, and of the settlements in Asia Minor. And to the *Pelagic* element we probably owe all that distinguishes the Greeks in history. *Phoroneus* was named as a *Pelasgian* king, in Argolis, in the eighteenth generation before the Trojan war.

The *Etruscans* were chiefly in Tuscany. Their origin is uncertain; the best antiquarians consider them of *Pelagic* race. They were the teachers of the early Romans in religion and civilization; and in art they held a place between the Egyptians and Greeks. Agriculture was the basis of their state, their religion was gloomy, their superstitions, and the observance of omens was made a science. The early simplicity of their manners became corrupted by sensuality without refinement. They were energetic, made extensive conquests, and were bold and skilful navigators.

The *Celts* inhabited Great Britain and Ireland, France and Spain. They were divided into Gaelic, or Gaelic, who once inhabited France, and are still found in Ireland and Scotland; the *Cymric*, or Welsh, who now dwell in Wales, Cornwall, and as Bretons in Western France; the *Basque*, who lived in the south-west of France, and throughout Spain, and are now found in the Western Pyrenees. Some, however, make the *Basques* Celtic, and primitive, and they are supposed to join the *Celts*, the *Gauls*, and *Cymri*, to be two races of the same family; and they consider the three languages — the *Basque*, *Scotch*, and *Welsh*, as belonging to that great class which also embraces the *Sanscrit*, the second idiom of India. The name *Celts*, or *Kelts*, means "foresters;" but when and how the name first reached the East, is unknown. Some suppose the basis of a Celtic empire in Europe, under Uranus, Jupiter, &c., in B. C. 3593. The *Gauls* were confined to the limits of Hibernia, and the Highlands of Scotland, distinguished only in obscure border wars, or domestic broils; and the *Cymri* were driven from the plains of England by the Saxons; but the Gauls passed the English Channel, and a brilliant career they made of other of the races of the world. Beginning as nomads, their course embraced Europe, Asia, and Africa; their name is recorded with terror in the annals of almost every nation. They burned Rome; they wrested Macedonia from the veteran legions of Alexander; they forced Thermopylae, and the Hellespont; they proceeded to pierce the *Celts*, on the plains of the Troad, in the public places of Miletus, on the borders of the Helles, in Asia Minor, and on the banks of the Nile; they besieged Carthage, menaced Memphis, and numbered among their tributaries the most powerful monarchs of the East; they founded in Upper Italy a powerful empire, and in the basin of Euphrates they reared an empire, that of Galatia, which for a long time exercised its sway over the whole of Lower Asia. It was to the remnant of this empire in Asia Minor that the apostle Paul wrote some "Epistles."

The early history of the *Finns* and *Lapps*, as far as known, has been given by General history of Lapland and Tartary. A part seems to have dwelt along the shores of the Arctic Ocean, making little progress beyond the savage state, as *Samoedæans*, or *Esquimaux*; another part, the *Huns*, combining with Tartar tribes, made themselves a terrible name as devastators of Europe, and laid the basis of the powerful nation of the Hungarians. The *Teutones*, or Germanic tribes, are first known to history as kindred

tribes, inhabiting Central Europe. An Asiatic and nomadic origin is generally ascribed to them; but whence and when they migrated is unknown. Von Hammer calls the Germans a *Bactriano-Mediana* nation; just before the Christian era, they were divided into the *Iscenones*, who lived on the ocean; the *Hermiones*, in the central parts; and the *Istævones*, in the rest of Germany; the subdivisions of these nations are given in our account of Germany.

About one hundred years before the Christian era, a barbarian torrent — the *Cimbri*, &c. — was loosened by wind cause is unknown — from the farther side of the Elbe, and the mongrel horde of Germans and Scandinavians, of gigantic stature, savage valor, and singular accoutrements, descended toward the south. On their route, a number of Celtic tribes, of which the *Tigurini* and *Teutones* are named, joined them. The Romans, having taken Noricum under their protection, and extended their sway to the Pyrenees, were crowding forward upon Austria and France. On the one frontier they were defeated by the Germans, on the other by the *Celts*. A second Roman army was defeated in France the next year, (A. D. 105.) but soon after Marius defeated the *Cimbri* and their confederates, and brought to invade Italy. The *Teutones*, the *Cimbri*, and also the *Teutones* and *Ambrones*, at Aix, in Southern France. The loss of the barbarians in the two battles was nearly half a million.

The *Suevi* — that is, "red-haired" — were a powerful people of Eastern Germany, extending from the Baltic to the Danube. The *Langobardi*, *Saxones*, and *Angli* were some of its tribes; the *Catti*, *Marcomanni*, *Ubi*, and *Symbas* are enumerated as others. The term *Suevi*, instead of being general, came in time to be applied to a part of these people who settled in a country named from them *Suebia*, now called *Witttemberg* and *Baden*. The *Huns* were a Scythian race, whose origin is given in our account of Tartary. In Europe, they dwelt between the Volga and Don. At one time, their power extended from Siberia to India; but the *Huns*, breaking in upon them, drove some into Caucasus, where they are called *Albanians*; others joined the *Huns* in their advance upon the *Goths*; others, still, incorporated themselves with the northern Germans, and shared with them the *Scythian* and *Germanic* wars in France and Spain. The *Scythians* and *Germani* were a confederacy from all the German tribes, who united upon the Upper Rhine to resist the Romans, in Caracalla's time. Clovis overthrew and dispersed them.

After the defeat of the barbarians by *Marius*, (101 B. C.) the fugitives, who had passed the Rhine, formed a tribe called *Marcomanni*. During the next century, a leader united several tribes with them, forming the *Marcomannic* confederacy, with which he subdued the powerful kingdom of the *Boii*, in Bohemia and Franconia, and formed an empire which could send seventy thousand men into the field. The *Cherusci*, their rivals, began the struggle through their defeat of *Vannius*, the powerful *Marcomann*.

The *Cherusci* became feeble through dissensions, and the *Catti* rose to power, but were reduced by the Romans. Perpetual quarrels prevented the Germanic tribes from taking advantage of the growing weakness of Rome. At last, the *Salavi*, a tribe in the west, in Holland, gained the ascendancy; and the *Marcomannic* war united the powerful tribes against the Romans. In this and similar wars success fluctuated between the parties. In the beginning of the fifth century, barbarians assailed the Roman empire on all sides. Vandals, Suevi, and Alans seized Spain; Burgundians invaded Gaul; Visigoths, Alans and Spain; the Ostrogoths were upon the Visigoths, and the Langobardi upon the Ostrogoths. Thus began those movements, westward and southward, of innumerable hordes, which were called the great migration of the nations, and ended in the overthrow of Rome.

The *Goths* were called *Geta* by the Romans, and are first spoken of as barbarians, dwelling near the mouth of the Danube. Herodotus calls them the bravest of the Thracians. We have already, in our account of Tartary, named a branch of the blue-eyed and fair-haired *Geta*, as founding an empire there under the Chinese name of *Yeta*. The *Goths* of the Scandinavian peninsula, Norway, Sweden, &c., are also called *Geta* by the Romans. Tradition asserts that an Asiatic tribe came

The importance of the history of the early tribes and nations of Europe induces us to give a view of them, arranged in alphabetical order, for easy reference.

A.

ACILEI, a main branch of the *Æolic* race, Greece.
ACHIVI, the same with *Achæi*.
ÆDUI, a powerful nation of Middle Gaul, 75 B. C.
ÆOLUS, a main branch of the Hellenic race, Greece.
ÆQUI, a small tribe near ancient Rome.
ÆSTI, on the south-east shore of the Baltic.
AGATHYRSI, a civilized people of Hungary, 500 B. C.
ALANI, or **ALANS**, between the Don and Volga, and thence stretching their power to Germany and India.
ALBICI, on the mountains above Marseilles.
ALEMANNI, a confederation on the Upper Rhine, 50 B. C.
ALLOBROGES, "highlanders," Gauls of Dauphiny, Piedmont, and Savoy, second century B. C.
AMBARII, Gauls on the Saône, France.
AMBRONES, Belgic Gauls about Amiens.
ANDRIONES, "dwellers on the Rhine," France.
ANGELI, Germans of Holstein.
ANTHROPHAGI, "cannibals" of Polish Androphagi, Russia, 500 B. C.
ANONES, the earlier inhabitants of Boetia, Greece.
AQUITANI, Iberian Gauls of South-west France between the Garonne and the Pyrenees.
AREVACI, Celtiberians about Numantia and Segovia.
ARIPPÆI, a bald, sacred nation of the Sauro-mene.
AROIPI, people of Argos, Greece.
ASTURES, in the Asturias, Spain, about Astorga.
ATREBATES, of Belgic Gaul, about Arras.
ATREBATI, on the Thames, England.
AUGURCI, three nations of Gaul.
AVARS, Oriental Finns, like the Huns; they formed a vast empire in Russia, in the sixth century.

B.

BASTARNÆ, went from Poland and Prussia to the Bog River.
BATAVI, some Catti of Holland, about Leyden.
BELGE, "warriors," Germans near the Seine.
BITURIGES, Gauls about Bourges and Bourdeaux.

from the vicinity of Caucasus, conquered Scandinavia, under its chief, the younger *Odin*, who built a city *Sigtuna*, with a temple, established a worship, and a hierarchy, introduced the Runic alphabet, and was, in short, the legislator and civilizer of the north. He died about 50 or 60 B. C.; or, according to some historians, in the fifth century B. C., at the time of the invasion of Scythia by Darius of Persia. This chief, *Odin*, was confounded with the god *Odin*, or *Woden*, who is supposed to be the same as *Buddha*. The people of that part of Scandinavia best known to the Romans were called *Fidælerones*, or, Pliny's time, whence, perhaps, the name *Holland*. Tacitus names the *Sauones* as inhabitants of Sweden, long called *Sueonia*; and the *Sigtuna* of Norway, south of Lake Malar, where lay the city *Sigtuna*, or *Sigtuna*.

The name *Goths* appears first when, in the middle of the third century A. D., they crossed the Dniester, and devastated Dacia and Thracia, but were bought off and induced to return. They then spread eastward, forming the Ostrogoth nation, crossed the Black Sea, and ravaged its southern shores. In 370, they invaded Macedonia unsuccessfully; in 372, Scythia was given to the *Visigoths*, a portion of the nation, who were called *Visigoths*. These *Dacian Goths*, or *Visigoths*, invaded Illyria successfully, when Constantine I. was emperor; but Constantine II. settled them in *Moesia*, where they embraced Christianity, and their bishop, *Ulphilas*, about the middle of the fourth century, wrote the translation of the Scriptures called the *Mæsse*. In 375, the Huns drove the Ostrogoths upon the *Visigoths*, who took refuge in *Moesia*, but afterward invaded Thracia, and exercised great influence at Constantinople, as allies, mercenaries, or enemies. Their history under *Alaric* and *Ataulph* is given in our accounts of Italy, Germany, and Spain. The Ostrogoths, who had settled in *Pannonia*, after the destruction of the Huns, extended their power over Noricum, *Æthiopia*, and *Illyricum*, and in 459 invaded Italy, as elsewhere related. Overthrown by *Narses* in 544, the *Goths* figure no longer in Europe, except in Spain.

A kingdom of *Gothia* existed in Scandinavia, distinct from Sweden Proper, till the twelfth century A. D., when it was taken by the Swedes. The Ostrogoths and Visigoths are thought to have been derived originally from Scandinavia. In A. D. 160, the *Vandals*—that is, "wanderers"—issued hence and annoyed the Romans; in 410, they passed, with the *Suevi* and *Alani*, into Spain; and thence, very soon, to Africa, whence they invaded Italy, and so ravaged Rome that their name has ever since been reckoned ruthlessly destructiveness. Out of Scandinavia, too, came the *Northmen*, or *Normans*, who, as early as the eighth century, spread terror and devastation from their ships, over the shores of Europe, from the recesses of the Gulf of Finland to the coasts of Andalusia, in Spain. As Vikings,—that is, "sea kings" or "raiders,"—they entered every inlet for plunder, sacked cities, and at last founded powerful kingdoms in Russia, at Novgorod and Kiev, A. D. 982, &c.; in Normandy, in the tenth century; in Sicily and Southern Italy, in the middle of the 11th century. In 1066, this Scandinavian race conquered England, and infused some of its most commanding elements into the English character.

BOII, went from Gaul to Bohemia; then to Bavaria.

BRENNI, and **BREUNTI**, in Italy, near Lake Maggiore.

BRENTANES, greatest and most ancient of the Britons, from Thrace; about York.

BRITANNI, inhabitants of Britain.

BRUTII, in Southern Italy.

BUDINI, in 500 B. C., between Don and Volga.

BURGUNDI, **BURGUNDI**, from France; they came to Burgundy, fifth century B. C.

C.

CALCEI, in Galicia, Spain.

CANTEARI, in Biscay, Spain, resisted Rome two hundred years, till 19 B. C.

CARNUTES, in Gaul, about Chartres; here was the chief seat of the Druids.

CATTI, **CHATTI**, in Hesse, about Cassel.

CELTE, **KELTE**, the Gallic race of the west.

CELTIBERI, the Gauls united with the Basques in Mid-Spain.

CELTICI, in Portugal, about Beja.

CHAONIS, a mounted tribe of Thessaly, Greece.

CHALONES, in Epirus, near Dalmatia.

CHERUSCI, between Weser and Elbe; defeated *Armin*, A. D. 10.

CIMBRI, in Jutland.

CIMMERII, in South Russia.

CONCANI, in Spain, with Scythian customs.

CORALLI, savages near the mouth of the Danube.

CURTES, pirates who settled in Crete.

CYCLOPES, in Sicily, or mythical.

CYMR, **KYMR**, or mythical Welsh.

CYNETES, **CYNESI**, the westernmost people of Europe.

D.

DACI, or **GETE**, in Transylvania, Moldavia, Wallachia, and Hungary; subdued successively by the Sarmatæ, Goths, Huns, and Saxons.

DALMATIÆ, on the Adriatic, from Thrace; bold, pirates here between 1000 and 500 B. C.

DELOPES, in the south-east of Thessaly, Greece.

DORIANI, the most powerful of the Hellenic tribes, Greece.

DANNOMI, of Devonshire and Cornwall, Eng.

DANAI, the Greeks, especially the Thracians.

DELOPES, in the south-east of Thessaly, Greece.

DORIANI, the most powerful of the Hellenic tribes, Greece.

E.

EBURONES, of Belgic Gaul, about Liege and Tongres.

EDITANI, in Valencia, Spain.

EUGANEI, went from the Venetian territory westward.

F.

FALISCI, **FALERII**, Etruscans at war with Rome.

FRANCI, **FRANKS**, a confederation of Germanic tribes about the Saxon tribes, commencing in the second century A. D. Clovis united them, A. D. 500, to begin France.

FRIISI, east of the Rhine's mouth, between the Ems, Vecht, and ocean; in Friesland, &c.

G.

GALLI, the Belgæ, Aquitani and Celts between them.

GELONI, a civilized ancient people, with a vast wooden city in Southern Russia.

GERMANI, tribes of Germany from the Oxus, whose plains were called *Dacsermania*, and originated the Persians.

GERRHI, Scythians about the sources of the Dniester.

GETE, about the mouths of the Danube; of origin similar to the Goths.

GIGANTES, **GIANTS**, on the peninsula between the Gulf of Saloniki and Cassandria, in Macedonia.

GOTHI, **GOTHS**, went from Caucasus to Sweden, 500 B. C., in the third century A. D., Goths crossed the Dniester westward.

H.

HELLAS, **HELLENES**, Greece, Greeks; first in a district of Thessaly, 1384 B. C., then universally, as the tribe conquered Greece. The Hellenes were divided into *Dorians*, *Æolians*, *Achæans*, and *Ionians*.

HELOTÆ, **HELOTS**, a race enslaved by their Dorian conquerors, the Spartans.

HELVETII, between the Rhine and Rhone, Lakes Constance and Geneva, and Mount Jura.

HELVII, Gauls on the west bank of the Rhone.

HENNA, a tribe who came from Asia Minor, and settled near Venice.

HERACLIDÆ, the posterity of Hercules, who, after an exile of one hundred years, returned and subdued the Peloponnesus, forming the Hellenic invasion, 1100 B. C.

HERMIONES, the central tribes of Germany.

HERMUNDURI, a powerful people; the leading tribe of the *Hermiones*, and east and north-east of the *Alemanni*.

HERULI, near Rome, which they struggled against for two hundred years.

HERULI, driven from Sweden by Danes, they settled on the Sea of Azov; though defeated by Ostrogoths, they established a powerful em-

The early inhabitants of the great eastern plain of Europe remain to be noticed. This broad tract was considered a part of Scythia; afterward it received the name of *Sarmatia*, the Greek colonies of Southern Russia, carried on a fur trade among these *Skuthi*, as they called the inhabitants. In 699 to 616 B. C., *Cimmerians*, driven from the shores of the Azov, by *Scythians*, invaded Asia Minor through Colchis. The *Cimbri* of Denmark and the *Kymri* of Wales, are supposed to be portions of the same people. In 500 B. C., Darius Hystaspes, Persian king, invaded Southern Russia, crossing the Danube, he marched to the Volga, then into Hungary; but he lost nearly all his army of eight hundred thousand men, though he could not bring the Scythians to a general engagement. He found the *Sauromates*, who afterward gave name to the Sarmatæ, south of the Don; the *Budini*, between the Don and Volga; a nation of hunters, the *Turci*, to the north of them, the *Melancleni*, or "black-clothed," between the Don and Dniester—these were afterward called *Rhorasani*, whence the Russians. On the banks of the *Pripet*, a branch of the Dniester, were the *Androphagi*, or "cannibals," without laws or tribunals; south-west were the *Nuri*; and south-east of them, the *Thess* and *Maroch*, in Hungary. In Hungary, the *Agathyrsi*, who exhibited the remains of a high, primeval civilization.

In the middle of the second century A. D., the country from the *Vistula*, Carpathians and Dniester to the Volga, from the Arctic Ocean to Caucasus, was called European and Asiatic *Sarmatia*, separated by the Don. Its nations were most of them confounded under one name, *Hannabarii*, that is, "wagon-dwellers," because, like Asiatic Scythians, they lived mostly in wagons. The name of Scythia was now transferred to Asia. In 565 A. D., we find the empire of the Avars filling all this great plain, from the Elbe and Danube, the Baltic and Arctic Ocean, to the Black Sea, the Kouban, and the Volga. The *Finnæ* were in the north, the *Slavæ* in the west, the *Bulgarians* on the Don, the *Gepidæ* in Hungary. About the time of Charlemagne, the *Grand Duchy of Russia* occupies a region south of Lake Ladoga, while the bordering empire of the *Khazars* fills the space between the Upper Dniester, the Lower Dniester, the Black Sea, Caucasus, and the Volga. The Goths and the Greeks then shared the Crimea between them. In A. D. 1000, the grand duchy of Russia had absorbed nearly all the southern half of European Russia; the *Patnikinits* lay between it and the Black Sea; *Ethiopia*, *Livonia*, and Poland between it and the Baltic. In A. D. 1300, the *Ætzak* empire, from Lake Aral, the Caspian, and Scythia, to Tartary, to Lithuania on the Baltic, and Novgorod on the Gulf of Finland, and the Arctic Ocean, while it had the Black Sea and Caucasus on the south.

Near the end of the fifteenth century, the great eastern plain is divided between *Livonia*, *Lithuania*, and Poland on the west, the *Khanat* of the Crimea on the south; that of *Astrakan* on the south-east; that of *Kazan* on the east; and Russia on the north-west. In 1725, Russia had absorbed nearly all the plain, from the Niemen and Lower Dniester eastward, except the *Khanat* of *Krim*, along the Black Sea and Caucasus which was added during the next century.

pire on the Danube, and in A. D. 476, under Odoacer, took Rome. The Lombards cut off many, and the rest migrated westward.

HETRURIANS, ETRUSCANS, in Tuscany.

ILLERIONES, a Scandinavian tribe.

HIPPOBOES, "horse-foot," a fleet Scythian tribe.

HUNNI, HUNS, Finnic Mongols from the Ural and Siberia; starting from the Volga and Azof in A. D. 374, they devastated Europe and gave name to Hungary, 30 B. C. to A. D. 599. The Vougoles are their descendants.

HYPERBOREI, "beyond Boreas," fabled to live beyond the cold winds, in a delightful climate, and to attain the age of one thousand years. The tradition of these people of a golden age points to a high primeval civilization in the north, when its climate was more tropical; or in Central Asia.

I.

IBERI, earliest known people of Spain, on the Ebro; the Basques are a remnant.

ICENI, ancient Britons in Suffolk, Norfolk, Cambridgeshire, and Huntingdon; famous for a bloody revolt against Rome, A. D. 50.

ILYRIANS, on the Drave and Saave to the Adriatic. The various tribes—Thracians probably as they tattooed their bodies—united, and withstood Macedonia and Rome.

INSUBRES, Gauls of Italy, with Milan for their capital. They greatly aided Hannibal against Rome.

JUTES, Goths in Jutland; led by Hengis and Horsa to England, A. D. 445.

J.

JAPYDES, in Illyria; warlike; conquered by Romans in the first century B. C.

JAPYGES, primitive barbarians of Southern Italy.

JAZYGES, Scythians on the Azof, and between the Danube and Theiss, in Temeswar.

L.

LACEDÆMONII, Spartans of Laconia, or Lacedæmonia, Greece, 1490 to 145 B. C.

LANGOBARDI, "long-javelins," on the Elbe and Oder, in Brandenburg, from Sweden. They overran Italy, and gave name to Lombardy.

LAPITHÆ, agriculturists of Thessaly, who contended with the nomadic Centaurs, and united with them.

LATINI, LATINS, Romans originally of Latium, about Rome.

LELIGES, a primitive race of Greece, probably Pelægiæ.

LEMOVICES, Gauls about Limoges, France.

LIBURNI, Illyrians about Zara and in Croatia, famed for swift galleys, and as porters.

LIGURES, Basques around the Gulfs of Genoa and Lyons, from the Rhone to the Arno; struggled eighty years for independence. Their language, the Limosin, still exists in Munica.

LINGONES, in Voges, the fiercest and wildest of the Gauls.

LOCRI, a people of Greece descended from the Leleges.

LESITANI, early inhabitants of Portugal.

M.

MACEDONIANS, Kittin, or Illyrians, governed by Hellenic princes, north of Greece.

MARCOMANNI, "bordermen," in Moravia, or between the Maine and Neckar, then in Bohemia.

MARDI, on the Lippe. Another nation, near Rome, headed the social war 92 B. C., and wrested their rights from Rome.

MEDIMONATRICI, about Metz, a powerful Gallo-Belgic people.

MELANCHLENI, "black dressed," in South Russia, Rhoxolans, Russians.

MENAPII, between the Rhine and Meuse. In 50 B. C. they dwelt in the woods, without cities.

MOLOSSI, of Epirus, about Yanina, capital of Albania.

MYRMIDONES, of South Thessaly, followers of Achilles to Troy.

N.

NERVII, Gallo-Belgians on the Scheldt, round Bavi. Cambray and Tournay were their capitals, A. D. 375.

NEURI, Scythians at the heads of the Dniester and Bog.

O.

ODRYÆE, a numerous and warlike Thracian tribe. The empire extended from the Abdera to the Danube, from Strymon to Constantinople.

ONOTRI, people of Onotria, "a wine-land," a primitive race of Southern Italy.

OPICI, the Osci, aborigines of Italy.

ORDOVICIES, in North Wales.

OSCI, aborigines of Central Italy, originating the Samnites, Lucani, Brutii, Sabini, Hernici, Marsh, Sidicini, &c. The Oscan was long the vulgar tongue.

OSTROGOTHE, OSTROGOTHS, in Austria, conquered Rome A. D. 488.

P.

PEONES, a numerous and ancient nation of Macedonia.

PELAGIANS, the earliest known people of Greece, &c.

PHOCIANS, settled Marseilles, 600 B. C., from Phocæa in Asia Minor, giving the Greek element to the French character.

PHOCIANS, in Central Greece, descended of the Leleges.

PICTI, PICTS, "painted," or "robbers," in Scotland.

PICTONES, Gauls about Poitiers.

Q.

QUADI, in Moravia. They joined the Marcomanni against Marcus Antoninus, the Roman emperor; they are lost to history in the fifth century A. D.

QUIRITES, a complimentary name of the Romans.

R.

REDONES, Gauls about Rennes.

REMI, Gauls about Rheims.

RHETI, in the Grisons, Uri, Glaris, the Tyrol, &c., in Switzerland.

RHOXALANI, RHOXANI, the Ros and Alans, the early Russians, near the sources of the Don and Dniester. During the first three centuries they occupied the southern parts of Poland, Red Russia, and Kiev, the very seats possessed by the Russians of the ninth century.

S.

SABINI, SARINÆS, one of the most ancient tribes of Central Italy.

SALASSI, held passes of the Pennine Alps one hundred and fifty years against Rome.

SAMNITES, a Sabine tribe east of Rome; admirable troops, and bringing into the field eighty thousand foot and eight thousand horse. These well-disciplined foes long rivalled Rome.

SARDI, of Sardinia; named from a colonist, Sardin, said to have been son of Hercules. It is still barbarous in parts, and contains ruins of stone erected 1500 B. C.

SAUROMATÆE, people of Asiatic Sarmatia, between the Don, Volga, and Caucasus. They gave name to Samatians.

SAXONES, originally in Holstein. They spread and obtained extensive power in North Germany, England &c.

SCANDINAVIANS, people of the peninsula of Scandinavia.

SCORDISCI, Illyrian Gauls who extended their empire to Thrace and the Danube.

SCOTTI, Celts of Scotland, from Spain through Ireland, whence they invaded Scotland.

SCYTHÆ, SCYTHIANS, in Southern Russia.

SEMNONES, Germans upon the Elbe.

SENONES, Gauls who invaded Italy under a Brennus, pillaged Rome, settled in Umbria, and were exterminated, 283 B. C.

SIACAMBRÆ, a powerful German tribe around the Rhine, Sieg, and Lippe; conquered by Drausus, and transferred to the south of the Rhine by Tiberius.

SICANI, SICULI, the earliest known tribes of Sicily. The Sicani were the more ancient; the Siculi, Pelasgians, went from Latium, near Rome.

SILURES, in Southern Wales, about Caerleon. Caractacus, their prince, was subdued by Rome in the first century A. D.

SITONES, a German tribe in Scandinavia, south of Lake Malar, near the old capital Sigtuna.

SLAVI, or **ANTES**, a large, strong, warlike, but dirty race of Sarmatia, from the Dniester to the Don. Uniting with the Venedi, they fought the Franks; in the sixth century A. D. they crossed the Danube, and settled in Slavonia.

The Bohemi, Sorabi, Sileasi, Poloni, Cassabii, Rugi, &c., belonged to this race, which originated the Russians, Poles, Bohemians, Moravians, Carinthians, Slovacs, &c.

SPARTANS, of Greece, in Laconia.

SUESSIONES, Gauls about Soissons.

SUEVI, "red haired," a German union from the Danube to the Baltic, including the Langobardi, Semones, Angli, Catti, Marcomanni, Ubii, Sygambri, &c. Suabia was named from them.

SUTIONES, in Sweden, to which they gave name.

T.

TAURI, in the Crimea. They sacrificed all strangers to Diana.

TAURINI, Ligurians on the Upper Po, about Turin. Hannibal plundered them.

TECTOSAGES, a numerous and powerful race of Gauls near the Pyrenees. A part passed through the Hercynian forest, Pannonia, and Macedonia, to Galatia, in Asia Minor.

TEUTONI, TEUTONES, several united tribes of Germany, who marched south from the Elbe, and were defeated by the Romans, about 100 B. C.

THRACES, THRACIANS, an early civilized, powerful race in Turkey, to whom the Greeks, &c., were much indebted for their progress.

TRIBULLI, the most powerful tribe of the Thracians.

TRIBOCCI, Germans, about Strasburg.

TRIGRANTES, ancient people of Essex and Middlesex, England.

TANGRI, the first German tribe that crossed the Rhine.

TURDETANI, in Andalusia, where Homer places the Elysian Fields.

TUSCI, in Tuscany, the famous Etruscans, or Etrurians.

U.

UBII, a German tribe about Cologne.

V.

VANDALI, VANDALS, Goths from Sweden who passed into Germany, Spain, and Africa, in A. D. 459.

VASCONES, in Navarre, about Pampeluna.

VEIENTES, of Vevii, near Rome; conquered after a ten years' siege.

VENEDI, Germans on the Vistula, near its mouth.

VENETI, HENETI, near the Po, from Asia Minor, or the north; driven to the islands by the Huns. In the fifth century A. D. they founded Venice.

VINDELICI, in Wirttemberg and Bavaria, about Augsburg.

VOLCÆ, a numerous and powerful nation of Southern France.

VOLSCI, neighbors of early Rome, with whom she contended for two hundred years.

CHAPTER CCCCLXXI.

Christianization of Europe — Greek Church — Protestantism — Feudalism — The Papacy — Crusades — Arts, &c.

HAVING thus given a glance at the early nations of Europe, we shall now trace the progress of Christianity among them. The age of Constantine (A. D. 335) saw all south of the Rhine and Danube a part of the Christian Roman empire; and, as already remarked, the light of Christianity shot its rays into the darkness of heathenism beyond, from the Roman cities,—foci

of civilization,—which were situated on these two frontier streams.

About the middle of the eighth and the commencement of the ninth centuries, the pope of Rome was endowed with temporal possessions, and claimed not only supreme spiritual power on earth, but the right to bestow or take away crowns at pleasure. Charlemagne at this time upheld this power, and was sustained by it; he endeavored, as a Christian emperor, to extend both the temporal and spiritual dominion of Christianity, into Heathendom on the north and east, and Islam in the south-west. Hence he invaded

Moorish Spain, and spent thirty years in accomplishing the conversion and conquest of the pagan Saxons. The conversion of the Germanic tribes was carried forward by a branch of the church militant, the order of Teutonic knights, who conquered pagan Prussia in the thirteenth century. Christendom was further enlarged, a little later, by the subjugation of Esthonia and Livonia, through the bloody efforts of another militant order of the church—the knights of the Cross and the Sword. Poland was converted in 965–969. St. Adalbert also labored, about this time, as a zealous and successful missionary in the conversion of Hungary, Poland, Bohemia, and Prussia. And it may here be remarked that devoted Papist missionaries were for ages constant in their efforts to convert the heathen of Europe to Christianity. Norway and Sweden were evangelized in the eleventh century; Lithuania embraced Christianity, and Russia was converted to the Greek church by its intercourse with Constantinople, under Ruric and Vladimir the Great, in the ninth and tenth centuries.

The original constitution of the Christian churches, or congregations, was very simple. A bishop, so called from his "supervision," or "over-seeing," as pastor, was at the head of each, and sometimes of more than one, congregation. The bishop of Rome, the metropolis, would of course have some precedency, when the delegates of the congregations met in council. But the metropolitan bishop, the *bishop of Rome*, after a time claimed extraordinary power, even insisting that he was the successor of the apostle Peter, who, it was asserted, received the rank of vice-head of the church from the Savior! This claim was disputed, and particularly by the *patriarch of Constantinople*, who had also acquired great consideration from being head pastor in the metropolis of the Eastern empire. After a long controversy, this difference of views led, in the eleventh century, to the separation of the *Eastern*, or *Greek* part of the church, which acknowledged the patriarch of Constantinople, from the *Western*, or *Latin* part, which looked to the pope of Rome, as its chief.

The *Greek church* is now the established religion of Russia, Greece, and part of Austria. It numbers more than sixty-two millions of worshippers, six sevenths of whom are in Europe. Its churches are generally bedecked with tawdry pictures, of which the face and hands are painted, while the drapery, &c., are in basso relievo of silver and gold plates, or tinsel. It regards but two sacraments as divine—baptism and the eucharist, or Lord's supper. Its rites and ceremonies are similar to, but more simple than, those of the Roman Catholics, and most of its votaries are sunk in ignorance and superstition.

We may here remark, with regard to the other religions of Europe, that the Mahometan counts six millions of worshippers, the Papal one hundred and twelve millions, and the Protestant about fifty millions. In general terms, the Greek church may be said to occupy Eastern Europe, the Catholic Southern, and the Protestant Northern Europe.

Protestantism originated, as we have seen elsewhere, in a growing desire to rid the political world of the tyranny of Rome, and to purify religion from the corruptions of tradition, and the abuses of a sensual priesthood. The *Albigenses*, in France, had refused to acknowledge the pope's supremacy, and were exterminated with ruthless feroci-

ty, A. D. 1226. A remnant of similar Christians the Vaudois, took refuge in Piedmont; where twenty thousand of them are still found. In the next century, the *Lollards*, or Wicliffites, in England, aimed to restore the simplicity of primitive Christianity from the Bible text. These were followed by the *Hussites*, in Bohemia, in the fifteenth century. But the reformers did not acquire sufficient power to resist the persecutions of the ruling church, the Papal, till the beginning of the sixteenth century, when kings and governments aided the enthusiasm, virtue, courage, and intelligence of individual reformers, and protected them from fire and fagot, the dungeon and the rack. By the Lutheran and other established churches, the "reformation" is now held to be accomplished; by the independent sects of Christendom, it is considered to be still and ever progressive.

There are several interesting phases presented by the history of Europe previous to the reformation. *Feudalism*, the *Papacy*, the *Crusades*, and *Chivalry*, have each exerted a vast influence, during the Dark or Middle Ages,—A. D. 500 to 1500,—nor is their influence yet at an end.

Feudalism was the necessary outgrowth of the imperfect organization of the militant tribes that overran the Roman empire. We may observe its elementary state in the present and past politico-military organization of Tartary, the primeval home of the northern barbarians. Slavery of labor was the basis of feudalism, and the conquered were, of course, the slaves; the soldier was the citizen. The normal state being that of war, the man of that iron age full often

"Lay down to rest with corselet braced,
Pillowed on buckler cold and hard,
Carved at the meal with gloves of steel,
And drank the red wine through the helmet barred."

War was its only business and sole glory; literature its mock, and might its right. In feudalism originated many false ideas of honor which still prevail; contempt of any labor but that of human butchery; hereditary aristocracy, and a thousand unjust privileges and distinctions which have long cursed, and are still cursing, even the most highly civilized portions of the earth. Our own age has, however, seen one after another of the relics of feudalism yielding and crumbling away before the progress of rational liberty in Europe.

The institution of the *Papacy* was perhaps the most powerful instrument in moulding the character of the middle ages, and indeed of modern Europe. At first, the barbarians carried every thing by brute force; but gradually the Christian priesthood obtained a quiet ascendancy, which tempered the ferocity of the robbers. At the time of Charlemagne's death, the clergy, indeed, had acquired unbounded influence over the higher orders of society, and Rome spiritual, with her ghostly armies, had renewed the sway of Rome imperial, with her steel-clad legions. Nor was the influence of the church of Rome less with the masses. Its ranks were recruited from all classes; and the poorest hind, if he possessed talent, might rise through the grades of the priesthood to a level with the proudest nobles, and even tread on the neck of the mightiest emperors. Hence the church often stood between power and its victim, and occasionally represented the democratic elements of society. By its inferior priesthood, vowed to perpetual poverty, it reached and could

move the very dregs of the people. Many of the "poor in spirit," doubtless, now yearned for greater purity of religion, a more sincere Christianity, as they perceived the hierarchy of the church corrupted by the possession of power, and immersed in the selfish luxuries of the aristocracy. But the priesthood felt that their grasp upon the higher classes was growing precarious, as intelligence dawned upon the night of barbarism. The popes, therefore, endeavored to build their sway upon a broader basis. Availing themselves of the invention of the mendicant orders of friars, — instituted to stem the corrupt self-indulgence of the age, — the pontiffs craftily granted these holy beggars unreasonable immunities and privileges. Thus they succeeded in converting a large class of that sort of men who were born fanatics, and might have become reformers, into the mightiest supporters of the system they had sworn to subvert.

As the excitement in regard to the end of the world, which agitated all minds during the tenth and eleventh centuries, subsided, the religious feeling of Europe, having gained depth and universality through the indefatigable efforts of the priesthood, and the missionary spirit of the age, found full expression in the *crusades*. The barefooted fanatic, *Peter*, travelling from realm to realm, pictured to the people, in frightful colors, the sufferings of their fellow-Christians from the persecuting infidel, who trampled on the sepulchre of the blessed Savior. Pope *Urban* seconded him, and in the spring of 1096, the *First Crusade* started for Palestine. Eighty thousand were led on by *Peter*, and two hundred thousand soon followed. The folly of this infuriated banditti was only equalled by their barbarity, especially toward the Jews. Two thirds were cut off by those whom they had outraged, the rest by Sultan *Solyman* on the plains of Nice. But *Godfrey* soon followed with a fine army and able generals, one hundred thousand horse, and six hundred thousand foot, and took Jerusalem, founding the kingdom of Syria and Palestine, A. D. 1099.

The *Second Crusade* was preached by *St. Bernard*, in 1147, and three hundred thousand Germans and French, under Conrad III. and Louis VII., entered Asia. Conrad was defeated at Iconium, and Louis at Laodicea, both in Asia Minor. In 1174, Sultan Saladin took Jerusalem. To recover it, the *Third Crusade* was undertaken by Philip Augustus of France, Richard I. of England, and Frederic Barbarossa of Germany, A. D. 1190. Frederic was drowned. The other two took Acre, quarrelled, and Philip returned in disgust. Richard made peace with Saladin, after defeating him at Ascalon, and, on his return, was imprisoned in Germany. In 1202, Baldwin, count of Flanders, set out with an immense army on a *Fourth Crusade*, but took possession of Constantinople, and went no farther. John de Brienne, with one hundred thousand men, invaded Egypt, to break the power of the sovereign of Jerusalem at its centre; he took Damietta, but was obliged to surrender; and thus ended the *Fifth Crusade*. St. Louis IX. of France invaded Egypt in 1248, with his queen, his three brothers, and all the knights of France; this was the *Sixth Crusade*. He was defeated and imprisoned; he, however, ransomed himself, and spent some time in the Holy Land, before returning to France. After a wise reign of thirteen years, Louis, urged on by a return of his fanaticism, undertook a crusade against the Moors, and, laying siege to Tunis, perished with his

army by pestilence, A. D. 1270. Thus ended the *Seventh* and last *Crusade*. Some writers make ten, namely, in 1096, 1110, '50, '90, '95, 1209, '17, '28, '40, '48.

One of the most singular and incredible instances of the "exaltation" of feeling which was produced and sustained by the crusades, is what was called the *Children's Crusade*. In the district of Vendome, in France, in 1212, there appeared a shepherd boy, named Stephen, who exhibited a letter purporting to be a commission received from Jesus Christ himself, authorizing him to go forth and conquer the infidels in Palestine. "None," he said, "but innocent children could hope for success; for Christ had declared that of such is the kingdom of heaven." Accordingly, seven thousand urchins were led by him to the shores of the Adriatic, where they were murdered by the pirate inhabitants of that coast. These were followed by more than thirty thousand boys and young maidens, who took ship at Marseilles, and being wrecked on the coast of Africa, were either drowned or enslaved.

It was only during such phenomena as the crusades, that *Chivalry* could have attained perfection. The man of Feudalism, though he gloried in murder legalized by war, and considered the bedizened soldier as "the highest style of man," was not all fiend. The natural desire to relieve misery remained. Upon this were ingrafted the pride and taste of aristocratic life, with its code of honor. The fiery heart of the gallant Arab, exhaling itself, as from time immemorial, in songs to his peerless lady love; the loyal respect of the Teuton for the sex; a common religion widening the sympathies and consecrating them to a common purpose; — add that unappeasable thirst for glory, that yearning after superhuman excellence, so characteristic of the Teutonic race, — and we have all the elements of chivalry. Honor, courtesy, piety, disinterestedness, and gallantry were its soul, and they often produced the moral sublime in action. Chivalry, as a regularly organized European institution, dates from the eleventh century, when the crusades had first given a public opinion to the various Christian nations who met in Palestine, armed in a common cause.

The *Orders of Chivalry* were numerous, and their rules similar to those of the monks. The earliest society of the kind was in A. D. 499, when Clovis I. instituted the "Order of the Holy Urn." That of "the Oak" was established by Ximenes, king of Navarre, in 722; that of "the Genet," by Charles Martel, in 726. The earliest order of the crusades, was that of the Knights of St. John of Jerusalem. There were, beside, the orders of the Knights Templars; of "the Cross and Sword;" the Teutonic Knights; the Knights Hospitallers; of Mercy, and others. Those retained in England, even now, are the order of the Garter, instituted in 1350; of the Thistle, revived in 1687; of St. Patrick, instituted in 1783; of the Bath, revived in 1725.

The *Manners of the Middle Ages*, with a great deal that is revolting, present much that is picturesque and pleasing, and much that contrasts with the monotony and uniformity of modern life. But while the hollow and fantastic forms of chivalry prevailed in high life, cloaking almost universal licentiousness, boorish rudeness proclaimed the vulgarity of the people. The settlement of the barbarians in Gaul, Spain, and Italy put an end to literature and classical learning. Kings and princes could not write, and scarcely one of their subjects acquired the slightest tincture of letters. The

rough baron thanked the holy Virgin that no son of his was so low as to be able to read or write. Even the clergy soon fell into the same depths of ignorance. France reached the lowest point at the beginning of the eighth, England at the middle of the ninth, century; and during the tenth century, literature was in a deplorable state in the latter country and in Italy. In 992, it was asserted that scarce a person in Rome knew the alphabet; not one priest of a thousand in Spain could write a letter. Superstition, brooding in this thick darkness, now gave birth to her myriad phantoms; trials by ordeal and duel showed that reason had yielded up every corner of her empire. Crimes were frequent, especially perjury, which strikes at the root of all social security. In short, the degradation of society was complete. Yet out of this chaos—ordained for the very purpose—a degree of order has arisen.

The art of arts in Europe has been that of war. In France, during the last five centuries, her years of war have amounted to three hundred and twenty-six, namely, thirty-five civil, forty religious; seventy-six on her own soil, one hundred and seventy-five foreign. Her great and sanguinary battles have been eighty-four. Other countries would present as piteous a spectacle! In the sixteenth century, there were eighty-five years of war; in the seventeenth, sixty-nine; in the eighteenth, fifty-eight; making a total in those three centuries of two hundred and twelve years of war, to eighty-eight, only, of peace! The history of Greece and Rome, that is, of early Europe, is a catalogue of wars! But the explosive force of gunpowder has taken the place of the scythe-chariots, battering-rams, balistas, bow-guns, javelins, wild-fire, and all other implements of destruction from time immemorial. This change has given to intellect its proper superiority over brute force—has made the few and weak equal to the numerous and strong. Wars generally have become shorter and less bloody, and being carried on chiefly by mercenaries, whose trade it is,—the misery to families is less. The introduction of steam and electricity in war, if realized, will tend still more to establish the superiority of science over numbers, and forever insure European civilization against such an irruption of barbarism as destroyed that of Rome. War, too, is now conducted on such a scale, and its necessities are so costly, that kings cannot carry it on without the assistance of the moneyed interest; and this is ever and instinctively opposed to war and all its wastefulness and uncertainties. Power has passed from the sword to the purse; and should the bankers of Western Europe refuse to loan the great colossus of Eastern Europe the necessary funds for his wars, the arms of that tremendous power may be at once tied—his mercenaries may mutiny in their cantonments, and his ships rot in their docks!

The numerous *Inventions* which have blessed the few latter centuries of European civilization, also preclude all fear that it will again be plunged into the chaos from which we have now traced its emergence. Mental darkness can never cover the nations again, for printing has been invented. Priestcraft can never palsy the energies of the mind, for science has driven superstition from its murky corners. Despotism can never oppress the whole civilized world, for commerce has found new continents, where Liberty may fold her fostering wing over her children, unmolested. Nations can never again look upon each other as "natural enemies," for the progress of art and science, the

facilities of trade and travel, have linked them in a thousand bonds of pleasant and profitable intercourse. War can never more be the great business of nations; for the middling classes, whose comforts are at stake, are the majority, and perceive now and forever the miserable absurdity of a state of warfare. Above all is our age blessed with the clear light of the gospel—tens of millions of Bibles are distributed throughout the earth, and the light of these torches of truth, glowing upon millions of hearthstones, can never again be extinguished.

Thirty-six centuries ago, Europe began with the savage, the pirate, the robber—who contended with the wild beasts for the possession of the soil. She passed through centuries of infinite toils, sufferings, struggles, and triumphs, till she reached her culminating point of material civilization under the emperors of Rome. One hundred and twenty millions of human beings enjoyed all they were capable of enjoying under the peaceful shadow of her eagles. A few centuries later, and all was chaos. The philosopher, disgusted with the science which brought him only a knowledge of new forms of woe, dared not look about or beyond himself, and sunk into the sensualist, greedy of the moments of pleasure he could snatch from the misery around him. Even the Christian forsook the ranks where he should have battled for humanity, and slunk into the cloister of the monk, or the cell of the anchorite. Nearly as many centuries have again rolled over Europe; and now, to the philosopher, to the Christian, what a different prospect is presented! It is true, that evils still exist; despotism, the radical curse of mankind, holds sway over a large part of Europe, presenting its usual spectacles of unbounded wealth, high intelligence, and elegant refinement among the privileged few, contrasted with hopeless poverty, debasing ignorance, and unspeakable misery, on the part of the million. But the monarchical institutions which have created and cherished this state of things, as the best that human policy can devise, or that Providence permits, are either tottering to a speedy fall, or undergoing modifications which tend to their final, but inevitable, dissolution. The very foundations on which they stood are themselves undermined. European society has, for ages, rested upon the doctrine that God had given power to kings, priests, and nobles, and that any attempt to alter this system was both treason and impiety. This doctrine of absolute *conservatism* has given way to that of *progress*. The latter is now a common creed throughout one half of Europe. "A better day is coming," is not only the song of the sighing millions, but the faith of philanthropists, and the hobby of partisans, politicians, and statesmen. In France, monarchy is already dead, never to be permanently revived. There is neither loyalty to a dynasty, nor a rich and time-honored peerage, nor a church allied to the state, nor any other of those pillars indispensable to the support of a throne. Nor can these things be created, in the present enlightened age, among a people who have learned to despise them. France, it would seem, must settle down upon a popular government, and all southern Europe will speedily follow her example. To this issue the course of events inevitably tends. Before the end is reached, there may be violent agitation; but we may hope that liberty, peace, and prosperity may soon follow, as the compensation for ages of darkness and despotism.



CHAPTER CCCCLXXII.

A. D. 1000 to 1390.

The Northmen in America — Discoveries of the Icelanders — Voyages of Biorn and Leif — Settlement of the Northmen in Vinland — Voyage of Niccolo Zeno — Discovery of Estotiland — The alleged Discoveries of the Welsh.

AMERICA, or the Western Continent, lies between the Atlantic and Pacific Oceans, extending from the fifty-sixth degree of southern latitude to the polar regions of the north. North and South America are joined together by the Isthmus of Panama or Darien, which is only forty miles in breadth in its narrowest part. Its length is nine thousand miles, and its entire extent fifteen millions of square miles. Its climate embraces that of every zone; but its eastern coast is generally colder than places in the same latitude in other parts of the world.

In this continent, the operations of nature appear to have been conducted on a larger scale than in any other quarter of the globe. Mountains, rivers, lakes, valleys, and forests strike the eye by the grandeur of their proportions. The noble streams of the Mississippi, the St. Lawrence, the Orinoco, the Amazon, and the La Plata, are without a parallel in the eastern continent. The lakes of America resemble seas in magnitude; and the immense mountain range of the Andes and the Rocky Mountains is the longest in the world.

It is quite remarkable that, while the vegetable and animal kingdoms of the western continent present aspects resembling those of the old world, there is still an almost universal difference in the species. We have oaks, elms, firs, and other trees, bearing the general characteristics of the same kinds in Europe; yet scarce an instance of identity is found in the whole range of the forests. We have deer, foxes, squirrels, &c.; yet in no case are they the same as those of the eastern continent. We have a few birds identical with those of Europe and Asia, but they are of kinds that might pass from one continent to the other.

Referring for further geographical details to our views of North and South America, we propose to give

a brief sketch of the aborigines of this continent, an account of the discoveries of the Northmen, and those of Columbus and his followers. We shall then proceed to give a history of North America, and its several political divisions, and that of South America with its political divisions. These subjects will be treated in the following order: —

1. Sketch of North America. 2. Polar Regions.
3. British America. 4. United States. 5. Mexico.
6. Guatemala. 7. West Indies. 8. South America.
9. Venezuela, Colombia, and Equador. 10. Peru.
11. Bolivia. 12. Chili. 13. Patagonia. 14. Buenos Ayres. 15. Uruguay. 16. Paraguay. 17. Brazil.
18. Guiana.

With the exception of the two great nations of Mexico and Peru, the inhabitants of America, when discovered by the Spaniards, were in a savage or barbarous state, and there was a remarkable similarity in the general circumstances of their condition, throughout the whole of the regions which they occupied. Nor have these rude tribes improved in any material degree since their acquaintance with Europeans. If we compare the American Indians with the natives of Europe or Asia, we shall find that the superiority displayed by the latter in conducting the operations of agriculture, depends chiefly upon two circumstances, the use of tame animals and the possession of iron and other hard metals. But the aborigines of America had not reduced animals to subjection; and they were completely ignorant of the harder and more useful metals. Gold, with the exception of a little silver and copper, was the only metal known in America before the discovery; and the use of this was confined chiefly to ornament. The only tools in the possession of the natives were hatchets of stone; and with these the labor of a year was requisite to cut down a tree and hollow it into a canoe.

In agriculture, the progress was equally slow. The trees with which the forests were crowded, were of the hardest wood, and the shrubs so thickly interwoven, that the efforts of a whole tribe were scarcely sufficient to clear a small piece of ground, and adapt it to the purposes of cultivation. The fertility of the soil, rather than the industry of the people, secured to them an increase equal to their wants. A great many of

their tribes depended for their subsistence chiefly on hunting and fishing. Among the greater part of the American savage communities the bonds of political association were exceedingly slight. The individuals inhabiting a certain district appeared to combine for temporary, rather than permanent, objects. Laws and the regular administration of justice were unknown. Their rulers were military commanders rather than political chiefs. In this respect the natives of America appear to have resembled the ancient Germans, as they are described to us by Cæsar and Tacitus.

The history of the discovery, conquest, and colonization of America by the Europeans, is peculiarly interesting. It displays the gradual progress of cultivation and commerce, amid regions abandoned to nature. The wilds of America exhibited an exact representation of what every country of the old continent once had been; but ancient history is wholly silent concerning the particulars of that process by which the wilderness of Europe and Asia was converted into a resi-

dence for civilization, industry, and the elegant arts. The discovery of a new world not only excited a spirit of enterprise and adventure among the people of Europe, but gave rise to new scenes of almost every kind, and to endless opportunities for active and industrious exertion. It not only added vast domains to the empires of Europe, but improved the sciences of navigation, geography, astronomy, medicine, natural history, and their subsidiary branches of knowledge. The discovery and colonization of America may be enumerated among those important events, which have effected an extraordinary and lasting change in human affairs, which has manifested itself in the political and commercial system of the world.

The proper discovery of America is justly attributed to Columbus, as he was the first to bring the knowledge of the new world to the countries of Europe. But the claims of the Scandinavian adventurers to a still earlier discovery of the western continent must not be omitted in a history of the Western Hemisphere.



The Northmen landing in America.

The ancient *sagas*, or historical records of Iceland, contain various narratives relating to the voyages and discoveries of the Northmen to the west and south-west of that island, which render it extremely probable that these adventurous mariners discovered the western continent as early as the tenth or eleventh century. As a strictly historical fact, this matter has been the subject of much discussion. The Icelandic narrative is in substance as follows:—

About the close of the tenth century, the Icelanders had begun to form settlements on the coast of Greenland. A young Icelandic mariner, named Biorn, who had employed the summer in some distant voyages, arrived home at the end of the season, intending to

pass the winter with his father, but found he had gone to Greenland. The ardent and enterprising temper of Biorn induced him to follow his parent across the stormy ocean, which he had never before traversed. For three days, the voyage was prosperous; but then the sky became overcast, a strong wind blew from the north, and the navigators were tossed about for several days, ignorant of their situation. At length, the gale abated, the clouds dispersed, and after a day's sail, they discovered an unknown land covered with woods and hills. They sailed for several days along this coast, after which the wind shifted to the south, and they steered back to Greenland, where they arrived in safety.

This adventure came to the knowledge of Leif, the son of Eric Redhead, a bold and enterprising young chief; and he determined to go on an expedition to this newly-discovered region. He set sail with a crew of thirty-five men, and following the direction pointed out by Biorn, arrived in sight of the unknown land. It had a wild and rugged appearance, and its mountains were covered with snow. Leif called this *Helluland*, or the "Land of Rocks." He came next to a flat and woody region, which he named *Markland*, or "Flat Land." Sailing onward before a north wind, he reached a delightful island near the coast. The soil of it was fertile; the ground was covered with bushes which bore sweet berries, and there was a river and a lake amply stored with salmon and other fish. The very grass dropped dew, sweet, like honey. In this agreeable abode the Northmen spent the winter. One day, a German of their company, who had been into the woods, returned leaping and dancing with joyous exultation: as they crowded round him to inquire the cause, he showed them some fruits, which, from his experience of southern countries, he knew to be grapes. On this account the country received the name of *Vinland*, or "Wineland."

The next adventurer, after the return of Leif to Iceland, was Thorwald, his brother, who, having made repeated voyages to Vinland, came at last to a promontory, with which he was so much delighted, that he made a vow to fix his abode there. While the Northmen were building their houses, there appeared three canoes covered with skins, each containing three men, whom the Icelandic historians call *Skrælings*, or dwarfs. They attacked these savages, and killed all but one, who made his escape. A few days afterward, they were awakened by loud cries in the night, and, looking out, saw the bay covered with canoes, and clouds of arrows pouring in upon them. They defended themselves behind planks and boughs of trees, and, by their superior skill in fighting, they succeeded in repulsing their assailants. Thorwald, however, was mortally wounded; and, finding his end approaching, he gave instructions for burying him upon this promontory, so that his vow might, in a certain sense, be fulfilled.

Thorstein, the brother of Leif and Thorwald, dismayed by the fate of his kinsman, fitted out another expedition from Iceland, comprising twenty-five persons. They reached Vinland, but encountered great hardships; and Thorstein died of the scurvy shortly after his return. Another adventurer, named Thorfinn Karlsefni, who married the widow of Thorstein, undertook an expedition on a much larger scale than any of the preceding. He fitted out three vessels, with upwards of a hundred emigrants, carrying cattle, furniture, tools, &c. They had a prosperous voyage, and, on reaching Vinland, found a large whale cast ashore, which afforded them ample subsistence. They cut down trees, and built themselves houses. A party of *Skrælings* paid them a visit, who seemed to have had no connection with those previously encountered by the Northmen. These simple people were affrighted beyond measure by the howling of a bull. The Northmen made them presents, with which they were highly pleased. They appeared to be ignorant of edge-tools; for one of them contrived to steal a battle-axe, with which he sportively struck one of his companions, as he had been accustomed to do with his rude tomahawk, but was astonished to find that he had given him a mortal wound.

Thorfinn made many voyages to Vinland, and grew rich. His latter days were spent in Iceland, where he lived in great splendor. After some time, other expeditions were made to Vinland; but the adventurers became involved in bloody contentions. Bishop Eric is said to have visited this country in 1321. Soon after this date, the communication with Vinland, from some unknown cause, entirely ceased, and the country was forgotten.

There is no reason to doubt the correctness of these narratives, but writers are not agreed as to the situation of Vinland. Some, who have very carefully investigated the whole history, and compared it with the geographical features of the North American coast, decide that Vinland is identical with Massachusetts and Rhode Island; that the main colony of the Northmen was in Narragansett Bay, and the promontory where Thorwald was buried is Point Alderton, at the entrance of Boston harbor. Many of the facts related in the history confirm these suppositions in a remarkable manner; yet the matter, on the whole, is so far doubtful as to restrain us from recording it as authentic history that the Northmen visited the shores of the United States. Some authors think Vinland to be the Island of Newfoundland, and others are of opinion, that the Northmen never sailed farther south than Labrador.

Posterior to the Icelandic accounts, there is a narrative of some celebrity, which is supposed to include an early record of the discovery of America. In the fourteenth and fifteenth centuries, Venice was the chief seat of all commercial and maritime enterprise. Among the noble families of this city, few held a higher rank than Zeno, who had filled the highest offices of the republic, and fought with distinction in the wars against the Turks. In 1380, Niccolo Zeno set sail for the north, with a view of visiting England and Flanders, but was driven by a tempest on the coast of a country which he calls *Friesland*. Here he remained some years, being very well treated by the prince of the country. During this time, four fishing vessels belonging to Friesland, being overtaken at sea by a violent storm, were tossed about for some time, when the sky clearing up, they discovered a large island, which they called *Estotiland*, and which they reckoned to be a thousand miles distant from Friesland. They landed and were conducted to a populous town, where they were introduced to the chief. Neither party, however, could understand the other, till a man was found who had been cast upon the same shore, and who could speak Latin. The Frieslanders remained some time in this country, which they found nearly as large as Iceland, and much more fertile. The inhabitants raised grain, and brewed beer. They had ships with which they navigated the ocean. The chief possessed a library, in which were Latin books, which the people, however, did not understand. The country contained many towns and castles. To the south of *Estotiland* lay a more extensive and fertile country, called *Drogio*. In a visit to this quarter, the Frieslanders were cast away, and fell into the hands of savages, by whom most of them were killed. South-west of these were people of more civilized manners. They had cities, temples, idols, gold, and silver, and offered up human sacrifices.

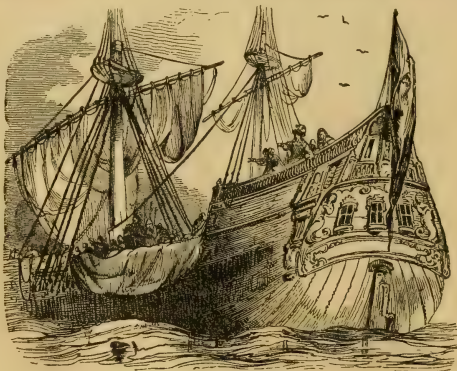
Only one of the Frieslanders returned to his own country; but the intelligence which he brought roused the adventurous spirit of Zichmi, the king of that

region. He equipped a fleet, which he placed under the command of Zeno, for the purpose of exploring Estotiland. After sailing some distance to the west, they discovered land, which proved to be an island, called *Icaria*, governed by a son of *Dædalus*, king of Scotland. They met with a very inhospitable reception here, and, in attempting to land, a battle ensued, in which several persons were killed on both sides. Zeno, therefore, pursued his voyage to the west; but meeting with a constant succession of head winds, he bore away northward to Greenland, from whence he returned to Friesland by the way of the Faroe Islands.

This narrative is regarded by many geographers as authentic in the main points. Malte Brun, Forster, and others, consider it as beyond a doubt, that Estotiland is Newfoundland, and that the civilization and European aspect of the country described in the narrative were derived from the Icelandic colonies which had been settled there two centuries before. The very name given to it by the narrators is synonymous with *East-out-land*, and strikingly descriptive of the rela-

tive situation of Newfoundland to the American continent. The classical names of *Icaria* and *Dædalus* might excite suspicion; but nothing was more common, in those days, than to confound the barbarous names of unknown countries with those of Greek and Roman history. Zeno's narrative is unquestionably of an earlier date than the discovery of Columbus; and whatever we may think of its authenticity, it must be regarded as a very curious relation.

The Welsh are also said to have discovered America at an early period. According to this account, Madoc, a Welsh chieftain, having been compelled to leave his own country, set sail in the year 1170 with a small fleet, and directing his course westward, landed, after a voyage of some weeks, on a continent, where the inhabitants differed greatly from those of Europe. He remained here for a considerable time, after which he returned to Wales, leaving one hundred and twenty persons in the newly discovered region. He sailed again to the west, with a fleet of ten ships, but was never heard of afterwards. Such is the substance of their legend, which is little credited by historians.



Columbus approaching the Land.

CHAPTER CCCCLXXIII.

State of the World in the Fifteenth Century, to 1492 — Discovery of America by Columbus — Other Discoveries.

THE discovery of America by Columbus is the greatest event in history, from the overthrow of the Roman empire, to the present time. It may be remarked, that no period in the annals of the human race witnessed a more extraordinary coincidence of important events than the age in which the New World was first made known to the Old. Within this period are comprised the invention of printing, the use of gunpowder, the improvement of navigation, the revival of ancient learning, and the Protestant reformation. At this time, also, the principal monarchies of Europe began to consolidate, and acquire the form and strength which in general they exhibit at the present day. All these events conspired to change materially the face of Europe.

Before this period, the manners of the European nations may be described as little elevated above barbarism. Even in Italy, where the dawning of literature had somewhat softened the minds of the inhabitants, history, for a long time preceding this period, presents little but a series of treasons, usurpations, and massacres. Nothing appears of a solid and rational policy; scarcely any state was inspired by extensive views, or looked farther than to local and temporary advantages. A wild, romantic courage in the northern and western parts of Europe, and a crafty and unscrupulous ambition in the Italian states, were the characteristics of that age. The manners of the courts exhibit but very faint marks of civilization and politeness. The people had made few advances in useful knowledge. The small amount of learning which then existed in Christendom may be described as the dotage of scholastic philosophy combined with the infancy of a politer learning, but which rose hardly above the level of verbal trifling. Mathematical knowledge was little

cultivated and less esteemed. There was no knowledge of the real form of the earth; and, in general, the ideas of a man did not extend beyond his own horizon.

As an instance of the low state of geographical knowledge during the middle ages, we may mention that Cosmas, a learned Greek of the sixth century, who had travelled extensively, and even made a voyage to India, wrote a work entitled *Christian Topography*, the chief object of which was to confute the heretical opinion that the earth was round, and to oppose the pagan belief that there existed a temperate region to the south of the torrid zone. He informed his readers that, according to the orthodox system of geography, the earth is a quadrangular plane, extending four hundred days' journey from east to west, and half as far from north to south. This plane is enclosed by lofty mountains, upon which rests the canopy, or vault, of the firmament. A huge mountain on the north side of the earth, by intercepting the light of the sun, produces the vicissitudes of day and night. The plane of the earth has a declivity from north to south, in consequence of which the Euphrates, Tigris, and other rivers running southward, are rapid; whereas the Nile, by running up hill, has necessarily a very slow current. Such is the system of Cosmas!

The belief that there existed a fourth division of the globe, larger than any of the others, had been encouraged by some of the ancient philosophers. This was so generally diffused in the early ages of Christianity, that two eminent fathers of the church, St. Augustine and Lactantius, had zealously labored to refute the theory, as inconsistent with the doctrines of the Bible. With the cultivation of Greek literature in the fourteenth and fifteenth centuries, the old belief began to revive. At the same time, the rapid development of the spirit of maritime discovery induced several nations, especially the Portuguese, to search for new and unknown lands. The state of navigation during the middle ages may be understood from what is related of the Northmen, who were the best sailors of those times. The voyage from Greenland to Iceland and Norway and back again, commonly required five years; and on one occasion, the government of Norway did not hear of the death of the bishop of Greenland till six years after it took place!

The Canaries, or Fortunate Islands, were the first land discovered by the Europeans after the introduction of the mariner's compass: they became known to the Spaniards early in the fourteenth century. In the early part of the fifteenth, the Portuguese began that series of voyages of discovery along the western coast of Africa, which they pursued, till, at the close of that century, they had doubled the Cape of Good Hope, and found a passage to India. During this period arose CHRISTOPHER COLUMBUS, who was destined to carry the great enterprise of maritime discovery to an extent never before equalled. Columbus was a native of Cogoleto, a small town in the territory of the republic of Genoa. Before his time, the Italian states had produced many eminent astronomers, skilful pilots, and hardy navigators; yet their attention was almost exclusively engrossed by the business of land conveyance, and the navigation of the interior seas of Europe: they did not begin any enterprise of oceanic discovery. Columbus, who was born in 1447, was bred to the sea, and made many voyages on the Atlan-

tic, from the coast of Guinea to the northern seas. Some writers are of opinion that he visited Iceland, and obtained there a knowledge of the discovery of the western continent by the Northmen; but of this we have no positive evidence.

Columbus appears to have conceived juster notions of the figure of the earth than were generally entertained in his time. He possessed some mathematical science, and was well acquainted with all the facts in geography which had then come to the knowledge of the Europeans. The spherical form of the globe lay at the foundation of the theory which he formed to himself respecting the countries by which the Atlantic Ocean was bordered on the west, though the maps of that age, much more erroneous than his conjectures, caused him to mistake his immediate object. He believed, in short, that China and India lay in that part of the world where the American continent was afterward found. The true size of the globe was then unknown, and Columbus imagined that, by sailing westward, he should arrive at the coast of Asia. In the midst of the ignorance that prevailed in Europe respecting these matters, many writings and much speculation had been put forth on the subject. All these appear to have been carefully studied by Columbus. It is highly curious to observe the wavering and unexpected streams of light which penetrated through the great mass of darkness that lay before the contemplation of this remarkable man. It was a strange and fantastic mixture of ancient authority and modern report, of wild fable and demonstrated fact, of true conjecture and erroneous theory, out of which this enthusiastic yet reasonable projector undertook to extract, as well as he could, conclusions convincing to himself, and, if possible, satisfactory to others.

Having persuaded himself of the feasibility of his plan of finding land in the west, Columbus first proposed an expedition of discovery to the government of Genoa, but was repulsed as a visionary schemer. He next applied to the kings of Portugal and England, but with no better success, though the Portuguese privately sent a vessel of their own to make discoveries in the quarter pointed out by Columbus. He then applied to the court of Ferdinand and Isabella, the sovereigns of Spain; and after eight years of delay, his endeavors were crowned with success. Queen Isabella undertook the equipment of an expedition: three small vessels were fitted out, under the command of Columbus, who was made an admiral in the Spanish service. With this fleet he set sail from Palos, in Spain, on the 3d day of August, 1492. He steered first to the Canary Islands, and then directed his course west.

Columbus had no chart of the Atlantic Ocean, except the fanciful sketches of the geographers of the middle ages, who had filled this unknown space with sunken islands and continents, or covered it with a sky of impenetrable darkness. He had no directions from former navigators, and no experience of the winds and currents peculiar to those seas. His only guide was his own genius, and the indications which he discovered in the casual appearances of land birds and floating sea-weeds, most of them little to be depended on. It was in this voyage that the variation of the compass was first observed—an appearance which has never yet been explained by all the researches of science, and which made a most discouraging impression on the crews of Columbus. This intrepid commander, however, with a wonderful quickness and

sagacity, pretended to discover a cause for this appearance, which, though it did not satisfy himself, was plausible enough to remove the apprehensions of his men. Expedients of this kind were daily wanting, and were as constantly supplied by the fertile genius of Columbus. At length, after a voyage of thirty-three days from the Canaries, land was discovered in the west; and on the 12th of October, the Spaniards landed on the Island of Guanahani, one of the Bahamas, which Columbus named *San Salvador*. Proceeding onward, he discovered Cuba and Hispaniola, and leaving a colony in the latter island, he returned to Spain.

He was received by Ferdinand and Isabella with the highest honors, and a second expedition was prepared, to extend and secure his discoveries. In that age, the reverence for the papal power was so great, that it was believed all the undiscovered regions of the earth belonged to the pope, who could give them away to whom he pleased. Before the departure of Columbus on his second voyage, therefore, the Spanish sovereigns made application to Alexander VI., who then occupied the chair of St. Peter, for a grant of these new dominions. The pontiff issued a bull, dividing all the unknown regions of the earth inhabited by infidels between the Spaniards and Portuguese; and for the purpose of making this division exact, he fixed as a common boundary an imaginary line, drawn from the north to the south pole, one hundred leagues west of the Azores. All the new-found territories west of this line were adjudged to belong to Spain, and all east of it to Portugal.

Columbus made four voyages to the west, in which he discovered all the principal islands which constitute the group now called the *West Indies*. In 1497, he discovered the continent of South America, near the mouth of the Orinoco. Other navigators and adventurers followed him; among them, Amerigo Vespucci, whose name has been given to the new world. Within half a century, the Spaniards had explored the coast of the western continent from Florida in the north to the mouth of the Amazon in the south. They had also crossed the Isthmus of Darien to the shores of the Pacific, and discovered the rich and populous empire of Peru. Hernando Cortez had conquered Mexico; and Pizarro and Almagro had reduced Peru to the dominion of Spain. In the mean time, a Portuguese fleet, under Alvarez de Cabral, on a voyage to India, accidentally discovered the coast of Brazil, in 1501; and in 1534, the Spaniards had pushed their explorations south of this region, and entered the mouth of the great river of La Plata.

Immediately after the discovery of the Western World, the Spaniards began the work of settlement. The first colony was established in the Island of Hispaniola. The natives were at first peaceable, and offered no resistance to the settlers; but the greediness of the Spaniards in the pursuit of gold, and their tyrannical conduct in compelling the natives to work for them, soon led to hostilities. The Indians collected a vast army; but Columbus, with a small force, attacked them in the night, and put them completely to the rout. The natives, being vanquished in battle, were reduced to hopeless slavery. The hardships to which they were subjected rapidly diminished their numbers, and the native islanders soon became extinct. When the gold became scarce in Hispaniola, it was necessary to seek new settlements for the fresh crowds of adventurers from Spain. The neighboring island of Porto

Rico was therefore invaded, and its unfortunate inhabitants experienced the same fate as the natives of Hispaniola. The island of Cuba was next conquered, though it was then densely peopled: such was the unwarlike character of its inhabitants, that three hundred Spaniards were sufficient for its total subjugation. At a late date, they occupied the Island of Jamaica. Hispaniola is now independent, and Jamaica is held by the British.

When the West India Islands were found to offer no further attraction to the avarice of the Spaniards, they directed their enterprises to the continent. An expedition fitted out by Velasquez, the governor of Cuba, and commanded by Hernando Cortez, landed in Mexico in 1519. Montezuma, the emperor of the country, sent the Spaniards some rich presents, and ordered them to depart. But the gifts only inflamed their cupidity, and Cortez determined to penetrate into the country, and march to the capital of the empire. In conformity with this desperate resolution, he burnt his ships, and marched toward the city of Mexico. He made alliances with some of the native tribes on his march, and reached the capital. He took the emperor prisoner, provoked a war with the Mexicans, and was expelled, with great loss, from the city; but after some time, he recruited his forces, and returned to besiege it. An obstinate and sanguinary struggle ensued, in which the capital was nearly destroyed, and an immense slaughter of the Mexicans took place. The Spaniards at length became masters of the city, and all resistance ceased. The whole empire of Mexico submitted to the conquerors, and was made a colony of the Spanish monarchy. It remained in this dependence till the early part of the present century, when insurrections broke out. At length, in 1821, the Mexicans declared themselves independent, and the Spanish dominion in this quarter was finally overthrown.

Shortly after the subjugation of Mexico by Cortez, an expedition under Alvarado, one of his officers, proceeded against the neighboring kingdom of Guatemala, which was speedily subjected to the Spanish power. This country was also colonized, and remained attached to the Spanish monarch, with a slight dependence on Mexico, till 1821, when the inhabitants declared themselves independent.

Peru was invaded by the Spaniards, under Pizarro and Almagro, in 1531. The conduct of the invaders was the same as in Mexico. They advanced boldly into the country, and seized the person of the Inca, or sovereign of the empire. The natives resisted, and a bloody war took place, which ended in the subjugation of the country. From Peru, another expedition was despatched southward into Chili, which was finally conquered, though the Spaniards were never able to subdue the fierce and warlike tribe of Araucanians in the southern part of that country. Peru and Chili remained Spanish colonies till the early part of the present century. The former became independent in 1821, and the latter in 1818.

In 1535, the Spaniards, under Don Pedro de Mendoza, founded the city of Buenos Ayres; and the settlement of the remainder of this province followed in the course of the sixteenth century. This colony, including Paraguay, was attached to the viceroyalty of Peru, and remained under the Spanish dominion till 1816, when both parts of it became independent.

Venezuela, New Granada, and Guiana were settled

by the Spaniards in the course of the sixteenth century, and remained in colonial dependence upon Spain till the period when the other Spanish colonies revolted. Florida was explored by Ponce de Leon and Hernando Soto, early in the sixteenth century, and settlements were slowly established here by the Spaniards. They retained possession of the country, with little interruption, till 1820, when it was ceded to the United States.

California was partially explored by the Spaniards in the sixteenth century, and some portions of the territory were settled by them; the greater part remaining little known, or abandoned to the savage tribes who were found dwelling there. This country was attached to Mexico both under the Spanish dominion and after the establishment of the Mexican republic. In 1848, the northern portion was ceded by Mexico to the United States.

Of the whole immense dominion acquired by Spain in the Western World, nothing now remains under the control of that power but the two islands of Cuba and Porto Rico.

When Cabral discovered Brazil, in 1501, he did not ascertain whether it was an island or a continent; and this point was long a matter of doubt. No effort was made by the Portuguese to colonize the country for nearly half a century; but this apparent neglect arose from the reluctance of the king of Portugal to interfere with the pretensions of the king of Spain, as the papal grant of the newly-discovered countries, by a literal interpretation, was understood by the Spaniards as securing to them the whole western continent. At length, the king of Portugal, envious of the wealth acquired by his neighbors, sent out a small body of colonists, who founded San Salvador in 1549. These settlers found the native Brazilians, divided into a number of petty tribes, constantly at war with each other; the invaders, consequently, though few in number, were able without much difficulty to subdue the natives, one after another, by fomenting their animosities, and holding the balance between the contending parties. This course of policy was rendered necessary by the personal bravery of the Brazilian Indians, who, though ignorant of discipline, and unable to act in combination, displayed great individual courage in battle. They were skilful in the use of bows, darts, wooden clubs, and shields; and frequently gained the victory over the Portuguese in petty skirmishes. But they were unable to resist European tactics and policy, and hence they were finally subjected to the yoke of the invaders, with which they soon appeared to be contented.

The facility with which the Portuguese made themselves masters of this rich territory excited the cupidity of the other European powers, and they were successively attacked by the Spaniards, the French, and the Dutch. The last were the most dangerous enemies. They had just effected their deliverance from the despotism of Spain, under which the Portuguese themselves labored at that period; and hence they experienced but a slight resistance in their invasion of Brazil. The Dutch conquered a great part of the country, and would have retained permanent possession of it, had they not lost the friendship of the inhabitants by attempting to establish odious commercial monopolies. In consequence of this, they were expelled from all parts of Brazil, and the Portuguese, on regaining possession of this country, excluded all foreigners from intercourse with it. Brazil remained a

colony of Portugal till 1821, when it was made a separate kingdom, under the Portuguese monarch. At length, in 1822, it was declared independent of Portugal, and erected into an empire, in which condition it now remains.

The French colonized Martinico and Guadeloupe, with a few smaller islands in the West Indies, early in the seventeenth century. On the South American continent, they made settlements in Guiana, where they still retain Cayenne and the territory in its immediate neighborhood. In North America, they established themselves in Acadia, Canada, and Louisiana. The first country they held till the beginning of the eighteenth century, when it was wrested from them by the English. The second was conquered by the English a few years later. The last, after various revolutions, came into the possession of the United States.

The English were the discoverers of the continent of North America. John Cabot, a Venetian, was sent by Henry VII. of England on a voyage of discovery to the west, in 1497. He discovered Newfoundland the same year, and explored a considerable extent of the coast north and south of that island. No attempts at colonization were made by the English till the reign of Elizabeth, when, toward the close of the sixteenth century, some expeditions were undertaken to Virginia. A permanent settlement was made here at Jamestown in 1607. During the same year, an attempt was made by the Plymouth company to establish a colony at the mouth of the Kennebec, but without success. In 1620, the Pilgrims landed at Plymouth, in Massachusetts Bay, and laid the foundation of the New England States. Other colonies were planted by the English along the North American coast, during the seventeenth century. New York was conquered from the Dutch in 1664, and in the early part of the eighteenth century, the whole line of coast from Maine to Georgia was in the possession of the English, who held the country till the declaration of independence, in 1776, which laid the foundation of the present American republic.

In the West Indies, the English first began a settlement at St. Lucia, in 1637. They afterward acquired, either by settlement or conquest, Jamaica, the Bahamas, Trinidad, St. Vincent, Tobago, Barbadoes, Antigua, and some smaller islands, with the Bermudas. On the South American continent, they obtained Demerara, and the neighboring parts of Guiana; and in Central America, the territory of Honduras.

The Dutch, under Henry Hudson, an Englishman, discovered the river which bears his name in 1609, and a Dutch settlement was formed on Manhattan Island, and at Albany, a few years later. The colony was called the *New Netherlands*, and the town, which has since become the city of New York, was named *New Amsterdam*. This territory was conquered by the English in 1664, and named *New York*. In the West Indies, the Dutch obtained the small islands of Curaçao, Bonaire, and a few others. In South America, they established themselves in that part of Guiana called *Surinam*, which they still retain.

The Swedes made a settlement in Delaware in 1627; but this soon fell into the hands of the Dutch. In the West Indies, they acquired the Island of St. Bartholomew. The Danes obtained the Islands of St. Thomas and St. Croix.

Thus was the New World parcelled out between the nations of Europe.





CHAPTER CCCCXXIV.

Geographical View.

NORTH AMERICA is bounded on the north by the Arctic or Frozen Ocean, on the east by the Atlantic, on the west by the Pacific, and on the south by the Gulf of Mexico and the Isthmus of Panama, which connects it with South America. Behring's Strait, on the north-west, separates it from Asia. It is estimated to contain an area of about eight millions of square miles, with a population of about thirty five millions.

A great mountainous system covers the western part of the continent with its numerous chains, running parallel with the coast, and extending, with slight interruptions, from the north-western coast to the Isthmus of Panama, where it joins the Andes. It is known, in different parts of its course, under the various names of the *Cordillera of Guatimala*, the *Cordillera of Mexico*, and the *Rocky Mountains*. The loftiest peaks are those of Mount St. Elias, seventeen thousand feet high, on the north-western coast, and of Popocatepetl, seventeen thousand nine hundred feet high, in Mexico. The *Alleghany*, or *Appalachian* system, which runs nearly parallel with the eastern coast, is the only other considerable series of mountainous chains.

The great rivers of North America rise in the central part of the continent, and, flowing in different directions, pour their waters into the Arctic, Atlantic, and Pacific Oceans. The Mackenzie, the Saskatchewan, the St. Lawrence, the Missouri, the Mississippi, and the Columbia, are the principal streams. The Mississippi has the longest course, but the St. Lawrence discharges the greatest volume of water.

Baffin's Bay, a large sea lying to the west of Greenland, communicates with the Atlantic Ocean on the south, through Davis's Strait. Its northern coast has never been explored; but it probably communicates with the ocean to the north of Greenland, and separates that region from the continent. Barrow's Strait is an outlet on the west, which has been explored to

110° west longitude. Its termination is unknown. Hudson's Bay is about one thousand miles in length, from north to south, by eight hundred in breadth. It is full of sand-banks, reefs, and islands, and its navigation is obstructed, during the greater part of the year, by fixed or drift ice. The Gulf of St. Lawrence is a large inland sea, communicating with the ocean on the north by the Strait of Belleisle, and on the south by a broad channel between Cape Ray in Newfoundland, and North Cape on Cape Breton, and by the Gut of Canso, which separates Cape Breton from Nova Scotia. Breadth from east to west, two hundred and forty miles; length, three hundred. The Gulf of Mexico extends north and south, from Florida to Yucatan, six hundred miles; and east and west, from Cuba to the Mexican States, seven hundred miles.

North America contains the largest bodies of fresh water on the face of the globe, and is not less remarkable for the number than the magnitude of its lakes. Slave Lake, Athapescow, and Great Bear Lake, are large sheets of water which discharge themselves into the Arctic Ocean through Mackenzie's River. Lake Winnipeg, which is two hundred and fifty miles in length by sixty in breadth, pours its waters into Hudson's Bay through Nelson's River. Between the United States and Canada lies a series of great lakes, communicating with each other by a succession of narrow channels or rivers, and finally emptying themselves through the St. Lawrence. The largest of these, and the largest fresh-water lake in the world, is Lake Superior, which is four hundred and twenty miles in length by one hundred and seventy in breadth.

The great Mexican table land, upon which are situated most of the principal cities, and upon which is concentrated most of the population, of the Mexican States, has an elevation of from four thousand to eight thousand feet. The Alleghanian plateau, or table land, extending from New York to Alabama and Georgia, from 34° to 42° north latitude, has an elevation of from twelve hundred to three thousand feet.



The Silver Fox.



The Raccoon.



The Rattlesnake.



The Opossum.

The central table land of North America, which comprises the region containing the sources of the Mackenzie, the Saskashawan, the Columbia, the Missouri, the Mississippi, the western Colorado, and the Rio del Norte, is from twenty-three hundred to thirty-five hundred feet high.

The vast plain, which extends entirely across the continent from the mouth of the Mackenzie to the Delta of the Mississippi, and spreads out between the Rocky and the Appalachian Mountains, is the largest in the world, having an area of three million two hundred and fifty thousand square miles. It embraces the valleys of the Mackenzie, the Saskashawan, the Missouri, the St. Lawrence, and the Mississippi, and stretches from regions of perpetual ice to the tropical climate of the Gulf of Mexico. It is in this plain that the traveller meets those wide expanses, called *prairies*, over which the eye wanders, as over a sea, till the vision is lost in the distance, and he finds himself obliged to regulate his course by the compass, or by the observation of the heavenly bodies.

North America presents every variety of climate; though it may be said, on the eastern coast, to be eight degrees colder than on the opposite side of the Atlantic, along the shores of Europe. The western shores of North America have nearly the same climate as European countries in the same parallels.

As we have remarked, most of the American quadrupeds are of distinct species, even when they bear the same name as those of the eastern continent. The bison is a species of ox found only in North America, and is distinguished by the hump on its shoulders, and the length and fineness of its hair, which is sometimes manufactured into hats and coarse cloth. It feeds in the vast prairies of the west, in herds of several thousands, which are usually led by a bull, remarkable for strength and fierceness. The musk-ox inhabits the barren lands to the north of 60°; it is about the size of a small domestic ox, and is covered with a long brown hair, among which is found a fine, soft wool. The moose is a large animal of the deer kind, above six feet in height, with long, thick, and coarse fur, and enormous antlers. The reindeer is found only in the northern part of the continent. The common or Virginia deer is the smallest and most abundant of the deer kind in North America. The elk, or wapiti, is but little inferior to the moose, with which it is often confounded. The long-tailed deer is common on the west of the Rocky Mountains. There is only one species of antelope found in America, called the *prong-horned antelope*. The Rocky Mountain sheep inhabit the mountainous chain from which they derive their name. The Rocky Mountain goat seems to have nearly the same range as the preceding. The puma, or cougar, commonly called the *panther*, or *catamount*, is the largest animal of the cat kind found in North America. Of the lynx, or short-tailed cat, which is not much larger than the domestic cat, there are several species in North America.

Four species of bear inhabit North America; the brown, black, grizzly, and white bear. The grizzly bear is the most formidable animal of North America. Beside these quadrupeds, there are foxes, raccoons, opossums, weasels, wolves, beavers, skunks, and many other species. Among the reptiles are the alligator and rattlesnake. The other departments of natural history are greatly diversified.



CHAPTER CCCCLXXV.

General Description — Discoveries — The Esquimaux — Greenland — Russian America.

THIS portion of the western world, while it repels the human race by its inhospitable and freezing climate, still attracts the imagination by the singular phenomena which it presents. In the accessible parts, winter holds sway for ten months of the year, and, farther north, the sea is converted into perpetual rock. No human foot has ventured farther than the eightieth degree of north latitude, and fancy alone can explore the hermit solitudes beyond. It is supposed that Greenland is an island; but its northern border has never been reached. On its western coast is the famous Ice Blink, an elevated sheet of ice, whose reflections seem to set the sky on fire. In these northern regions, the aurora borealis appears with its most brilliant displays. Here the sun circles around the horizon, giving a continued day for six months, and then sinks beneath, leaving the scene for six months to the dominion of night.

It might seem that this repulsive portion of the world would be abandoned by every living thing; but plants, animals, and human beings, adapted to the climate, find here their home, and a cherished abode. In the seas are the whale, the walrus, and seal; along the shores are white bears and reindeer, and a race of dwarfish savages, called *Esquimaux*, who, far from being a lean and melancholy race, are marked with oily obesity and a cheerful temperament. It is remarkable, too, that this frozen portion of the globe was known to Europe, and inhabited by Europeans, five hundred years before the prolific regions of the continent were in their possession. These regions have also, for centuries, been the theatre of adventure and discovery, and hence have a curious historical interest.

Soon after the discovery of America, attempts were made to explore its northern coasts. An idea was entertained that it rounded to a point, like South America, being connected with the Pacific by an open sea. To determine this point, many expeditions were

sent hither. The first adventurers were unable to penetrate farther west than Baffin's Bay; but Henry Hudson, in 1610, steered a different course, and discovered the great bay which bears his name. Here, unfortunately, terminated his adventurous career. His crew mutinied, and set him adrift in a boat: nothing was ever heard of him afterward. Sir Thomas Button sailed in the same direction in 1612, and, finding himself in the wide expanse of Hudson's Bay, imagined he had reached the Pacific Ocean, and made full sail to the westward. To his great astonishment, he found his progress arrested by a long, unbroken line of coast, to which he gave the name of *Hope Checked*. At a still later period, Baffin sailed up Davis's Strait, and coasted along the whole extent of the shore of the great gulf beyond, which received, from him, the name of *Baffin's Bay*. The belief that this bay was completely closed by the land, deterred subsequent navigators from prosecuting their researches in that quarter.

The discoveries of Captain Cook opened new views of the extent and form of the northern extremity of America. This navigator penetrated through Behring's Straits, but the coast appeared to him to extend indefinitely to the north. It became, consequently, a general impression that America formed a huge, unbroken mass of land, approaching the north pole, and perhaps extending beyond it. This belief, however, received contradiction by the discovery of Hearne, who sailed down the Coppermine River, and found it to meet the ocean in a latitude not higher than the north part of Hudson's Bay. Soon after this, Mackenzie traced to the Polar Sea another river, twenty degrees farther west. There was now a strong presumption that a continuous sea bounded the whole of America on the north, and that there was really a north-west passage to the Pacific Ocean.

The British government, after the wars of the French revolution were closed, took up the business of northern discovery, with a determination to make every possible effort for the solution of the great geographical problem. A series of exploratory voyages was begun in vessels equipped for the express purpose of encountering the dangers of northern navigation, and the risk of detention for years in the

Frozen Sea. Captain Ross, in 1818, made the circuit of Baffin's Bay, and returned to England, with the belief that no opening existed to the west. Lieutenant Parry, the second in command to Ross, formed a different judgment, and, having satisfied the Admiralty of his grounds of belief, was sent out in 1821, with the command of a new expedition. In this memorable voyage, Captain Parry penetrated through Lancaster Sound, which he found to widen gradually, till it opened into the expanse of the Polar Sea. He did not touch on any part of the American coast, but found parallel to it a chain of large islands, and his progress through these was arrested by straits and channels encumbered with ice.

Captain Parry made two other voyages to the north, but added little to his first discoveries. In the mean time, Captain Franklin had undertaken a land journey in the footsteps of Hearne, and reached the Polar Sea, where he explored a considerable extent of coast before unknown. Another voyage by Captain Ross, and land journeys by Franklin and Captain Back, added somewhat to the geographical knowledge of the polar seas and islands; but no adventurer has yet made the entire passage from the Atlantic to the Pacific, round the northern extremity of America.

The islands discovered in these several expeditions are extensively scattered throughout the Polar Sea; but they do not present many peculiarities which call for a detailed description. Melville Island, one of the Georgian group, is the most westerly of those discovered by Parry. It is in latitude 75° north, and is about a hundred miles in length and in breadth. Here Parry's expedition spent two years, exposed to all the rigors of an arctic winter. The sun disappeared on the 4th of November, and was not seen again till the 3d of February. During this interval, the land and sea were alike covered with a monotonous surface of snow, and the thermometer averaged about twenty-eight degrees below zero. Yet the English officers, when well clothed, and no storm was blowing, were able to walk in the open air two or three hours a day; and, by judicious precautions, the health of all the crew was well preserved. In May the snow begins to melt, and in June it covers the country with pools; but it is not till August that the sea becomes open, and before October the winter has again commenced. No inhabitants were found upon these islands, nor any animals, except wolves.

North of the Danish settlements, in Greenland, Captain Ross discovered a territory which he named the *Arctic Highlands*. Here he found inhabitants. They had never before seen a civilized being, and were seized with astonishment at the sight of the ships, which they imagined to be huge birds with wings. They were found to differ from the other Esquimaux in being destitute of boats; for, though much of their food is obtained from the sea, they procure it merely by walking over the frozen surface. They have the advantage, however, of possessing iron, with which they frame instruments much more powerful than those which the other Esquimaux manufacture of bone. They differ, also, from the other Esquimaux, in having a chief or king, to whom they are much attached, and to whom they pay a tribute of seals, train oil, and fish. The cliffs on this coast present the remarkable phenomenon of red snow, the nature and origin of which have excited much controversy among the learned in Europe.

The endeavors to accomplish a north-west passage

round the American continent, have been continued by the English with great perseverance. Sir John Franklin, who had previously distinguished himself in enterprises of discovery along the American shores of the Polar Sea, was sent out, in 1845, with the command of an expedition to pursue the route opened by Captain Parry. This expedition consisted of two ships, the *Erebus* and *Terror*. They carried one hundred and thirty-eight men, and provisions for four years. They sailed from England in May, 1845, and proceeded up Baffin's Bay, after which nothing was heard from them. In the autumn of 1847, three expeditions were sent in search of them; one by the way of Baffin's Bay, another through Behring's Straits, and the third over land, from the Hudson's Bay settlements. Neither of these succeeded in learning any thing of Sir John Franklin. In the summer of 1849, some British whaling ships in Baffin's Bay reported that the Esquimaux in that quarter had communicated to them information by signs, that two English ships were then frozen up in Prince Regent's Inlet. These accounts, however, are very doubtful.

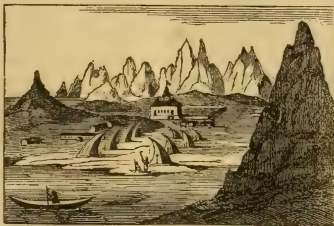


Esquimaux.

The ESQUIMAUX are thinly scattered over the regions above described, though the coasts of Labrador, and the southern shores of the Arctic Ocean, appear to be their chief abodes. As already stated, they are distinct from the other aborigines of America, and have been classed by naturalists with the Lapps, Finns, and Samoiedes of the old continent. In stature, they are below the Europeans; yet they are well formed and hardy. They are apparently of a dusky complexion; but this is said to be owing more to diet than to the natural color of the skin. Their faces are round and full, their eyes small and black, and their noses small, but not much flattened. They have the black and straight hair of the American Indians. They have various ways of building their dwellings. On the shores, where they can obtain drift wood, that material is used. In other situations, they erect tents of skins for summer, and houses of snow and ice for

winter. These snow houses are very curious. They are of an orbicular shape, like the dome of a modern piece of architecture. The manner of building shows some ingenuity. Blocks of ice, or hard snow, are cut of the right size and shape, and laid in a circle of ten or fifteen feet diameter. Upon this circle is laid another course, inclining somewhat inward; and others are successively placed, till nothing remains but a small opening at the top, which is closed by a key-stone of ice. Water is then poured upon the joints of this cold masonry, which, by freezing, cements all the joints. The inside is smoothed with the knife, and a door is cut out on the southern side, which is sheltered by a covered way, or narrow entry, twenty or thirty feet long. These houses are sometimes ten feet high, and are comparatively warm and commodious. During the extreme cold of winter, they are completely dry; but, in spring, they commence thawing and dripping, and the inhabitants remove to their tents. Sometimes there are villages of these huts communicating with one another by their doors. Plates of clear ice are used for window-glass. Fires and lamps are kept burning in the huts, and the inmates sleep upon beds of skin. All the garments of the Esquimaux are made of skin; they have little variety of form, and are so full as to disguise the figure, and make the wearer appear shorter than he really is.

The Esquimaux subsist entirely on animal food, as the territories they inhabit afford very little else. They are enormous eaters, and the stories told of their powers of mastication, by the northern voyagers, are almost incredible. Every kind of fish is greedily devoured, and the more oily it is, the better. Their supplies of food are often interrupted by the vicissitude of the seasons, and other accidents, so that their life is an alternation of gluttony and fasting. Notwithstanding this apparently wretched mode of life, no people in the world are more cheerful; and they are so fond of dancing, that it seems almost their natural gait. They have dogs, which they train to draw sledges, in which they travel. They never fight, although, where they come in contact with the Indians of the continent, the latter pursue them with savage ferocity. They appear to have no government, except that of a paternal character. They have some confused notions of the supernatural world, but nothing that can be dignified with the name of religion. A Supreme Being does not enter into their conceptions.



Lichtenfels.

GREENLAND. — This is the most northerly region of the globe. It is a large island, extending from Cape Farewell, its southern point, in latitude $59^{\circ} 30'$, to an

unknown distance in the direction of the north pole. The western coast has been explored to latitude 78° . On the eastern side, a great part of the shore is so blocked up with ice, that it has never been visited. The whole country may be described as one enormous mass of rocks, presenting high, rugged, and precipitous coasts in every quarter, open to the tempestuous Polar Sea. Land, properly speaking, cannot be said to exist in Greenland. The only thing approaching to the nature of earth, occurs along the broken crags of the inlets, or on the numerous rocky islands scattered along the coast, where are to be seen some small patches or narrow strips of thin soil. In these spots alone vegetation appears; but it is nothing more than grass, low brush-wood, mosses, and lichens. In well-sheltered valleys, birch and elder shrubs grow sometimes to the height of a man's head; and this is the nearest approach to a tree that has been made in Greenland. In the extreme south, potatoes have been raised, but all attempts to cultivate grain have been unsuccessful. The cold is so intense in winter, that even ardent spirits freeze in a room where there is a fire. In February and March, it is so powerful as to split the rocks, and cause the sea to smoke like a furnace. The winter, however, is often interrupted by thaws, which sometimes last for weeks. July is the only month in which there is no snow; though it does not lie long till October. The earth begins to thaw in June, but it is always frozen at a moderate depth. The heat is so great in the long summer days, as to evaporate the water left in the clefts of the rocks by the tide, and reduce it to a beautiful fine salt. Rain is scarce, especially in the north. It never thunders here, though lightning is frequent. The aurora borealis is very splendid, especially in winter, and always appears either in the east or south-east.

The discovery of Greenland, between the years 830 and 835, is mentioned in the Chronicle of Snorro Sturleson, a learned Icelandic, of whom we have spoken in our history of Iceland. Another writer places the discovery in 770. Eric Redhead, an Icelandic, having killed a powerful Icelandic chief, was obliged to quit that country, and, according to the fashion of the times, set out to discover some unknown land. He came in sight of Greenland at a point which he named *Heriofness*. Steering south-westerly, along the coast, he sailed round Cape Farewell, and passed the summer on an island in this neighborhood, after which he returned to Iceland. He praised the fertility of the country which he had discovered, and named it *Greenland*, in the hope of inducing adventurers to accompany him in an expedition to settle there. The country was soon visited by many Icelanders and Norwegians, and many towns were built in Greenland. The settlement increased for some time, and in the early part of the fifteenth century, it is said there were one hundred and ninety towns and villages here. Greenland, with Iceland, had at this time passed under the dominion of Denmark, and the Danish government sent out bishops to Greenland. The last of these went from Denmark in 1408, after which history makes no mention of Greenland for a long time. It appears certain that the colony became suddenly extirpated, whether from a pestilential disease, a severe winter, or an irruption of pirates, never was known. When the Icelanders first visited the country, it had no inhabitants; but, in the fourteenth century, the Esquimaux — a race from which the modern Greenlanders have

descended—began to make their appearance on the western coast. It is not impossible that the destruction of the colony was owing to an attack of these savages. It may be remarked, however, that a terrible pestilence, called the *black death*, ravaged all the north of Europe from A. D. 1402 to 1404.

Greenland, having thus fallen into complete oblivion, was discovered a second time by Martin Frobisher, an Englishman, in 1576, though in a second voyage, two years later, he was unable to find the land. John Davis followed the course pointed out by Frobisher, and discovered Greenland in 1585: he gave his own name to the strait which separates it from the islands to the west. William Baffin, in 1616, discovered the bay which bears his name, and sailed northward as far as $77^{\circ} 30'$. The Danish government, animated by the intelligence of these discoveries, began to think of their lost Greenland; and during the reigns of seven kings, they spent considerable sums in attempting to explore the eastern coast, where they erroneously supposed the ancient settlements were established; but the ice in this quarter repelled all their approaches toward the land. At length, in the early part of the last century, during the reign of Frederic IV., Hans Egede, a Norwegian clergyman, animated by religious enthusiasm, offered to proceed with his wife and children to Greenland, for the purpose of preaching the gospel to the natives. The Danish government furnished him with a transportation, and, in 1721, he landed at Baal's River, on the western coast. He built a house, and opened an intercourse with the natives, who were shy and repulsive at first, but, by friendly treatment and presents, were at length brought under his influence. Egede named his settlement *Gottthaab*, or Goodhope. In 1733, he was joined by three missionaries of the Moravian Brethren, who founded another settlement at New Herrnhut. A regular commerce with the natives was established, which was at first carried on by a company of merchants of Copenhagen, but was afterward assumed by the government, who continue to practise it on their own account.

The Danish dominion of this colony has never been disturbed. The Danish governors exercise authority only over the settlements, the natives being without laws. The articles of trade are seal-skins, furs, eider down, train oil, whalebone, and fish. A few sheep are kept by the Danish settlers, but there is hardly provender sufficient in Greenland to support them. The only domestic animal of the natives is the dog, which is used to draw sledges. White bears, reindeer, hares, and foxes, are the only wild animals. There are fourteen Danish settlements, the most northerly of which is Upernavik, in latitude $72^{\circ} 48'$. The number of natives holding intercourse with the Danes is about seven thousand, of whom eleven hundred are said to be Christians.

The inhabitants of Greenland consist of natives and Danish settlers, the latter amounting to between two and three hundred. The natives are of the same stock with the race of Esquimaux that extend over the whole northern coast of America. The number of those who have intercourse with Europeans is estimated at about six or seven thousand. Between the Greenlanders and Esquimaux there is a similarity of figure, dress, houses, boats, weapons, manners, and languages. The children are hardly darker than a brunette. In height, the Greenlanders seldom exceed five feet: they have flat faces, with high cheek-bones, and very full cheeks.

Their eyes are small and black, but with little lustre; and their thin hair is long and dark. They have a small beard, which they carefully eradicate. A life of alternate plenty and want, in a severe climate, is so little favorable to longevity, that few males live beyond fifty years: females, who endure less hardship, sometimes attain to eighty years. In their dress, the Greenlanders make no attempt at neatness or display: protection from the cold is the only end to be attained. Seal and reindeer skins, coarse kinds of European linen, and the skins of fowls with the feathers turned inward, are the principal material for clothing. They pursue the seal, in small canoes made of skins, amid stormy seas, thus displaying wonderful skill and daring. The houses are built of large blocks of stone, the interstices being filled with mud and turf. There are no chimneys, the only fire used being that of lamps. The ordinary food of the inhabitants is the Greenland salmon, and the flesh of the seal and reindeer. This constant living upon oily food gives the Greenlanders a great degree of obesity, and renders them so plethoric that they often bleed at the nose. They have some obscure conceptions of a future state, and wear amulets to defend themselves from disease and misfortune. They have no laws and no magistrates. Every thing is governed by custom, and no man has authority except over his own family. Lichtenfels is the capital, and Upernavik, on Baffin's Bay, is the most northern inhabited spot on the globe.



New Archangel.

RUSSIAN AMERICA.—This country comprises an extensive region on the north-western part of North America, of which very little is known, except along the western coast. A part of the northern coast, and lying between 150° and 155° west longitude, has never been visited. British America forms the eastern boundary. The Russian American Company have a few factories and forts on the coast and islands, but almost the whole country is occupied by various native tribes, chiefly Esquimaux. New Archangel, on the island called *Sitka* by the natives, *King George's Island* by the English, and *Baranoff* by the Russians, is the residence of the governor, and has about one thousand inhabitants. The fur trade alone gives any value to these cold and sterile regions; the sea otter, the skins of which furnish the fur, has now become comparatively scarce.

The north-western part of America was first discovered in 1728, by Behring, a German in the Russian service. Alaska was visited by the Russian fur traders about the middle of the last century. *Sitka* was first settled by the Russians, in 1799.

British America.



View of Quebec.

CHAPTER CCCCCLXXVI.

*New Britain—Canada—New Brunswick—
Nova Scotia—Newfoundland—Prince Ed-
ward's Island.*

BRITISH AMERICA is a territory of vast but undefined extent. It may be said, in general terms, to occupy the whole north-eastern portion of the continent, although this region consists, for the most part, of territories which the British rather claim than occupy. They are bounded north by the Arctic Ocean, east by the Atlantic, south by the United States, and west by the Pacific Ocean and Russian America. Their whole extent is equal to that of the United States. The northern parts are sterile and almost desolate. The other portions are very thinly peopled, and abound with immense forests. Throughout the greater part of the southern and eastern districts, the scenery, in its primeval wildness and natural luxuriance, exhibits a picture of what the United States were two and three centuries ago, when the savage tribes were the only inhabitants of this vast domain.

The political divisions of this country are not in all cases very distinct. They consist of

	Extent in Square Miles.	Population.	Population to the Square Mile.
New Britain,.....	1,861,000	unknown	unknown
Canada West,.....	150,000	550,000	4
Canada East,.....	194,000	700,000	3
New Brunswick,.....	28,000	160,000	6
N. Scotia, with C. Breton,	17,000	200,000	12
Prince Edward's Island, ..	2,000	37,000	18
Newfoundland,.....	50,000	90,000	2

Nearly the whole tract north of Canada is either an unoccupied waste, or thinly scattered over with Indian tribes. Around Hudson's Bay are several trading stations, which have been established by the British; but with the exception of these spots, nothing like government exists in the northern portion of British America.

NEW BRITAIN is the name given to the north-eastern portion of British America. It comprises the territory of Labrador and the region around Hudson's Bay.

The eastern part of this country is sometimes called *East Main*, and the districts west of Hudson's Bay have received the name of *New North* and *South Wales*; but these appellations are now little used. Hudson's Bay, as we have already stated, was discovered in 1610 by Henry Hudson. It was afterward more thoroughly explored by successive navigators employed by the English Russian Company, who were anxious to find a north-western passage round the American continent. In 1668, Zacharias Gillam was sent on a voyage to this country by Charles II., at the solicitation of Prince Rupert. He was accompanied by two French merchants of Canada, named *De Grosseliers*, who had previously made an expedition from Quebec toward Hudson's Bay. Gillam passed the winter in Rupert's River, where he built the first stone fort erected in the country, which he named *Fort Charles*.

Before the return of Gillam from his voyage, the king had granted to Prince Rupert, and a company of lords, knights, and merchants associated with him, a charter dated May 2, 1669. In this charter they are styled the "Governor and Company of Adventurers trading from England to Hudson's Bay." The king ceded to them all the trade and commerce of the seas within the entrance of Hudson's Straits, together with all the countries upon the coasts. Of this extensive grant, the Hudson's Bay Company have enjoyed uninterrupted possession from 1669 to the present day, with the exception of a space of seventeen years, from 1697 to 1714, when the settlement was occupied by the French. The charter, instead of promoting the progress of discovery, is understood to have produced the opposite effect. The Hudson's Bay Company are charged with having endeavored to conceal, as much as possible, the situation of the coasts and seas connected with their territories.

The company's settlements around the whole extent of Hudson's Bay are only four, namely, Prince of Wales, or Churchill's Fort, the most northern establishment, situated at the mouth of Churchill River; York

Fort, formerly called *Bourbon* by the French, on Nelson's River; Albany Fort, called by the French *St. Anne*, on the River Albany; and Moose Fort, or St. Louis, on the southern shore of James's Bay. These settlements have a few small dependencies connected with them. The commander at each fort is styled *governor*, and the subordinate officers, in connection with him, constitute a council of government. The governors are appointed for three or five years. The trade carried on with the natives comprises furs, skins, whalebone, train oil, eider down, &c., for which the company barter firearms, powder, shot, cutlery, blankets, and similar goods. The profits of this trade are said to be enormous. The company are charged with transacting all their business in the greatest secrecy, always showing the utmost reluctance to expose the details of their affairs to the public view.

The British laid claim to a large portion of the territory on the shore of the Pacific watered by the River Oregon. This claim was founded on the discoveries supposed to have been made in this quarter by Sir Francis Drake. No great importance was attached to it till recently, when the settlement formed by the Americans on the west of the Rocky Mountains, drew the attention of the British government to this quarter, and their claim became a subject of negotiation with the United States government. The matter was finally adjusted by treaty, and the United States relinquished all claim to that part of the Oregon territory lying north of latitude 49°. In this region the British have some trading establishments, and are now projecting a settlement on an extended scale at Vancouver's Island.

CANADA is bounded north by the Indian territories claimed by the British, east and south by the United States, and west by unsettled regions. A great part of its southern boundary is formed by the River St. Lawrence, and the Lakes Superior, Huron, Erie, and Ontario. The climate is cold, and the country is for half the year buried in snow. A considerable portion of it is overgrown with thick forests, but much of the soil is productive.

Canada is said to have been first discovered by the Spaniards, who, not finding either gold or silver here, abandoned all claim to a country which appeared to afford the means of living only by the cultivation of the soil. Some time after, in 1534, Jacques Cartier, a Frenchman, sailed up the St. Lawrence, and explored the country. He made so favorable a report of it on his return to France, that he was sent on a second voyage, the next year, with three ships. He wintered in Canada; but the attempt to found a settlement was unsuccessful. At length, in 1608, a colony of French, under the direction of Samuel Champlain, was established at Quebec. Champlain explored a great part of the country, and discovered the lake which bears his name. The French named the colony *New France*; but the popular name of *Canada* a word of uncertain derivation, prevailed over the other, and finally was given to the whole of this country.

Montreal was founded in 1640, and a brisk trade was carried on here with the Indians for furs. Two French missionaries, named *Joliet* and *Marquette*, penetrated into the west, by the way of the great lakes, and discovered the Mississippi. In 1679, La Salle, the French commander of Fort Frontenac, on Lake Ontario, accompanied by Father Hennepin, a Franciscan friar, made an expedition to the west. They explored the country on the upper part of the Missis-

siippi; and, in 1684, La Salle made a voyage from France to the Gulf of Mexico, for the purpose of discovering the mouth of that great river. But the attempt was unsuccessful, and La Salle was murdered by his own men in some part of the region near the mouth of that river. Canada, however, by the assistance of the French government, soon assumed importance as a colony. The settlements were extended with great activity into the western interior, until they began to enclose the British colonies on the Atlantic coast; and the French at length, by erecting forts and occupying military stations on the great lakes, and the rivers which empty into the Mississippi, manifested the design of checking the progress of British colonization in North America. Their encroachments on the settlements of their rivals soon led to a collision between the two countries; and the struggle called, in the United States, the "Old French War," broke out in 1756.

This war, which at first threatened the existence of the British colonies, resulted in overthrowing the French dominion in America. An expedition under General Wolfe was sent by the British against Quebec in 1759. This general made a vigorous and courageous attack upon the city, and was killed at the moment of victory. Quebec fell into the hands of the English, and the whole of Canada submitted shortly after. By the peace of Paris, which ensued in 1763, the country was secured to Great Britain in full dominion.

Since this period, Canada has been governed as a province of the British empire. Amidst the great revolution which separated the American states from that empire, the Canadians made no attempt to throw off their allegiance. It is remarkable, that in this instance the regions which were colonized from England and inhabited by people of English descent, revolted against British rule, while the party colonized by France, the hereditary enemy of England, remained firmly attached to the British government. The explanation of this singular contrast may be found in the circumstance, that the mother country, keeping perpetually in mind that Canada was a conquered province, pursued uniformly a policy of forbearance and conciliation, while no such precautions were thought necessary in governing those colonies where the inhabitants were all British.

Some military operations took place along the Canadian border, during the war of 1812, with the United States, which will be noticed in the history of the latter country. The colony remained tranquil till 1837, when a rebellion broke out, principally among the French population, which was aided by bands of "sympathizers," or auxiliaries from the United States, who were, for the most part, incited to the measure by Canadian refugees. The insurgents, however, were speedily suppressed. In 1841, Upper and Lower Canada, which had previously been governed as distinct provinces, were united under one administration. They are now termed *Canada West* and *Canada East*.

Within a few years, the Canadians have evinced much dissatisfaction with their government. Their advance in wealth, population, and general prosperity, has been very moderate, compared with similar operations in the United States; and the contrast thus perpetually offered to their eyes has become a powerful and increasing source of uneasiness. The commercial policy of Great Britain is thought to be uniformly detrimental to the interests of the colonies. Party spirit



Death of General Wolfe.

and the animosity between the French and English races in that country, have also added fuel to the flame of discord. In 1849, scenes of great turbulence and disorder occurred in various parts of Canada. The populace of Montreal attacked the parliament house, set fire to the building, and treated the governor-general with great indignity. This city had been the capital for several years, but owing to these agitations the seat of government was removed to Toronto—a circumstance which has greatly increased the difficulty. At the present moment, the spirit of disaffection to the British government appears to be widely spread and deep-seated. Various projects are now under consideration by the people of Canada. Some propose forming an independent republic, and others are in favor of joining the American Union. In the present state of public opinion, it is impossible to conjecture what will be the result of this strong desire for a change among the Canadians.

The political constitutions of most of the British American colonies are modelled on that of the mother country. Canada is governed by a legislative body chosen by the people, and a governor-general appointed by the British crown. The approval of this officer is necessary to the passage of a law, and, in some cases, the sanction of the crown, or parliament, is requisite also. The population of Canada is one million seventy thousand.

Quebec, the oldest city in Canada, occupies a remarkable situation on the northern shore of the St. Lawrence. Half of it stands on the top of a steep, perpendicular rock, and the other half on a level plain below. The upper town is the most handsomely built. The houses are of stone. The population is about twenty-five thousand.

Montreal, farther up the river, is the largest city in the province, and was recently the capital. It is the chief seat of Canadian commerce, and stands at the head

of ship navigation. The houses are of stone, and have a gloomy appearance. The cathedral is one of the handsomest structures in America. Population, thirty thousand.

The population of Canada is marked by a very striking contrast between two races of men. Upper Canada is peopled almost entirely by inhabitants of British descent. Those of Lower Canada, on the contrary, are almost exclusively the descendants of the old French colonists, who preserve their national peculiarities unchanged in almost every point. They are known by the general name of *habitans*. The traveller who passes from the United States into this part of Canada is struck with the change in the appearance of the people. The *habitans* are distinguished by a long, thin face, prominent and aquiline nose, sharp chin, small, dark, sparkling eyes, and a swarthy complexion, often much darker than that of the Indians. Their manners are French rather than English, and they have nothing of what the Americans call "enterprize," but lead a monotonous, plodding life, never stirring far from the spot where they were born. They are nearly all Catholics. Their houses are dirty, and they believe scouring injurious to health.

The manners of the English Canadians are, in general, similar to those of the mother country, with modifications derived from the United States, and the peculiar climate of the region in which they dwell. Their agriculture is rude, and manufactures can hardly be said to exist in this country. The timber trade forms the chief source of wealth to the capitalist, and of occupation to the laborer. The fur trade also thrives to a considerable extent. The interior communication is chiefly carried on by the River St. Lawrence, and the great lakes, which open a very extensive navigation with the great western territories.

The Canadians have a variety of sledges, and other vehicles for travelling upon the snow. One of these

is called a *tobogin*. It is a small sleigh, of very simple construction, made of thin board, eight feet in length, and very narrow. The forward end is bent upward, so as to pass the more easily over obstructions. It is mostly used for the transportation of baggage, and may be tumbled and tossed, and dragged over stumps, and rolled over in the snow, without injury. Sometimes it is drawn by men, and sometimes by dogs. In deep snows, it is necessary to travel with snow-shoes. A snow-shoe consists of a light wooden frame, of an oval shape, about forty inches long, and eighteen broad. This is covered with a net-work of leather thongs, like a racket. The foot is not confined to the shoe, except at the toes, by which it is lifted, or rather dragged along at each step. So painful is the effect which it produces on those unaccustomed to it, that the Canadians have a name for the complaint arising from it. They call it the *mal à raquette*: it is a violent inflammation and swelling of the instep and ankles, attended with severe pain and lameness.

The roads in Canada are generally rough, and the manner of driving is described by a traveller as highly singular. The driver, instead of applying the whip as often as the occasion demands, reserves it for stated times, when he settles the balance of an account of errors and faults by giving the horse a most unmerciful flogging, which makes the matter even between them till the driver's patience is again exhausted. The horses are generally spirited, but all seem crippled, owing to the manner in which they are shod, and the rough ground over which they travel.

The Canadians transport passengers in their great canoes on the rivers and lakes. Some of these are so large as to require fourteen rowers. Each man wields a short, light paddle, with which he strikes the water once in a second, keeping strict time with a song from one of the crew. At every stroke of the fourteen paddles, which, in fact, resemble one blow,—such is the correctness of their ear,—the canoe is thrown or jerked forward so sharply that it is by no means easy to sit upright. The rate is six miles an hour. The boatmen are Canadian French, and have good voices. Moore wrote his "Canadian Boat Song" after one of these voyages from Kingston to Montreal.

"Faintly as tolls the evening chime,
Our voices keep tune, and our oars keep time.
Soon as the woods on shore look dim,
We'll sing at St. Ann's our parting hymn.
Row, brothers, row! the stream runs fast;
The rapids are near, and the daylight 's past.

"Why should we yet our sail unfurl?
There is not a breath the blue wave to curl.
But when the wind blows off the shore,
O, sweetly we'll rest our weary oar.
Blow, breezes, blow! the stream runs fast;
The rapids are near, and the daylight 's past.

"Utawa's tide! this trembling moon
Shall see us float o'er thy surges soon.
Saint of this green isle, hear our prayers;
O, grant us cool breezes and favoring airs.
Blow, breezes, blow! the stream runs fast;
The rapids are near, and the daylight 's past."

Almost every variety of architecture may be seen in Canada, from the log cabin of the woods to the pile of European architecture in Quebec and Montreal. Quebec has few of those characteristics which generally mark the cities of the new world. A great part of it resembles the old town of Edinburgh. The roofs of the houses are very steep, to prevent the accumulation of snow upon them in winter; but they

are stuck full of windows, galleries, platforms, cupolas, and every kind of projection. Many of them are covered with sheet tin, and sometimes the walls of the houses are plated in the same manner.

NEW BRUNSWICK lies south-east of Canada, between that country and Nova Scotia. The greater part of it is a wilderness, but its soil is naturally rich. It is well watered, and favorably situated for commerce and the fisheries. The history of the province is embodied in that of Nova Scotia, of which it formed a part till 1785. The first settlement attempted here by the British was in 1762, when a few families from New England established themselves on the River St. John. During the war of the revolution, several other families removed from New England to this territory, and settled the town of Sunbury. At the peace of 1783, there were not above eight hundred inhabitants in this region; but during the following year, four thousand two hundred loyalist emigrants from the American states arrived here; and in 1785, a royal charter constituted the settlements a province, by the name of *New Brunswick*. Its history from this period embraces few events of a nature to be recorded in history. The boundary between New Brunswick and the state of Maine was long a subject of controversy between the British and American governments; but this was at length adjusted by the treaty of Washington, in 1842. Within a short period of the present year, (1849,) the inhabitants of New Brunswick have become, to a considerable extent, dissatisfied with their colonial condition, and are now anticipating, in common with the Canadians, some essential changes in their political system. The government of New Brunswick consists of a legislative assembly, a council, and a governor. The population is one hundred and seventy thousand. St. John, the capital, has ten thousand inhabitants.

NOVA SCOTIA is a peninsula, separated from New Brunswick by a very narrow isthmus and the Bay of Fundy. Its Atlantic coast is broken into innumerable small bays, harbors, and inlets. The face of the country, in general, resembles that of New Brunswick. The French visited this region in the latter part of the sixteenth century, and gave the peninsula the name of *Acadia*, which it retained for a long time. They carried on a profitable fur trade with the Indians; and in 1604, De Monts, a French Protestant, formed a settlement at Port Royal, on the Bay of Fundy; but this was destroyed a few years afterward by Captain Argall, an Englishman. In 1621, James I. of England made a grant of the country to Sir William Alexander, and its name was changed to *Nova Scotia*. French and Dutch settlers resorted here in considerable numbers; and in 1632, the whole country was ceded to France. Oliver Cromwell, in 1654, sent an armament, which conquered all the French and Dutch settlements; but by the treaty of Breda, Nova Scotia was again relinquished to the French. During the war between England and France, in 1690, a force from Boston, under the command of Sir William Phipps, captured Port Royal, and took possession of the whole province, which, by a new charter, was added to the government of Massachusetts; but in 1697, the peace of Ryswick restored the country to France. In 1704, it was again invaded by an expedition from Boston, and in 1710, Port Royal was captured by a British force. At length, by the treaty of Utrecht, in 1713, Nova Scotia was finally ceded by France to Great Britain.

After the acquisition of this country, the settlement

of it was long neglected by the British. Very few persons, except trading adventurers, resorted to Nova Scotia, and the establishments were much harassed by the Indians. On one occasion, they captured sixteen or seventeen vessels that were lying at anchor in the harbor of Canseau. The conquest of Cape Breton, in 1745, by the New England troops, gave more security to the inhabitants of Nova Scotia; and in 1749, the English laid the foundation of Halifax.

The Indians continued to give them much annoyance, and as it was suspected that the French Acadians were inclined to assist the savages in their hostilities, the British government determined to remove them from the province. They did not readily submit to this measure, and the orders for their expulsion were executed with little regard to humanity. Their villages were burnt to the ground, and their farms laid waste. The wretched inhabitants, deprived of shelter, were compelled to fly to the woods, or escape into the adjoining provinces, or surrender as prisoners, and be dragged out of the country. Such was the deplorable fate of nearly twenty thousand French Acadians. This calamity affords the groundwork of a poem by Mr. Longfellow.

Halifax, on account of its excellent harbor, became a naval station, and the head-quarters of the British forces in America; and by this means, the city acquired a degree of importance before unknown. During the war of 1812, the commerce of the United States suffered much annoyance from the proximity of this rendezvous of British cruisers. The present population of Nova Scotia, including Cape Breton, is one hundred and sixty-five thousand.

The government of Nova Scotia is formed upon the usual colonial model. Halifax, the capital, has one of the most commodious harbors in the world, and the most extensive dock-yard in British America. The inhabitants consist chiefly of military officers and merchants. For some years, the trade and prosperity of the place have been declining. The population has diminished from twelve thousand to nine thousand. Halifax is still important as the intermediate port at which the British steampackets touch on their passage between Liverpool and the United States.

THE ISLAND OF CAPE BRETON, between Nova Scotia and Newfoundland, was occupied by the French in 1714. It was first used as a fishing station; but about 1720, they erected strong fortifications at Louisbourg, which soon became so important, as a military and naval station, as to acquire the name of the "Gibraltar of America." This formidable place was captured by the New England troops in 1745; but it was restored at the peace of Aix-la-Chapelle, in 1748. It was captured again by the British and New England forces in 1758, and has remained a British possession to the present day. It was at first attached to the government of Nova Scotia, but in 1793, it was finally reannexed to Nova Scotia.

NEWFOUNDLAND, the Gulf of St. I of all the Amer shape, being at each side. The and deep bays the land is wil from the sea. trees, with whic

lying at the mouth of is the nearest to Europe is. It is of a triangular hundred miles in extent on an and indented by broad The general aspect of especially when viewed ose noble forests of tall ts of North America are

covered, Newfoundland exhibits only a thick growth of stunted trees and shrubs. Some tracts, however, are well fitted for pasturage. This island has scarcely any history. It was the first North American territory discovered by Europeans, and the last to be explored. John Cabot, as we have already stated, discovered Newfoundland in 1497; but the interior was never penetrated, and nothing was known of the island, except the harbors, and some few places at a little distance inland, till about 1825. The rugged and forbidding appearance of the country offered no inducements for settlers to establish themselves here; and those who visited the shores were attracted by the cod fishery, which is more productive here than in any other part of the known world.

The French laid claim to Newfoundland on a pretence of priority of discovery, alleging that the fishermen of Biscay frequented the banks near this island before the time of Columbus. They made, however, no attempts to settle on the island for a long time after the discovery by Cabot. But so early was the value of the Newfoundland fishery discovered, that within twenty years after the voyage of Cabot, upward of fifty vessels, of different nations, were found employed here in taking cod. The English soon outnumbered all the others, and formed settlements on the island. Their sovereignty was recognized by the treaty of Utrecht, which reserved, however, to the French the right of fishing on the banks. This was confirmed by the treaty of Paris, in 1763, when the small islands of St. Pierre and Miquelon were granted to them for curing and drying their fish.

At the commencement of the revolutionary troubles in America, the British parliament passed an act prohibiting the people of New England from fishing at Newfoundland; but at the peace of 1783, it was agreed that the citizens of the United States should enjoy unmolested the right to take fish on the banks of Newfoundland, in the Gulf of St. Lawrence, and on the coast of Newfoundland, and the neighborhood. The American right of fishing extends to within three miles of the shore: they are allowed also to dry their fish on any of the neighboring coasts unoccupied by British settlers.

Newfoundland, at present, contains about ninety thousand inhabitants, almost all fishermen, scattered along the southern and eastern coast, in sixty or seventy fishing stations. St. John's, the capital, is one of these. The houses are of wood; and the town has repeatedly suffered by fires. The population varies according to the season; the stationary amount is about eleven thousand. Newfoundland has a legislature of its own, and the government does not differ from those of most of the other British American colonies.

PRINCE EDWARD'S ISLAND, formerly called *St. John's*, lies in the Gulf of St. Lawrence, near Nova Scotia: it was settled by the French, and captured by the British in 1758. Under the British dominion, it was first attached to the government of Nova Scotia; but in 1773, it was erected into a distinct colony. Its government is like that of the other British provinces. The population is about thirty-five thousand. Charlottetown, the capital, has about three thousand five hundred inhabitants.

The people of this island are engaged in agriculture, the fisheries, ship-building, and the timber trade. It has a number of excellent harbors and fishing stations.

United States.



CHAPTER CCCCLXXVII.

Geographical View of the United States.

THE United States are bounded north by British America, east by the British province of New Brunswick and the Atlantic Ocean, south by the Gulf of Mexico and the Mexican States, and west by the Pacific Ocean. They extend from 25° to 49° north latitude, and from 67° to 125° west longitude, or through twenty-four degrees of latitude, and through fifty-eight degrees of longitude, comprising an area of nearly two million five hundred thousand square miles, with a frontier line of nine thousand five hundred miles, three thousand six hundred of which are sea-coast.

This vast country, comprising one twentieth of the habitable globe, is divided, by two ranges of mountains, into three great natural sections—the Atlantic slope, the Mississippi Valley, and the Pacific slope.

The Alleghany chain is more remarkable for length than height. Perhaps there is no tract of country in the world that preserves the mountain character over so great a space with so little elevation. The mean height of the Alleghanies is only from two thousand to three thousand feet, about one half of which consists of the elevation of the mountains above their base, and the other of the elevation of the adjoining country above the sea. To this height the country rises, by an almost imperceptible acclivity, from the ocean, at the distance of two hundred or three hundred miles on the one side, and from the channel of the Mississippi, at an equal distance, on the other. A gradual elevation of one thousand or one thousand two hundred feet, upon a horizontal surface of two hundred or three hundred miles, would give the surface of the country, on the eastern side, an average rise of from three to four feet in the mile,

and from two to three feet on the western side. This small degree of inclination accounts for the great extent of inland navigation which the United States enjoy. By the course of the Mississippi, Ohio, and Alleghany Rivers, vessels ascend over an inclined plane of two thousand four hundred miles in extent, to an elevation of perhaps one thousand four hundred feet, without the help of canals or locks!

The second great mountainous range which traverses the United States is the Rocky Mountains. This ridge is more elevated than the former, but is also more distant from the Pacific Ocean on the one side and the Mississippi on the other. From the Mississippi to the Pacific, in latitude 40° , is about one thousand five hundred miles; and the Rocky Mountains, which crown this gradually swelling surface, rise, with the exception of some insulated peaks, to a height of about nine thousand feet. This elevation is about three times as great as that of the Alleghanies; and it is remarkable that the Mississippi, the common reservoir of the streams descending from both, is about three times farther from the higher chain than from the lower, so that the declivity on both sides of the immense basin included between these mountains is nearly the same; and the streams flowing from the Rocky Mountains are as susceptible of navigation as those from the Alleghanies.

The Mississippi Valley also presents a southern declivity, by which it gradually sinks from the high table land of the centre of the continent to the level of the ocean on the Gulf of Mexico. From this table land, which is estimated to have an elevation of not more than one thousand five hundred feet above the sea, descend the great rivers of North America—Mackenzie's to the north, the St. Lawrence to the east, and the Mississippi to the south.

To the west of the Rocky Mountains lies the Pacific slope, the declivity of which is greater and more rapid than those of the others. This region is as

yet little known, having been visited only by hunters and trading ships till a recent period.

With regard to soil, the territory of the United States, to the east of the Rocky Mountains, may be classed under five grand divisions:—

I. That of the New England States, east of the Hudson, where the Alleghanies spread out into a broken, hilly country. The soil is here, in general, rocky, has but little depth, is barren in many places, and better adapted for pasture than tillage.

II. The sandy soil of the sea-shore, commencing from Long Island, and extending along the coast of the Atlantic and the Gulf of Mexico, to the mouth of the Mississippi, with a breadth varying from thirty to one hundred miles. This tract, from the Potomac southward, approaches to a horizontal plain, very little raised above the sea, and traversed through its whole breadth by the tide water at the mouths of the great rivers. The surface, which consists of sea sand, is scarcely capable of cultivation, and produces nothing but pines, except on the banks of rivers and in marshy spots, where rice is raised.

III. The land from the upper margin of this sandy tract to the foot of the Alleghany Mountains, from ten to two hundred miles in breadth, the soil of which is generally formed from the alluvion of the mountains, and the decomposition of the primitive rocks beneath the surface. This tract is fertile, and generally well adapted for tillage.

IV. The valleys between the ridges of the Alleghanies, the soil of which is various, but rather richer than that of the tract last mentioned.

V. The extensive region west of the Alleghanies, bottomed on limestone, well watered, inexhaustibly productive, and containing, perhaps, as large a proportion of first-rate soil as any country in the world. The northern and western parts of the Mississippi Valley, stretching for hundreds of miles along the foot of the Rocky Mountains, and several hundred miles in width, is a barren desert of sand.

In a state of nature, the whole Atlantic slope was covered by a dense forest, which also spread over a great part of the basin of the St. Lawrence to 55° north latitude, and nearly the whole of the Mississippi Valley on the east of the river, and stretched beyond the Mississippi for the distance of fifty or one hundred miles. On this enormous forest, one of the largest on the globe, the efforts of man have made but partial inroads. It is bounded on its western limits by another region of much greater area, but of a very different character. This may be strictly called the grassy section of North America, which, from all that is correctly known, stretches from the forest region indefinitely westward, and from the Gulf of Mexico to the farthest arctic limits of the continent. The grassy or prairie region, in general, is less hilly, mountainous, or rocky than the forest region.

The country lying between the Rocky Mountains and the Pacific contains every variety of soil, and is watered by numerous streams, the largest of which is the Columbia. This region is little known; but with much fertile territory, it is believed that there is a large proportion of indifferent land.

The Valley of the Mississippi is drained by the Mississippi, Missouri, and their numerous tributary streams, and may be considered as bounded north by the great lakes of British America, east by the Appalachian Mountains, south by the Gulf of Mexico, and

west by the Rocky Mountains. The Mississippi Valley is a wide extent of level country, in which the various rivers, enclosed between two chains of mountains three thousand miles apart, find a common centre, and discharge their waters into the sea by a single channel. This valley extends from the twenty-ninth to the forty-ninth parallel of north latitude, and exhibits every variation of temperature, from the climate of Canada to that of Louisiana.

The principal rivers of the United States discharge themselves into the Atlantic Ocean, the Gulf of Mexico, the Mississippi, and the Pacific Ocean. The Mississippi rises in about 47° north latitude, in a number of head streams, and flows in a southerly course into the Gulf of Mexico, in latitude 29° 6' north. Its length by its windings is above three thousand miles. Its source is in a lofty table land, although the country here has the appearance of a vast marshy valley.

The Missouri, in regard to its length, may be considered the main stream of the Mississippi, and, in connection with that stream, it is the longest river in the world. From its source in the Rocky Mountains to the Gulf of Mexico, its extreme length is four thousand four hundred and twenty miles. It is navigable from the Great Falls to the sea, four thousand miles, and has been ascended by steamboats two thousand two hundred miles from the Mississippi. This river rises in three head streams, which unite at the base of the Rocky Mountains, and are named *Jefferson*, *Gallatin*, and *Madison*. The source of one of these head streams is so near to that of the Oregon, on the other side of the mountains, that a person may drink from the springs of each without travelling more than a mile.

For the other rivers of the United States, we must refer the reader to the map, only remarking, that no portion of the globe is more favored by its internal water communication.

The Gulf of Mexico borders the southern part of the country, and receives the waters of all the central regions. The coast of the Atlantic is indented by numerous deep bays, the chief of which are Chesapeake, Delaware, and Massachusetts Bays: all these are navigable.

In the north, the Atlantic coast is rocky, high, and bold, and broken into numerous headlands. Toward the south, the land subsides into an unvarying level flat, which extends to a great distance into the country. The most prominent capes are Cape Cod in Massachusetts, Cape Hatteras in North Carolina, Cape Florida, and Cape Sable, the southern extremity of the United States.

Every diversity of climate is found in this country, from the perpetual summer of Florida and Louisiana to the dreary winter of the Canadian borders. The general characteristic of the climate is its sudden transitions from extreme heat to extreme cold. In a general view, the country may be regarded as comprised within three distinct zones. 1. That of the cold climate, containing the New England States, the northern part of New York, Michigan, and the western districts. 2. The middle climate, comprising the Middle States, with Ohio, Kentucky, Tennessee, Indiana, Illinois, and Missouri. 3. The hot climate, comprising the Southern States and Arkansas. Throughout the country, except on the Pacific, the climate is much colder than on the eastern continent under the same parallels of latitude.

The mineral products of the United States are rich and various. Iron, coal, lime, and salt, articles of primary importance, exist in great abundance. Lead is found in inexhaustible quantities in Missouri and Illinois. Salt, which is obtained from the sea on the eastern side of the Alleghanies, is procured on the western side from salt springs, which are numerous and copious in their produce all over the Western States. The supply of coal is equally abundant: on the west of the mountains, immense beds of bituminous coal stretch for hundreds of miles through the Valley of the Mississippi; and on the east, anthracite coal is found in various positions. Gold is found, in considerable quantities, in some of the Southern States, and California now appears to be the greatest gold region in the world. Copper is found abundantly in Michigan.

The vegetable productions of the United States are exceedingly various; there are some, however, common to every section of the Union. Maize, or Indian corn, an indigenous American plant, is cultivated from Maine to Louisiana, but succeeds best in the Western and Middle States. It is adapted to a greater variety of soils and situations than wheat, and yields generally double the produce: land of the first quality has been known to give one hundred bushels to an acre. Wheat is also cultivated from one extremity of the Union to the other, but of superior quality in the Middle and Western States. Tobacco and cotton are among the staples of the country. Hemp grows naturally in the Western States, and hops in the Western and Middle States. The vine has been successfully cultivated in various parts of the Union, and the mulberry-tree grows spontaneously, and has been extensively planted of late years. Fruits of all kinds of the temperate and tropical climates, and the culinary vegetables which have been introduced from Europe, thrive here.

The United States are the second commercial power in the world, their maritime navigation being inferior only to that of Great Britain; while no country in the world displays such a length of internal navigable channels, natural and artificial. The manufactures of the United States, though of recent origin, are already extensive and increasing. The products of the fisheries are of great value.

The revenues of the United States are derived from customs, sales of land, the post-office, lead mines, &c. Of these the customs constitute much the largest item. The amount of the revenue has varied, during the last few years, from twenty-five to thirty-five millions of dollars.

At the present time, (1849,) the whole number of soldiers in the army is eight thousand eight hundred and sixty-six.

The navy of the United States is small, but in admirable order, and is of great importance in peace by affording protection to commerce in foreign seas. The naval force comprises twelve ships of the line, twelve first class and two second class frigates, twenty-two sloops of war, four brigs, ten schooners, five bomb vessels, fourteen steamers, and six store ships.

In no country have canals and railroads, of so great extent, been executed with such rapidity as in the United States. The whole length of railroad, completed and in operation, is five thousand seven hundred and three miles.

The United States form a confederated democratic republic, the government of which is conducted according to the provisions of a written document called

the *Constitution*. The congress consists of two houses, a senate and house of representatives. The senators are chosen for the term of six years, two being appointed from each state by its legislature. The representatives are chosen for the term of two years; the apportionment, or determination of the number which the people of each state are entitled to send, takes place every ten years. The last apportionment (1840) fixed the rate at one for every seventy thousand six hundred and eighty inhabitants, giving two hundred and twenty-seven representatives. The president is elected for a term of four years, by electors chosen by the legislatures or people of the states. Each state chooses a number of electors equal to the united number of its senators and representatives in congress; the electors then meet in their respective states, and give their votes for president and vice-president. If no choice is made of a president, the two houses of congress choose one of the three candidates having the greatest number of votes. If no vice-president is chosen, the vacancy is supplied by the senate. The seat of government is at Washington.

POLITICAL DIVISIONS.

<i>Names of States.</i>	<i>Extent in Sq. Miles.</i>	<i>Population.</i>	<i>Pop. Sq. Mile.</i>	<i>When admitted into the Union.</i>
NEW ENGLAND STATES.				
Maine,.....	33,000	502,000	15	1820
New Hampshire,*.....	9,500	284,574	30	
Vermont,.....	9,700	292,000	30	1791
Massachusetts,.....	7,800	737,700	95	
Connecticut,.....	4,800	310,000	65	
Rhode Island,.....	1,251	108,830	87	
MIDDLE STATES.				
New York,.....	46,220	2,420,000	53	
New Jersey,.....	7,948	373,306	47	
Pennsylvania,.....	46,215	1,724,023	37	
Delaware,.....	2,068	78,065	39	
Maryland,.....	10,755	470,000	44	
District of Columbia				
WESTERN STATES.				
Michigan,.....	60,537	212,267	3	1836
Ohio,.....	40,500	1,519,464	38	1802
Indiana,.....	35,626	685,866	19	1816
Kentucky,.....	40,023	779,826	20	1792
Tennessee,.....	41,752	829,210	20	1796
Arkansas,.....	54,617	97,574	2	1836
Illinois,.....	56,506	476,183	9	1818
Missouri,.....	70,050	339,702	5	1821
Iowa,.....	173,786	43,112	4	1846
Wisconsin,.....	92,930	30,945	4	1845
SOUTHERN STATES.				
Virginia,.....	65,700	1,239,797	19	
North Carolina,.....	51,632	753,419	15	
South Carolina,.....	31,665	594,398	19	
Georgia,.....	61,683	691,392	11	
Florida,.....	56,336	84,477	1	1845
Alabama,.....	54,084	590,756	11	1819
Mississippi,.....	49,356	375,651	8	1817
Louisiana,.....	47,413	352,411	7	1812
Texas,.....				1845
U. S. TERRITORIES.				
Missouri,.....	—	—	4	
Minnesota,.....	—	—	—	
Nebraska,.....	—	—	—	
Indian,.....	—	70,000	—	
Oregon,.....	480,000	20,000	—	
California,.....	—	—	—	
New Mexico,.....	—	—	—	

In the preceding table we have given the population of 1840: since that time, the inhabitants of some of the states have greatly increased. It is supposed that the census of 1850 will show the whole population of the United States to be nearly twenty-four millions.

* Those states which are in Italics are the original thirteen that united in the war of the revolution.

England
Scotland
Ireland
Wales







CHAPTER CCCCLXXVIII.

A. D. 1600 to 1643.

DISCOVERIES AND SETTLEMENTS. — *New York — Virginia — Plymouth — Massachusetts Bay — Connecticut — Rhode Island — Pennsylvania — Delaware, &c.*

THE present United States of America had their foundation in English colonies, the first of which was planted in Virginia, in 1607.

We have already noticed the manner in which America was discovered, and parcelled out between the European powers. The English discovered the coasts of North America as early as 1498, but it was almost a century before any serious attempt was made to occupy the country. The first of these proved unsuccessful, and the spirit of colonization in England was consequently checked for a considerable period. But it revived early in the following century. In 1602, Bartholomew Gosnold sailed in a small bark from Falmouth, with thirty-two persons, for the northern parts of Virginia, with the design of commencing a plantation. He steered due west, instead of sailing by the Canaries and the West Indies, and was the first English commander who came to the country in a direct course. After a passage of seven weeks, they discovered land on the American coast, and sailing along the shore, the next day beheld a headland in latitude 42°, where they came to anchor. Taking a great number of cod at this place, they called it *Cape Cod*.

Subsequently, pursuing his voyage, Gosnold discovered and named *Martha's Vineyard*, entered Buzzard's Bay, and finding a fertile island, he gave it the name of *Elizabeth*, in honor of the queen. The hostility of the natives prevented his men from settling there, and they all returned home.

Although one hundred and nine years had passed away since the discovery of North America by the English, and twenty years had elapsed since the first attempt of Sir Walter Raleigh to establish a colony in Virginia, yet not an individual of that nation was now to be found in all the country. The period, however, of English settlements at length arrived. A new patent was sought by several gentlemen, at the instance of Mr. Richard Hakluyt, from King James, for the colonizing of two plantations on the main coasts of America. This Mr. Hakluyt was at that time prebendary of Westminster, and the most active and efficient promoter of English settlements in the new world; and to him England was more indebted for its American possessions than to any other man of that age.

The king, accordingly, by a patent dated the 10th of April, 1606, divided that portion of North America which is included between latitude 34° and 45° into two nearly equal districts, granting the southern part, or the first colony of Virginia, lying between 34° and 38°, to a company of merchants called the *London Company*; and the northern, or second colony of Virginia, embraced between 41° and 45°, to another body called the *Plymouth Company*. The intermediate district, from 38° to 41°, was open to both companies, who were authorized to make settlements, on the condition that they were not within one hundred miles of each other, and were vested with the right of territory along the coast fifty miles each way.

Preparations were made by the London and Plymouth Companies to take possession of the territories which had been thus assigned to them. The latter company, in 1607, sent out a colony of one hundred planters, who landed at the mouth of the Kennebec River. It continued there, however, but a short time, and sought refuge from its sufferings by returning to England. This was the earliest and only attempt to settle the northern colony till 1620.

The effort in regard to the southern colony was more successful, after the lessons of experience taught by the adventures of Sir Walter Raleigh, in 1584. In the succeeding century, this colony had for its father the celebrated Captain John Smith. In the love of adventure and glory, and in the exhibition of a chivalric daring and courtesy, he was unequalled by any man of that age. He came over in 1607, under Captain Christopher Newport, with three ships, having on board one hundred and five men. They made an accidental discovery of the noble Chesapeake Bay, having been driven by a storm in that quarter. Sailing up the Powhatan River, to which they gave the name of the *James*, they fixed their residence fifty miles from its mouth, and there erected a few huts. This spot, which received the name of *Jamestown*, though now undistinguished except by its traditionary memories, was the first of the English settlements in the new world.

The form of government for the infant colony was highly unfavorable. Among other obnoxious features, there was no division of property; and for five years all labor was to enure to the benefit of the joint stock. Religion was established by law according to the form of the English church at home. The council was nominated by the king; and under his commission its organization was effected soon after their arrival. Captain Smith was eventually placed at the head of the colony, although at first the choice fell on the worst man in the company — Edward Wingfield.

The usual fate of colonies was experienced here, notwithstanding the energy and faithfulness of Smith. Sickness and death soon made dreadful havoc among the emigrants; added to this was the ever-annoying hostility of the Indians. In making explorations into the country, Smith, after many acts of daring, fell into the hands of the natives. Powhatan, the chief, or emperor, of the savage confederacy in these regions, condemned him to die. The deed would have been actually committed but for the magnanimous interference of Pocahontas, the young daughter of Powhatan, who with her own head shielded that of Smith from the uplifted clubs of the savages. The decree of death was reversed, and Smith was permitted to live. His knowledge of the savage character, and his consummate address, were of great service to the dispirited colony, and they were carried through the first two years, though not without losses, and disasters, and difficulties, yet so as to hold on their way, with the additions made to them, from time to time, from the mother country.

Under various leaders, and with various fortunes, the colony passed its novitiate down to the year 1620, about which time, they had the dawn of civil liberty, in the calling of the first general assembly under Governor Yeardley. The colonists, until then, had been nothing more than the servants of the company. In the mean while, the excellent Pocahontas, who had rendered the most important



Pocahontas rescuing Captain Smith.

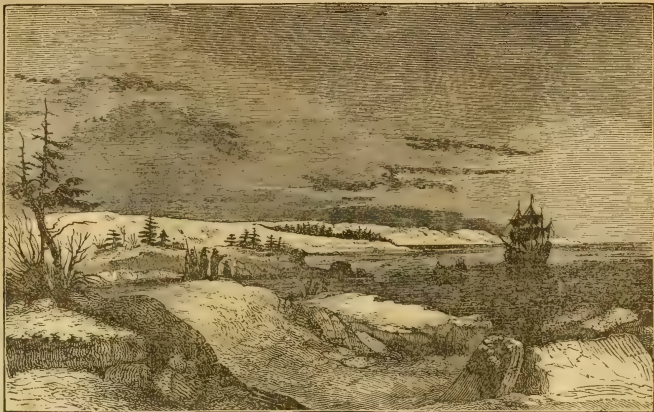
services to the colony at the risk of her life, and who had been perfidiously seized by the English, was providentially connected in marriage with an Englishman by the name of John Rolfe. In company with her husband, she went to England, received Christian baptism, bore a son, and sickened and died at the early age of twenty-two years. From her, through that son, flows some of the best blood in Virginia.

An important event in American history is the discovery of the Hudson River. That occurred in 1609, and under circumstances which gave to two nations claims to its waters and the adjoining territory. These afterward led to serious conflicts between the rival powers. The discoverer was Henry Hudson, an Englishman by birth, but engaged in the service of the Dutch East India Company. Notwithstanding the opposition of the English court, the Dutch were fortunate in erecting forts near the sites of the present cities of Albany and New York. The Hudson, in respect to navigation, has proved to be of more consequence than any other of the American rivers. The largest state and city of the Union are connected with its waters, and half the commerce of the nation centres in the noble bay which it helps to constitute. The Dutch traders, who had settled on the Island of Manhattan, the site of the present city of New York, found themselves within the limits of the northern colony of Virginia, and, when possession of the country was demanded in the name of the British sovereign, readily acknowledged the supremacy of King James.

The first settlement in New England occurred in 1620, and was the next in the order of time to that of New York. The coast between Penobscot and Cape Cod had been explored with great care, by Captain Smith, in 1614. He presented a chart and description

of it to Charles, prince of Wales, who, thus learning its character and features, was pleased to call it *New England*, a name which has since been applied to the country east of the Hudson. It was settled by the English Puritans, a class of people who were desirous of worshipping God in a manner more simple than was observed in the established church. As they were not allowed to do this while they continued its members, they agreed upon a separation from the church; and for the sake of peace and more liberty of conscience, they removed to Holland, which at that time was a land of religious toleration.

The date of the removal, or rather flight, of the band of Puritans to Amsterdam, was 1607. Their pastor, the Rev. Mr. Robinson, accompanied them. After staying a number of years in Holland, they embarked for America, where they hoped to avoid certain evils which they experienced in Holland, and also to build up a state based upon the principles of the Bible. They left Leyden, where they had latterly resided, for England, in July, 1620, and sailed from Plymouth on the 6th of September, in the *Mayflower*. After a boisterous passage, they discovered the land of Cape Cod, on the 9th of November. The next day, they entered the harbor now called *Provincetown*. As they found themselves beyond the limits of the company's patent, even before landing they formed themselves into a "civil body politic, under the crown of England, for the purpose of framing just and equal laws, ordinances, acts, constitutions, and offices," to which they engaged all due submission and obedience. "This simple but august compact was the first of a series by which the fetters of a vast system of political oppression have been broken. Here was assumed, for the first time, the grand prin-



Landing of the Pilgrims upon Plymouth Rock.

ciple of a voluntary confederacy of independent men, instituting government for the good, not of the governors, but of the governed." This compact was signed by forty-one persons, and John Carver was, by general consent, chosen their first governor.

After exploring, for more than a month, the adjacent waters and land, the Pilgrims finally disembarked on "Plymouth Rock," Monday, December 21, 1620 — a day ever to be observed in the annals of New England. The *Mayflower* was brought into the harbor in the course of a few days, and on the 25th they began building. The severity of the climate and of their toils, however, swept off half of their number before spring. Their governor and his wife were among the victims. The survivors submitted piously to the dispensation, and with stout hearts, though with feeble hands, addressed themselves, the coming year, to the great work of founding a nation of freemen and of Christians.

It was deemed, by the Pilgrims, a special providential favor, that, previously to their arrival on these shores, the Indians in and around Plymouth had been nearly exterminated by a wasting disease. The settlers were consequently less troubled by the aggressions of this savage race, for several years, than the colonists of Virginia. Indeed, they found steadfast friends in several of the natives, particularly Samoset and Massasoit, of the tribe of Pokanokets, the latter being their sachem. So far as this tribe was concerned, there was a treaty of alliance between them and the English, which remained inviolate for more than half a century. With other tribes, particularly the Narragansetts, there was occasionally some difficulty. In one instance, Canonicus, the old hereditary chieftain of that confederacy, mediated a war against the whites. This intention he expressed by sending to Governor Bradford a bunch of arrows with a rattlesnake's skin. The governor, in return, stuffed the skin with powder and ball, and after sending it to Canonicus, heard no more of war.

In another instance, a conspiracy, which had been revealed by Massasoit, was summarily suppressed by an attack on the house where the leading conspirators had assembled. This enterprise was committed to the intrepid Miles Standish, who, with only eight men, went into the enemy's country, and, finding the band together in consultation, put the whole to death. In the course of ten years after its first settlement, Plymouth numbered three hundred inhabitants, many of their brethren of the church at Leyden having come over to join them. The excellent Robinson had died in the mean time, to the great grief of the Pilgrims, having never come to his wished-for home in America. The church had been served by Elder Brewster, and continued so to be for several years after. The settlement was not marked by any striking vicissitudes, until, in common with other settlements which were springing up in every direction, Indian hostilities were awakened against the English throughout the country. These separate establishments come now under review.

A colony at some distance north of that of Plymouth was commenced in 1628, under John Endicott, a sterling Pilgrim, as their leader. He brought with him his family and other emigrants, amounting to one hundred in number, and settled on a spot then called *Naumkeag*, now Salem. This was the beginning of the colony of Massachusetts Bay. The settlers were like those of the parent colony — Puritan non-conformists, who desired greater liberty in matters of religious worship and doctrine. Associated with Endicott was Mr. White, a pious minister of Dorchester, in England. John Winthrop, Isaac Johnson, Matthew Craddock, Thomas Goff, and Sir Richard Saltonstall were religious persons in London, who were associated with the original grantees of the patent conveying the right of territory. These gentlemen finally bought out the patent. Endicott was said to be "a fit instrument to begin this wilderness work; of courage bold, undaunted, yet sociable, and of a cheerful spirit, loving or austere, as occasion served."



Treaty with Massasoit.

The next year, (1629,) the Massachusetts Company was confirmed by King Charles in their title to the soil, and at the same time received the powers of civil government. They were incorporated by the name of the *Governor and Company of Massachusetts Bay in New England*. A form of government for the colony was soon after settled, and Mr. Endicott was chosen governor. Subsequently, in the same year, it was determined by the company in England, that the government and patent of the plantation should be transferred from London to Massachusetts Bay. At the same time, a new election of officers of the colony took place: John Winthrop was chosen governor, and Thomas Dudley deputy governor. Soon after their appointment, they sailed with a large company, some of whom settled at Mishawam, — Charlestown, — others at Shawmut, — Boston. A company of three hundred had sailed a short time before.

Previously to the arrival of Governor Winthrop, the settlement had suffered severely from sickness brought on by the change of situation, scantiness of provisions, and severity of weather. Eighty of the inhabitants had died: among these were some of the principal men. In respect to provisions, the people were providentially relieved in the midst of their want. Among the towns that were commenced by means of the recent company, and the removal of others to the new places, were not only Boston and Charlestown, but Watertown, Dorchester, Roxbury, and Lynn. The first General Court of the colony was held at Boston, on the 19th of October, 1630. Shawmut was called *Boston*, in honor of Mr. Colton, the then famous minister of Boston in England, of whose coming to America they had doubtless entertained hopes.

Of the eight hundred and forty people who came with Governor Winthrop, two hundred, at least, died from April to December; and about one hundred persons, totally discouraged, returned in the same ships to England. Among those who were removed by death

was the excellent Lady Arabella, coming from "the family of a noble earldom to a wilderness of wants." She was inadequate to the trials of so great a transition. She was taken sick soon after her arrival at Salem, and there died. Her husband, Isaac Johnson, "a prime man, having the best estate of any," felt her loss severely, and himself soon sunk into the grave. "He made a most godly end, dying willingly."

The Massachusetts colony, during several subsequent years, were occupied in regulating the body politic, and in extending their settlements, until it became expedient to remove to a distance, and commence other colonies. In this way Connecticut and New Haven were settled. Rhode Island was partly thus colonized, though the immediate occasion of the settlement of the latter was an instance of religious persecution or intolerance. The state of things in England still drove away many of the most valuable of her people. In 1633, a noble freight of three hundred was brought over, among whom were the fathers of Connecticut, — Hooker and Haynes. In 1635, not less than three thousand arrived, among whom were Hugh Peters, and the younger Henry Vane, — afterward so conspicuous in English history.

Roger Williams, a clergyman of Salem, being banished on account of his religious views, though these embodied the true principles of religious liberty, for the first time clearly asserted, became the founder of Rhode Island, in 1636. He settled with a few followers in a place where his wanderings ended, and with pious thanksgiving named it *Providence*. In 1638, the territory of Roger Williams received an accession of inhabitants, in the most respectable of the banished followers of Mrs. Hutchinson. These were headed by William Coddington and John Clarke, — the latter a Baptist. By the influence of Mr. Williams, they obtained from Miantonomoh, a chieftain among the Narragansetts, the noble gift of Aquetnec, the island since called *Rhode Island*. Here a gov-



Roger Williams emigrating.

erament was established on the principles of political equality and religious toleration; and Coddington was made chief magistrate. Thus Rhode Island, through the influence of her founder, has the honor of being the first colony in the new world to set the example of civil and religious liberty.

In the settlement of Connecticut, a controversy arose as to the first discoverers of that part of New England. Both the Dutch and English claimed this honor, though the former probably had the juster title. Both purchased and effected a settlement of the lands upon the Connecticut River nearly at the same time. The Dutch were finally dispossessed, or rather yielded their claims to the English. The first house erected in Connecticut was at Windsor, in 1633. It was designed merely as a trading house, the materials of which were transported in a vessel from Plymouth, up the Connecticut River. The Dutch, however, had previously erected a small trading fort on the river, where Hartford now stands. The consequence of these interfering attempts was a threatened collision, but it was happily avoided.

Many of the settlers of Plymouth and Massachusetts Bay had for some time been looking for a new home farther west, on the rich lands of the Connecticut. At the head of these was Thomas Hooker and his church. In August, 1635, a few pioneers from Dorchester selected a place at Windsor, near the Plymouth trading house; and another party from Watertown fixed on Pyquag, — Wethersfield. Accordingly, in October of the same year, sixty men, women, and children commenced their journey through the wilderness to Connecticut River. On their arrival, they settled at Windsor, Hartford, and Wethersfield. Such, however, were their trials, from the severity of the weather, and from want, that the most of the party, having an opportunity, returned in a vessel to Massachusetts. A few remained through the winter, subsisting on the most scanty fare — as malt and acorns. This was a company in advance of Mr. Hooker. During the same year, John Winthrop, son of the governor of Massachusetts, arrived from England with a commission as governor of Connecticut, under Lord Say and Seal, and Lord Brooke, to whom the council of Plymouth had sold a patent of the territory.

The next June, 1636, the Rev. Messrs. Hooker

and Stone came with their company to Connecticut. It was a tedious journey of a fortnight, during which they subsisted on the milk of their cows. They settled chiefly in Hartford. Messrs. Hooker and Stone became the pastors of the church in that place. Of Hooker it is said, that, "so attractive was his pulpit eloquence, from the fervor with which he breathed out his holy soul, and from the great flexibility of his manner, tones, and copious imagery, by which he adapted himself to all subjects and all occasions, that in England he drew crowds, often from great distances, of noble as well as plebeian hearers." A portion of his congregation had preceded him to New England. Amid these intense labors and sufferings in their new abode, they found the consolations of religion, as the Pilgrims every where were wont to find it. The meek and excellent Haynes was chosen chief magistrate.

Connecticut, in her early history, suffered far more from Indian hostilities than her sister colonies of Plymouth and Massachusetts. Scarcely had they been settled before a plot was formed to exterminate the English, especially those of this colony. The most warlike of all the native tribes, the Pequods, held possession of the territory on the Connecticut. In different ways they had killed thirty of the settlers, and there was no doubt of an intention, on the part of the Pequods, to massacre the whole. The General Court, May, 1637, declared war against them, and raising one hundred and fifty men from the three towns of Hartford, Windsor, and Wethersfield, sent the valiant Captain John Mason, with seventy-seven whites, together with two or three hundred friendly Indians, to the Pequod fort at Mystic. A terrible and bloody fight ensued, which ended in the entire destruction of the fort, and of the enemy within it. The victory was followed up by the pursuit of the remaining Pequods, as they collected from their haunts; and at Fairfield another victory was obtained, which completely overwhelmed the tribe. Its very name was declared extinct.

The expedition against the Pequods made the English acquainted with Quinipiac, — New Haven, — and the next year (1638) led to the settlement of that town. This and the adjoining towns soon after settled, were denominated the *Colony of New Haven*. The leaders



Emigrants going to Connecticut, in 1636.

of this colony were Theophilus Eaton and John Davenport, Puritans of much distinction in England. Eaton was possessed of a large estate, and had held high public trusts. Davenport was an eminent minister in London. The company arrived at Boston, July 26, 1637; but, desiring a residence in a different part of the country, they left Massachusetts, explored the coast, and fixed on Quinipiac as the locality of their separate establishment. Here, after some temporary arrangements, they formed themselves into a body politic, and adopted a form of government, in 1639. Eaton was chosen governor.

In 1627, Delaware began to be settled by the Swedes and Finns—a number of whom were sent over by Gustavus Adolphus. They occupied the east side of Delaware River, calling the country *New Sweden*. A tract of land was purchased by the Dutch on the west side of the river, near Cape Henlopen, in 1639. The opposing claims of the Swedes and Dutch created dissensions afterward among these settlers.

In the southern portion of America, settlements were made at a somewhat later date, except Virginia, as already narrated, and Maryland. Of the latter state Lord Baltimore was the founder. Antecedently to the date of his charter, it was a portion of the territory of Virginia. By that instrument it was separated, and declared subject only to the crown of England. Lord Baltimore was created its absolute proprietor, and was empowered, in part, to make laws for the province, and to administer them. He appointed his brother, Leonard Calvert, governor of the province, and concurred with him in the equipment of vessels for the conveyance of a numerous body of emigrants, chiefly Roman Catholics, and many of them persons of rank and fortune. The expedition arrived at the Potomac early in 1634, and came to an anchor under an island, which was named *St. Clement*. Here a cross was erected, and possession taken “in the name of the Savior of the world, and of the king of England.” Calvert gave a satisfactory consideration to the Indians for the territory of which he had taken possession. The colony, commencing under favorable auspices, with a liberal charter, and religious freedom, flourished for many years under Lord Baltimore.

In 1639, Sir Fernando Gorges obtained of the crown a distinct charter in confirmation of his own grant, which had first been given in 1623, of all the land from Piscataqua to Sagadahock, styled the *Province of Maine*. Of this province he was made lord palatine, with the same powers and privileges as the bishop of Durham, in the county palatine of Durham. In virtue of these powers, he constituted a government within his province, and founded an inconsiderable village; but the settlement did not flourish.

The discovery of the Hudson, in 1609, has been spoken of, as also the settlement of some Dutch traders on Manhattan Island. It was not until 1614 that New York was founded. It was then that a company of merchants came there by permission of the States General. The next year, the adventurers sailed up the Hudson, and built a small fort on an island near Albany. Amid the factions by which Holland was torn, settlers came over about the years 1620 and 1621, and cottages clustered around Manhattan Fort, then called *New Amsterdam*, and Peter Minuets was constituted its first governor. In the latter year, a treaty of peace and commerce was made with the Pilgrims of Plymouth. By the year 1630, many settlements were formed on the river, under the system of *patroons*, or lords of the manor, according to which, whoever should conduct fifty families to New Netherlands, should hold absolute property in the lands colonized, to the extent of eight miles on each side of the river, and as far interior as the situation might require. In 1635, the Dutch were curtailed of the territory they claimed on Connecticut River, by the settlement of the Pilgrims there, and also, by the Swedes, of that on the banks of the Delaware.

About the year 1643, the barbarities of Governor Keift, in the treatment of the Manhattan Indians,—who, on account of a slight quarrel he had with them, were murdered, men, women, and children, to the number of eight hundred,—awoke the cry of savage vengeance, from tribe to tribe. It was no matter of wonder that the Dutch villages were in flames, and the inhabitants fleeing back to Holland. The interference of the Mohawks, who were friendly to the Dutch, at length put an end to the revolting scenes of murder and bloodshed.

In Virginia, from 1620 to 1641, the settlements experienced a variety of fortune, though considerable progress was made from time to time. In August, 1620, a Dutch ship brought into James River twenty negroes, and sold them as slaves. This was the commencement of the gigantic evil of slavery in North America. In 1622, a terrible massacre of the English was made by the savages, under the conduct of Opechancanough, the brother and successor of Powhatan. Three hundred persons of each sex, and of every age, were butchered without pity or remorse. This constituted nearly one fourth of the whole colony. Providentially, Jamestown and the adjacent settlements escaped, else not a single white would probably have been left. A converted Indian revealed the plan in season to save so considerable a proportion of the English. A bloody war arose from this tragedy; and so complete was the retaliation upon the Indians, that the colonists were for a long time freed from savage molestation.

CHAPTER CCCCLXXIX.

A. D. 1643 to 1671.

COLONIAL PERIOD. — *Affairs of Virginia — Confederacy of the Four New England Colonies — Charter of Rhode Island — Connecticut — Eliot — New York — New Jersey — Delaware — Carolina.*

Most of the principal sections of the Atlantic slope had now been discovered, and settlements of greater or less extent been made. Virginia, New England, New York, New Jersey, Delaware, and Maryland, had been trodden by the foot of civilized man, and, at many important points, small towns or villages were commenced. Several of the places which have since proved to be the seats of commerce, wealth, and power, had been selected and settled. The career of colonial dependence had begun, and to most of the colonies it was a long one, alternated by prosperity and disasters, by peace and war. Pennsylvania, and the colonies south of Virginia, of the "Old Thirteen," came into being at a somewhat later date, so that this point of time which we select as the commencement of the colonial period does not embrace the latter; but we have adopted it, as forming a convenient limit of that state of things which may be denominated *discovery and settlement*, in the great majority of the colonies. Events which relate to the rise of the more newly settled colonies will be duly detailed in the present division of our work.

In Virginia, at this period, (1643,) under the administration of Sir William Berkeley, a great share of political liberty and prosperity was enjoyed. But the scene was changed the following year, in respect to their relations with the savage tribes around. The aged Opechancanough made a second attempt to cut off, simultaneously, the scattered whites. It ended, however, in the destruction of three hundred Indians, together with their chief, before the latter had an opportunity to strike an effectual blow.

The next important event in the history of Virginia was a rebellion consequent on the passage of the navigation act. This was a plan by which England monopolized the commerce of the colonies, to the

great detriment of the latter. They were not allowed to ship articles abroad except to England, and then they could sell only at such prices as the English chose to give. The Virginians were aroused to a high pitch of resentment, and they broke out into open defiance of the public authorities. They found a leader in Nathaniel Bacon, a well-educated lawyer, young, bold, and ambitious. As they were in the midst of a war with the Indians at the same time, they desired to organize for self-defence, and chose Bacon for their commander. Governor Berkeley, however, refused him a commission for this purpose, and he then assumed the office without it. The aristocracy — such was the distinction of rank in Virginia — were on the side of the government, and instigated the governor to declare Bacon and his adherents rebels.

Popular liberty, however, prevailed, and the flames of civil war were lighted up. The royalists were pursued by Bacon to the Rappahannock, where the inhabitants, hitherto of Berkeley's party, deserted, and joined the standard of insurrection. Bacon had quelled the Indians; he had now his enemies at his feet; but, in the midst of his successes, he suddenly died. His death frustrated the hopes of his adherents, and, as they were broken and dispersed, they were easily captured one after another, and twenty of the best citizens of Virginia were successively put to instant and ignominious death.

In New England, a steady progress was made in the growth and extension of settlements at this period; but these were encompassed with dangers. To provide against them, whether from without or within, a union was contemplated. This was effected in May, 1643, in Boston, where two commissioners from each of the four colonies, Plymouth, Massachusetts, Connecticut, and New Haven, had assembled. Articles of confederation were drawn up, which were eventually signed by all. They adopted the style of the "United Colonies of New England." Rhode Island was not a member of the confederacy, as she would not consent, according to requisition, to become an appendage to Plymouth. Matters pertaining to their protection and general welfare, both in respect to morals and religion, were discussed at the meetings of the delegates, though they were not empowered to make laws in reference to the individual colonies. These were left to their own independent action. The beneficial effects of this confederacy were felt long after the immediate object was gained. It nominally ceased to act at the expiration of forty years. It rendered the colonies ever after formidable to the Dutch, as well as to the Indians.

During the supremacy of the Long Parliament in England, the northern colonies, in which the Puritan elements so much abounded, remained unmolested in respect to interference on the part of the mother land. It was a time of peace and prosperity. Roger Williams was sent to England as agent for the Rhode Island and Providence Plantations, and returned with a free charter of incorporation, dated March, 1644. An extended charter, including the islands, was afterwards obtained by the same agent, in connection with John Clarke. Williams continued the benefactor, as he was the founder, of the colony, and lived to a good old age, having set an example, in his own small domain, of that liberty of conscience in religion which now obtains throughout the vast extent of the United States.

The English navigation laws, which provoked a rebellion in Virginia, were in New England considered so wholly unjust, that they were evaded, and the people there, as far as possible, chartered their own vessels, and traded at such ports as they pleased.

Upon the restoration of Charles II., (1660,) his authority was acknowledged in New England, though he seemed little favorable to the colonies. Yet, even then, Connecticut obtained her charter, through the address and persuasive arts of Winthrop. It was a charter granting more ample privileges than any other which had been obtained from the English government. It included New Haven; but that province, not having been consulted, justly felt aggrieved and slighted, as it was required to yield up its separate existence. The expediency, if not the necessity, of the measure, however, forced itself on the consideration of the people of that colony, and they consented to a union with Connecticut. Winthrop was chosen governor—an appointment which he received many years in succession. Attempts soon began to be made by the government at home, by means of commissioners appointed by the king, to control, if not to humble, the colonies; yet those attempts were not, for the present, successful. Massachusetts, in particular, was firm in resisting every exercise of such a power.

This was the period of the conversion of numbers of the Indians to Christianity, through the labors of Mr. Mayhew and the devoted Eliot. Upheld by the United Colonies, these men labored indefatigably for the welfare of the savage race, so that, in 1660, here were ten towns of converted Indians in Massachusetts. A lasting monument of the zeal and unwearied diligence of Eliot was his translation of the Bible into the Indian tongue; though now, both the Indian and his language have passed away.

About the year 1654, many emigrants came to New Netherlands from among the oppressed, the unfortunate, and the enterprising of other colonies and of European nations. The inhabitants, thus increasing in numbers, sought a share of political power, and, attempting to command it through a general assembly, were summarily rebuked, and the members of the latter sent home, by the governor, Stuyvesant, with the remark that he was not to be directed "by a few ignorant subjects." Popular liberty, though checked here, advanced in the adjoining provinces; consequently, these made a more rapid progress, and crowded upon the Dutch.

In 1664, Charles II. granted to his brother, the duke of York and Albany, the territory included in the several colonies of New York, New Jersey, and Delaware. The same year, the duke despatched an expedition, under the command of Colonel Richard Nichols, to the colony at Manhattan, which had, for many years, denied the right of the English to control it. When the expedition arrived at Manhattan, in the course of the year, it demanded a surrender of the territory to his English majesty. The Dutch governor at first refused to surrender; but, finding himself without the means of resistance, and learning that many of the people were desirous of passing under the jurisdiction of the English, at length complied with the demand, and the whole country came into the hands of the English. In compliment to the duke, the two principal Dutch settlements were now named *New York and Albany*. The wise and healthful ad-

ministration of Nichols continued for three years followed by another administration of a like character, under Colonel Lovelace.

New Jersey, which, from 1624 to 1626, had been visited and settled in a few places by the Danes, the Dutch, and the Swedes, was from 1655 to 1664 held under the power of the Dutch, who had subdued their rivals. At the latter period, the territory passed into the hands of the English, the duke of York having conveyed it to Lord Berkeley and Sir George Carteret. In 1665, Berkeley and Carteret formed a constitution for the colony, and appointed Philip Carteret governor. Elizabethtown was made the seat of government.

Delaware, as we have seen, was first settled by a number of Swedes and Finns in 1627; but it was subsequently included in the grant of the duke of York, above spoken of. At this time, it was in the hands of the Dutch; but an expedition was sent against it under Sir Robert Carr, to whom it surrendered October 1, 1664. Soon after this event, it was put under the authority of the English governor of New York, and was considered a part of the province of New York.

In the year 1663, the most southern portion of the Atlantic slope—that is, the space included between the thirty-sixth degree of north latitude and the River St. Matheo—was erected into a province by the name of *Carolina*. This name was given in compliment to Charles IX., king of France, under whose patronage the coast had been discovered in 1563. This tract was conveyed by charter of Charles II., king of England at this time, to Lord Clarendon and seven others. These persons were made absolute proprietors of the territory, and invested with ample authority to settle and govern it. A confirmation and enlargement of the charter was obtained two years after. In this, the whole territory, now divided into the two Carolinas, Georgia, and the Floridas, was embraced.

Planters from Virginia, and emigrants from other places, had previously—that is, in 1650—established themselves in Albemarle county. This settlement was placed by the proprietors under the superintendence of the governor of Virginia. The other colony was to the south of this, on Cape Fear, or Clarendon River. It was erected into a county by the name of *Clarendon*. This county was settled in 1665 by emigrants from the Island of Barbadoes, after it had been mostly deserted by adventurers from New England, who had originally planted themselves there. Sir John Yeamans, who was from the island, was appointed governor, and a separate government granted, similar to that of Albemarle. In 1666, the settlement contained eight hundred inhabitants. A political constitution was at first framed for Carolina by the celebrated philosophers, Shaftesbury and Locke; but as it was highly aristocratical in its features, constituting three orders of nobility, it ill comported with the condition of the settlers, and it was in vain that the agents of the proprietors sought, in succeeding years, to enforce it upon them. "These dwellers in scattered log cabins in the woods could not be noblemen, and would not be serfs."

The first proprietary governor of Carolina, William Sayle, brought over a colony, with which he founded old Charleston. His colony was, upon his death in 1671, annexed to that of Governor Yeamans. Subsequently, the city was removed to the present site of Charleston—for a long time the capital of South Carolina.

CHAPTER CCCCLXXX.

A. D. 1671 to 1688.

King Philip's War—Affairs of Maine and New Hampshire—Settlement of Pennsylvania—Revocation of the Charters in the Northern Colonies.



King Philip.

In the annals of New England, the bloodiest page, perhaps, is that which records what is called *King Philip's War*. Philip, as he is generally called, though his Indian name was *Metacom*, was the younger of the two sons of Massasoit. His accession to the chieftainship of the Pokanokets occasioned more than usual joy to his subjects. His popularity qualified him to become a formidable foe to the whites, upon his avowed intention to avenge the wrongs which he conceived they had inflicted upon him. He labored unwearyingly, for several years, to unite the native tribes in one great effort to cut off the entire English population. But the difficult task he accomplished only in part. Several of the tribes refused to join him; some fought against him; and of those who went with him at first, many withdrew.

Seizing the occasion of the execution of some of his friends on the part of the Plymouth government, Philip and his warriors, on the 24th of June, 1675, attacked Swansey, in Plymouth. The place, however, was defended, and the Indians, in their turn, were pursued, but could not be overtaken. They left the marks of their route in the ruins of burnt buildings, and the heads and hands of the captured English, which were suspended on poles by the wayside. It was through the impatience of Philip's young warriors, that the

attack on Swansey was made, as Philip himself did not feel fully prepared to commence operations. But having been thus committed, there was no retreat, and it was determined, on his part as well as that of the English, to prosecute the war with the utmost vigor.

The English army, marching into the country of the Narragansetts, forced that tribe to make a treaty of peace, 15th of July, 1675, and, following the Indian king to a swamp at Pocasset, near Mount Hope, attacked him there, — but with no special effect. The leaders of the English on this occasion were Captain Fuller, and the celebrated Benjamin Church, who was then a lieutenant. After being farther pursued, Philip, with his brave band, made his quarters with the Nipmucks, and kindled the flame of war in the western plantations of Massachusetts. Indeed, the spirit of vengeance which he breathed seemed almost every where to animate the Indian bosom at this period. The day previous to Philip's arrival among the Nipmucks, a party under Captain Hutchinson were waylaid near Brookfield by these Indians, and several of them were slain. The town, also, was burnt.

The fatal affair of Bloody Brook followed on the 18th of September of the same year. This was the saddest of all the occurrences in Philip's war, in its bearing on the whites. A corps of the young men, selected from the vicinity of Boston, were all cut off, except seven or eight, in an ambush at a brook, since called by the above name, in South Deerfield. The company consisted of eighty men, with several teamsters, at the time conveying provisions from Deerfield to Hadley. The Indians were in great numbers, and had previously been engaged in several assaults upon the whites and their settlements on Connecticut River. Subsequently, in October, they burnt Springfield, and made an attack on Hadley. From the latter place they were repulsed by the Connecticut and Massachusetts forces.

The condition of the colonists at this period was one of great suffering and danger. In every place where an advantage could be taken, the Indian was present, whether in the little settlement or the secluded dwelling—in the public road or the unfrequented by-path. The Indian was acquainted with every haunt and every place of exposure. The gun and the tomahawk, the knife and the fagot, did the work of death and destruction wherever the white man could be found with inadequate protection, and both by night and day. Men, women, and children were indiscriminately massacred. The voice of lamentation and woe resounded through the wide wildernesses of Massachusetts. The midnight was frequently illumined by the light of the settler's blazing dwelling and out-houses. Such were some of the effects attendant on savage warfare!

A hard-fought and bloody battle took place on the 19th of December, in an attack on a fort of the Narragansetts, which was in a swamp in what is now South Kingstown, Rhode Island. Captain Benjamin Church was one of the commanders on this occasion. From the difficult and dangerous entrance to the fort, many of the English, and especially of the officers, were killed; but after the interior of the fort was entered, a terrible destruction of the foe ensued. A thousand Indians were killed, and about six hundred wigwams were burnt. As it was in the depth of winter, many who escaped from the battle perished through hunger and exposure to the weather, while they endeavored to cover themselves with boughs, or, burrow in the

ground, and to sustain life on acorns and nuts. Conan-chet, the leader of the Narragansetts, who had seduced this people to the violation of their treaty with the whites, was some time after taken prisoner; and though promised life and freedom if he would enter into a treaty of peace, he bravely preferred death.

The fortunes of Philip were now on the wane; and the English, in the union of the several colonies who made a common cause against him, followed up the war with energy. He was pursued from place to place, Captain Church being indefatigable in his efforts to secure or kill him. At length, the object was obtained. After being driven from swamp to swamp, he was shot on the 12th of August, 1676, by an Indian whose brother Philip himself had slain, on account of having proposed submission to the English. The result of the war, which was in effect now terminated, was decisive. The Pokanokets were nearly exterminated. The Narragansetts were greatly diminished and enfeebled. All the Indians on the Connecticut River, and most of the Nipmucks who survived, fled to Canada, and a few hundreds took refuge in New York. Those who fled to Canada afterward served as guides to the parties of hostile French and Indians, who so murderously harassed the colonies from time to time. War affects the conqueror as well as the conquered; and New England lost, during its continuance, thirteen towns, which were entirely destroyed by the enemy, six hundred dwelling-houses reduced to ashes, and about the same number of inhabitants killed, beside

all the other innumerable evils incident to such a state of things.

A controversy which had subsisted for some time between the government of Massachusetts and the heirs of Sir Ferdinand Gorges, in respect to the province of Maine, was settled in England in 1677, and adjudged to the latter. Massachusetts, however, immediately purchased the title, and this territory, from that time till 1820, remained a part of Massachusetts.

In 1679, a commission was made out, by the order of the English king, for the separation of New Hampshire from the jurisdiction of Massachusetts, and its erection into a royal province. As early as 1629, the territory called *New Hampshire* had been granted by the Plymouth Company to John Mason. The settlements having become considerable, in 1640 the patent holders agreed to assign their right of jurisdiction to Massachusetts. The colony of New Hampshire remained under the government of Massachusetts until it was separated under the king's commission, as above stated. The form of government sent over by the king, ordained a president and council to govern the province, together with an assembly to be chosen by the people. The president and council were appointed by the crown. Their first chief magistrate, Edward Cranfield, a greedy speculator, became so unpopular by maleadministration, that upon complaints made against him to the king, he was recalled. He had been but the tool of Mason, and the dupe of his own insane visions.

Mason died in 1685, leaving his two sons heirs to



William Penn.

his claims on New Hampshire. The people earnestly petitioned to be united again with Massachusetts, but their wishes were frustrated. Samuel Allen, who had purchased of the heirs of Mason their title to New Hampshire, was appointed governor of the colony, and in 1692 assumed the government.

The settlement of Pennsylvania took place in the month of October, 1681. It received this name from William Penn, its illustrious founder. The patent conveying the territory embraced a portion both of Maryland on the south and of Connecticut on the north. The dispute about boundaries between the

latter state and Pennsylvania continued no less than a century, when it was finally adjusted. The patent provided for the king's supremacy, and for obedience to British acts regarding commerce. It gave power to the proprietor to assemble the freemen, or their delegates, as he should judge best, for levying moneys, and enacting laws not contrary to the laws of England.

Mr. Penn, the patentee, was the son of Vice-Admiral Penn, and at a very early period of life was converted to the Christian faith and hope, in a manner somewhat uncommon. He was suddenly affected "with an inward comfort, and an external glory in the belief of God, and his communion with his soul." He eventually embraced the tenets of the Quaker sect, and ever retained, in a measure, the impressions thus made upon him. His father was both grieved and displeased, and spared no efforts to induce him to renounce those peculiarities of manners and practice which his religious views had impelled him to adopt. But neither his temporary abode at the university, nor foreign travel, nor occasional exclusion from the paternal roof, effected any reformation of his eccentricities. In the maintenance of his peculiarities, he at length violated the public law, and was thrown once and again into prison. He, however, outlived the reproach he had incurred: his father, who was proud of his talents, and by no means wanting in affection, befriended him from time to time; and becoming allied in marriage to a most respectable family, the public bestowed upon him unequivocal marks of confidence.

To America he now turned his thoughts, with a view to colonization, for he had at heart the relief of his suffering, persecuted brethren, the Quakers; and founding his expectations of a patent upon the large claims which his father, now deceased, had against the crown, he received the expected boon, and immediately put his projects into execution. He arrived with his emigrants at New Castle in November, 1682. The first assembly was held on the 4th of December of the same year, and by its first enactment, all the inhabitants, of whatever extraction, were naturalized. But while religious freedom was established among the people, all officers and electors must be believers in Jesus Christ. He soon after held a great council with the Indians, in which he gave them suitable instructions, and appealed to God that it was the strong desire of his heart to do them good. A treaty of peace and friendship was then executed; the native chiefs pledging for themselves and their tribes "to live in love with him and his children as long as the sun and moon should endure." The purchases of land, which had been previously made according to direction, were confirmed, and at the same time, additional purchases were made.

The plan of his capital, Philadelphia, was drawn by Penn the same year, and the building of it soon commenced; so that by the year 1684, when he left his province for England, the city contained three hundred houses and two thousand inhabitants. Between Penn and Lord Baltimore there was a want of agreement in respect to territorial boundaries, the latter having attempted to possess himself of certain land, by ejecting the settlers on their refusal to pay him quit-rent; but Penn remonstrated, and retained the jurisdiction.

Massachusetts, having been complained of for her violation of the navigation act, was, by a decision in

the High Court of Chancery, declared to have forfeited her charter, and that henceforth her government should be placed in the hands of the king. But before Charles had time to adjust the affairs of the colony, he died, and was succeeded by James II. Soon after the accession of the latter, similar proceedings took place against Connecticut and Rhode Island. These colonies presented addresses of a dutiful and loyal character, which the king chose to construe into an actual surrender of their charter, and accordingly, in 1686, sent over, first Sir Joseph Dudley, but soon after, his successor, Sir Edmund Andross, as governor-general. In this latter personage, with a council, were vested all the powers of government.

Thus the colonists, after all their hardships and dangers in settling a wilderness, had no other prospect before them than the extinction of their chartered and dearly-bought privileges, and were left to the tender mercies of a capricious despot, to assign to them their portion of freedom, protection, and the products of their own labors. Sir Edmund's course, though commenced with liberal professions, terminated in acts of downright oppression and exaction. Restraints were laid upon the freedom of the press and marriage contracts, and the fees of all officers of the government were raised oppressively high. This was a dark day to the New England colonies, following, after so short an interval, the horrors of an Indian warfare; but relief was preparing for them in the assumption of the English crown by William and Mary, in 1688. The colonies were filled with rejoicing at this event, as, from the character and capacity of William, they had much to hope for from the new dynasty.

CHAPTER CCCCLXXXI.

A. D. 1688 to 1713.

King William's War — Taking of Schenectady — Expedition to Quebec — Queen Anne's War — Northern Expeditions — Affairs in the South — Pennsylvania, New York, and New Jersey — Witchcraft.

THE revolution which followed the accession of William and Mary restored their liberties to the colonists; but it involved them in a war both with the French and Indians, which lasted about seven years, viz., from 1690 to the peace of Ryswick, in 1697. This is known in the American annals as *King William's War*. It originated in the sympathies of the French king with the banished James II., and affected both the English and French colonies.

The scene opened in the determination of Governor Frontenac, at Quebec, to invade the northern English colonies. He fitted out three expeditions in the depth of winter; one against New York, a second against New Hampshire, and a third against the province of Maine. The first, consisting of about three hundred men, in February, 1690, fell upon Schenectady. The season was severely cold, and the snow so deep that it was supposed impossible for an enemy to gain access to the place; the inhabitants were accordingly less on their guard than usual. The enemy, divided into small parties, invested each house at the same moment, and the people, being asleep at the time, were wholly in the power of the foe. Upon a preconceived

signal, the war-whoop was given, and immediately the work of fire, pillage, and bloodshed, commenced. Sixty persons were massacred, and twenty-seven were carried away captive; while the remainder, fleeing almost naked from their burning dwellings, were in many instances maimed by the cold, or frozen to death.

The second party of French and Indians proceeded to Salmon Falls, in New Hampshire, burnt that pleasant settlement, and butchered fifty of its inhabitants. The third party, from Quebec, in like manner, destroyed the settlement at Casco Bay, in Maine, killing and capturing one hundred people.

These events spread an alarm, and aroused a spirit of indignation in every quarter. A convention of the colonies was held in New York on the 1st of May, 1691. Important measures were there resolved upon; but one of the projects, which was for General Winthrop, of Connecticut, to proceed up Lake Champlain, and attack Montreal, failed, for the want of supplies from New York. Another scheme was the invasion of Canada from Massachusetts. This was effected, but only partial success attended it. Sir William Phipps sailed from Boston with thirty-four sail, took Port Royal, reduced Acadia, and thence proceeded up the St. Lawrence, for the purpose of capturing Quebec. But although the place was summoned to surrender, it was deemed inexpedient to attack it, when Sir William learned, as he soon did, the failure of Winthrop. The fleet, on its return to Massachusetts, suffered severely from a storm, and only a part reached the desired haven.

It was a source of humiliation to New England that the expedition to Quebec proved a failure, and the consequences in other respects were disastrous. The Indians called the *Five Nations*, settled along the banks of the Susquehannah, and in the adjacent country, who were in alliance with Great Britain, and had been a defence to the colonies against the French, became dissatisfied with the English on account of their inactivity, and manifested a disposition to make peace with the French. Attempts were made with some success, in an expedition against the French settlements in the north, under Major P. Schuyler, to arrest the disaffection of the Five Nations. But though New York thus obtained some security, the eastern colonies, particularly New Hampshire, suffered severely.

Formidable preparations were now made to strike an effectual blow at all the northern colonies, by a powerful French fleet, which was to coöperate with the forces of Frontenac—ravaging the whole sea-coast as well as the interior; but fortunately the fleet arrived too late in the season to accomplish the purpose; and thus the colonies were saved from a wasting war, if not from absolute destruction. In the treaty of Ryswick, between France and England, which soon followed, (December 10, 1697,) it was agreed, in general terms, that a mutual restitution should be made of all the countries, forts, and colonies taken by each party during the war.

This peace, however, continued but five short years. In May, 1702, England, now under Queen Anne, declared war against both France and Spain, and the contests of the parent states involved their settlements in America. The former war had produced an untold amount of suffering to the colonies. The atrocities committed by the French and Indians were almost unparalleled in history. Tomahawking, burning, roasting, strangling, were but common occurrences, when

ever the foe could secure their prey. No pity was felt for the captive and the sufferer. Whole families were carried off, and women and children subjected to the brutalities of savage warfare. The effects of the conflict now under consideration, commonly called *Queen Anne's War*, were scarcely less disastrous. They fell principally on New England, as New York, through its friendly relations with the Five Nations, was in general well protected. The tragedy of Deerfield will furnish an example of the events of this melancholy period. It occurred on the night of the 28th of February, 1704.

An outline of the story is here given, as it appears in a note of Holmes's American Annals. "On information from Colonel Schuyler, of Albany, of the designs of the enemy against Deerfield, the government, on the application of Mr. Williams, minister of the town, had ordered twenty soldiers as a guard. On the night of the 28th of February, and until about two hours before day, the watch kept the streets, and then incautiously went to sleep. The enemy, who had been hovering about the town, perceiving all to be quiet, first surprised the garrison house. Another party broke into the house of Rev. Mr. Williams, who, rising from his bed, discovered near twenty entering. Instantly taking down his pistol from his bed taster, and cocking it, he put it to the breast of the first Indian who came up; but it missed fire. Three Indians then seized him, and bound him as he was, in his shirt. Having kept him nearly an hour, they suffered him to put on his clothes. Some of the party took two of his children to the door, and murdered them; as also a negro woman. His wife, who had lain in but a few weeks before, and his surviving children, were carried off with him to Canada. In wading through a small river, the second day, Mrs. Williams, unequal to the labor, fell down; and soon after, at the foot of a mountain, the Indian who took her slew her with his hatchet at one stroke. About twenty more prisoners, giving out on their way, were also killed. The army, with their prisoners, was twenty-five days between Deerfield and Chumbley, depending on hunting for support. The most of the persons who arrived at Canada, were at different periods redeemed. In 1706, Mr. Williams and fifty-seven others were redeemed, and returned home."

Queen Anne's war was terminated by the treaty of Utrecht, in 1713, by which England secured Acadia. The frontiers, during this protracted contest, were constantly exposed to attacks from a savage foe, and the whole eastern country experienced the evils of a heavy military service, and a constant lookout by night and day, lest the inhabitants should be murdered or carried away captive. The progress of settlement and improvement was effectually checked. It happened that of four expeditions by the English against Canada, three signally failed; so that deep mortification was added to losses and sufferings. In the third expedition, under Colonel Nicholson, Port Royal, in Nova Scotia, was taken, October 24, 1710, after a few days' resistance. Its name, in honor of Queen Anne, was changed to *Annapolis*.

Some portion of the southern country shared also in the distresses of Queen Anne's war. Carolina, then the frontier of the American colonies on the south, upon the breaking out of the war, engaged (1702) in a military expedition against the Spanish province of St. Augustine. The enterprise proved

unsuccessful; and, as a heavy debt was incurred, the assembly adopted the expedient of a paper currency, as the means of cancelling it. This filled the colony with tumult and dissension. The expedition was conducted by Governor Moore, of the Southern Carolina. In 1703, he was more fortunate in an attack upon the Appalachian Indians, whose hostility had been instigated by the Spaniards. He proceeded into the midst of the Indian settlements, and laid in ashes their towns between the Altamaha and Savannah. Some of the captives were treated with great injustice and cruelty by the selfish governor, who appropriated their labors, or the avails of their sale, to his own use.

The French and Spaniards now threatened the English province in their turn, with a view to annex it to Florida. An invasion of Charleston was attempted in 1707, under Le Feboure, with four armed sloops, having about eight hundred men on board. Owing to the decisive steps taken by the new governor, Johnson, the enemy was repulsed, and the threatened calamity averted. It is said that Johnson, upon being summoned to surrender, and having been allowed four hours in which to return his answer, informed the messenger that he did not wish a single minute.

In 1712, a plot was laid, by the Tuscaroras and other Indians of North Carolina, to exterminate the entire white population. It so far succeeded, that one hundred and seven settlers, Palatines of Germany, who had recently come to this country, were massacred in a single night. A few who escaped gave the alarm, and, information of the danger of the remaining settlers reaching Charleston, Captain Barnwell, with six hundred militia and three hundred and fifty friendly Indians, explored their way through the intervening wilderness, and came to their relief. They boldly attacked the Indians, killed three hundred, and took one hundred prisoners. This success of the whites was followed up till the Tuscaroras sued for peace, having lost one thousand men in the course of the war.

The peace of 1713, between England and France, relieved the apprehensions of the northern part of the country, and put a welcome period to an expensive and harassing war. The eastern Indians, hearing of the treaty, sent in a flag, and desired peace. They were met at Portsmouth by the authorities of Massachusetts and New Hampshire, to whom they gave their submission, and entered into terms of pacification.

In 1699, William Penn again visited his beloved province of Pennsylvania. He found much complaint and disaffection respecting the government, and accordingly, in 1701, granted a new and liberal charter. Although this did not remove the discontents of the people, it was accepted by the assembly. Penn, having established a government, with a foresight and wisdom never exceeded by any human legislator, finally quitted the scene of his toils and his glory, and returned to England to pass the remainder of his days.

In 1698, Richard, earl of Bellamont, was appointed to the chief magistracy of the province of New York. He was particularly instructed to put an end to the piracy which prevailed at that period. As no appropriations were made by the colonial governments for this purpose, a private adventure against pirates was agreed upon, and one William Kidd was recommended to the earl, as a man of integrity and courage, who well knew the pirates, and their places of rendezvous. Kidd undertook the expedition, and sailed from New

York; but he soon turned pirate himself. After a time, he burnt his ship, and returned to the colonies. There is a vague tradition still existing, that he brought home large quantities of money, which he caused to be concealed in the earth. He was apprehended at Boston, sent to England for trial, and there condemned and executed.

In West Jersey, from the year 1695 to 1698, there was little regular government, owing to the disputes among the settlers, and the interfering claims of the proprietors themselves. In this state of things, at the latter period above named, the proprietors surrendered the right of government to the crown, and Anne united it with the east province. The whole was now called *New Jersey*, and was joined to New York, so far as to be ruled by the same royal governor. Of the governors who were appointed for the few subsequent years down to 1727, two of them, Lord Cornbury and Mr. Burnet, were so unacceptable to the people, that upon their complaints, they were recalled by the government at home.

It was during the latter part of the seventeenth century, that the delusion respecting witchcraft reached the highest pitch of extravagance. The colonists brought it with them from England, and it was no more their fault than that of the age. It seems, indeed, a wonder and a disgrace that a community so enlightened as the Pilgrims were in other respects, should have come under the power of a fanaticism at once so puerile and so malign. But so it was; and not until about twenty persons were executed on the charge of witchcraft, and hundreds more were imprisoned and accused,—causing general terror and distress, and threatening the subversion of all social order,—was the evil seen in its true light, and the whole ascertained to be an imposture and a delusion. As soon as the frenzy ceased to receive countenance from those in authority, it passed away, almost as suddenly as it had arisen, leaving to future times a fearful warning against such popular insanity. The principal seat of the baneful disorder was Salem, in Massachusetts, though it soon extended into other parts of the province.

CHAPTER CCCCLXXXII.

A. D. 1713 to 1736.

Border War—Carolina, and Change of Government—Massachusetts—Louisiana, and Massacre by the Indians—Settlement of Georgia.

THE peace of 1713 was of short duration. The Indians became dissatisfied on account of the encroachments of the English upon their lands, and their failure to erect trading houses for the purchase of their commodities; and being, at the same time, excited by the French, were aroused to war. This, in July, 1722, became general, and continued to distress the eastern settlements until June, 1725. At the latter period, a treaty was signed by the Norridgewocks, Penobscots, and other tribes, and was afterward ratified by commissioners from Massachusetts, New Hampshire, and Nova Scotia. This proved to be a durable peace: the English trading houses flourished as the stipulations with the Indians were more strictly fulfilled, and the eastern boundary of New England remained undisturbed.

In Carolina, scarcely had the war with the Tuscaroras terminated, when the province was threatened with a conflict of greater extent and severity. The Yamassees, a powerful band of Indians, with all the native tribes from Florida to Cape Fear River, formed a conspiracy for the total extirpation of the whites in the southern country. The 15th of April, 1715, was determined upon as the day of general onslaught. But the governor took such discreet and timely precautions, as, with a favoring Providence, in a measure averted the calamity; the colonies were saved, though at the expense of the lives of nearly four hundred of the inhabitants during the war.

In 1719, the government of Carolina, which till now had been proprietary, was changed; the charter was declared by the king's privy council to have been forfeited, and the colony was thenceforth taken under the protection of the crown, in which condition it remained until the breaking out of the American revolution. This change was followed, in 1729, by another, nearly as important. This was a stipulation between the proprietors and the crown, that the former should surrender to the latter their right and interest to the government and soil for the sum of seventeen thousand five hundred pounds sterling. This agreement being carried into effect, the province was divided into North and South Carolina, each having a distinct governor.

In Massachusetts, a dispute of long continuance took place between that province and the home government respecting the salary of the royal governor. The mother country desired that the salary should be fixed, and not be dependent on the voluntary appropriations of the colonial assemblies: thus early did she guard against the possible assertion of independence, by making it the interest of the magistrate to favor the crown rather than the province. This was a system, indeed, which was designed to affect all the colonies, and which was carried in them all, except Massachusetts. In that province, the struggle which commenced about the beginning of the century, lasted till 1730, when Governor Belcher acquiesced, by the consent of the crown, in a policy which had been in vain attempted with his predecessor,—that of paying him an unusually large sum for present use, without binding the province for the future.

By means of discoveries and settlements on the valley of the Mississippi, the French laid claim to the extensive territory of Louisiana. In 1718, three ships came over, bringing eight hundred emigrants, who founded a city, and, in honor of the regent of France, named it *New Orleans*. Some settled among the Natches Indians, where the city of Natchez now stands. The French subsequently took possession of the various western routes from the St. Lawrence to the Mississippi; and Chicago, Vincennes, and Kaskaskia were, in the early part of the eighteenth century, growing settlements. The French government, intending to connect this vast territory by a line of military posts, at length excited the alarm of the English, and, at a later period, the interfering claims caused an appeal to arms.

In 1729, the Natches, who had at first received the settlers kindly, formed an extensive conspiracy to massacre the French colonists of Louisiana. The French commandant at the post of the Natches had been somewhat embroiled with the natives; but these now contrived to excite the belief that the French had no allies more faithful than they. The plot having been laid, they

appeared in great numbers about the French houses, on the 18th of November, pretending to the people that they were to have a great hunt. Afterward, they smoked the calumet in honor of the French commandant and his company. Each having taken the post assigned him, a signal was given, and instantly the general massacre commenced. Nearly two hundred persons were killed. Of all the people at the Natches, not more than twenty French and five or six negroes escaped. One hundred and fifty children, and eighty women, with nearly as many blacks, were made prisoners. This massacre of the French, however, was avenged the following year, and the nation of the Natches, the most illustrious in Louisiana, was exterminated. The principal part of them were transported as slaves to St. Domingo.

In 1732, a number of Englishmen, from combined motives of patriotism and humanity, projected the settlement of the vacant lands in the southern portion of the chartered limits of Carolina. By this measure, it was intended to obtain possession of an extensive tract of country; to strengthen the province of Carolina; to relieve from the miseries of poverty many people in England and Ireland; to open an asylum for persecuted or oppressed members of the Protestant faith in different parts of Europe; and to attempt the conversion and civilization of the native Indians. Actuated by these benevolent considerations, James Oglethorpe and others made application to King George II. for a charter. The king, by letters patent, on the 9th of June, 1732, granted them seven eighths of all the lands from the most northern stream of the Savannah, along the sea-coast, to the most southern stream of the Altamaha, and westward from the heads of those rivers, in direct lines, to the south seas,—erecting that territory into an independent and separate government. This, in honor of the sovereign, was denominated *Georgia*.

With the settlement of this territory, which was commenced in 1733, under Oglethorpe, by one hundred and sixteen persons, was completed that of the thirteen veteran colonies, which fought the war of the revolution, and whose emblematic stars and stripes still decorate the banner of American independence.

The settlement of Georgia was expedited by the proposal to give a lot of fifty acres to each actual settler. For this purpose, eleven townships, of twenty thousand acres each, were laid out on the Savannah, Altamaha, and Santee Rivers. Emigrants were not wanting to avail themselves of so advantageous an arrangement. A body of Scottish Highlanders settled on the Altamaha, and one of Germans on the Savannah. Soon after the declaration of war by England against Spain, in 1739, Oglethorpe was appointed to the chief command in South Carolina and Georgia. It was not long before he projected an expedition against St. Augustine. With assistance from Virginia and Carolina, he marched at the head of more than two thousand men for Florida; and, after the capture of two small Spanish forts,—Diego and Moosa,—he sat down before St. Augustine. But although he received aid from several twenty gun ships, he was finally forced to raise the siege, and return with considerable loss. This unfortunate affair produced a serious increase of the public debt, and a temporary distrust of their commander, on the part of the people.

In 1742, the Spaniards, as they had not yet relinquished their claim to the province, invaded Georgia in

their turn. A Spanish armament, consisting of thirty-two sail, with three thousand men, under command of Don Miguel de Montano, sailed from St. Augustine, and arrived in the River Altamaha. The expedition proved to be a failure, although it was fitted out at great expense.

From the humanity by which Oglethorpe's administration was marked, slaves were at first not allowed to be brought into the province; but as this interdiction proved injurious to the pecuniary interests of the province,—since the adjoining colonies carried on their plantations by slave labor, and as even the pious Moravians and Methodists, under the eloquent Whitefield and the conscientious Wesleys, advocated conformity to the practice around them,—the pernicious system was suffered to take root in a colony distinguished by the peculiar humanity in which it was founded.

The tribe of the Natches in Louisiana, as we have seen, had been extinguished by being conquered and sold into slavery. But the Chickasaws were now the dread of the Louisianians. This tribe occupied a fine tract east of the Mississippi, and on the head of the Tombigbee. The French, in 1736, made war upon them, but seem to have met with little success. Notwithstanding the exertions of the French, the country was left in the possession of the Chickasaws. They guarded it from the occupancy of the French, and, as the event proved, kept it for the English.

CHAPTER CCCCLXXXIII.

A. D. 1736 to 1763.

Old French War—Destruction of a French Fleet—French and Indian War.

WAR having been proclaimed, in 1744, between England and France, M. Du Quesnel, governor of Cape Breton, sent about nine hundred men, under Duvier, who surprised and took Canso before the war was known at Boston. The place was burnt; and the conditions granted to the prisoners were, to be carried to Louisburg, and to continue there one year, and thence to be sent to Boston or Annapolis. To guard against the incursions of the French and Indians, five hundred men were impressed, of which number three hundred were for the eastern frontier, and two hundred for the western. The ordinary garrisons were reinforced, and munitions of war collected in considerable quantities.

It being deemed desirable, on many accounts, for the English to come into possession of Louisburg, the capital of the Island of Cape Breton,—a place which had been fortified with great care and expense,—Governor Shirley, of Massachusetts, meditated an attack upon it. Without waiting for the naval assistance which he had sought from England, he communicated his designs to the General Court of the colony, upon a promise from them of secrecy. The proposal, seeming to them too hazardous and expensive, was at first rejected; but having accidentally been discovered through the prayer of a member of the governor's family, the wishes of the people were expressed in favor of it, and the measure was finally carried in favor by a majority of one voice.

The only colonies that took part in this enterprise, though they were all invited as far south as Pennsylvania,

were Massachusetts, Connecticut, New Hampshire, and Rhode Island. It seemed almost a Quixotic attempt—the plan for the reduction of a regularly constructed fortress being “drawn by a lawyer, to be executed by a merchant at the head of a body of husbandmen and mechanics.” Yet it succeeded through several favoring circumstances. Sir William Pepperell, a merchant of Kittery, was the commander of the expedition. The land troops amounted to upward of four thousand: these were joined by other forces from England, which had now arrived, under the command of Commodore Warren. Batteries were erected before the town, and an assault eventually resolved upon. The French commander, discouraged by adverse events, and by these menacing appearances, consented to capitulate upon a summons to surrender; and on the 16th of June, 1745, articles were accordingly signed. After the surrender of the fortress, the French flag was kept flying on the ramparts, and several rich prizes were thus decoyed and taken.

The French were exasperated at this loss, and sent a powerful armament, under D'Arville, with orders to ravage the whole coast of North America. With forty ships of war, beside transports, and between three and four thousand regular troops, it effected nothing, having been broken up by tempests, disease, and other disasters. The colonists considered this result as a merciful interposition of Heaven, being relieved by no agency of their own from a terror and apprehension such as had never been experienced, perhaps, by any threatened invasion from abroad. In October, 1748, a treaty of peace between England and France was signed at Aix-la-Chapelle, according to which a general restitution of places captured by the belligerent powers was made, and Cape Breton with the rest. It was a deep mortification to the inhabitants of New England, that what they termed, not unjustly, “their own acquisition,” should be restored to France. The Old French War, which thus terminated, had been highly injurious to the American colonies. Impoverishment and distress had been brought upon them by losses in their commerce, and through the seizure of their vessels on the coast by privateers. The supply of a currency by bills of credit, issued to cancel the debts incurred during the war, brought also the most serious evils in its train. The depreciation of the paper was so great that its value amounted but to five per cent. of its nominal amount.

Peace brought with it its indemnities and blessings. Commerce again flourished, population increased, settlements were extended, and the public credit revived. It continued, however, only eight years. In 1756, war was declared by Great Britain, under George II., against France; and a similar declaration was made on the part of France, under Louis XV., against Great Britain. This is commonly called the *French and Indian War*, the general cause of which was the alleged encroachments of the French upon the frontiers of the colonies in America belonging to the English crown. The particular occasion of it proved to be the alleged intrusion of the Ohio Company upon the territory of the French. This association, by an act of parliament in 1750, constituting it, obtained a grant of six hundred thousand acres, on or near the Ohio River, for the purposes of trade with the Indians, and of settling the country. In the prosecution of their object, they incurred the jealousy of the

French, and were forbidden further encroachments on the territory. The French followed their interdiction by fitting military movements, stationing their troops at convenient distances from the central government at the north, secured by temporary fortifications.

At the instance of the Ohio Company, thus threatened with the loss of their trade, the governor of Virginia sent a messenger to the French commandant on the Ohio, to demand the reasons of his hostile movements, and to require the evacuation of the French forts in that region. That messenger was George

Washington, then in his twenty-second year. At this early age, he was called into the service of his country, and exhibited those high qualities, by which he at length reached the summit of human renown. His mission was accomplished with unequalled ability, amid dangers and difficulties the most appalling, having a party of only eight men, and traversing a wilderness of five hundred miles in extent. It is needless to say that the French refused to yield to the demands of the governor of Virginia.

As the use of force was now resolved upon, without



Washington on his Expedition to Fort Du Quesne.

any formal declaration of war, the Virginians were given to understand that they were to prosecute their claims by an appeal to arms. Accordingly, a regiment was raised in the province, which, with a small additional force from South Carolina, was placed under the command of Washington, as colonel. This force marched, in April, 1754, toward the Great Meadows, lying within the disputed territories, for the purpose of expelling the French. Not far from this place, he surrounded an encampment of the enemy, and defeated them. Receiving soon an addition to his troops, he advanced toward the French Fort Du Quesne, now Pittsburg, with the intention of dislodging the enemy. After proceeding a short distance, however, he learned that they had been reinforced from Canada; upon which he reluctantly relinquished the enterprise. With his four hundred men, he was subsequently attacked by fifteen hundred French, under M. de Villiers; but, though he fought bravely for several hours, his force was so inconsiderable that he was under the necessity of capitulating, though on the most honorable terms.

In the exigencies arising out of the French hostilities, the mother country proposed a union among the colonies; the plan of such a union was drawn up by Benjamin Franklin, but it failed of being carried into effect. At this juncture, the British ministry adopted an artful project to make the colonies consent to taxation; but this met with no success. As no alternative was left, the crown resolved to carry on the war with British troops, and such auxiliary forces as the colonial assemblies might voluntarily furnish, to which scheme the Americans gave their cordial assent.

In the following year, (1755,) General Braddock was sent over from England with fifteen hundred troops. He was appointed to lead one of the four expeditions which, subsequently to his arrival, in a convention of the colonial governors, were agreed upon. This was against Fort Du Quesne; and it proved to be disastrous beyond any military event that the American annals had hitherto recorded. Brave, but ignorant of Indian warfare, — skilful, but undervaluing the wiser counsels of Washington, Braddock rushed into the midst of the wilderness without proper precautions. When fallen into an Indian ambuscade, he fought, or attempted to fight, as if he were pitted against a regular European army. He undauntedly stood their attack, but had no means of reaching the enemy, who were promiscuously firing upon him from the thick woods. He constantly sought to preserve a regular order of battle. The consequence was, that, being fair marks for the Indian gun or arrow, great numbers of his soldiers fell. Men and officers, especially the latter, who were singled out, were shot down. Of the officers on horseback, Washington alone escaped unhurt.

As soon as Braddock had received a mortal wound, his troops fled in confusion: Washington covered their retreat with the provincials. The defeat was total; three fourths of the officers, and nearly half the privates, being killed or wounded. After this affair, the whole frontier of Virginia was open to the depredations of the French and Indians.

A second expedition, which had been agreed upon, was designed to attack Crown Point, a French fort on the western shore of Lake Champlain. In this



General Abercrombie's Fleet crossing Lake George.

the northern colonies were concerned, whose troops, amounting to more than four thousand, were collected by the last of June, 1755, at Albany. They were led by General William Johnson and General Lyman. At Albany, they were joined by a body of Mohawks, under their sachem, Hendrick. The army arrived at the south end of Lake George the latter part of August. While here, intelligence was received that a body of the enemy, two thousand strong, had landed at South Bay, — Whitehall, — under command of Baron Dieskau, and were marching toward Fort Edward, for the purpose of destroying the provisions and military stores there. A party of twelve hundred men, commanded by Colonel Ephraim Williams, of Deerfield, Massachusetts, was detached to intercept the French, and save the fort. Dieskau, however, succeeded in routing this detachment by having drawn it into an ambush. It would, in all probability, have been wholly cut off, had not the action been precipitated through an accidental meeting of two Indians. Hendrick, the Mohawk sachem, was hailed by a hostile Indian: "Whence came you?" "From the Mohawks," he replied. "Whence came you?" rejoined Hendrick. "From Montreal," was the answer. This brought on the action sooner than was intended, — as Dieskau had ordered his flanking parties to reserve their fire until a discharge was made from the centre. As it was, the loss of the Americans was considerable. Colonel Williams and Hendrick were among the slain. The troops retreated, and joined the main body. Here they awaited the approach of their assailants, rendered more formidable by success.

Johnson was prepared to meet the confident, elated French commander. The attack made by Dieskau was vigorously repulsed, and the enemy, in turn, sought safety by flight. The Americans pursued the retreating army, under General Lyman, — Johnson having been wounded early in the action. The former bore his part in the successes of the day, though Johnson contrived to carry off all the honors. Dieskau was mortally wounded, and died soon after. This battle of Lake George was of great consequence to the English. In the elevated tone of feeling which it inspired, it seemed to be an indemnity for the mortification experienced in the defeat of Braddock. The conquering army, however, stopped short of Crown Point, which was not attacked at this period.

The third expedition was against Nova Scotia; it was directed by Generals Monckton and Winslow, with three thousand men. They sailed from Boston the 20th of May, 1755, and in a few days arrived in the Bay of Fundy. Here they were joined by three hundred British troops, and a small train of artillery; proceeding against Fort Beau Sejour, they invested and took possession of it, after a bombardment of four or five days. General Monckton, advancing farther into the country, took other forts in possession of the French, and disarmed the inhabitants. Thus, with the loss of only three men, the English possessed themselves of the whole of Nova Scotia.

A fourth expedition — that against Niagara — was committed to Governor Shirley. He did not arrive at Oswego until late in the summer of 1755; and, being obliged to wait for supplies, he found the season was too far advanced for crossing Lake Ontario. He left seven hundred men, under Colonel Mercer, to garrison the fort, and then returned to Albany. It was not till the next year (1756) that war was formally declared between France and England, although a state of warfare had existed for two years in the colonies.

In the spring of 1756, Governor Shirley was succeeded by General Abercrombie; and after him Lord Loudon came over as commander-in-chief of all his majesty's forces in America. The plan of operations for the campaign included an attack upon Niagara and Crown Point, which remained in possession of the French. But the reduction of neither of these important posts was accomplished, or even attempted, this year, owing chiefly to the indecision and improvidence of Abercrombie.

Dieskau had been succeeded by the marquis de Montcalm, a commander of great ability and energy. In the month of August, 1756, this officer, with eight thousand regulars, Canadians, and Indians, invested the fort at Oswego — one of the most important posts held by the British in America — and in a few days took it. Upon the receipt of this intelligence, Lord Loudon despatched orders to General Winslow, on his march to Crown Point, not to proceed. The campaign of 1757 was sufficiently mortifying to the English; nor was that of the following year at all less so, notwithstanding the great preparations made by the British parliament to prosecute the war. Troops raised by the colonies for an expedition against Ticonderoga and



General Wolfe and his Army ascending the Heights of Abraham.

Crown Point were ordered by the commander-in-chief to proceed against Louisburg; but so dilatory was he in his measures, that the place, by means of fresh reinforcements, became too strong for the English to attempt it, and the expedition was given up.

The French, in the mean time, were urging on their victories. Montcalm, finding the English troops withdrawn from Halifax for the reduction of Louisburg, seized the occasion to make a descent on Fort William Henry, on the north shore of Lake George. After a gallant defence of six days, the garrison surrendered on the 2d of August, 1757, thus giving to Montcalm the command of the lakes and of the western frontier. Contrary to stipulation, the Indians were suffered to rob and murder the prisoners without restraint. Nearly half of a New Hampshire corps of two hundred men, was missing after this massacre.

The celebrated Lord Chatham was fortunately placed at the head of administration in 1758, under whose auspices the British arms recovered their wonted splendor. An almost constant train of victories ensued in the contests of the English with the French in America. A large number of troops were raised in New England, and were ready to take the field in the early part of the year. There were three expeditions proposed — the first against Louisburg, the second against Ticonderoga, the third against Fort Du Quesne. The attack on Louisburg, by a fleet of twenty ships of the line, eighteen frigates, and an army of fourteen thousand, under the command of Brigadier-General Amherst, and, next to him, of General Wolfe — was completely successful. The fortress surrendered on the 26th of July, with nearly six thousand prisoners, and one hundred and twenty cannon. At the same time, Isle Royal, St. Johns, with Cape Breton,

fell into the hands of the British. The latter were now masters of the coast, from the St. Lawrence to Nova Scotia, and were able to obstruct the communications of Canada with France.

The expedition against Ticonderoga, on the western shore of Lake Champlain, in July, under General Abercrombie, was a failure, and the principal exception to the general tide of success on the part of the English. In the attack against the fort, nearly two thousand men were lost in killed and wounded, and then the troops were summoned away. Some amends were made for his defeat by the taking of Fort Frontenac, on the western shore of the outlet of Lake Ontario, by a detachment of three thousand men, under Colonel Bradstreet. This was important as contributing to the success of the expedition against Fort Du Quesne.

The conduct of that expedition was assigned to General Forbes, who collected for the purpose eight thousand effective men. The attack, however, was not made, as the fort was deserted by the garrison the evening before the arrival of the English army. The place thus quietly taken possession of was named *Pittsburg*, in honor of Mr. Pitt. The successes of this year prepared the way for the still greater ones of the next. The campaign of 1759 had for its object the entire conquest of Canada. It was arranged that three powerful armies should enter the country by different routes, and attack all the strongholds of the French, nearly at the same time. Ticonderoga and Crown Point, Niagara and Quebec, were the more prominent points for assault.

General Amherst, the successor of Abercrombie, led one division against Ticonderoga, which he reached on the 22d of July, and which soon surrendered.

Against Crown Point no blow was struck, for the enemy fled before the arrival of the English. General Prideaux took command of the second division of the main army destined against Fort Niagara, and arrived there on the 6th of July without molestation. The place was immediately invested, and on the 24th of the month, a general battle was fought, which decided the fate of Niagara, and placed it in the hands of the British.

In the mean time, General Wolfe was engaged in the most important enterprise of the campaign,—the reduction of Quebec. His force amounted to eight thousand men. In June, first landing on the Island of Orleans, a little below the city, he made several attempts to reduce the place, but without success. He then conceived the almost desperate project of ascending with his troops a precipice of from one hundred and fifty to two hundred feet, by which the Plains of Abraham, lying south and west of the city, could be gained, and thus the enemy reached in a less fortified spot. This was effected about an hour before daylight. Wolfe was the first man who leaped on shore from the boats which conveyed his troops to the place. When he perceived the difficulties around him, he said to some one near, "I do not believe there is a possibility of getting up, but we must do our endeavor." His men followed, and, escaping the French sentinels by a stratagem, and surmounting the dangers of the ascent up the precipice, they at length reached the heights.

There, on the morning of the 13th of September, Wolfe met the French army under Montcalm, who, till that hour, was not aware of the presence of his enemy in so advantageous a position. After a severe and bloody contest, in which both of these brave commanders fell, the victory was decided in favor of the English. A thousand Frenchmen lay dead on the field of battle, and a thousand others were taken prisoners. The loss of the English in killed and wounded amounted to about six hundred. The capitulation of the city was signed within five days after the battle, under the direction of General Townsend. Favorable terms were given to the garrison, for Townsend knew that the resources of the French were still very considerable.

In the early part of the following year, the French army under M. de Levi, being reinforced by Canadians and Indians, engaged the English in a bloody battle, but failed to regain the city. Vaudreuil, the governor, finding that he was threatened with the entire force of the English, surrendered all the French possessions in Canada on the 8th of September, 1760. At this event, universal joy spread through the colonies, and public thanksgivings were expressed to the Ruler of nations. The southern colonies suffered, however, at this period, from the Cherokees; but in 1761, the latter were signally defeated, and compelled to sue for peace. By the treaty of Paris, 1763, Nova Scotia, Canada, the Isle of Cape Breton, and all other islands in the Gulf and River St. Lawrence, were ceded to the British crown.



CHAPTER CCCCLXXXIV.

A. D. 1763 to 1774.

REVOLUTIONARY PERIOD. — *Attempts of the British Parliament to tax America — The Stamp Act — Opposition on the Part of the Colonies — First Congress in America, &c.*

WE come now to the period of the Revolution. There seems to have been originally no intention, on the part of the American colonists, to become independent of the mother country. Previous to the treaty of Paris, in 1763, by which such splendid accessions to the British empire in America were secured, no adequate causes existed for a separation,—at least, as the colonists were disposed to view the subject.

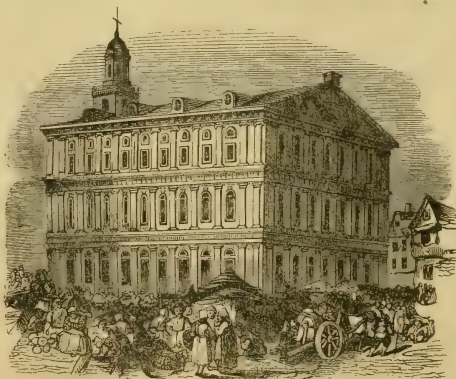
Had there been a desire or an intention to compass such an end, there were grounds indeed to which they might have appealed as a justification or excuse. Their connection with the empire had, in many instances, been attended by oppressions and losses; by wars, and consequent burdens; by onerous restraints imposed upon them, especially as to their commerce, and by the maleadministration, the speculation, and despotic conduct of the royal governors. Yet these circumstances had been passed over, and it was not until the subject of revenue and taxation was seriously, and as a system, taken up by the government at home, that the people in America thought of resistance and separation. Then it became a vital question with the colonies.

The American people could not approve of external duties imposed by the home government, for raising a revenue; yet they were ready to submit to such duties, provided they were not immoderate or vexatious, as in the case of the law called the *sugar act*. This was an act, passed in 1764, by which a duty was laid on "clayed sugar, indigo, coffee, &c., &c., being the produce of a colony not under the dominion of his majesty." The people of America saw in this act a principle of injustice which might prove destructive to their rights; but this alone would not have led them to permanent disaffection or resistance. It was internal taxation which they most decidedly reprobated, and this was attempted by the British parliament. The principle that taxation and representation were inseparable, was in accordance with the theory, the genius, and the precedents of British legislation; and this principle was now, for the first time, intentionally invaded. The colonies were not represented in parliament; yet an act was passed by that body, the tendency of which was to invalidate all right and title to their property.

The particular act now referred to was the "stamp act," of March 23d, 1765, which ordained that instruments of writing, such as deeds, bonds, notes, &c., in the colonies, should be null and void, unless executed on "stamped" paper — for which a duty should be paid to the crown. This was designed as the commencement of a system of taxation. In the house of commons, the measure met with strenuous opposition, particularly from Colonel Barré, whose eloquence on the occasion has often been rehearsed.

No sooner was intelligence received of the passing of the stamp act, than a general feeling of indignation spread through America. Resolutions were passed against it by most of the colonial assemblies. That of Virginia, being then in session, acted promptly, in view of the exigency, passing resolutions which strongly expressed their opposition to the measures of the British parliament. To this they were urged by a sense of their own wrongs, as well as by the eloquent and impassioned appeals of Patrick Henry, then a young lawyer, and member of the house of burgesses.

The General Court of Massachusetts, almost simul-



Faneuil Hall, Boston, where the revolutionary meetings were held.

taneously with the proceedings in Virginia, and before the latter were known in the former colony, adopted measures to produce a combined opposition to the oppressive measures of parliament. Letters were addressed to the assemblies of the other colonies, recommending that a congress, composed of deputies from each, should meet for the purpose of consulting in respect to the general welfare. Most of the colonies, notwithstanding some opposition at first, took an interest in the proposal, and their delegates, on the first Tuesday in October, 1765, assembled in the city of New York. Their first measure was to draft a bill of rights, the most essential of which were an exclusive power to levy taxes, and the privilege of trial by jury — the existence of both being now perilled. The next measure was to prepare an address to the king, and petitions to both houses of parliament. Similar petitions from the colonies not repre-

sented at New York were also forwarded to England. Virginia, North Carolina, and Georgia were prevented by their governors from sending delegates to the congress.

Previously to the 1st day of November, when the stamp act was to begin its operation, there had been tumultuous meetings in Boston, in which more or less violence was committed on the buildings and other property of certain obnoxious individuals, as the lieutenant-governor, the distributor of stamps, &c. But when the day arrived, the scene was imposing: the bells tolled, many shops and stores were shut, and effigies of the authors and friends of the odious act were carried about the streets, and afterward torn in pieces by the populace. Similar exhibitions of public indignation and concern were made in Newport, Providence, Portsmouth, New York, Philadelphia, and other places. The merchants and traders of New York,

Philadelphia, and Boston entered into non-importation agreements, with a view to obtain a repeal of the law. By the 1st of November, not a sheet of stamped paper was to be had, in most of the colonies.

Although the resignation of the stamp officers laid the colonists under an inability to do business according to parliamentary laws, yet they proceeded as before, and determined to brave the consequences. Vessels sailed from ports as they were wont; and the courts of justice, though suspended for a time in most of the colonies, at length undertook to proceed without the use of stamps. In England, a change in the ministry occurred about this time, which was deemed a favorable augury for the Americans; and an examination of Dr. Franklin, in the early part of the following year, before the house of commons, had the effect also of enlightening the British ministry on the subject of taxation in America. Accordingly, a bill to repeal the stamp act was brought before parliament, which, being advocated by some of its most influential members, particularly Mr. Pitt and Lord Camden, was carried, against a strong opposition. Its salutary effect, however, was destroyed by an accompanying declaratory resolution, which insisted that "parliament had a right to bind the colonies in all cases whatsoever."

The joy which the Americans felt in view of the repeal of the stamp act, though damped by the "declaratory bill," was sincere and deep; and had parliament ceased to meddle with their internal concerns, all cause of ill feeling from what had taken place would have passed over and been forgotten. But under a new ministry, in 1767, although Mr. Pitt, now earl of Chatham, was at the head of it, a second plan for taxing America was introduced into parliament, namely, by imposing duties on glass, paper, pasteboard, painters' colors, and tea. The composition of the new ministry was unfortunate, in having several members in it who were hostile to America. The discussion of the bill took place during the absence of Mr. Pitt from the house, as he was confined in the country by indisposition. Wanting his powerful opposition, it passed both houses, and received the royal assent on the 29th of June. During the same session, were passed two other acts; the one establishing a new board of custom-house officers in America, and the other restraining the legislature of the province of New York from "passing any act whatever" until they should furnish the king's troops with several required articles.

These acts, as soon as they were known, excited great alarm in the colonies. They became matters of thorough discussion among the first minds in the land, and many an able pen was employed in the defence of American rights. This was particularly true of the Letters of a Pennsylvania Farmer, written by John Dickinson. The new duties were considered by the Americans only as a new mode of extorting money from them by way of taxes, and the same feelings produced by the stamp act were awakened. As these duties, moreover, were appropriated to the support of crown officers, and to the maintenance of troops in America, it only added to the serious apprehensions which already existed. It had long been a favorite object of the British cabinet, as we have before stated, to establish in the colonies a fund, from which the salaries of the governors, judges, and other officers of the crown should be paid, independent of the annual grants of the colonial legislatures. On

this subject, the house of representatives in Massachusetts maintained, with equal firmness, their former resolution. They also denounced the appointment of commissioners of customs, as a dangerous innovation, and an unnecessary increase of crown officers. While they claimed the rights of Englishmen, they, at the same time, disclaimed all ideas of independence of the parent country. The house, moreover, at the same session, addressed a circular letter to the colonies, stating the difficulties that were likely to arise by the operation of the late acts of parliament, and requesting their coöperation for redress.

The other colonies approved of the proceedings of Massachusetts, and joined in applying to the king for relief. The circular letter created alarm in the British cabinet. They considered it as an attempt to convene another congress, in order to concert measures of opposition to the authority of parliament. The ministry viewed with peculiar dread any union and concert among the colonies, and using every effort to prevent it, sought to neutralize the effect of the circular; but in vain. The ministerial mandate to disregard its recommendations was promptly set at defiance among the several colonies. In the mean time, the new board of commissioners of the customs entered on the duties of their office at Boston. This occasioned a collision between the people and the public authorities, in relation to a vessel laden with wines, which arrived at the port of Boston, May, 1768. As the duties had been evaded for the most part, and a discovery of the fact was subsequently made, the vessel was seized for a false entry, and removed to the neighborhood of a man-of-war for protection. A mob of the people of the city was immediately raised, who took summary vengeance on the custom-house officers by acts of personal violence, and by damage done to their houses. This proceeding, however, was disapproved by the council of the town.

The expectation of an armed force from Great Britain to aid the executive officers of the government in the performance of their duties, and to keep the public peace, only served to increase the alarm, discontent, and opposition that had begun so extensively to prevail, as well as to call forth some degree of preparation to meet the coming crisis. It was keenly felt that all these proceedings on the part of the mother country were unconstitutional, and in violation of the principles of British liberty, and were designed to oppress and humble the colonies. When two regiments of British troops arrived in the harbor of Boston, about the last of September, the magistrates and people of the town would not provide for them; the governor was obliged to secure for them such quarters as he could find. Boston, as might have been expected, now became a scene of confusion and misrule. Quarrels arose between the citizens and soldiers, and it is a matter of surprise that these did not sooner break out in bloody contests.

This state of things in the colonies provoked the parliament to a measure utterly subversive of liberty and the constitution. This consisted in giving authority to the governor of Massachusetts—and the same was in its nature applicable to the other colonies—to take notice of such persons as might be guilty of treason, or misprision of treason, that they might be sent to England and tried there. This was a step quite beyond endurance; and instead of intimidating, as was intended, it served to unite the colonies in a determination to defend their rights.

It is proper here to mention that, during the session of parliament in 1769, an attempt was made to obtain a repeal of the act imposing new duties, for it had become somewhat unpopular in Great Britain itself; yet Lord North, afterward placed at the head of the administration, desired to see America humbled at their feet, before such a measure of leniency should be passed in her favor. Yet in the subsequent session of 1770, while combinations still existed in America, and while the colonies had made no submission, the obnoxious act of 1767 was repealed, except in regard to the article of tea. This was by no means satisfactory to the Americans; but it served in some measure to tranquillize their minds. Still, as the troops were continued at Boston, and the other revenue acts and the acts of trade were yet enforced by the new board of commissioners, a state of extreme irritation was kept up in Massachusetts, and collisions and quarrels were perpetuated in Boston.

These contentions were carried to such a length, that at last a guard, under the command of a Captain Preston, fired upon the Bostonians in a quarrel, and eleven persons were either killed or wounded. This tragical event happened on the evening of the 5th of March, 1770, and aroused a deep spirit of vengeance. The perpetrators of the deed, however, were all acquitted upon trial, except two, who were found guilty of manslaughter; but the anniversary of the event, called the *Boston Massacre*, was observed for a long

time afterward, with great solemnity. Fresh causes of irritation arose in Massachusetts, which it would exceed our limits to narrate; but it may be observed, in the language of an able historian, that "the half-way measures of the administration, since the repeal of the stamp act, had not and could not satisfy the Americans. No half-way measures, indeed, could avail. They might palliate, but could not cure the evil. The relinquishment of the *right*, as well as the *practice*, of taxing, and of regulating the internal concerns of the colonies, would alone satisfy them. On these points no compromise was possible."

Salaries given to the governor and justices of the Superior Court in Massachusetts, independent of any provincial grant which had yet been accorded, produced intense dissatisfaction, and the flame was kept up by prolonged disputes between Governor Hutchinson and the assembly, concerning the supremacy of parliament. In this state of things, the leading patriots of America now began seriously to contemplate the mighty struggle which seemed forced upon them. Great Britain was determined not to relax, and the colonies were equally resolved not to submit. For them to remain long in this condition appeared impossible.

It was, doubtless, with a view to the contingency of opposition by force of arms, that committees of correspondence between the colonies were proposed and appointed, so that unity of action might be insured. The hostility of the people of Massachusetts



Throwing the Tea into the Harbor.

was increased, about this time, (1773,) against the governor and lieutenant-governor, by the discovery and publication of certain letters which these gentlemen had sent to England in some previous year, on the subject of American affairs. These letters, by their exaggerated statements, and recommendation of coercive measures, greatly widened the breach between the two countries; and Massachusetts, by her assembly, sent a petition to the king for the removal of Governor Hutchinson and Lieutenant-Governor Oliver. But the royal assent was not obtained.

During these transactions in America, the British ministry were devising a plan for introducing tea into the country, notwithstanding the non-importation agree-

ments among the colonists. The plan which they devised was likely to succeed, could they get the tea landed. But though the East India Company shipped large quantities of it, such was the vigilance employed, that neither at Philadelphia nor New York could it be introduced among the citizens. In Boston, it was feared that, as the loaded vessels lay in the harbor, the tea would be landed in small quantities. To prevent this, several men, dressed in the habit of Indians, boarded the ships during the night, and threw their cargoes into the water. The contents of three hundred and forty-two chests of tea were thus destroyed.

When the news of these transactions reached Eng-

land, a deep feeling of resentment was excited in the minds of the ministry. A bill interdicting all commercial intercourse with the town of Boston, and also the landing and shipping of goods at that port, passed both houses of parliament, and received the sanction of the king on the 21st of June, 1774. The charter of the colony, so long the eyesore of the ministry, was the next object of attack, and several fundamental alterations of it were effected. Among other things, they materially changed, or totally repealed, the laws relating to town meetings and the election of jurors. The people now felt that they were stripped of some of their dearest rights and privileges. In New England, from the first settlement of the country, the town meetings had been cherished by the inhabitants. Here they had been wont to meet, not merely as men and citizens, but as Christians; making regulations not only for the ordinary internal police of their communities, but for the vital purposes, also, of providing for the education of their children, and of settling and maintaining their clergy.

The British government passed several other most unjust, coercive measures, which need not here be detailed; the effect of which was, to produce a keen sense both of injury and insult on the part of the colonists, and only increased their determination to resist the authority usurped over them. To carry the plans of the government into effect, General Gage was appointed governor of Massachusetts, and was received by the inhabitants of Boston with their usual courtesy;

but he found them supremely indignant in regard to the late acts of ministerial oppression and tyranny, particularly the "port bill." The other colonists did not hesitate to make common cause with the people of Massachusetts, and in various ways expressed their sympathies for the sufferings of the people of Boston. In Virginia, the 1st of June, the day the port of Boston was to be shut, was appointed as a day of "fasting, humiliation, and prayer."

The necessity of another general congress, and a more intimate union of the colonies, was now perceived by all; and in the course of the summer, delegates were appointed, either by the regular assemblies, or by conventions of the people, in all the colonies except Georgia, to attend a congress to be held in Philadelphia in September. All the colonies except Massachusetts, though firmly opposed to the late claims of the parent country, were still very desirous of a reconciliation, yet with the security of their rights. But the feelings of the Massachusetts people had become too much embittered and alienated to seek any redress, except by force of arms. They were willing, however, to yield to the desire of the other colonists, and to make a trial of other measures. John Adams is reported to have said in conversation with one of his associates, after their appointment, "I suppose we must go to Philadelphia, and enter into non-importation, non-consumption, and non-exportation agreements; but they will be of no avail; we shall have to resist by force."



CHAPTER CCCCLXXXV.

A. D. 1774 to 1776.

Second Congress — Oppressive and coercive Measures of Parliament — Fruitless Attempts at Reconciliation — Preparations of the Colonists for Defence, &c.

THE second general congress since the peace of 1763 met at Philadelphia on the 5th of September, 1774. They chose for their president Peyton Randolph, one of the delegates from Virginia; and for their secretary Charles Thompson, a citizen of Philadelphia. By this most able congress, whose measures became so important, the conduct of Massachusetts was first of all approved, which was highly gratifying to the people of that colony. They also recommended the continuance of contributions for the relief of the sufferers at Boston. During the session of this congress, a constant communication was kept up by means of expresses between Boston and Philadelphia. They next appointed a committee to state the rights of

the colonies, the violations of these, and the means of redress. The declaration was drawn up in an able and candid manner, and it was agreed to pursue the following peaceable measures, viz.: 1. To enter into a non-importation association; 2. To prepare an address to the people of Great Britain, and a memorial to the inhabitants of British America; and, 3. To prepare a loyal address to his majesty.

The addresses, as they were published, can never be read without being admired, not merely for the firmness with which the rights of the country were maintained, but for unexampled elevation and dignity of sentiment, as well as energy and elegance of diction. These state papers were drawn up with an ability which evinced the high standing of the members of that august assembly, as scholars as well as statesmen. Lord Chatham declared that though he had studied and admired the free states of antiquity, the master spirits of the world, "yet, for solidity of reasoning, force of sagacity, and wisdom of conclusion, no body of men could stand in preference of this congress." The address to the king breathed the finest spirit of affec-



Meeting of Congress.

tion, loyalty, and obedience. After having despatched its business, congress dissolved on the 26th of October, with a recommendation that another congress be held on the 10th of May, 1775, unless their grievances before that time should be redressed.

The proceedings of the congress were approved by the colonies; and doubtless a large proportion of the people agreed with the major part of the delegates to that body, that the pacific measures adopted would be successful. But others thought differently; even in congress, Patrick Henry and Mr. Adams dissented from the opinion of Richard Henry Lee, George Washington, and the larger number of the members. The former gentlemen felt persuaded that the contest must ultimately be decided by force.

In the British house of commons, on the 20th of January, 1775, Lord Chatham made a motion for the recall of the troops from Boston. He accompanied this motion by one of his most eloquent speeches; but though supported by several distinguished members, it was rejected by a large majority. He was not, however, prevented, by the known determination of the ministers to coerce obedience, from presenting to the house, soon after, a conciliatory bill; but that also was decisively rejected. As parliament was now resolved to enforce obedience at the point of the bayonet, that body, at the request of the king, augmented both the army and navy; and with a view the more effectually to embarrass New England, and starve her into obedience, restricted her trade with the other parts



Battle at Lexington.

of the empire, and prohibited her fishing on the banks of Newfoundland. Most of the other colonies, soon after, were restricted in like manner. This was a measure as impolitic as it was cruel, and nerved the Americans to a more determined resistance.

At this period, earnest attempts were made in England, by certain friends of America and of peace, to produce a reconciliation between the mother country and the colonies. These attempts were in the shape of indirect negotiations with Dr. Franklin, then in England; but though concessions in the plans proposed

were made on both sides, yet they were not so considerable as to suit both parties. According to Dr. Franklin's remark, "Massachusetts must suffer all the hazards and mischiefs of war, rather than admit the alteration of her charters and laws by parliament. They who can give up liberty to obtain a little temporary safety, deserve neither liberty nor safety." The alteration of the laws and charters of the colonies, and other acts, involving direct claims of sovereignty, which could not be admitted but at the sacrifice of all justice and freedom, would not be abandoned on the part of



Siege of Boston.

Britain, and could not be yielded on the part of America. An apparent defection in New York encouraged the ministry to hope that the confederacy of the colonies was broken; but as that province, like all the rest, claimed an exemption from internal taxation, the petition of its assembly was denied a hearing before parliament. New York could then but make common cause with the other colonies. No attention was paid, in America, at this time, to a circular of the British secretary of state, forbidding the election of delegates to the congress in the following May. These were chosen, eventually, from the whole thirteen colonies.

The preparations of the Americans for defence increased with the increase of danger. The manufacture of gunpowder, arms, and ammunition of every kind, was encouraged. In Massachusetts, in particular, all was vigilance and activity. Every person capable of bearing arms was to be ready at a moment's warning, and arms and provisions were collected and deposited at the towns of Worcester and Concord. Though a desperate conflict seemed inevitable, the people of Massachusetts, as well as the other colonies, were determined not to be the first to commence the attack; but were resolved to repel by force the first hostile aggression on the part of the British commander. An opportunity soon offered to bring their resolution, as well as courage, to the test. On the 18th of April, 1775, a detachment of troops moved from Boston to destroy the warlike and other stores deposited at Concord; and the next day, the battle of Lexington and Concord followed, in which the British first commenced actual hostilities, by firing on the militia collected at the former place.

The people of Massachusetts redeemed the pledge they had often given to defend their rights at the hazard of their lives. The British were repulsed, and compelled, with no inconsiderable loss, to return to Boston. The news of this engagement soon spread through the colonies. All New England was in arms, and thousands speedily marched toward the scene of action. The provincial congress of Massachusetts immediately resolved that an army of thirteen thousand men should be raised, and the other New England colonies

were requested to furnish an additional number for the defence of the country. The treasurer was directed to borrow one hundred thousand pounds for the use of the province; and they declared that the citizens were no longer under any obligations of obedience to Governor Gage. Even after this, the people could truly profess to be the loyal and dutiful subjects of their king, as they were able to prove, and did prove in a statement to their agent in England, Dr. Franklin, that the British troops were the aggressors in the fight at Lexington. The loss of nearly three hundred men, however, on the part of the British before they reached Boston, and that of nearly one hundred on the part of the Americans, was too considerable to allow the minds of either party to be content without other contests for supremacy.

In this state of public affairs, the meeting of congress, on the 10th of May, 1775, was quite opportune, as the results of its deliberations, also, were of the highest importance. Congress unanimously determined that the "colonies be placed in a state of defence;" at the same time, however, an ardent wish was expressed for a restoration of former harmony between the parent country and themselves. For this purpose, a dutiful petition to the king was resolved upon. On the 15th of June, George Washington, a member of their own body, was appointed commander-in-chief of the army then raised, or to be raised, for the defence of the country. This appointment he accepted with his characteristic modesty, diffidence, and disinterestedness. At the conclusion of his short but manly address to congress on this occasion, he observed, "As to pay, sir, I beg leave to assure the congress that, as no pecuniary consideration could have tempted me to accept this arduous employment at the expense of my domestic ease and happiness, I do not wish to make any profit from it. I will keep an exact account of my expenses. These, I doubt not, they will discharge, and that is all I desire." With all due solemnity, the congress assured him that they would sustain him, and adhere to him with their lives and fortunes in the cause of the country.

The novel situation in which the American people were now placed rendered it peculiarly proper for



The House still at Cambridge occupied by General Washington as his Head-Quarters.

them to declare to the world the causes which induced them to take up arms. This was done by their representatives, on the 6th of July, in a full and eloquent statement of the various acts of the British parliament, in violation of their rights, and the hostile proceedings of the administration to enforce them. They concluded their declaration by a devout appeal to the God of nations in the following terms: "With an humble confidence in the mercies of the supreme and impartial Judge and Ruler of the universe, we most devoutly implore his divine goodness, to protect us happily through this great conflict, to dispose our adversaries to reconciliation on reasonable terms, and thereby relieve the empire from the calamities of civil war."

General Washington arrived at Cambridge on the 2d of July, and there took command of the American army. Every preparation was made for the defence of the country that its means afforded. Regular enlistments were commenced, and congress recommended that all effective men in every colony, between sixteen and fifty years of age, be formed into a regular militia, be well armed and disciplined, and that one fourth part of them be selected for *minute-men*, to be ready to march at the shortest notice. A committee of safety, also, was recommended to each colony, for the security and defence of the respective colonies. These recommendations had the force of laws. Several plans of reconciliation were proposed about this period, but none of them were adopted by the American congress.

During the session of congress now held, Dr. Franklin submitted to its consideration articles of confederation and union among the colonies. These, though not acted upon definitely, were made public, and have been considered as containing the plan of union afterward adopted by congress and submitted to the colonies for their approbation. After the commencement of hostilities in Massachusetts, the disputes between the royal governors and the colonists became more serious. The people, in most instances, took

possession of the public arms and ammunition, and even the public money, and assumed the powers of government. But, notwithstanding all these measures for self-defence, their views did not yet extend to a separation from Great Britain, except in the last extremity.

As arms were necessary in the event of further resistance, an enterprise was planned in Connecticut, early in May, 1775, to procure a partial supply of these, as well as to secure an important military post in this country. This was the taking of the fort of Ticonderoga, which was effected by Colonel Ethan Allen and Benedict Arnold. The garrison, then consisting of about forty men, was surprised early on the morning of the 10th of May. As the commandant was ordered to surrender the fort, he asked by what authority. Colonel Allen, in a singularly bold and original manner, replied, "In the name of the great Jehovah and the continental congress." A large amount of arms and ammunition was thus secured. Crown Point was taken peaceable possession of soon after by Colonel Warner.

About the last of May, Generals Howe, Clinton, and Burgoyne, with reinforcements, arrived at Boston, with fresh orders to compel the submission of the colonists — a work they believed might be easily accomplished. The battle of Bunker's Hill (June 17) soon convinced them that they had to meet bold and determined spirits, and that they must be engaged in other scenes than those of fishing and fowling, in which they had flattered themselves they should be principally employed in America. In this battle, three thousand men, composing the flower of the British army, were engaged. Their killed and wounded amounted to more than one thousand, while the loss of the Americans was less than half that number. The British were twice repulsed; but, the ammunition of the Americans having failed, they were forced to retreat. Although the ground was lost, they regarded this as a victory.

After this battle, the intelligence of which thrilled

every American heart, the enemy were so closely shut up in Boston by the army under the command of Washington, that they were compelled, through the remainder of the campaign, to content themselves with a few predatory excursions to the islands in Boston Bay and along the coasts of Massachusetts. The manner in which this sort of warfare was carried on is shown by the wanton burning of Charlestown and Falmouth.

On the 5th of September, congress met again, and entered on the arduous duties assigned them. That body, being aware of the intention of the ministry to attack the colonies by the way of Canada, resolved, if possible, to prevent this by taking possession of the fortresses in that province before reinforcements should be received from England. Though late in the season, Canada was invaded by the American forces. One detachment entered the country by the way of Lake Champlain, under the command of General Montgomery; and, after a severe action at St. John's, took possession of Montreal, and arrived early in December before the walls of Quebec. Another detachment, under the command of Benedict Arnold, entered Canada by the River Kennebec and through the wilderness, suffering incredible hardships, on the route, from hunger and fatigue. Only a part of the troops arrived before Quebec to join the forces of Montgomery. This brave general fell in a desperate but unsuccessful assault upon that city.

During the invasion of Canada, the American army before Boston was unable, for want of ammunition, to engage in any offensive operations against the enemy, who held that place; and it was no inconsiderable achievement, as General Washington observed in a communication to congress, "to maintain a post within musket shot of the enemy, for six months together, *without powder*, and at the same time to disband one army and recruit another within that distance of twenty odd British regiments." Regular governments, following the example of Massachusetts, were now commenced in several of the provinces, not, however, without the apprehensions of a portion of the members of congress that this was a step necessarily leading to independence, for which they were not yet prepared. The last hopes of the colonists for reconciliation depended on the success of their second petition to the king; but no answer was given to it. The king, in his speech at the opening of parliament in October, accused the colonists of revolt, hostility, and rebellion, remarking that "the rebellious war carried on by them was for the purpose of establishing an independent empire."

Determined war was now to be waged against the colonists, and a force sent out sufficiently powerful to compel submission, even without a struggle. Accordingly, parliament passed some very extraordinary acts, unknown to the spirit of a civilized age, against her American people. All trade with the colonies was prohibited, and the colonists declared open enemies. Their vessels and persons were made liable to seizure. Persons found in captured vessels were to be put on board any other armed British vessel, and considered as having entered his majesty's service; and by this means might be compelled to fight against their own countrymen and relatives. Royal commissioners were appointed with authority to grant pardon on submission to individuals and to colonies; and thus the hope was entertained of creating divisions among them.

Reprisals were now ordered by congress, and the American ports were opened to all the world except Great Britain. Congress also recommended to all the colonies to form governments for themselves, and independence became seriously contemplated by the leading minds of the country.

In the mean time, — that is, early in the spring of 1776, — General Washington adopted the plan of taking possession of Dorchester Heights, and fortifying them, as these commanded the harbor and the British shipping there. This was accordingly effected on the night of the 4th of March, without exciting the suspicion of the enemy. The surprise of the latter, the next morning, cannot be easily conceived; and it was at once determined to evacuate Boston, which they now did. On the 17th, the British troops, under the command of Lord Howe, successor of General Gage, sailed for Halifax. Washington, to the great joy of all, immediately marched into the town. While these transactions were taking place in the north, an attempt was made, in June and July, to destroy the fort on Sullivan's Island, near Charleston, South Carolina, by General Clinton and Sir Peter Parker. The British, however, were repulsed, after an action of upward of ten hours, with great injury to their ships, and with the loss of two hundred killed and wounded.

The subject of Independence was brought before congress, on the 7th of June, by Richard Henry Lee, one of the deputies from Virginia, in the form of a resolution declaring that "the united colonies are and ought to be free and independent states; that they are absolved from all allegiance to the British crown; and that all political connection between them and the state of Great Britain is and ought to be totally dissolved." On the 8th, the resolution was debated in the committee of the whole. It was eloquently supported by Mr. Lee, Mr. Adams, and others, and opposed by Mr. John Dickinson. On the 10th, it was adopted in committee by a bare majority of the colonies. To afford time for greater unanimity, the resolution was postponed in the house until the 1st of July. In the mean time, a committee, consisting of Mr. Jefferson, Dr. Franklin, Mr. Sherman, and Mr. R. R. Livingston, was appointed to prepare a *Declaration of Independence*. On the 1st of July, agreeably to appointment, the resolution of Mr. Lee was resumed in that body, referred to a committee of the whole, and was assented to by all the colonies except Pennsylvania and Delaware. The Declaration of Independence was reported by the special committee on the 28th of June, and, on the 4th of July, came before congress for final decision. It received the vote of every colony, and was signed by the several members. No greater question, probably, in the annals of the human race, and having a more direct bearing on the welfare of mankind, was ever debated and decided by a deliberative assembly. It gave birth to a new empire and to a new order of things in the political world.

In the mean time, an attempt had been made at reconciliation on the part of the royal commissioners; but in vain, as the terms could not be accepted by the American people. Subsequent attempts of a similar kind were made after the event of the declaration of independence; but it was then too late. The die was cast. The terms proposed in every case, as they amounted to little more than pardon on submission and return to allegiance, without a guaranty against future

John Pinn John Hancock John Hart
 Wm. Paine
 Geo. Read Wm. Hooper Sam. Adams
 Stephen Kirtland The Nelsons Geo. Clymer
 Charles Carroll of Carrollton Elbridge Gerry
 Tho. M. Keen Roger Sherman Sam. Huntington
 Wm. Whipple Josiah Bartlett Thomas Lynch
 Geo. TAYLOR Benj. Franklin
 Wm. Williams Rich. Stockton
 Oliver Wolcott John Morton
 Jas. Witherspoon Gro. Ross
 Thos. Stone Samuel Chase Robt. Treat Paine
 George Wythe Matthew Thornton
 Fran. Lewis Wm. Jefferson Benj. Harrison
 Lewis Morris Abra. Clark Phil. Livingston
 Arthur Middleton Thos. Hopkins
 Geo. Walton Carter Braxton James Wilson
 Richard Henry Lee Thos. Heyward Junr.
 Benjamin Rush John Adams Robt. Morris
 Symon Hall Joseph Hewes Burtin Gwinnett
 Francis Lightfoot Lee
 William Ellery Edward Rutledge Jas. Smith

Fac-simile of the Signatures to the Declaration of Independence.

oppressions, were promptly rejected. The declaration of independence had produced a new political state in America. Allegiance was now transferred to the several states, and Americans adhering to the king or to the enemies of the states, and giving them aid, were considered as guilty of treason.

Proposals for reconciliation were soon followed by charges and commands, on the part of the royal commissioners, as the affairs of America assumed a more gloomy aspect. All persons assembled together in arms against his majesty's government were ordered to disband themselves, and return to their dwellings, there to remain in a peaceable and quiet manner. All general or provincial congresses, conventions, committees, &c., having in view the levying of money, raising troops, fitting out armed vessels, and imprisoning or molesting his majesty's subjects, were strictly forbidden. Pardons were offered to those who should return to their allegiance within a given time, of which some in the vicinity of the British troops availed

themselves. To counteract the effects of such a proclamation, as far as possible, General Washington deemed it necessary soon after to issue an opposing proclamation.

It may be stated, generally, that the campaign of 1776 was unfortunate for America. The scene of military operations during this year was transferred from Massachusetts to New York. General Washington, soon after the evacuation of Boston by the British, anticipating the plan of the enemy, had removed to the city of New York with the principal part of his troops. General Howe and his army followed soon after, and, on the 2d of July, took possession of Staten Island, where he was shortly joined by his brother, Lord Howe, with a fleet and reinforcement of troops. The British army, numbering about thirty thousand strong, was more numerous and better disciplined than the American. The latter were composed of militia, or troops enlisted for a year only, and were, beside, unaccustomed to military life and discipline. They

amounted in all to little more than seventeen thousand men.

Soon after the battle on Long Island, near Brooklyn, on the 27th of August, which resulted disastrously for the Americans, — the British having attacked that portion of Washington's army which was encamped there, — he abandoned the city of New York, and the strong places in its vicinity were taken by, or given up to, the enemy. All that had been gained in Canada the preceding year, was lost in the course of this campaign.

On retiring from New York, Washington, with his army, occupied for a short time the heights of Haeclm, and several stations in that neighborhood, during which time he had a slight skirmish with a considerable body of the enemy, who had appeared on the plains between the two camps — killing and wounding more than a hundred of them. The principal benefit of this action was its influence in reviving the depressed spirits of the whole army. Retiring from Haeclm with a portion of his forces, the American commander took up his position at White Plains. Here, on the 28th

of October, after an indecisive engagement, the Americans, now greatly reduced by the return of the militia, by sickness and other casualties of war, crossed the North River, into New Jersey. On the 22d of November, the whole force under the command of General Washington did not exceed thirty-five hundred. With this small number, the American general was obliged to fly before a superior force, under Lord Cornwallis; and even this remnant of an army was diminished, on its march to the Delaware, by the expiration of the term of enlistment of the Jersey and Maryland brigades. On crossing the Delaware, about the 10th of December, General Washington had only about seventeen hundred men. The object of the enemy was to get possession of Philadelphia, as soon as the ice would enable them to pass the Delaware. The loss of that city seemed inevitable. Congress, then sitting at Philadelphia, on the 12th of December removed to Baltimore for greater safety. In this gloomy and almost desperate state of public affairs, the great mass of the Americans remained firm and determined in the cause of independence.



Battle of Princeton

CHAPTER CCCCLXXXVI.

A. D. 1776 to 1779.

Capture of Hessians — Victory at Princeton — Battles at Brandywine and Germantown — Confederation of the States — Capture of Burgoyne, &c.

By an act of congress, the project of raising eighty-eight battalions to serve during the war was entered upon, and a bounty of twenty dollars was given to all non-commissioned officers and soldiers; and, in addition to this, lands were promised to those officers and soldiers who should continue in service through the war. To impart greater efficiency to the defence of the country, Washington was invested with unlimited military powers for the term of six months, unless sooner terminated by congress. He met the respon-

sibility with his accustomed firmness and wisdom. At this period, he felt that an effort was peculiarly necessary to rouse the spirit of the nation, and to induce the enlistment of soldiers for the ensuing campaign. Such an effort he put forth in an attempt to surprise a body of Hessians encamped at Trenton. In this he succeeded, in a manner which reflects the highest credit on his military capacity. It was on the morning of the 26th of December, 1776, that he made the attack, after suffering great hardships in his march, and in crossing the Delaware in a cold and stormy night. Many of the Hessians were killed, and more than nine hundred were taken prisoners.

This enterprise produced the effect which Washington sought. It equally elevated the hopes of the Americans, and excited the astonishment of the British. This victory was followed by the battle of Princeton, which was decidedly in favor of the Americans. That

battle was the result of one of those bold measures which only great minds conceive and execute. Instead of encountering Lord Cornwallis, who had met him with a superior force, or attempting to retreat before him, either of which seemed equally hazardous, Washington left the enemy in their encampment, marched to Princeton by a circuitous route, and surprised the British troops at that place, all of which he effected in the night of the 1st of January, 1777, and in so secret a manner, that Cornwallis knew nothing of the movement until it was too late to afford his countrymen assistance.

At this time, the American army, notwithstanding all the efforts which had been made by congress, amounted to little more than seven thousand men. Toward the latter end of May, Washington quitted his winter encampment at Morristown; and about the same time, the British army moved from Brunswick, which had been occupied by it during the winter. Many movements of the respective armies followed, but neither seemed to have a definite plan of operation. At length, the British General Howe left New Jersey, and, embarking at Sandy Hook with sixteen thousand men, sailed for the Chesapeake. He landed his troops on the 11th of August, in Maryland. It was now apparent that his design was the occupation of Philadelphia. To prevent this, Washington immediately put his army in motion toward that city. The two armies met at Brandywine, Delaware, on the 11th of September; and, after an engagement through nearly the whole day, the Americans were forced to recede. In this battle, several foreign officers, who had embarked in our cause, and among them the brave and generous Lafayette, distinguished themselves. The latter was wounded while attempting to rally some fugitives.

It was not possible now to prevent the enemy from having access to Philadelphia, which accordingly they entered on the 26th of September. General Howe, upon occupying the city, felt the necessity of reducing some forts on the Delaware, which rendered the navigation of that river unsafe to the English. While a part of the British army was detached for that purpose, Washington attacked the portion of it which had been stationed at Germantown, six miles from Philadelphia. This attack was made on the 4th of October; but, after a severe action, the Americans were repulsed with a loss much greater than that of the enemy. Mortifying and distressing as the result was to Washington, congress saw fit to express their admiration of his plan of attack, and the bravery of the troops.

An interesting portion of American history belongs to this period, in reference to the foreign relations of the country, and particularly its efforts to secure the countenance and aid of France in its arduous struggle. The secret correspondence with the government of France; the gifts and loans with which she assisted America; her alliance and treaties with the latter, and the adroit management through which these events were brought about, and in which the great Franklin was so intimately concerned—supply a chapter of deep interest to the politician, but for which no space is allowed in this condensed narrative.

It was also about this time that the subject of a Confederation of the States was brought before congress, and articles to that effect were prepared, designed to produce and cement a perpetual union

between the several states. There seemed to be a necessity for such a measure, that the line of distinction between the powers of the respective states and of congress should be clearly drawn, and thus the peace and harmony of the Union be preserved. The articles were ratified, and signed eventually on the part of all the states, though several of them at first objected.

While the military operations of the Americans, in the Middle States, were a doubtful aspect, the northern portion of the country became the theatre of great and splendid events. The battle of Bennington, on the 16th of August, 1777, and the two battles at Stillwater—the first on the 14th of September, and the second on the 7th of October—effected the destruction of one of the finest British armies which had been sent to this country. It was commanded by General Burgoyne, who—in attempting to carry out a plan, which had been settled in England, of forming a communication between Canada and New York, and thus of cutting off New England from any intercourse with the other parts of the country—hoped to put an end at once to the confederacy and the contest. But that accomplished commander soon found himself environed with difficulties he little expected; and, at length, beaten in successive battles, surrounded on all sides with an exasperated foe, and growing short of provisions, he surrendered, on the 17th of October, his whole army, of nearly six thousand men, into the hands of the Americans. This event, as might have been expected, occasioned equal transport to the Americans, and consternation to the British, and was, in an important sense, the crisis of the revolution, as it procured from France the acknowledgment of American independence, and a treaty of alliance and commerce between the two nations.

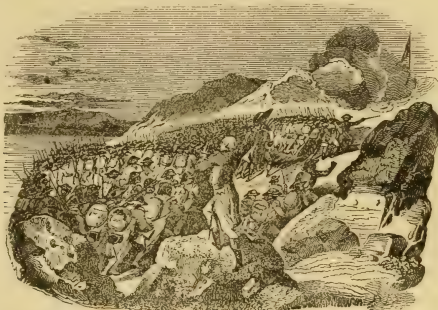
Upon the conclusion of the campaign of 1777, the British army retired to winter quarters in Philadelphia, where they enjoyed the comforts of a wealthy city; and the American army betook itself to Valley Forge, fifteen miles from the city, where they suffered severely from hunger, cold, and nakedness. The plans of the British were changed somewhat, in consequence of the alliance of America with France. It was resolved that the royal force should evacuate Philadelphia, and become concentrated in the city of New York. The evacuation commenced on the 18th of June; but Washington, penetrating the design, had prepared to interpose what obstacles he could to its consummation. The result was, that the hostile armies came to battle on the 28th of the same month, at Monmouth, sixty-four miles from Philadelphia. The contest was most severe, and the Americans, on the whole, obtained the advantage. It was a day of excessive heat, and numbers, on both sides, perished from that cause alone. On the part of the British, three hundred and fifty-eight were killed, wounded, and missing. A smaller number were disabled among the Americans. Of the British, one hundred were taken prisoners, and one thousand deserted during the march. With this loss, the British general made good his retreat to New York on the night following the battle.

An expedition against Rhode Island, which had been in possession of the British ever since December, 1776, was concerted by Washington in the summer of 1778 but was unsuccessful, and unhappy in its results. The British force stationed at Newport consisted of six thousand troops. To meet these, a force of ten thousand men was detached, under the command of General Sullivan; but the failure of the French Count d'Estaing,

who had recently arrived there with twelve ships of the line and six frigates, to cooperate with Sullivan, obliged the latter to withdraw his troops. Indeed, half of his army, which consisted of militia, refused to remain, and encounter the danger, to which they were now exposed, of an attack from the British at New York. Lord Howe had just arrived with a fleet, and had craftily led on d'Estaing to give him pursuit, which was the occasion of the embarrassments of the American general. It required all the address of Washington to allay the resentments which had sprung up in the bosoms of the American soldiers, who felt aggrieved by the course of events on this occasion. The French fleet, having been shattered by a storm while

in pursuit of Lord Howe, entered Boston to repair. Afterward it sailed for the West Indies, where it took Dominica from the English.

Although the expectations of success on the part of the British, in the campaign of 1778, lay in the direction of the south, yet it was not until a late period that Sir Henry Clinton was prepared to invade the states in that quarter. In November, he despatched a force of two thousand men, under Colonel Campbell, against Savannah, the capital of Georgia. The place, being unprepared for defence, fell into the hands of the enemy. Four hundred and fifty Americans were taken prisoners. By this success, the state itself was virtually subdued.



Attack on Stony Point.

CHAPTER CCCCLXXXVII.

A. D. 1779 to 1783.

Predatory Incursions of the British — Reduction of Stony Point — Surrender of Charleston to Sir Henry Clinton — Defeat of the Americans in the Battle of Camden, &c.

DURING the campaign of 1779, the British seemed to aim at little more than to distress, plunder, consume and destroy — it having been, early in the year, adopted as a principle, “to render the colonies of as little use as possible to their new confederates.” It was in this spirit that an expedition was fitted out from New York for Virginia. In this predatory incursion, large naval stores, magazines of provisions, and great quantities of tobacco were seized and carried off. In addition to this exploit, several towns were wantonly burned. A similar expedition was soon afterward planned against the maritime parts of Connecticut, and carried into execution by the notorious Governor Tryon. The result of this predatory attempt was the plundering of New Haven, and the burning of East Haven, Fairfield, Norwalk, and Green Farms.

The Americans, during this campaign, dispirited by means of the failure of the French fleet, and embarrassed by the daily depreciation of their bills of credit, effected but little against the enemy. Their only important enterprises were the reduction of Stony Point, forty miles north of New York, on the Hudson, and

the dispersion of the Six Nations, which, with the exception of the Oneidas, had been induced by the English to take up arms against the states. The reduction of Stony Point took place July 15, and was one of the boldest enterprises which occurred in the history of the great contest. As held by the English, the place was in the condition of a real fortress, strongly defended; but the Americans, under General Wayne, with fixed bayonets, pressed through a deep morass and a double palisade, and scaled the fort, killing and making prisoners of more than six hundred men.

Toward the close of the year, Sir Henry Clinton embarked from New York with a force of between seven and eight thousand men, for the reduction of Charleston. The American troops, under the command of General Lincoln, made all the defence they were able; but it became at length apparent that the superiority was on the side of the enemy, and that the place could not be maintained. Acquiescing in the necessity of a surrender, General Lincoln presented terms of capitulation, which being accepted, the American army, of five thousand men, together with the inhabitants of the place, and four hundred pieces of artillery, were surrendered to the British. Soon after this occurrence, Sir Henry Clinton left four thousand men, for the southern service, under Lord Cornwallis, and returned to New York. The presence of the British in different parts of South Carolina was intended to overawe the inhabitants, and to enforce their submission to the royal government. These purposes,

however, were but indifferently accomplished. The brave General Sumpter made several attacks upon the enemy, and with considerable success. In one instance, he nearly annihilated a British regiment. In the mean while, a considerable body of American troops was advancing through the Middle States for the relief of the south.

General Gates, the hero of Stillwater, was now placed at the head of the southern army, General Lincoln having been superseded. This army, however, amounted only to four thousand men, and was inadequate to the defence of that portion of the country. As it approached South Carolina, Lord Rawdon, who commanded on the frontier under Lord Cornwallis, concentrated the royal forces at Camden, one hundred and twenty miles north-west from Charleston. Here Cornwallis, on learning the movements of the Americans, joined him. The American and British forces met on the morning of the 16th of August, 1780. The battle which ensued proved disastrous to the Americans, chiefly through the failure of the militia. A large body of the Virginia militia threw down their arms and fled, as they were approached by the British infantry with fixed bayonets. This example was followed by a considerable part of the North Carolina militia; but the continental troops played their part manfully. They yielded only when forsaken by their brethren, and when it was impossible, from want of numbers, to maintain their ground. Such was the battle of Camden; and scarcely was there a more bloody conflict during the revolutionary struggle. So far as could be ascertained, between six and seven hundred Americans were killed, and thirteen or fourteen hundred wounded and taken prisoners.

This sad result threw a temporary gloom over the American people; but the face of affairs soon after began to be more bright and cheering. The insolence and rapacity of the enemy, upon experiencing ephemeral success, only inspired the real friends of independence to more strenuous and unremitting efforts. The campaign of 1780 was indeed disastrous in the south, nor in the north were affairs in a train at all favorable. The year passed away in the endurance of the alarms and distresses incident to a state of warfare, even where there occur no great and ruinous battles. At the north, in particular, the continued predatory incursions of the enemy brought to the inhabitants the usual amount of loss, disappointment, and suffering. There were, however, a few occurrences of a different complexion, as, for instance, the arrival of M. de Ternay at Rhode Island, on the 10th of July, from France. He brought a squadron of seven sail of the line, five frigates, and five smaller armed vessels, with several transports, and six thousand men, all under the command of Lieutenant-General de Rochambeau. The joy and expectations excited by this event cannot be easily conceived; but these were not fully borne out, as the superiority of the British fleet prevented that of the French, and the French army, for a considerable time, from coöperating with the Americans.

The latter part of the year 1780 was signalized by the treason of Arnold, the American general, who by his bravery had endeared himself to the American people. In consequence of his wounds, he was obliged to retire from active service, and was appointed to the post of commandant of Philadelphia. Here the ener-

gies which had been expended in war were devoted to gambling, luxurious living, and every species of expensive pleasure. To supply the means for such a mode of life, various expedients were resorted to, and some not the most creditable. At length, by his exactions as a public officer, he was brought to trial before a court martial, by whose sentence he received the reprimand of Washington.

In this condition of his affairs, Arnold, now bankrupt in character as well as in fortune, was prepared for any desperate undertaking, especially if it should bring gold into his private coffers. Where could the supply be found but from Britain? This thought, as well as the desire of revenge upon congress and his country, prompted him to the act which has consigned his name to eternal infamy. He made known his intention indirectly to Sir Henry Clinton, and by the latter was directed to seek the command of the fortress at West Point, in order that, as the most important place to be secured by an enemy, he might deliver it to the British. Having obtained this post, he adopted such measures as were calculated to effect the object in view. Happily for America, the plot was discovered in season to prevent the ruinous consequences that must have ensued. Major Andre, an elegant and accomplished young man, the aide-de-camp of General Clinton, who had been intrusted by him with the negotiation on this subject, was taken, and, after a fair trial, was executed on the 2d of October, as a spy.

We are under the necessity of passing over many interesting details relating to this affair. Andre was taken by three humble soldiers of the militia, whose names were John Paulding, David Williams, and Isaac Van Wert, and who, though plied by every argument and every bribe that might be expected to influence men of that class, resolutely refused to give him up. They were well rewarded by their country for this act of noble patriotism. It may be added, that the necessity of putting Andre to death, and upon the gallows, according to the example which had been set by the British, was deeply regretted on both sides of the Atlantic; Britain has found it difficult to forget, or even to forgive the act, but America stands justified before an impartial world. It was a matter of much chagrin and disappointment that Arnold escaped, and received from the British the reward of his villany and treachery. This reward was ten thousand pounds, and the rank of a brigadier-general. An exchange of Andre for Arnold would have been readily assented to on the part of the Americans; but Clinton would not consent to give up the traitor. A hazardous attempt was made by Sergeant-Major Champe to take him, but it failed.

After the battle of Camden, Cornwallis was unfortunate in the defeat of Ferguson by the mountaineers of North Carolina. The course of this officer, who had been sent into the state, had been so marked by devastation and ruin, that the inhabitants were determined no longer to submit to his atrocities. Under Campbell and others, he and his forces were completely overthrown. This event induced Cornwallis to retreat to South Carolina. Here the British troops were harassed by Colonel Sumpter on all sides. During the period of these transactions, General Gates exerted himself to collect new troops, and had greatly improved the condition of the American army in that quarter. But he had not been successful in the southern war, and,

in consequence of a request from the south, he was superseded by General Greene. It was at this period, that Arnold made a descent upon Virginia, to aid the enterprises of the British in that state and in North Carolina. His favorite employment now appeared to be the devastation of his country.

America was now in an exhausted condition, and the perplexities of congress in supplying the wants of the army were nearly insuperable. They were almost without an army, and wholly without money. Their bills of credit had ceased to be of any value; and they were reduced to the mortifying necessity of declaring, by their own acts, that this was the fact, as they made them no longer a legal tender, or received them in payment of taxes. Without money of some kind, an army could neither be raised nor maintained. But the greater the exigency, the greater were the exertions of this determined band of patriots. Directions were given to their agents abroad to borrow money, if possible, on the continent. They also resorted, though reluctantly, to the unpopular measure of laying a direct tax, in order to raise money. To manage the fiscal concerns of the country, and to prevent the disorder, waste, and speculation, which had prevailed to an alarming extent, they appointed, for treasurer, Robert Morris, of Philadelphia, a gentleman of eminent purity of character, patriotism, and financial ability. His genius soon extricated the country from much of its pecuniary embarrassment. By obtaining a national bank, he secured a circulating medium of intrinsic value to the community. Abroad, Franklin procured a gift of six millions of livres from Louis XVI., and a loan of ten millions from Holland.

Before the result of these measures was fully felt, a revolt of the Pennsylvania line took place, threatening the utmost calamity to the republic. Their sufferings, from want, had induced them to assume this formidable attitude; but, by a pacific course, and by an early attention to their demands, they were pacified, and returned to their duty. But this example was contagious, and a similar revolt, a few days after, by the troops of New Jersey, was treated in a different manner. Washington saw the necessity of crushing it at once. This he did with a force so powerful as compelled immediate submission. On the leaders he inflicted condign punishment. No sedition was heard of afterward in the army. The Pennsylvania revolt occurred on the first day of the year 1781.

In the mean time, the war was carried on with vigor at the south. On the 17th of January, Colonel Morgan defeated the impetuous Tarleton in the battle at Cowpens, the latter having been detached, by Cornwallis, to oppose the American colonel, with a corps of eleven hundred men and two field-pieces. The British had three hundred killed and wounded, while the Americans had only twelve men killed and sixty wounded—an unusual disparity of loss. Morgan was immediately pursued by Cornwallis, but was saved by the sudden rise of the River Catawba, after Morgan had passed it, and before Cornwallis had reached it. It was then not fordable. On the 9th of February, the two divisions of the American army, under Greene and Huger, effected a junction at Guilford. Here a battle was fought, on the 15th of March, between Greene and Cornwallis, in which, though the Americans lost some thirteen hundred men, and were obliged to retreat, they were essentially the conquerors. Cornwallis, in consequence of his losses, found himself

unable to follow up his temporary advantage. He left the field, and Greene was now in a situation to pursue, harassing the rear of the enemy. But he soon altered his course, and proceeded to South Carolina. Cornwallis marched toward Petersburg, in Virginia.

In South Carolina, the British, under Lord Rawdon, who had been left in command there, were much annoyed by Sumpter and Marion; and, though the Americans were surprised and defeated in a fight at Hobkirk's Hill, they soon found themselves able to act on the aggressive. On the 10th of May, Lord Rawdon evacuated Camden. Soon after, several places held by the British were either taken or capitulated, and the fort of Ninety-Six, being found not capable of withstanding a regular siege, was abandoned. As the summer proved to be uncommonly hot and sickly, the belligerents were obliged to suspend their operations. They met, however, on the 8th of September, at Eutaw Springs, where one of the most vigorous and bloody battles of the war was fought; it was also the last conflict of any note at the south. The attack was made by General Greene, who had drawn up his forces with great skill. The British were routed, and fled; but, as they found in their flight the means of shelter, from a large house and some other objects, they rallied, and repulsed the assailants with considerable loss. As they could not well be dislodged, Greene retired from the place with five hundred prisoners. Five hundred others were killed and wounded. The loss of the Americans was six hundred. The conduct of General Greene called forth the approbation of congress, and the present of a conquered standard and a medal. Georgia and South Carolina were now recovered by the Americans, except their capitals.

As Arnold, at the beginning of the year, (1781,) was ravaging the Virginia coast, an attempt was made by Washington to obtain possession of the traitor and his force. For this purpose, Lafayette was sent toward Virginia, with twelve hundred light infantry, while the commander of the French fleet at Rhode Island despatched a squadron of eight sail of the line to cut off the retreat of Arnold from the Chesapeake. But a squadron of equal force was sent by Clinton, and, the two fleets meeting, a fight ensued, in which neither party could be said to claim the victory. The French, however, were constrained to relinquish their design.

The British armies, in the latter part of May, had formed a junction at Petersburg, and Cornwallis directed his march into the interior of Virginia, believing that the Americans were too weak and dispersed to interpose any serious resistance. Lafayette, however, who had the chief command of the separate republican troops, was able to annoy the British leader, frequently hanging upon his rear, without once coming to a general engagement, in which event the superiority of the foe as to numbers would have been disastrously felt. Cornwallis did not remain long in the interior of Virginia. He was recalled to the sea-coast by an order from Sir Henry Clinton, who had become apprehensive that the Americans and French meditated an attack on New York, and he required three thousand of Cornwallis's army to join the garrison in that city. This requisition, however, was soon countermanded, as a supply of troops had, meanwhile, been received from Germany.

Cornwallis, now near the Virginian shore, selected for his post the village of Yorktown, situated on the

right bank of York River. This place he entered on the 23d of August. Washington had designed, indeed, an attack on New York; but, being disappointed as to the number of regular troops that were to have been raised, and influenced by other reasons, he suddenly changed his plan, and bent all his energies to take Cornwallis in the snare which he seemed laying for himself. Washington completely deceived Clinton, keeping up the appearance of a design upon New York. Rochambeau, with five thousand men, had joined him from Rhode Island, early in July. While the British were expecting the arrival of Count de Grasse at New York, Washington crossed the Hudson, and, contriving still further to deceive Clinton as to his ultimate object, had soon made progress too far south to be arrested by the British commander. He arrived at the head of Elk River on the 25th of August, only one hour after De Grasse entered the mouth of the Chesapeake, with twenty-five sail of the line. The mouths of the York and James Rivers were immediately blocked up, and thus all communication between the British at Yorktown and New York was cut off.

A communication was now opened with Lafayette, whose army was increased by the addition of three thousand light troops, under the marquis de St. Simon. On the 14th of September, Washington and Rochambeau joined Lafayette at Williamsburg. Cornwallis had strengthened his works, but had little hope of escape, except from Clinton. He was able, by some means, to communicate with the latter; and, though Clinton sought to make a diversion in his favor, by projecting an expedition against New London, in Connecticut, under Arnold, yet Washington was not thereby induced to quit his post at the south. Cornwallis, in the expectation of receiving succor from Clinton, called in his outposts, and withdrew within his defences, thus committing what was deemed a great error by many of his officers. They had advised his crossing the river, and regaining the open country, so as to proceed to New York. He delayed, however, and all was lost.

The combined army now moved upon him, and Yorktown was besieged. They commenced their works on the night of the 6th of October. On the 14th, two redoubts of the enemy were attacked and taken, though with loss to the allies, and particularly to the French. A vigorous sortie was made by the British on the night of the 16th, under General Abercrombie; two batteries were taken from the allies, and eleven cannon were spiked. The enemy were, however, driven back by a furious charge from the French. In this state of his affairs, Cornwallis attempted to escape in the way which, at an early period of his embarrassments, had been recommended to him, and which, had it been taken, might have been successful. He partially accomplished the object, as it was, having conveyed one division of his forces over the river, and placed a second one upon it. But, just at this crisis, the night, which had been favorable thus far, grew suddenly tempestuous. The sky became dark, and the water ruffled and agitated, and the boats were driven down the river. In this situation, they were discovered by the besiegers, who opened upon the scattered and weakened army a destructive fire. They hastened, as might be supposed, their return to the fort.

No hope of escape being left, Cornwallis was disposed to treat for a surrender. His terms were not

allowed. The only indulgence that was obtained, by the most earnest persuasion, was a permission for a sloop, laden with such persons as he should select, to be allowed to pass free to New York, he being accountable for the number of persons it conveyed as prisoners of war. The whole remaining British force was to be surrendered to the allies. This was accordingly done on the 19th of October. Beside seamen, there were seven thousand men, who surrendered with sixty-two pieces of cannon, all of which fell into the hands of the Americans. Two frigates, and twenty transports, with their crews, came into the possession of the French. Clinton had set out by sea for the succor of Cornwallis on the day of the capitulation. On arriving off the capes of Virginia, he heard of the surrender, and immediately returned to New York.

Upon this event, unbounded joy filled the bosoms of the Americans. The names of Washington, Rochambeau, De Grasse, and Lafayette, were upon all lips; nor was the name of the great Deliverer of oppressed nations forgotten in his temples, as the grateful prayer and anthem were there poured forth. The war may be considered as having substantially closed upon the fall of Cornwallis. The British still held a few important posts — New York, Charleston, and Savannah; but all other parts of the country, which had been held by the enemy, were recovered into the power of congress. Only a few unimportant contests subsequently occurred. A part of the French soon after reëmbarked, and Count de Grasse sailed for the West Indies. The army under Rochambeau were cantoned in Virginia for the winter of 1782, and the main body of the Americans returned to their former position on the Hudson. Before the conclusion of the year 1781, the generous and chivalrous Lafayette had embarked for his native country. America was filled with admiration of his virtues.

England, now wearied with the war, sought the boon of peace. The way was at length opened for the attainment of this object. Commissioners were appointed by congress for negotiating peace with Great Britain. These were met at Paris by those of Great Britain, and provisional articles of peace were signed November 30, 1782; a definitive treaty was signed on the 3d of September, 1783. On the 3d of November following, the army of the United States was disbanded; Washington issued his farewell orders, and bid an affectionate adieu to the soldiers who had achieved, with him and his fellow-officers, the independence of their country. From those officers, soon after, the separation was still more tender and painful. The scene will ever be held in remembrance.

CHAPTER CCCCLXXXVIII.

A. D. 1783 to 1801.

CONSTITUTIONAL PERIOD. — *Condition of the Country subsequently to the Revolution — Insurrections — Convention to form a new Government — Ratification of the Constitution — Washington chosen President, &c.*

FROM the conclusion of the war with Great Britain to the organization of the new government, America passed through a crisis scarcely less fearful than the revolution itself. It was for a long time doubtful

whether the expected fruits of the great and successful struggle would be secured, or all would be lost in the disunion, anarchy, and contentions of the separate states, and beneath the load of pecuniary obligations which pressed upon them all. Great as was the exultation at first felt and expressed on the return of peace,

means of payment, heavy taxes were necessarily imposed. This increased the discontent which already prevailed among the people to an alarming degree.

Such a state of things led, at length, to insurrections. In Massachusetts, where a heavy tax was laid with a view to sustain its credit and satisfy its creditors, several attempts were made, by people convened in tumultuous assemblies, to obstruct the sitting of courts; and finally, they took up arms in opposition to the laws of the state. The discreet measures of Governor Bowdoin and his council, seconded by an armed force of four thousand men under General Lincoln, in the winter of 1786, gradually put down the spirit of resistance, and restored the authority of the laws. This rising of the people in that state, is usually styled *Shays's Insurrection*, as one Daniel Shays, a captain in the revolutionary army, was at its head. A few lives only were lost in the skirmishing which took place. Some fourteen of the rioters were convicted and sentenced to death, but were finally pardoned. There were partial risings in New Hampshire and Connecticut; but the spirit of insurrection was immediately suppressed by the firm interposition of their governments.

It became apparent, soon after the peace, that the general government needed greater strength. John Adams, then in Europe, suggested to congress the expediency of adopting some plan for this purpose. In 1786, a convention of delegates, from five of the Middle States, met at Annapolis, who came to the conclusion that nothing short of a thorough reform of the existing government would be sufficient to ensure public peace and prosperity. The bond of federal union became weak and feeble, after the pressure of the common danger had been removed. The beginning of jealousy between the state and general governments was quite visible, and the interests of the former predominated. The local situation of some of the states was favorable for commerce, and they took advantage of it by levying contributions on their neighbors. Congress had no power to enforce the observance of treaties which it could make, or to compel the collection of money for the payment of debts which it could contract. Nothing could be more opportune, in this state of things, than the expressed convictions of the Annapolis convention. Congress approved their proceedings, and passed a resolution, recommending a general convention of delegates, to be held in Philadelphia.

This convention accordingly met in May, 1787. George Washington, one of the delegates from Virginia, was unanimously chosen its president. The convention had met, in effect, to form a system of government for a vast empire; and such an assemblage of men, for such an object, was a novel spectacle in the world. All eyes were turned upon it. It was concluded, without much difficulty, that, instead of amending the articles of confederation, a new constitution should be formed. This was a work demanding almost superhuman wisdom, prudence, and virtue; but by the divine blessing, it was accomplished. A more nearly perfect instrument than the constitution of the United States, as it was finally settled and adopted, never came from the hands of men. But the object was reached only through long and arduous debates, important mutual concessions, and the sacrifice of cherished private and state interests. The difficulties before the convention seemed



George Washington.

the most painful apprehensions, especially among the more reflecting, were entertained in regard to the future. Clouds and darkness rested upon it. There had been, already, intimations of the evils that might ensue from the dispositions of many in the army, particularly of some of the more ambitious officers. From this quarter had come an insidious proposal to Washington, to assume kingly authority. The temptation was repelled with the magnanimity becoming this greatest of patriots, and he hastened to the earliest opportunity, December 22, 1783, to resign to congress his commission as commander-in-chief of the American army. The disbanding of the army on the 3d of the previous month, had been a matter of difficulty, for the reasons now adverted to, aided indeed, by their unparalleled destitution and sufferings. They wished to be assured that justice should be done them by their country, and that their meritorious services should meet with a due reward. Washington pledged, for this end, all his influence with the national legislature, and with that, these heroic men were satisfied.

Congress had done what it could; but its power was limited, and its resources inconsiderable. The government was poor, and the states, having separate interests and separate views, were divided among themselves. Hence, though, by the patriotism and address of Washington, the danger arising from a suffering and discontented army was happily passed, yet there were elements, in the condition of the country at large, which portended the greatest disaster. A heavy debt encumbered the government, and a similar burden rested upon almost every corporation within it. Agriculture, trade, and manufactures, had decayed during the war, and many of the inhabitants were nearly destitute of clothing and the necessities of life. Immediately after the peace was announced, the British sent over a great quantity of cloths, of an inferior quality, which were sold at an exorbitant price; and thus almost all the money of the country was collected and carried abroad. The nation being in debt, and destitute of the

nearly insurmountable, and at times there was danger of the entire failure of the object. The great party lines which have existed through the whole period of the constitutional history of this country, began then to be drawn—the division being between those who desired the strength and constraint which border on a well-regulated monarchy, and those who preferred the looser bonds and greater liberty of the old confederation. In the constitution, as it was actually framed, and as it ought to be interpreted, it is believed that the true medium was secured. Some of the members of the convention, and a portion of the community, at the time, thought that it made the government too strong, and that eventually it would overturn the liberties of America. Others feared that it created a government too weak to continue for any great length of time—indeed, that it would prove to be little better than a “rope of sand.” These divisions became the foundation of the two great parties, called *Democrats* and *Federalists*.

Of the fifty-five members who composed the convention, thirty-nine signed the constitution. Some of the remaining sixteen, who were in favor of it, were called away by the urgency of their private affairs, before the constitution was ready for signatures. The new system was transmitted to congress, accompanied by a letter from Washington, recommending it as the best which the convention, in the essential difficulties of the case, could frame. There is no space here for a detailed view of the constitution, or even of its great outlines. It may only be observed, to show its difference from the articles of confederation, that it is a system reaching every individual in the community, and making them all amenable to the general laws. By the former articles of confederation, the states entered into “a firm league of friendship with each other, for their common defence, the security of their liberties, and their mutual and general welfare,” &c. By the new constitution, as the preamble declares, “the people” united, and established a government, to insure domestic tranquillity, provide for the general welfare, and secure the blessings of liberty for themselves and their posterity. The convention recommended that the constitution should be submitted to state conventions, and that, as soon as the same should be ratified by a constitutional majority, which had been fixed at nine of the states, congress should take measures for the election of a president, and appoint the time for commencing operations under it. There was an immediate compliance with the requisition.

The new system came before the state conventions in 1787 and 1788. It was adopted unanimously by Georgia, New Jersey, and Delaware, and by large majorities in Pennsylvania, Connecticut, Maryland, and South Carolina. Rhode Island called no convention, and it was for a time doubtful whether the other states would assent to it, without previous amendments. At length, however, such was the urgency of the case, that small majorities were induced to yield their assent, trusting to future amendments.

The national legislature, under the constitution, convened at New York on the 4th of March, 1789, and consisted of senators and representatives from eleven states. On counting the electoral votes, it appeared that *George Washington* was unanimously chosen president, and John Adams elected vice-president. Informed of his election by a special messenger, Washington left his beloved retirement at Mount Ver-

non for the seat of government. On his way, he received from the people unbounded tokens of gratitude and veneration. The oath of office was administered on the 30th of April, by the chancellor of the state of New York, amid assembled thousands. It was a joyful and magnificent scene, and as the commencement of a new order of things in the political world, will be ever memorable. The president's inaugural address was replete with all that wisdom, purity, and patriotism could suggest. Immediately after the delivery of the address, Washington, with the members of both houses, attended divine service at St. Paul's Chapel. In this manner, the government commenced under the new constitution.

Congress, during its first session, was principally occupied in providing revenues for the treasury, in establishing a judiciary, in organizing the executive departments in detail, and in framing amendments to the constitution, in compliance with the suggestion of the president. The members entered at once upon the exercise of their powers under the new system. They imposed a tonnage duty, as also duties on various articles of importation. The navigating interest of the country claimed also a due proportion of their attention. Three several executive departments were established, styled departments of War, of Foreign Affairs, and of the Treasury, with a secretary at the head of each. Mr. Jefferson was placed at the head of the first, Mr. Hamilton of the second, and Mr. Knox of the last. John Jay was appointed chief justice, and the associate judges of the Supreme Court were John Rutledge, James Wilson, William Cushing, Robert H. Harrison, and John Blair. Edmund Randolph was appointed attorney-general.

A day of thanksgiving was observed throughout the United States, on the occasion of the peaceable establishment of a constitution of government. Before the time of the next meeting of congress, the state of North Carolina accepted the constitution. The proceedings of the first congress—of which further mention cannot here be given—were generally approved, and the benefits of the new government speedily began to be realized.

The proceedings of the next congress, which met on the 1st of January, 1790, were marked by acts of deep importance, though perhaps by more diversity of opinion in regard to several measures. Those pertaining to the support of public credit, and particularly the assumption of the state debts, excited a long and anxious debate. The state of Virginia, through its legislature, censured the proceedings of the general government. Among other things, congress directed an enumeration of the inhabitants to be made on the first Monday of August, 1790, and established a uniform rule of naturalization, as also a fund for sinking the national debt. In May, 1790, the state of Rhode Island adopted the constitution,—the last of the old thirteen. This session did not close until August 12, 1790.

The admission of two new states into the Union was one of the first acts of the new session, which commenced on the first Monday of December following. These states were Vermont and Kentucky. The first was received on the 4th of March, 1791; the other on the 1st of June, 1792. The most important measures of this session were the establishment of a national bank, and the imposition of a tax on spirits distilled within the United States, from

foreign and domestic materials. These measures did not pass without much opposition.

In the midst of the difficulties of the new government in its public councils, an Indian war opened on the north-western frontier of the states. The president had attempted pacific arrangements with the hostile tribes, but without success. Resort to force was now determined on. General Harmar was sent with a force amounting to fourteen hundred men, to effect their subjection. He succeeded in destroying the villages of the Indians, and the produce of their fields; but in an engagement near Chillicothe, he was defeated with no small loss. The successor of Harmar, Major-General Arthur St. Clair, was even more unfortunate. In a battle with the Indians near the Miami, in Ohio, he was totally defeated, on the 4th of November, 1792.

Upon the news of this disaster, the second congress, which was then in session, passed an act for raising three additional regiments of infantry, and a squadron of cavalry, to serve for three years, if not sooner discharged. This bill met with an opposition more warm and embittered, from the opposers of the administration, than had been witnessed on any former occasion. Party spirit, with its asperities, had now become but too apparent in the national legislature, and through its members in the country at large. Dissent was plainly expressed against the plans of government adopted by Washington and his cabinet. During the next session of congress, several attempts were made to affix an odium on the measures of the president, especially through an attack on his secretary, Mr. Hamilton, by Mr. Giles, of Virginia; but these were successfully resisted.

General Washington was again elected president in 1793, by a unanimous vote, although he had consented with great reluctance to stand as a candidate for reelection. At the same time, Mr. Adams was again chosen vice-president. It was fortunate for the United States that Washington was placed at the head of the government at this crisis. It required, in a chief magistrate, all the wisdom and firmness for which he was so distinguished, as well as all that popularity and weight of character which he had so richly deserved. The French revolution had been in progress for some time, and a war had broken out between France and England. The French, in their ardor for liberty, imagined themselves destined to carry the torch of freedom into all lands. It was evidently their intention to draw the United States into their quarrel with England. But Washington, foreseeing that such a step would compromise the interests of his country, issued, on the 22d of April, a proclamation of neutrality. The wisdom of the measure was soon apparent, although it was at first bitterly denounced by the opposition.

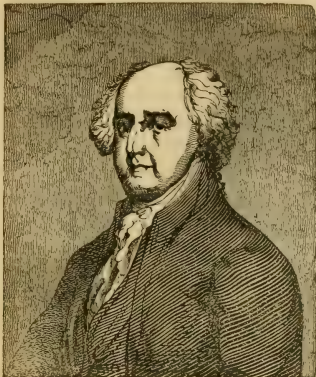
The American people wished, indeed, success to the French in their struggle for liberty; and the first appearance of the French revolution they hailed with a feeling of delight. But the bloody excesses of the revolutionists soon crushed the hopes that had been entertained, and at length disgusted most of the sober and reflecting people. Soon after the execution of the French king, M. Genet was sent as minister to the United States. He was a man of more passion than judgment, and more selfishness than regard of right. He seems to have considered his office as a mission to stir up the people of the United States to a war with the enemies of France.

Genet landed at Charleston, purposely avoiding an interview with Washington, so that he might be left free, for a time at least, to prosecute his plans. He at once proceeded to acts violating the rules of international law, by commissioning armed vessels from Charleston to cruise against the British. When these proceedings were known at the seat of government, Washington interposed his authority. This, Genet had the impudence to resent, and he attempted to excite a popular clamor against it, by a variety of publications appealing to the passions and caprices of the multitude. Encouraged by numbers of unthinking adherents, he became so insolent, that Washington required the French government to order him home.

Fauchet and Adet, successors of Genet, were more moderate in their conduct, but their designs were the same, and their agency mischievous in the end. During the session of congress in 1794, a resolution passed to provide a naval force adequate to the protection of the commerce of the country against the Algerine corsairs, which had become troublesome; also a law passed in prohibition of the slave trade in American ports; several measures were likewise adopted in anticipation of a war with Great Britain, growing out of her commercial restrictions, which operated unjustly on the United States. As an adjustment of these difficulties was greatly desired, Mr. Jay was appointed envoy extraordinary to the court of St. James. This gentleman succeeded in negotiating a treaty the following year. The merits of this were canvassed in the senate, at the proper time, and a majority of twenty to ten advised its ratification. The president gave it his signature, after weighing it with much consideration, and notwithstanding the formidable opposition which was made to it in the country. It prevented a war, and its effects, otherwise, were highly beneficial. In the autumn of the same year, (1795,) treaties were made with the dey of Algiers, and with a portion of the western Indians. A treaty with Spain followed soon after, by which, among other things, the navigation of the Mississippi was fully conceded. On the 1st of June, 1796, Tennessee was admitted into the Union as a state, by act of congress.

At this period, when a new election of a president was drawing near, Washington signified his intention to retire from public life. The announcement was accompanied by a valedictory address to the people of the United States—a production as remarkable for its important political maxims, as for the expression of his inextinguishable love of his country and his kind. His advice to his countrymen cannot be too closely followed.

The successor of Washington in the government was John Adams, he having received the highest number of votes in the electoral college. Mr. Jefferson was chosen vice-president. Mr. Adams entered upon the presidency on the 4th of March, 1797. At this period, the country had made evident advances in commerce, wealth, the stability of its institutions, and its consideration among the nations of the earth. The wisdom, firmness, and moderation of Washington had been the means of his country's elevation and opening career of prosperity. Mr. Adams pursued substantially the same policy as that of his predecessor, and as one of the leaders in the revolution, he seemed competent to guide the helm of state.



John Adams.

The United States having come to a serious issue with the French republic, owing to the treatment of their ambassador, Mr. Pinckney, by the latter power, Mr. Adams, soon after his accession, sent three envoys extraordinary to Paris, to attempt a second negotiation. The Directory managed to delay the public recognition of them in their official capacity, but, in an indirect manner, demanded a large sum of money as a preliminary to negotiation. This being promptly refused, Messrs. Pinckney and Marshall, two of the envoys, were ordered to quit the country; but, Mr. Gerry, the third one, was allowed to remain. Attempts to negotiate with him, singly, did not succeed, and he was soon after called home by his government.

These events were followed by such French depredations on the American commerce as excited universal indignation, and the general motto was, "Millions for defence—not a cent for tribute." A regular provisional army was established by congress, taxes were raised, and additional internal duties laid. General Washington, at the call of congress, left his peaceful abode once more, to command the armies of his country. General Hamilton was made second in command. The navy was increased, and reprisals were made at sea. The French frigate *L'Insurgente*, of forty guns, was captured, after a desperate action, by the frigate *Constellation*, of thirty-eight guns, commanded by Commodore Truxton—a victory which gave great satisfaction to both political parties in America.

There being now indications of a desire of peace on the part of the French government, envoys were sent to Paris, by Mr. Adams, to effect so desirable an object. Finding the Directory overthrown, and Bonaparte at the head of the government, the envoys had no difficulty in adjusting all disputes by a treaty concluded at Paris, on the 30th of September, 1800. The disbanding of the American provisional army followed soon after.

But a great calamity had in the mean time fallen on the American people. The Father of his Country had been called from life, by a short and distressing sickness. Washington, on the 14th of December, 1799,

expired at his seat at Mount Vernon, in Virginia. A nation was clad in mourning, and every possible honor was paid to the memory of him who was "first in war, first in peace, and first in the hearts of his countrymen."

In 1800, the city of Washington, in the District of Columbia, was made the seat of the general government, in accordance with a law passed by congress in 1790. For that purpose, the states of Virginia and Maryland had ceded to the United States the District, a territory of ten miles square. It may here be stated that the Virginia portion was ceded to Virginia in 1846.

As the time again approached for the election of a president, the progress of popular opinion, in respect to Mr. Adams, rendered it highly improbable that the choice would fall on him. All acknowledged his abilities, his patriotism, and the services he had rendered to his country; but at the first, he was simply not preferred by the democratic party, and subsequently, he was disliked by it. The measures which most excited the opposition of that party, and which were most successfully employed against Mr. Adams as a candidate for reelection, were several laws passed during his presidency, among which were the *alien and sedition laws*.

From the mode of voting, which existed at that time, it became for several days doubtful who would be president, or whether any choice would be made within the limits assigned by the constitution, as there happened to be a tie of the two highest numbers in the electoral college, and afterward a tie in the votes of the house of representatives. But the choice eventually fell on Mr. Jefferson. Aaron Burr was elected vice-president.

CHAPTER CCCCLXXXIX.

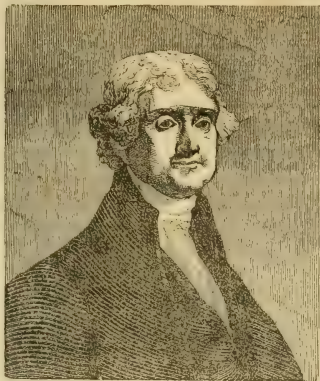
A. D. 1801 to 1817.

Mr. Jefferson President — Purchase of Louisiana — War with Tripoli — Exposure of Neutral Commerce on the High Seas — Mr. Madison President — War with England, &c.

MR. JEFFERSON was inaugurated on the 4th of March, 1801. Instead of delivering a speech, in person, to the two houses of congress, as his predecessors had done, he sent to them a written message, which was read to them in succession—a practice which has since been generally followed. The message contained his political opinions, and intimations of the course he intended to pursue as chief magistrate, and was much read and commented on at the time. In the beginning of his administration, Mr. Jefferson transferred the principal offices of the government to members of the democratic party. Mr. Madison was made secretary of state.

At the opening of congress on the 8th of December, the president, in his message, recommended the abolition of the internal taxes, the repeal of the act passed in the last days of Mr. Adams's administration, a reorganization of the United States courts with sixteen new judges, and an enlargement of the rights of naturalization. These topics awakened the asperity of party feeling in a high degree; but the recommendations of the executive prevailed, and bills were passed accordingly. The year 1802 was signalized by the admission of Ohio into the Union, as an independent state. The following year became an era in

our history, by the magnificent enlargement of our territory, in the cession of Louisiana to us by France. It was purchased of that nation at the price of fifteen millions of dollars. Louisiana comprised an immense region of country extending from the Mississippi to the Pacific Ocean. Of course, the free and exclusive navigation of the river was ceded with it.



Thomas . Jefferson.

Mr. Jefferson was reelected to the office of president, and took the oath required by the constitution on the 4th of March, 1805. George Clinton, of New York, was elevated to the vice-presidency. A war with Tripoli, on the southern shore of the Mediterranean, on account of depredations upon American commerce, had commenced in 1801. In the course of this war, one of the American frigates accidentally fell into the hands of the Tripolitans. By a most daring enterprise, under the direction of Lieutenant Stephen Decatur, the frigate was afterward seized in the harbor of Tripoli, by a band of Americans, under the guns of the enemy's battery. But as it was grounded, and could not be brought away, they set it on fire. The officers of the frigate had been imprisoned, and the crew treated as slaves. The cruelties of their captivity induced the Americans to put forth every effort for their relief, and to punish the barbarians. This was effected in a great measure by the exploits of Captain William Eaton. Attacking the Tripolitans on land, with a few hundred Arab troops, he brought them to terms. Prisoners were exchanged, though, as the bashaw had the greater number, he received an indemnity, in money, for the balance.

The neutrality of America, during the wars of the French revolution, brought to her wealth and prosperity — as she enjoyed the carrying trade of a great part of the world. But both of the belligerents, at length, treated neutrals with singular injustice. They were resolved that other nations should make common cause with them. For this purpose were the celebrated French and English *Decrees* issued. Great Britain issued a proclamation, May, 1806, blockading the coast of the continent from the Elbe to Brest. Enraged at this measure, the

French government retaliated by the Decree issued at Berlin, November 21, declaring the British Isles in a state of blockade. This was in effect a declaration on the part of each, that no neutral should trade with the other. In November, 1807, Great Britain issued her *Orders in Council* — a measure declared to be in retaliation of the French Decree of November. These orders prohibited all neutral nations from trading with France or her allies, except upon the condition of paying tribute to England. Napoleon immediately followed this by a Decree at Milan, which declared that every vessel which should submit to be searched, or pay tribute to the English, should be confiscated, if found within his ports.

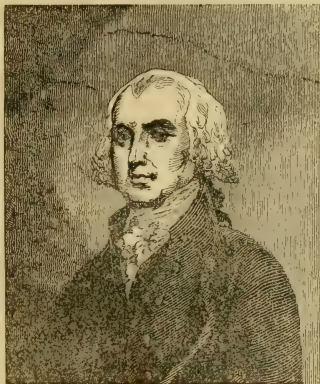
Between America and Great Britain, in particular, there were questions of the highest moment respecting the "right of search," and expatriation. The latter power, on various pretences, had long claimed and assumed the authority of searching the vessels of other nations, in order to take her native born people; and this she did on the ground, that no man can change his allegiance to the government under which he was born. Britons could never be otherwise than British subjects. America held a very different doctrine, and received as her citizens the subjects of other governments, whenever they chose her protection. Being naturalized, they were, to all intents and purposes, her citizens. These, however, if British, by birth, were seized wherever the British could find them, in order to man their navy; nor were these alone taken, but native born Americans, in many instances. The latter was a wrong and an indignity which could not be endured, and greatly aggravated the existing difficulties between the United States and Britain.

It was in pursuance of their measures of impressment, that an outrage was committed by the British, 22d of June, 1807, on an American armed vessel, the *Chesapeake*, which was fired into by a British ship of war, the *Leopard*. As the attack, being in a time of peace, was wholly unexpected, the commander of the *Chesapeake* made no resistance, but soon ordered his colors to be struck. The frigate, however, did not become a prize to the *Leopard*, but certain men, claimed to be British subjects, were taken out of her. Great excitement was produced by this occurrence. The president of the United States, by proclamation, commanded all British armed vessels within our harbors, or waters, to depart from the same without delay, and others were prohibited from coming in. Other measures also were taken, expressive of the public sense of the injury which had been done.

By the decrees before alluded to, the commerce of America was exposed to utter destruction. Congress, though after an exhibition of much party feeling, laid an embargo (December 22, 1807) on our own vessels, as a measure calculated to be serviceable in this state of things. Mr. Monroe, the American minister in London, was instructed not only to require satisfaction on account of the *Chesapeake*, but to obtain security against future impressment from American vessels. The British minister — Mr. Canning — objected to the union of these subjects; but an envoy-extraordinary was sent out to the United States to adjust the affair of the *Chesapeake*.

James Madison, of Virginia, was elected president in 1809, and Mr. Clinton, of New York, was again chosen vice-president. The embargo, proving to be extremely unpopular in all the commercial states, was repealed

on the 1st of March, 1809. As a substitute for it, congress interdicted by law all trade with France and England, and on the 12th of April, passed an act to raise an additional military force. On the 23d of April, Mr. Erskine, the British minister plenipotentiary, pledged his court to repeal its anti-neutral decrees by the 10th of June, and in consequence of an arrangement now made with the British minister, the president proclaimed that commercial intercourse would be renewed on that day; but this arrangement was not acknowledged by the king. Mr. Erskine was recalled in October, and was succeeded by Mr. Jackson. The latter soon gave offence to the American government, and all further communication with him was refused. Shortly after he was recalled.



James Madison.

The Rambouillet Decree, alleged to be a measure of retaliation for the act of congress which forbade French vessels to enter the ports of the United States, was issued by Napoleon on the 23d of March, 1810. By this, all American vessels and cargoes arriving in any of the ports of France, or of countries occupied by French troops, were ordered to be seized and condemned. On the 1st of May, congress passed an act excluding British and French armed vessels from the waters of the United States; but providing that if either of the above nations should modify its edicts before the 3d of March, 1811, so that they should cease to violate neutral commerce,—of which fact the president was to give notice by proclamation,—and the other nation should not, within three months after, pursue a similar course, commercial intercourse with the first might be renewed, but not with the other. On the 2d of November, the president issued his proclamation, declaring that the French Decrees were revoked, and that intercourse between the United States and France might be renewed. On the 10th of the same month, a proclamation was issued, interdicting commercial intercourse with Great Britain.

On the 12th of November, 1811, reparation was made by the British for the attack on the Chesapeake,

through the British envoy, Augustus J. Foster. The message of Mr. Madison to congress that year, on the 5th of November, indicating an apprehension of hostilities with England, the committee of foreign relations, in the House of Representatives, reported, on the 29th, resolutions for filling up the ranks of the army; for raising an additional force of ten thousand men; for authorizing the president to accept the services of fifty thousand volunteers, and for ordering out the militia when he should deem it necessary; for repairing our ships of war, and for authorizing the arming of merchantmen in self-defence. Most of these resolutions were agreed to. A bill from the senate for raising twenty-five thousand men, after much debate, was agreed to by the house.

In December, Mr. Madison communicated to congress an official account of the battle of Tippecanoe, near a branch of the Wabash, fought on the seventh of the previous month, between an army under General Harrison, governor of the Indiana territory, and a large body of Indians. In this battle, the Indians were defeated, though with great difficulty, as they had lulled the suspicions of the whites by a treacherous artifice, in offers of peace and submission. From a want of adequate means and preparation, the Americans suffered a comparatively large loss of men.

On the 3d of April, 1812, a law was passed laying an embargo for ninety days—this measure being in expectation of a war with Great Britain. On the 1st of June following, a war message was communicated to congress by the president. In it, he submitted the question, after having spoken of the impressment of American seamen, the violation of the rights and peace of our coasts by British cruisers, and other causes of difficulty, “whether the United States shall continue passive under these progressive usurpations, and these accumulated wrongs, or, opposing force to force in defence of their national rights, shall commit a just cause into the hands of the Almighty Disposer of events.” On the 4th of June, a bill for declaring war with Great Britain passed the house of representatives by a majority of seventy-nine to forty-nine; and on the 17th, it passed the senate by a majority of nineteen to thirteen. The signature of the president and his proclamation of war immediately followed. A protest against the declaration of war was entered by the minority in the house of representatives. It happened that, four days after the declaration, the Decrees of Berlin having been officially revoked, the British orders in council were repealed; but other grounds of difficulty still remained.

The feelings of the two parties—democrats and federalists—were wrought up to a high pitch of excitement by the declaration of war. At Baltimore, a mob attacked and destroyed the printing office of a federal paper which zealously opposed that measure of the government. In the fury of the moment, they assailed a house in which several distinguished gentlemen were collected in order to defend themselves. These, after surrendering on a promise of safety, were attacked, and being supposed to be killed, were thrown into a heap. General Langan, a meritorious officer in the revolutionary war, was killed, and eleven others severely bruised and mangled.

The preparations for war, at the beginning, were in no respect of a promising character. The generation on the stage were mostly inexperienced in it. The army and the navy, in the days of Jefferson, had been

reduced to the lowest point; the former amounting to only about three thousand men. The recent sense of danger had aroused the nation somewhat in response to the feeling which began to be awakened. Congress authorized the enlistment of twenty-five thousand men; yet but few entered the service. The want of proper officers was seriously felt, as the leading revolutionary heroes were no more. The navy, at this period, was the better arm of defence, having had some experience in the recent contests with the Barbary States; but it was very small. Many enterprising individuals, in the course of the war, converted their merchant ships into privateers; but at its beginning, ten frigates, ten sloops, and one hundred and sixty-five gun boats, were all the public naval force which America could oppose to the thousand ships of the mistress of the ocean. Such were the indifferent preparations for war, at the time of its declaration!

On the 16th of August, 1812, General William Hull, governor of Michigan, to whom had been committed the service of suppressing the Indian hostilities in that country, surrendered his army to the British General Brock, without a battle, and with it the fort of Detroit, together with all other forts and garrisons belonging to the United States, within the district under his command. This was a most mortifying commencement of the contest. Hull's conduct on the occasion was afterward investigated by a court martial; but though the sentence of death was pronounced against him, it was remitted by the president in consideration of his revolutionary services, and his advanced age. This signal disaster to the American arms was, however, immediately relieved by the success of the United States frigate *Constitution*, in a battle with the British frigate *Guerrière*, Captain Isaac Hull commanding the *Constitution*, and Captain Dacres the *Guerrière*. This victory, which occurred on the 19th of August, was the commencement of a splendid series of triumphs, crowning the naval forces of the United States.

Intelligence soon reached the country of a second naval fight, which took place on the 13th of August, between the United States frigate *Essex*, Captain Porter, and the British sloop of war *Alert*, in which the latter struck to the frigate after an action of only eight minutes.

The president, according to an act of congress, having called upon the governors of states for militia to man the fortresses on the maritime frontier, the militia to be placed under officers of his own appointment—the governors of Massachusetts, Connecticut, and Rhode Island, resisted the demand “on the twofold ground that neither of the constitutional exigencies had arisen, and that the militia could not be compelled to serve under any other than their own officers, with the exception of the president himself, when personally in the field.”

As a part of a concerted plan for the invasion of Canada, in three divisions—one called the north-western army, under General Harrison, the second, the army of the centre, under General Stephen Van Rensselaer, and the third, the army of the north, under the commander-in-chief, General Dearborn—a detachment of about one thousand men from the army of the centre crossed the River Niagara, and attacked the British on Queenstown Heights. Though successful at first, General Van Rensselaer was compelled, after a long and obstinate engagement, to surrender, not

having been reinforced, as was expected, by the militia from the American side. General Brock, the British commander, was killed in the battle.

On the 17th of October, the *Frolic*, a British sloop of war, was captured, after a severe engagement, by the *Wasp*, commanded by Captain Jones. The enemy was decidedly superior in force. The loss on board the *Frolic* was thirty killed and fifty wounded. The *Frolic* had no sooner come into the possession of the Americans, than it was taken, together with the *Wasp*, by a British seventy-four, the *Poictiers*. A few days after, in the same month, another splendid naval victory was gained, in the capture of the Macedonian, off the Western Isles, a frigate of the largest class, amounting to forty-nine guns, and manned with three hundred men, by Commodore Decatur of the frigate *United States*. The disparity in the loss of men in this engagement was very great, that of the Macedonian being thirty-six killed and sixty-eight wounded, and that of the *United States* being only seven killed and five wounded. Yet another naval victory was gained on the 29th of December, by the *Constitution*, under Commodore Bainbridge, over the *Java*, a British frigate carrying forty-nine guns, with four hundred men. This was the second victory obtained by the *Constitution*. The *Java* was burnt.

The scene of military operations, during the year 1813, was chiefly in the north, toward Canada. General Winchester, of the United States army, and nearly five hundred men, officers and soldiers, were made prisoners at Frenchtown, by a division of the British army from Detroit, under Colonel Proctor. With this force of the enemy a body of Indians was combined. After the surrender, nearly all the American prisoners were inhumanly butchered by the savages, although Proctor had promised that their lives and property should be secure. This calamity fell most heavily on Kentucky, as the victims of the massacre were principally among her most promising sons. The battle of Frenchtown occurred on the 22d of January. At a wide distance from this scene, two days after, an engagement took place between the *Hornet*, Captain James Lawrence, and the British sloop of war *Peacock*, off South America. This was a short action of only fifteen minutes, and resulted in the destruction of the *Peacock*.

Mr. Madison, having been re-elected, entered upon his second term of office, as president of the United States, on the 4th of March, 1813. De Witt Clinton was the opposing candidate. Elbridge Gerry succeeded to the vice-presidency after the death of George Clinton, who had been elected to that office.

On the 27th of April, York, the capital of Upper Canada, was taken by the troops of the United States, under the command of General Dearborn. This enterprise was conducted by General Pike, at his own request. He was conveyed, with seventeen hundred men, on board a flotilla, from Sacket's Harbor, under the command of Commodore Chauncey. On the approach of his troops toward the main town, the explosion of a magazine, previously prepared for the purpose, destroyed the lives of one hundred Americans, as also that of the gallant general himself. Before he expired, however, he was able to direct his troops to “move on!” His orders were obeyed, and the town was taken, with a great loss to the British. The spring passed without any other important event. A portion of the American coast

was blockaded, and predatory incursions were made by the enemy in several places, and no inconsiderable amount of property was plundered or destroyed. Several armed vessels of the United States were prevented from sailing on a cruise, being unable to get out of port.

During the following summer, June 1st, the American frigate *Chesapeake* was captured by the British frigate *Shannon*, off Boston harbor. In this sanguinary affair, her gallant commander, Captain Lawrence, fell. On the 14th of August, the *Argus*, of eighteen guns, another of our armed vessels, was taken by the *Pelican*, of twenty guns. But in the autumn, the tide of victory returned to the Americans. On the 5th of September, the *Enterprise* mastered the

Boxer, after an engagement of somewhat over thirty minutes. In this battle, the commander of each vessel was killed. The month of September is rendered still more memorable, as, on the 10th, a decisive victory was obtained by the American fleet over that of the British on Lake Erie. The conflict was long and desperate, as every motive which national pride and the importance of the issue could supply, actuated the combatants. It was the first instance in which an American fleet had met the fleet of an enemy. The event and the amount of the victory were couched by Perry in these concise, yet remarkable words: "We have met the enemy, and they are ours—two ships, two brigs, one schooner, and one sloop."

The Americans were now masters of the lake, and



Perry's Victory on Lake Erie

an opportunity was soon afforded for General Harrison to attack Proctor, who had hitherto been in possession of the territory in that quarter. Accordingly, on the 5th of October, a severe battle was fought between the two armies, in which the British were defeated. In this battle, the celebrated Indian chief Tecumseh, was killed. Detroit had been somewhat earlier taken possession of by the Americans, and the whole territory of Michigan was again brought under American rule. About this time, there being indications of an attack on New London by the squadron under Commodore Hardy, a portion of the militia of Connecticut was called out by their military commanders. Governor Smith, in approbation of the measure, observed to the legislature of the state, that "the government of Connecticut, the last to invite hostilities, should be the first to repel aggression." Other portions of the American coast at this period were subject to alarms and depredations from the enemy. An attempt to reduce Canada in the latter part of the year, by the combined operation of the several armies in the north and north-west, signally failed. High expectations had been indulged of its success, under generals so approved as Lewis, Hampton, Wilkinson, and Harrison; but obstacles were allowed to prevent their

coöperation, and public opinion was much divided as to the parties on whom the blame of failure should fall.

In the south, the Creek Indians, having been excited to make war against the United States, were guilty of the usual excesses and atrocities of their race during the year 1813, and until the close of the summer of 1814; when General Jackson, who conducted the war on the part of the Americans, signally defeated the savage foe. A treaty was concluded with them, August 9, 1814, on conditions advantageous to the United States. General Jackson was soon after appointed to succeed General Wilkinson in the command of the forces at New Orleans. The loss of the American frigate *Essex*, under Commodore Porter, in the spring of 1814, was deeply lamented in the United States. It occurred on the 28th of March, in the Bay of Valparaiso, in a fight with a superior British force—two armed vessels, which had been equipped with picked crews for the purpose of attacking the *Essex*. It was a most unequal engagement, and the Americans lost no credit by the result. Two other naval engagements, took place about this time, both of which issued propitiously to the Americans. The first was between the United States sloop of war



Battle of New Orleans.

Peacock, and the British brig *Epervier*, April 29th; and the other, the 28th of June, between the sloop of war *Wasp* and the English brig *Reindeer*.

During the entire spring, the war seemed to languish on the part of the British; but after their forces were relieved from the continental wars of Europe, they added fourteen thousand veteran troops to those that were already employed against America, and at the same time sent a strong naval armament to blockade the American coast, and ravage every accessible part of it. The northern frontier was now becoming the scene of vigorous movements. On the 3d of July, Fort Erie was taken by General Brown, after the firing of a few shots. On the 5th of July occurred the obstinate and sanguinary battle of Chippewa, in which the Americans, under General Brown, were victorious. This was the first regular pitched battle, and it was fought with great judgment and coolness on both sides. After a short interval—on the 25th of the same month—was fought the destructive battle of Bridgewater, which lasted from four o'clock in the afternoon until midnight. The Americans obtained possession of the battle-ground, but retired from it in the middle of the night to their encampment. General Brown lost in killed, wounded, and missing, from six hundred to seven hundred men. The British General Riall lost about one thousand. On the 15th of August, Fort Erie, in the command of General Gaines, was attacked by the British General Drummond; but he was repulsed with considerable loss. He abandoned the enterprise, after having pressed the siege for forty-nine days.

The seaboard was also a scene of interest and anxiety at this period. About the middle of August, between fifty and sixty British sail arrived in the Chesapeake, with troops destined for the attack of the capital of the United States. On the 23d of that month, six thousand of the enemy, commanded by General Ross, forced their way to Washington, and burnt the Capitol, president's house, and executive offices. These acts of wantonness and Vandalism involved the destruction of valuable libraries, and other articles of taste and importance which the rules of civilized warfare hold to be sacred. The enemy soon

found their situation, amid a people exasperated by the scene before them, by no means safe, and they accordingly soon retired to their shipping, having lost, during the expedition, nearly one thousand men. The capture of Washington was followed, September 12th, by an attack on Baltimore, in which the American forces, militia, and inhabitants of Baltimore made a gallant defence. Being, however, overpowered by a superior force, they were compelled to retreat; but they fought so valiantly, that the attempt to gain possession of the city was abandoned by the enemy, who, during the night of Tuesday, went on board their shipping, having lost, among their killed, General Ross, the commander-in-chief of the British troops.

While these important events were transpiring in the heart of the country, at the north signal success attended the American arms at Plattsburg, and on Lake Champlain. The British army, under Sir George Prevost, amounting to fourteen thousand men, was compelled to retire on the 11th of September, from Plattsburg, and the English squadron, commanded by Commodore Downie, was captured by Commodore Macdonough on the lake. The latter was the second fleet fight, of the war, and our second victory over a British squadron. One frigate, one brig, and two sloops of war, fell into the hands of the victors. Several British galleys were sunk, and a few others escaped. Notwithstanding the recent successes experienced by the American arms, the condition of public affairs was now singularly embarrassing. The commissioners who were abroad attempting to negotiate a peace with England, according to a proposal which that country had some time before made, were little likely to succeed in their object, owing to the unreasonableness of the terms demanded: public credit was low; the national finances disordered; and the opposition to the war and to the administration, from the federal party, was unremitted. A convention from most of the New England States, amid the dissatisfaction and alarm which were felt in that quarter, as to the measures of the general government, had met at Hartford, and though it proposed no violent schemes, added to the difficulties which were experienced. The term *Hart-*

ford Convention has since been odious to members of the democratic party.

Notwithstanding the pending negotiations, at Ghent, between the American and British commissioners, it became apparent that serious preparations were in forwardness for the invasion of Louisiana. The attack speedily followed. In the course of the month of December, fifteen thousand troops, under Sir Edward Packenham, were landed on the coast to the east of the Mississippi, and on the 8th of January, 1815, they attacked the Americans, numbering about six thousand, chiefly militia, in their intrenchments before New Orleans. General Jackson was in command of the Americans, and had made judicious preparations to defend the place. After an engagement of more than an hour, the enemy, having lost their commander-in-chief, and Major-General Gibbs, and being weakened and dispirited by the fall of more than two thousand of their number, fled in confusion, leaving their dead and wounded on the field of battle. From the favorable position which the Americans occupied, they experienced only the very small loss of seven killed and six wounded.

The news of this victory spread rapidly through the United States, and proved to be the harbinger of peace, a treaty having been signed at Ghent, on the 24th of December, 1814. This treaty was ratified by the president and senate on the 17th of February, 1815. It is to be remarked that this was silent as to the subjects for which the war had been professedly declared. Peace, nevertheless, was hailed with joyful acclamations, for the nation was weary of war, and its waste of life, treasure, and domestic happiness. Treaties were soon after renewed with the Indian tribes.

The close of this war deserves a passing comment. Whatever may have been the wisdom of its declaration, in the existing state of the country, it was fully justified on our part by the long career of haughty aggression, which had been pursued by Great Britain. Self-respect, regard to our rights and the rights of the world, demanded of us resistance and rebuke. The usurpation of the sea, by Great Britain, as her special dominion, was a wrong not to be endured. The judgment of the world, and especially of the people of the United States, has fully borne out our government in the course they adopted. The results have been highly advantageous to the country — to its name and its position among other nations. Our victory, at New Orleans, over the veterans which had recently driven the French from Spain, with our achievements upon the sea, where the British deemed themselves invincible, taught that haughty people a salutary and abiding lesson. From that day to this, the United States have been rising in the respect of the world.

The effect of the war upon political parties was remarkable. The federalists,* who opposed it from the beginning to the end, in spite of the ability of their leaders, lost the confidence of the people, and their name henceforward became one of reproach with the democrats. Their opposition was, doubtless, carried to

an unwarrantable extent, rendered the less excusable by the difficulties in which the government was involved. The democratic party, which began and sustained the war, became triumphant in the country, and, for the most part, has continued so to the present time.

Yet it was not the war alone which decided the fate of these two great parties. Federalism was founded in an honest distrust of the capacity of mankind for self-government; hence the federalists were always in opposition to the masses. It does not impugn their judgment, or their patriotism, that such was their conduct and belief; it was perhaps as much the result of good fortune as superior sagacity, that the democrats of that day hit upon the profound and glorious truth, that man is capable of self-government, — and that the people are the safest depository of power. Nothing is more certain than that, with the advance of time, our institutions have become more and more democratic, while our own confidence, and that of the world, in them, has been continually increasing. Nearly the whole government of the United States is now based upon universal suffrage; that which the old federalists deemed both dangerous and destructive, has proved to be the element of a true and reliable conservatism. Our institutions are now on the shoulders of the masses, and every citizen is interested in their maintenance. Thus, while European thrones and dynasties are crumbling to ruins, we ride out the storm, and become the refuge of those who are flying from the fluctuations and misfortunes of other lands.

Before intelligence of the peace, above noticed, could be officially diffused over the ocean, several actions took place, in which victories were obtained on both sides. A bill incorporating a national bank, under the title of the *Bank of the United States*, was passed after an animated debate in congress, and received the signature of the president on the 10th of April. Of the thirty-five millions of dollars constituting its capital, the United States were to own seven millions. The charter was to continue in force twenty years. Indiana was received into the Union as an independent state in December, 1816. Mr. Madison retired from the office of president on the 4th of March, 1817.

CHAPTER CCCCXC.

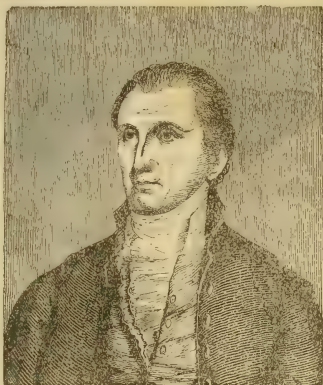
A. D. 1817 to 1841.

Mr. Monroe President — War with the Seminole Indians — Cession of Florida to the United States — Slavery Compromise, &c.

THE fifth president of the United States was James Monroe, of Virginia, who entered on the duties of his office on the 4th of March, 1817. Daniel D. Tompkins, of New York, was chosen vice-president. During the administration of Mr. Monroe, not many stirring events took place, the war having happily been terminated, and the passions connected with it having subsided. Having formed a judicious cabinet, he pursued a moderate course as to political matters. To John Q. Adams was assigned the department of state. Mr. Crawford was at the head of the treasury, having been continued from the former administration. Mr. Calhoun was appointed secretary of war, and Smith Thompson was placed over the department of the

* The term *federalist* was first applied to the supporters of the federal union, established by the constitution. It was afterwards the designation of the conservative party, who feared and opposed the French revolution and democratic ideas. The conservatives of the present day have advanced so far as to adopt most of the doctrines of the democrats in Jefferson's time.

navy. With these able assistants, the president adopted measures which tended in a great measure to abate the evils which the war had introduced into the political and social system.



James Monroe.

In the summer and autumn of 1817, the president made a tour through the northern and eastern states of the Union, where he was received with distinguished courtesy and respect. Meeting congress on the 1st of December, he represented to that body the progress which the country was making in her most important interests, and particularly recommended to their notice the surviving officers and soldiers of the revolution, and the repeal of the internal duties. These recommendations were acted upon, and bills were passed providing for the indigent officers and soldiers of the revolutionary army, and for the abolishment of the internal duties. Other important bills were enacted during the session. Near the close of the year, December 11th, the state of Mississippi was admitted into the Union. In the month of April, 1818, Illinois adopted a state constitution, and in due time was admitted as a member of the Union. A treaty with Sweden was ratified on the 27th of May, 1818, by the president and senate, on the part of the United States. The ratification on the part of Sweden took place on the 24th of July, the same year.

During the year 1817, a war was carried on between the Seminole Indians and the United States, in which the former were discomfited and overthrown. Lying on the confines of the United States and Florida, and being joined by outlaws from the Creek nation, and runaway negro slaves, this confederacy of savages became exceedingly annoying to the inhabitants on our southern borders. Massacres had become so frequent that the whites had to flee from their homes for security. The flame of Indian hostility was further fanned by an Indian prophet, and by two English emissaries, Arbuthnot and Ambrister, who had taken up their residence among them for the purposes of trade. In December, a detachment of forty men, under Lieutenant Scott, having been ambushed while

performing some duty which had been assigned them, were all killed, except six, by a body of the Indians. General Jackson, with a body of Tennesseans, was ordered to the spot. He soon effected the defeat and dispersion of the savages. Being convinced of the agency of the Spaniards in exciting Indian hostility, he took possession of Forts St. Marks and Pensacola, and made the two Englishmen and the prophet above spoken of prisoners. Arbuthnot and Ambrister were both tried by a court-martial, and executed.

A Convention between Great Britain and the United States was ratified by the Prince Regent on the 28th of January, 1819, and on the 2d of November following, it received the ratification of the president of the United States. The articles agreed on, among other important subjects, related to the fisheries, and the northern boundaries of the United States. On the 22d of February of the same year, a treaty was concluded at Washington by John Q. Adams and Luis de Onís, by which East and West Florida, with all the adjacent islands, &c., were ceded by Spain to the United States. A sum not exceeding five millions of dollars was to be paid by the United States out of the proceeds of sales of lands in Florida, or in stock, or money, to the citizens of the United States, on account of Spanish spoiliations and injuries. During the summer of 1819, Mr. Monroe made a tour through the southern section of the country, for a purpose similar to that which he had in view in his previous journey to the north,—the inspection of the national defences, public works, arts, &c. On the 14th of December following, a resolution passed congress admitting Alabama into the Union as an independent state. In the ensuing year, 1820, March 3d, Maine became an independent state, and a member of the national Union.

On the 5th of March, 1821, Mr. Monroe, who had been again chosen president, took the customary oath of office. His reelection was nearly unanimous. Daniel D. Tompkins was again elected vice-president.

By a proclamation of the president on the 10th of August, 1821, Missouri was declared to be an independent state, and a member of the federal Union. Two years previously, application was made to congress, by the people of Missouri, to form for them a state constitution. A bill was accordingly introduced for the purpose, a provision of which interdicted slavery, or involuntary servitude. The bill thus framed passed the house of representatives, but was rejected in the senate, and therefore failed for the time. In the session of the following year, the bill was revived. It excited a warm and prolonged debate between those who favored and those who were opposed to the restriction respecting slavery. Never had the parties in congress, perhaps, been so marked by a geographical, sectional division, or manifested feelings more dangerous to the union of the states. The whole country seemed to be actuated by a similar temper. The result was a compromise, by which slavery was to be tolerated in Missouri, and forbidden in all that part of Louisiana, as ceded by France, lying north of 36° 30' north latitude, except so much as was embraced within the limits of the state.

In June, 1822, a convention of navigation and commerce, on terms of mutual and equal advantage, was concluded between France and the United States. About this time, also, the ports of the West India

Islands were opened to the Americans, by the act of the British parliament. Pirates, having for a long time infested the West India seas, and preyed upon American commerce, were at this period signally chastised by a United States schooner—the *Alligator*. Five American vessels were recaptured, and one piratical schooner taken. After this, congress appropriated a sum of money to fit out an expedition for the suppression of piracy. Upon the appearance of Commodore Porter with his squadron in the Caribbean Seas, the freebooters dared not show themselves, but committed their depredations on the inhabitants of the West India Islands.

In 1823, congress sanctioned the measure recommended by President Monroe, of acknowledging the independence of the South American republics. Ministers were appointed to Mexico, Buenos Ayres, Colombia, and Chili. In 1824, congress passed two important bills, which caused much debate in that body, and intense solicitude among those classes of citizens likely to be affected by them, namely—one for abolishing imprisonment for debt, and the other establishing a tariff of duties on imports into the country. During the year now spoken of, the marquis de Lafayette, now in advanced life, revisited the scenes of his early patriotic toils, sacrifices, and dangers. He became the nation's guest for many months, and visited various portions of the United States, being every where received with the utmost joy and enthusiasm. While in the country, congress voted him the sum of two hundred thousand dollars, and a township of land, which was located in Florida, as indemnity, in part, for his sacrifices and services during the revolutionary war, and as a token of their grateful remembrance of his heroic philanthropy.

During Mr. Monroe's administration, America enjoyed profound peace. Sixty millions of her national debt were discharged. The Floridas were peaceably acquired, and the western limits fixed at the Pacific Ocean. Internal taxes were repealed, the military establishment reduced to its narrowest limits of efficiency, the organization of the army improved, the independence of the South American nations recognized, progress made in the suppression of the slave trade, and the civilization of the Indians advanced. The voice of party spirit had died away, and the period is still spoken of as the era of good feeling.

The election of a successor to Mr. Monroe devolved on the house of representatives, the electors having failed to make a choice. Fears were entertained that the exigency now contemplated by the constitution, would not be passed without a dangerous excitement, and that it might shake the constitution itself. But no such effect was produced, although the result was very unsatisfactory to the minds of many, and there were loud complaints of political collusion and bargaining. *John Quincy Adams*, of Massachusetts, though he was not the highest on the list of candidates before the electoral college, was the choice of the house voting by states. He entered on the duties of his office on the 4th of March, 1825. *John C. Calhoun*, of South Carolina, was chosen by the electoral colleges as vice-president. The new cabinet consisted of *Henry Clay*, of Kentucky, as secretary of state, *Richard Rush*, of Pennsylvania, as secretary of the treasury, and *James Barbour*, of Virginia, as secretary of war.

In 1825, a treaty of commerce and navigation with the republic of Colombia was ratified, on the basis of the reciprocal obligation of the parties to place each other on the footing of the most favored nations. During this year, a controversy arose between the national government and the executive of Georgia, in reference to certain lands held by the Creeks, but which that state claimed as belonging to herself. This controversy was of so serious a nature—affecting not only Georgia, but some of the neighboring states—as to threaten the internal peace of the nation; but it was happily settled by the prompt and vigilant measures of the president, seconded by the action of congress. The same year was rendered memorable by the speculating mania which prevailed in the United States, as well as in Europe, and which brought disaster and ruin on multitudes here and abroad. The speculations pertained chiefly to certain stocks, and several articles of West India produce. A fictitious wealth was thus created, which, upon its necessary subsidence, in a short period produced the unhappy consequences that might have been expected.

In the year 1826, and on the 4th of July, the deaths of *John Adams* and *Thomas Jefferson* took place. History, perhaps, does not present a more striking and affecting coincidence than this. That these men, whose lives were identified with the independence of their country, should die together, and that too on the 4th of July, the birthday of the nation, and, still further, in the year of its jubilee,—the fiftieth anniversary,—amid the rejoicings of the people,—was indeed strange, and calculated to turn the thoughts of men toward that Providence, which concerns itself in the destinies of men and nations.

In 1828, the revision of the tariff agitated congress, and the warm and prolonged debates on the occasion terminated in the enacting of a law, by which protective duties were imposed on such articles of import as come into competition with certain manufactures and agricultural products of the United States. The wishes of the advocates of the protecting system were not fully met, but they had obtained an advantage which was generally appreciated in the manufacturing states. The planting states considered the law as highly prejudicial to their interests.

The presidential election having been decided by the college of electors, General *Andrew Jackson*, of Tennessee, was inaugurated president, and *John C. Calhoun* vice-president, of the United States, on the 4th of March, 1829. The president's cabinet at first consisted of *Martin Van Buren*, of New York, secretary of state, *Samuel D. Ingham*, of Pennsylvania, secretary of the treasury, *John H. Eaton*, secretary of war, and *John Branch*, of North Carolina, secretary of the navy. Several changes occurred in the cabinet, subsequently. General Jackson, in his administration, proceeded on a plan of reform which he had conceived in his own mind, as necessary, and displaced from office many individuals of the opposite party in politics. Their places he filled from the democratic party. The year 1829 witnessed the origin of the *state rights* or *Nullification* party in South Carolina, whose rash conduct but little recommended the principles on which it was founded. Their doctrines, however, were ably advocated in congress by Mr. *Hayne* of the senate; and they were still more ably opposed by *Daniel Webster*, a member of the same body. Their speeches have been justly celebrated as models of eloquence.

The Indian tribes had remained in peace since the war with the Seminoles, in 1818. In April of this year, several tribes, inhabiting the Upper Mississippi, recrossed that river under their chief, Black Hawk, and entered upon the lands which they had sold to the United States, and which were occupied by the people of Illinois. These Indians, well armed and prepared for the purpose, ravaged that defenceless country, breaking up settlements, and murdering whole families. The defence of the frontier was committed to Generals Atkinson and Scott. The latter, in 1832, collected the troops that had been drawn from the garrisons on the seaboard, but, with all the despatch he could use, was unable to reach the seat of war at the time intended—the cholera having broken out among the soldiers, producing an untold amount of suffering and difficulty. General Atkinson, however, by forced marches, came up with Black Hawk's army on the 2d of August, near the mouth of the Iowa. The savages were routed and dispersed, and Black Hawk was taken prisoner, together with his son and several principal warriors.

On the 19th of November, 1832, a convention met at Columbia, South Carolina, and issued an ordinance called the *Nullification ordinance*, the object of which was to set aside the acts of congress, imposing protective duties. In the event of force being applied on the part of the United States in the collection of such duties, the instrument declared that the people would hold themselves absolved from all political connection with the other states, and would forthwith proceed to organize a separate government, &c. The friends of the Union in that state, however, held their convention on the 24th of November, the result of which was, the publication of a solemn protest against the ordinance. The principles of the nullifiers were reprobated in meetings held in almost every part of the United States. On the 27th of November, the legislature of the state convened at Columbia, and the governor, expressing his approval of the nullification ordinance, recommended the preparation of means to defend the state, in the event of a collision with the national government.

In this posture of affairs, President Jackson issued his Proclamation against the disorganizers in South Carolina, in which he first exposed their error, and then pointed out to them their danger. The proclamation was a well-timed and most able state paper. It was acceptable to both of the political parties of the nation. The friends of the Union, in South Carolina, placed in a most unpleasant situation, being now encouraged by the decided tone of the president, held meetings in various parts of the state, in which they declared, "We will not be forced to bear arms against the United States, be the consequences what they may." The president at once prepared for military operations against the disorganizers; but a change of tone soon took place on their part; the state authorities agreed not to oppose the collection of duties until the 1st of March, and before that period measures were taken which restored tranquillity. By an act of congress, on the 12th of February, 1833, the duties on certain articles were reduced, and the operation of the tariff was limited to the 30th of September, 1842.

General Jackson was reelected to the presidency, and took the oath of office on the 4th of March, 1833. At the same time, Martin Van Buren, took the oath prescribed as vice-president.

At an early period in his first term of office, General Jackson had recommended the removal of the tribes of Indians, residing in the southern part of the United States, under the names of the Choctaws, the Cherokees, and the Creeks, as a measure for the relief of the Southern States, and the eventual preservation of those tribes. With a view to this end, he suggested that an ample district, west of the Mississippi, and without the limits of any state or territory, might be set apart and guaranteed to the tribes, each to have distinct jurisdiction over the part designated for its use, and exempt from any control of the United States, except that which might be necessary to preserve peace on the frontier. Congress sanctioning the project, the president undertook their removal. With the Chickasaws and Choctaws, treaties were made, 1831—1832, by which they exchanged lands, and quietly emigrated to the country which had been selected. This was the territory next to Arkansas. But the Cherokees and Creeks were not so easily disposed of; nor was it without violent and unjust proceedings on the part of the authorities of Georgia in extending their laws over the Indian territory, that these sons of the forest were removed from the hunting-grounds of their fathers—now become almost the abodes of civilization. The teachers of Christianity had taught them knowledge in their homes, but both the instructors and their pupils were obliged to bow to the severity of law, even in its injustice. There was, indeed, an indecent haste to get the Indians away and make spoil of their lands. The object, however, was not effected until the year 1838.

In the attempt to remove the Seminoles in Florida, the United States became involved in a war with that race. The peremptory manner in which the object was to be effected, according to the orders of the president, very naturally displeased them. Osceola, a chief among these Indians, was treated with indignity by the United States agent, General Thompson, and, after dissembling for a while, he executed a fierce and deadly revenge. It fell first on the heads of a portion of the Indians who were true to the whites, of whom Mathla, who had made an obnoxious treaty with the Americans, was a chief. Lying in ambush with his warriors, on the 28th of December, 1835, Osceola fell upon a company of one hundred and seventeen men, commanded by Major Dade, and only thirty of them escaped. He also surprised General Thompson, at Camp King, immediately after the attack on Dade, and shot him and many others, while they were dining at a house within sight of the garrison. The Indians then retreated, unmolested by the garrison.

In the afternoon of the same day, the remaining thirty men of Dade's company, who had been at work in making an enclosure with trees, were assailed and eventually all killed. One, before he died of his wounds, was enabled, to flee by feigning death some distance, and make known the disaster. A deep sensation pervaded the country at the news of these transactions. General Clinch, in command, now made efforts to defeat and secure Osceola, but was unsuccessful. Emboldened by success, the Indians appeared simultaneously in the neighborhood of almost every settlement in Florida, destroying crops and murdering families in all directions. Every house within the distance of two hundred and fifty miles south of St. Augustine was burned to the ground. General Gaines, marching to the relief of Clinch, had a battle with

the Indians, and repulsed them, but was in no situation to prosecute his object, from want of provisions. This battle took place on the 29th of February, 1836.

Osceola, after parleying with General Gaines, and thus gaining time, was finally secured by General Jessup, although he came to the American general with a flag with about seventy warriors. Jessup believed him to be treacherous, and caused him with his escort, to be forcibly detained. The Indian chief died, a few months after, of a painful disease. It was thought that the Seminoles would now yield and agree to peaceable arrangement; but it appeared that their determination was to fight to the last, rather than leave their homes and the graves of their fathers. Consequently, the commanding general directed Colonel Taylor (afterward General Taylor, and now president of the United States) forthwith to act offensively. This was accordingly done with the utmost spirit and energy. Colonel Taylor's troops, under the most appalling circumstances, sought the haunts of the Indians, and after no small losses of their own, routed and dispersed the foe. About one hundred afterward delivered themselves up, to be carried to the west.

In the year 1836, the Creeks in the south-eastern part of Alabama became hostile, murdering the defenceless and unsuspecting inhabitants. They were, however, soon overpowered by the united forces of the governor of Georgia and General Scott.

In 1831, Mr. Rives secured by treaty twenty-five millions of francs, as an indemnity from France for spoliation on American commerce. It had, however, nearly cost a war before the French were willing actually to pay the stipulated sum.

President Jackson had early manifested hostility to the United States Bank. The bill for the renewal of its charter — passed, by a considerable majority, in congress, in 1832 — he saw fit to veto. The funds of the government which had been deposited in that bank, he required Mr. Duane, the secretary of the treasury, to withdraw. The secretary refused to do it, and was thereupon dismissed by the president. Mr. Taney being appointed, the latter immediately complied with the president's wishes; and subsequently, by an act of congress, in 1835, the public treasure was placed in certain selected state banks. The conduct of the president in this matter was loudly condemned by many as an unwonted stretch of power, while the senate of the United States passed two resolutions, proposed by Mr. Clay, censuring the course Jackson had pursued. Subsequently, when the majority was changed, a vote was obtained to expunge the resolutions.

Martin Van Buren succeeded to the presidency in 1837, and at the same time *Richard M. Johnson* to the vice-presidency.

In consequence of the facilities afforded for obtaining money by the banks containing the public deposits, and perhaps from other causes, the community became affected with the mania of land speculation. It was carried to such an extent, that a crisis must inevitably come, and it was not long in coming. The country felt it in all its weight in the years of 1837 and 1838. The revulsion produced untold distress. All were losing money now, while before all seemed to be gaining it. In this posture of pecuniary affairs, a delegation of merchants from New York applied to the president, as a measure of alleviation, that he would immediately remit the regulations contained in the 'Specie Circular,' and also convene the national legis-

lature. Mr. Van Buren did not see fit to comply with the request. The Circular in question required that the public dues should be paid in specie. This drew the gold and silver from the vaults of the banks; and as the precious metals were carried to the west, so that the speculators in land were accommodated, the merchants in the cities could not obtain the means of paying the duties on their imports. The government required specie for its dues, but did not pay it out to its creditors.

This course of things caused a dangerous exasperation in the cities. The banks in the city of New York were obliged to stop specie payment, their issues to sustain their friends having been too great. Their example imposed a similar necessity throughout the Union. This common fate was shared by the deposit banks, and the government became embarrassed. The president was obliged to assemble congress in this exigency, contrary to his previously announced intention. His proposed scheme for the relief of the government, — for he offered none for the relief of the community, — the *sub-treasury*, as it was called, was brought before congress in a bill, but it was rejected. As the measure was regarded as putting the whole of the public treasure into the hands of the executive, it caused so unfavorable an opinion in respect to the president's views, that he probably lost his second election by its means. The exigencies of the government were provided for by withholding from the states an instalment of the surplus revenue, which would otherwise have been distributed among them. On the 13th of August, 1838, the banks were enabled to resume specie payments, the specie circular having been virtually repealed.

About this period, difficulties occurred on the northern borders of the United States, arising from the sympathies, which were felt and expressed, with the attempt made by a portion of the Canadians to obtain independence. This led to unlawful assemblages of armed people, prepared to aid any rebellion in the provinces, and thus to compromise the interests of the general government, by interference in the concerns of a nation at peace with us. Both the president of the United States and the governor of New York issued proclamations, enjoining upon the inhabitants of the frontier the obligation of observing a strict neutrality. After the affair of the *Caroline*, — a boat carrying one hundred and fifty Americans engaged in this unlawful enterprise, which was destroyed by the British, on board of which one American was killed, — the processes of law were attempted. *Van Rensselaer*, the leader of the sympathizers, was arrested at the suit of the United States, but was admitted to bail. *McLeod*, an Englishman, was taken and tried in 1841, for the murder of the American on board of the *Caroline*, but was acquitted.

CHAPTER CCCCXCI.

A. D. 1841 to 1850.

William Henry Harrison President — His Death — John Tyler President — Veto of the United States Bank Bill — James K. Polk President — War with Mexico, &c.

THE presidential election was decided by the vote of the electoral college, and a large majority was given to *William Henry Harrison*. On the 4th of

March, he was inaugurated as president of the United States. John Tyler, of Virginia, at the same time became vice-president. But short was the tenure of the hero's and the patriot's office. General Harrison, who was already a man of years, expired just a month from the day of his inauguration.

According to the constitution, Mr. Tyler now became possessed of the office of president. He immediately repaired to Washington, and took the oath of office. This was the first instance in the history of the government, where the contingency of death in the presidential incumbent devolved on the vice-president the duties of that high station. But the event, sudden and unexpected as it was, produced no oscillation, no interruption in the movements of the government. Mr. Tyler's address on the occasion, and his appointment of a day of fasting on account of the president's death, were very generally approved by the people.

Congress assembled on the 31st of May, 1841, in accordance with a proclamation previously issued by President Harrison, and immediately entered upon the business which required the attention of the national legislature. That business related to the condition of the revenue and finances of the country. There were also other matters of moment which demanded consideration. The first bill of importance which was adopted, was one establishing a uniform system of bankruptcy throughout the United States—a measure required by the situation of more than half a million of debtors in the country, who could not otherwise indulge the hope of satisfying the claims of their creditors, or supporting their families. Their misfortunes had generally arisen from the extraordinary state of the monetary affairs of the nation. Mr. Van Buren's sub-treasury law, which, at his repeated solicitations, had been adopted toward the close of his administration, was repealed. A bill also passed providing for the distribution among the states of the net proceeds of the public lands, according to their respective federal representative population. A bill likewise passed for the imposition of duties of twenty per cent. on the value of all articles of import, not expressly excepted in the bill.

It was attempted at this session to establish a United States Bank; but though a bill to that effect passed both houses, the president vetoed it, although it was a favorite measure with the party which had elevated him to the office. Another bill, with somewhat different provisions, supposed to have been framed in accordance with the wishes of Mr. Tyler, was also vetoed. These unaccountable results effected the dissolution of the cabinet. All the members, except Mr. Webster, the secretary of state, resigned their places. These were immediately filled by others, the nominations to which were confirmed by the senate.

On the 20th of August, 1842, an important treaty with England was ratified by the senate. By this treaty, the north-eastern boundary was settled. This had been a troublesome and even threatening question between the United States and Great Britain, during many years. The sensitiveness of the parties had become exceedingly great, and it was evident that it must soon be settled in a spirit of compromise and conciliation, or a war might ensue. Happily, that spirit was not wanting on the part of the two negotiators—Lord Ashburton in behalf of Great Britain, and Mr. Webster in behalf of the United States.

Of all the citizens of this country, Mr. Webster was doubtless the most fit and competent to manage this business, and it was a propitious event that he remained in the secretaryship. Massachusetts and Maine, as being interested in this subject, had commissioners to protect their respective rights.

The revision of the tariff occupied much of the attention of the second session of the twenty-seventh congress. A well-regulated tariff was deemed by the dominant party the great remedy for the evils the country was now experiencing in its diminishing revenue, sinking manufactures, and the drooping aspect of all the great branches of industry. The bill which first passed received the veto of the president, and added another to those acts which had so signally disappointed the whig party. It was contemplated on the part of some, in the despair of obtaining his sanction of any proper tariff, to close the session, and place the responsibility on the president. But the sufferings of the country forbade the idea; and another effort was put forth on the part of the friends of a judicious tariff. On the 22d of August, the same revenue bill which had been vetoed by Mr. Tyler, was passed by the house, with a majority of only two, the section concerning the land fund and the duties upon tea and coffee being omitted. The presence of the section concerning the land fund, in the former bill, constituted the president's principal objection to it; and the bill with amendments passing the senate, though only by one majority, it soon after received the signature of the president. Never was there a greater earnestness, probably, either to pass or to prevent the passing of a bill, than was witnessed on this occasion.

The third session of the twenty-seventh congress, which commenced on the 5th of December, 1842, passed several important acts relating to the repeal of the bankrupt law, to the promotion of friendly intercourse with China, and to measures carrying into effect the late treaty with Great Britain. By the last-named act, three hundred thousand dollars were to be paid, in equal portions, to Maine and Massachusetts. On the 22d of April, a message was transmitted to the senate by Mr. Tyler, announcing to that body the negotiation of a treaty with Texas, the object of which was to annex that state to the United States. This treaty, secretly negotiated, occasioned much surprise and concern, on the part of many in the community, who considered annexation as fraught with evils. On the 8th of June, a direct vote was taken on the question of ratifying the above treaty, and it was decisively rejected. But the president, in a message, intimated to the house of representatives that he was ready to sanction any other proper mode of effecting the annexation, which congress should see fit to adopt.

On the 23d of January, 1845, a joint resolution for the annexation of Texas was carried by the house of representatives, and with amendments was passed by the senate, twenty-seven to twenty-five. The resolution admitted of an alternative as to the mode of effecting the annexation; and although it was expected, it being now at the close of the session, that Mr. Tyler's successor would be called to consummate the wishes of congress, yet the former availed himself of the speediest mode of bringing Texas into the Union; and thus the annexation was accomplished before the close of his administration.

James K. Polk, of Tennessee, having been chosen president by the electoral college, was inaugurated on the 4th of March, 1845, together with George M. Dallas, of Pennsylvania, as vice-president.

At an early day of the first session of the twenty-ninth congress, joint resolutions for the admission of Texas, as a state, were introduced into the house of representatives, and were passed by a majority of one hundred and forty-one to fifty-six. A few days after, the senate also passed them. On the 30th of November, the Hon. John Slidell, who had been appointed envoy to Mexico to settle all questions in dispute between the United States and that government, arrived at Vera Cruz. The latter power, however, refused to receive him in his diplomatic character, and he was obliged to return home with his object unaccomplished. The president now directed General Taylor, commanding a body of American troops in Texas, to pass the River Nueces, and to concentrate them on the left bank of the Del Norte. These troops had been encamped for some time at Corpus Christi, which place they left on the 11th of March, 1846, and on the 28th of that month arrived opposite Matamoras.

These measures of the president created dissatisfaction in the minds of many. Such persons viewed them as both impolitic and unjust, and as necessarily leading to war with Mexico, who claimed the right to the country between the Nueces and the Del Norte. The events of the war which followed, so far as they occurred within the limits of Mexico, will be given in the history of that country; we shall therefore notice here only such as may be necessary to give certainty to our narrative. The battle of Palo Alto, which took place on the 8th of May, 1846, and that of Resaca de la Palma, on the next day, may be considered as the beginning of the struggle, which terminated so favorably to our country.

A question in relation to the boundary of the Oregon territory engaged much of the attention of congress during the winter of 1846. The British claims in this quarter clashed with our own, and for a time it was apprehended that war might ensue. But happily a proposition to make the parallel of 49° north the dividing line, was made by the British government, and accepted by the President, with the advice of the senate.

During the summer of 1846, the United States squadron in the Pacific, under Commodores Sloat and Stockton, was employed in the subjugation of California; and on the 19th of August, all the ports and harbors on the west coast of Mexico, south of San Diego, were declared to be in a state of vigorous blockade. The home squadron employed in the Gulf of Mexico were successful at this period in the capture of several maritime towns in the gulf, of which the most important were Tobasco and Tampico. On the 18th of August, General Kearney, with sixteen hundred men, took peaceable possession of Santa Fe, and on the 19th issued his proclamation, absolving the Mexicans from their allegiance, and administering to the alcaldes and acting governor the oath of allegiance to the United States.

General Taylor, having captured Matamoras, and several other places in that vicinity, moved forward to Monterey, the capital of New Leon. It was found to be a strongly fortified place: the general, notwithstanding, resolved to attempt its reduction. This was effected on the 24th of September, after a severe

conflict. On the 23d of February following, the celebrated battle of Buena Vista was fought, in which General Taylor, with about four thousand men, totally defeated the Mexicans, under Santa Anna, with twenty-two thousand.

The principal acts of the second session of the twenty-ninth congress had reference to the war with Mexico, and the adoption of such measures in respect to men and money, as were considered necessary to its successful prosecution. An increase of all the military forces was ordered, and in regard to pecuniary means, a supply was to be secured by treasury notes, and a loan to the amount of twenty-eight millions of dollars. The president, having recommended, at this session, an appropriation of three millions of dollars, to be employed by him in such a manner as he deemed best, in securing a peace with Mexico, an exciting debate rose thereon, which was not allayed by an amendment offered to the resolution before the house, going to the exclusion of slavery from all territory which might be acquired by the United States from Mexico, either by conquest or treaty. This celebrated resolution has been called the *Wilmot proviso*, from the name of the member who offered it, Mr. Wilmot. The resolution, after an angry debate, was passed by both houses without the proviso.

On the 29th of March, 1847, the city and castle of Vera Cruz surrendered to the combined forces of the army and navy of the United States, under General Scott and Commodore Perry. The loss of the Americans was sixty-five in killed and wounded. The battle of Cerro Gordo was fought on the 18th of April, and our victorious army, under General Scott, overcoming every obstacle, and performing extraordinary feats of skill and gallantry, advanced to the capital. On the 14th of September this was taken, after several days of sanguinary and obstinate fighting. Thus nearly the entire frontier of Mexico, with its chief cities, were in the hands of the Americans. The conflict was now at an end.

After some negotiating, a treaty of peace between the United States and Mexico, was signed at Guadalupe Hidalgo, February 2, 1848. This, with the modifications made in Washington by the senate, having passed the Mexican congress, was ratified the 30th of May, at Queretaro, by the American commissioners, Ambrose H. Sevier, and Nathan Clifford, and the Mexican minister of foreign affairs, Señor Don Luis de la Rosa. It was proclaimed in the United States, July 4.

The whig national convention met at Independence Hall, Philadelphia, on the 7th and 8th of June, and on the second day, and on the fourth ballot, nominated Major-General Zachary Taylor, of Louisiana, for president, and on the second ballot nominated Hon. Millard Fillmore, of New York, for vice-president. The democratic national convention had met previously, at Baltimore, May 22—26, and, by a two thirds vote, nominated, upon the fourth ballot, Lewis Cass, of Michigan, for president, and William O. Butler, of Kentucky, for vice-president. The state of New York did not vote in the nomination.

General Taylor, having received a majority of the votes of the electoral college, was inaugurated president of the United States on the 5th of March, 1849; and Millard Fillmore, of New York, who was chosen vice-president, took the oath of office at the same time.

Annals of the Several States of the Union.

CHAPTER CCCCXCII.

WE now propose to give, for the purpose of convenience and easy reference, the annals of the several United States and Territories. Our space will allow us only to note the most conspicuous events, with very succinct sketches of a few leading characters. Maps will be given which will furnish the outlines of the physical geography of the several states.

MAINE. *Annals.*—A settlement was first attempted by the Plymouth Company at the mouth of the Kennebec in 1607, but without success. The first permanent establishment was made at Saco, in 1623. Sir Ferdinando Gorges obtained a grant of the territory, and established a government here in 1639. Maine was united to Massachusetts shortly afterward. In 1652, it was separated from that state, and reunited in 1677. The French made some attempts to settle upon the islands on the coast, and also invaded the country from Canada, in company with the Indians in their wars with the English settlers; but they were finally expelled from the whole territory. In 1775, this country was distinguished for the march of the American expedition, under Arnold, across the wilderness from the Kennebec, to the St. Lawrence, at Quebec, of which an account is given in the history of the revolution. During this war, the British burnt the town of Falmouth, and took possession of the mouth of the Penobscot, where they continued till the peace, in 1783. In the war of 1812, they captured Castine and Eastport, and retained possession of these places till the peace of 1815. In 1820, Maine was separated from Massachusetts, and became an independent state. The boundary between this state and the British territory on the north-east was not clearly defined by the treaty of 1783, and afterward became the subject of a perplexing controversy between the British and American governments. These difficulties, however, were happily settled by the treaty of Washington, in 1842.

Biography.—General John Sullivan was born at Berwick, in Maine, in 1741. He was bred to the law, in which profession he had much success as a bold, energetic pleader at the bar. The breaking out of the revolution opened a career for his military talents, and as early as 1774, he was at the head of a party of Americans, who, by stratagem, gained possession of a fort in Maine, then garrisoned by British troops. In 1775, he was appointed brigadier-general in the continental army, and was stationed at Winter Hill during the siege of Boston. In 1776, he served in the expedition against Canada, and after the death of General Thomas, he took the chief command of the troops engaged in that enterprise. After the failure of the expedition, he returned to Washington's army, and was taken prisoner at the battle of Long Island, in August, 1776. In October, he was exchanged for General Prescott, of the British army. At the battle of Trenton, he commanded the right wing of the American army, and was engaged also in the battle of Brandywine. He

was commander-in-chief of the expedition against Rhode Island in 1778. In 1779, he was sent by Washington on an expedition against the Six Nations of Indians in New York. He marched nearly a hundred miles through the wilderness, fell upon the savages unexpectedly, and completely dispersed them. After this, General Sullivan became involved in a misunderstanding with the board of war, and several



of the members of congress, in consequence of which he resigned his command. On the restoration of peace, he returned to the practice of the law in New Hampshire, and was one of the convention which formed the constitution of that state. In 1786, he was chosen president of New Hampshire, and held the office for three years. In 1787, he was appointed district judge of New Hampshire, and died January 22, 1795.

William Phips, celebrated in the early history of New England, was born at Pemaquid, in Maine, in 1650. In early life he followed the profession of a ship-carpenter; but the love of adventure, and an ambitious temper, led him into various undertakings which gained him notice. He visited England, and induced the government to send him, with two frigates, to search for the wreck of a Spanish treasure ship which had been cast away among the Bahama Islands. He failed in his first attempt, but in a second he was so successful as to recover nearly a million and

a half of dollars. For this service he was knighted by the king, and appointed high sheriff of New England. He was afterward governor of Massachusetts, and commander of several expeditions which were sent against the French in America. He died in 1694.



NEW HAMPSHIRE. *Annals.*—The first settlement in this state was made at Dover and Little Harbor, near Portsmouth, in 1623, under a grant obtained of the Plymouth Company, in the year preceding, by Gorges and Mason. The territory comprised in the grant was called *Laconia*, and it embraced a part of the present state of Maine. In 1629, the name of *New Hampshire* was given to this territory. In 1641, the people placed themselves under the government of Massachusetts, in which situation they remained till 1680, when New Hampshire became a separate royal province. The first legislature assembled at Portsmouth in that year.

In 1686, the authority of Andros, as we have stated in the history of Massachusetts, was extended over New Hampshire. When Andros was deposed by the people of Boston, the inhabitants of New Hampshire took the government into their own hands. They again placed themselves under the protection of Massachusetts in 1690; were again separated from that government in 1692, and once more annexed to it in 1699. In 1741, Massachusetts and New Hampshire

were severed for the last time. A temporary government was established during the war of the revolution; and in 1784, a new constitution was formed: this was amended in 1792.

Biography.—John Langdon, an eminent citizen of this state, was born at Portsmouth, in 1739. In early life he was engaged in mercantile business, and at one time was a sea-captain. When the revolutionary struggle commenced, he embraced without hesitation the part of the colonies. In 1774, he assisted in raising a body of troops which took possession of a fort near Portsmouth, disarmed the British garrison, and conveyed the arms and ammunition to a place of safety. The British governor of the province would have seized him, but the resolute determination of the inhabitants to defend him at all hazards frustrated this intention. In 1775, he was appointed a delegate from New Hampshire to the continental congress, and in 1776, he was made navy agent. In 1777, he was chosen speaker of the assembly of New Hampshire; and when funds were wanted to raise a regiment, he gave all his money, and pledged his plate and merchandise, for this purpose. With the troops thus raised, General Stark gained his memorable victory at Bennington. After the close of the revolutionary war, Mr. Langdon was president of the state of New Hampshire. In 1787, he was appointed a delegate to the convention which framed the federal constitution. When the federal government went into operation, he was elected a senator from New Hampshire. In 1805, he was chosen governor of the state, and again in 1810. He died on the 18th of September, 1819. Throughout the whole of his public life, he enjoyed the highest influence in his native state, and was honored and esteemed in every part of the Union.

General John Stark was born in Londonderry, New Hampshire, in 1728. In his youth he was captured by the Indians while hunting, and detained some months in captivity. In the French war of 1775, he served in the army of Lord Howe. On the reception of the news of the battle of Lexington, he immediately repaired to Boston, and fought at the battle of Bunker Hill. He served under Washington at Trenton and Princeton; but his most important service was in the command of the American troops at Bennington, in 1777, when he gave Burgoyne's army a blow from which it never recovered, as we have stated in the history of the United States. He died in 1822.

VERMONT. *Annals.*—The French, under Champlain, were the first Europeans who visited this territory; but they made no settlement within it. In 1724, the government of Massachusetts built Fort Dummer, on the Connecticut, within the territory of the present county of Windham. In 1731, the French built a fort at Crown Point, and began a settlement on the opposite side of Lake Champlain. After the conquest of Canada by the British, the settlement of the country proceeded rapidly, and the sovereignty of it was claimed both by New Hampshire and New York. The controversy was decided by George III., in favor of the latter; but the inhabitants declared themselves independent in 1777; Vermont was admitted into the Union in 1791.

Biography.—Ethan Allen, one of the most remarkable men in the history of this state, was a native of Connecticut. His parents emigrated to Vermont while he was quite young; and his education was very deficient. He soon distinguished himself by his active



habits and energetic character. On the reception of the news of the battle of Lexington, he collected a body of two hundred and fifty Green Mountain Boys, and marched against Ticonderoga and Crown Point, both which fortresses he captured by surprise. In an attempt upon Montreal in the same year, he was taken prisoner. His captors sent him to England in irons, assuring him that he would be hanged on his arrival; but after a month's confinement in Pendennis Castle, he was transferred to Halifax, and thence to New York, which was then in the hands of the British. In May, 1778, he was exchanged for a British colonel. His health had been so much impaired by the rigors of his imprisonment, that he was unfit for active service in the army; but he was appointed to the chief command of the militia of Vermont. The British attempted to bribe him to join the Canadians against the revolted colonies, but in vain. He died on the 13th of February, 1789. He sustained through life the character of a bold and enterprising man, strongly marked by eccentricity. Although his education was limited, he was the author of several works, the most interesting of which is the narrative of his captivity. In his religious and philosophical notions, he was highly extravagant. He believed, or affected to believe, in the Pythagorean doctrine of the transmigration of souls. One of his books is entitled *Allen's Theology, or the Oracles of Reason*—the first publication of a sceptical character which appeared from the American press.

Samuel Williams, of this state, was the author of a

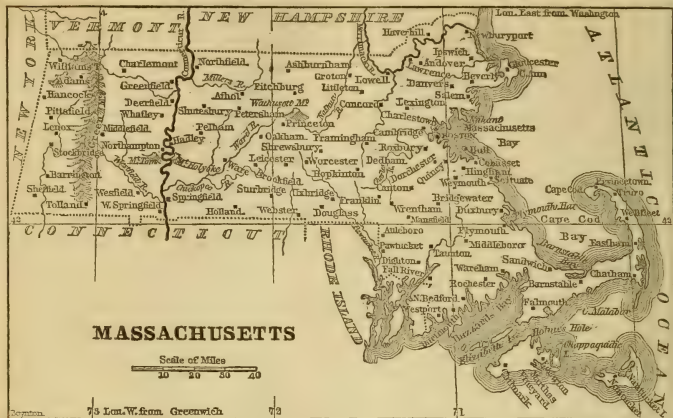
valuable work entitled the *National and Civil History of Vermont*. Royal Tyler, of Walpole, in this state, was an author of considerable celebrity toward the close of the last century.

MASSACHUSETTS. Annals.—The first settlement within the territory of Massachusetts was made by the Pilgrims, at Plymouth, December 21, 1620. This settlement was called *Plymouth Colony*, and afterward the *Old Colony*, to distinguish it from the province of Massachusetts Bay, which was for some time a distinct government. The latter was begun in 1628, when a settlement was formed at Salem. In 1629, a royal charter was granted to this colony. In 1630, Boston, Dorchester, Roxbury, Cambridge, and Watertown were settled. In 1634, a representative government was established. In 1637, a war broke out with the Pequod Indians, which ended in their extermination. In 1638, Harvard College was founded at Cambridge. In 1643, in consequence of the dangers which threatened the English settlements from the hostilities of the Indians, Dutch, and French, the colonies of Massachusetts, Plymouth, Connecticut, and New Haven formed themselves into a confederacy, by the name of the *United Colonies of New England*: this continued forty years. In 1652, the province of Maine was detached from Massachusetts. In 1655, the war with the Indians, known as *Philip's war*, broke out. Brookfield, Deerfield, Hatfield, and other towns, were attacked by the Indians, and many of the inhabitants massacred. The war was closed by the defeat of the Indians, and the death of Philip, in 1676.

In 1677, Maine was restored to Massachusetts. In 1680, New Hampshire was detached from Massachusetts. In 1686, the charter of Massachusetts was taken away by James II., and Sir Edmund Andros was sent out from England as governor of all New England. He exercised his authority with such tyranny, that, in 1689, the people of Boston rose in rebellion, took Andros prisoner, sent him to England, and re-established the old government of Massachusetts. In 1690, the people of this colony sent an expedition, under Sir William Phips, against the French in Nova Scotia, and captured Port Royal. In the same year, an expedition under Phips was sent against Quebec, but failed of success.

In 1692, a new charter was granted by King William to Massachusetts, which extinguished the Old Colony government, and united Massachusetts, Plymouth, Maine, and Nova Scotia under one administration. In the same year, the delusion called the *Salem witchcraft* threw the colony into great terror, and caused the death of many innocent persons. In March, 1697, Haverhill was captured by the Indians, and forty of the inhabitants killed or made prisoners. In 1704, Deerfield was attacked by them, and the people killed or carried away captive. In 1745, on the breaking out of a war with the French, the government of Massachusetts sent an expedition against Louisbourg, on the Island of Cape Breton, which captured that place. It was restored to the French at the conclusion of the war, and again captured by the Massachusetts forces on the renewal of hostilities in 1758.

The American revolution began in Massachusetts. The stamp act, in 1765, produced a riot at Boston, and the destruction of the stamps. In the same year, the legislature of Massachusetts proposed the calling of a general congress of the colonies. In 1768, another riot happened in Boston, occasioned by the seizure of



a vessel by the custom-house authorities. British troops were sent to Boston in October of the same year. On the 5th of March, 1770, occurred the collision between the troops and the people, known as the *Boston Massacre*. In 1773, the cargoes of tea sent to Boston were thrown overboard by the people, to avoid the payment of the duty, December 18. In revenge for this act, the British parliament enacted the Boston Port Bill, March 31, 1774, and the commerce of the place was destroyed. On the 20th of May, the charter of Massachusetts was taken away by the royal authority.

On the 18th of April, 1775, occurred the battle of Lexington. The people of Massachusetts rose immediately in arms, and besieged the British in Boston. On the 17th of June was fought the battle of Bunker Hill. On the 12th of July, General Washington arrived at Cambridge, and assumed the command of the American army. On the 4th of March, 1776, the Americans took possession of Dorchester Heights, and on the 17th the British evacuated Boston. The government of Massachusetts continued under the forms of the old charter. A convention to form a new constitution was held at Cambridge, September 1, 1779. The constitution was submitted to the people, ratified by them, and went into effect October 25, 1780, on which day the first legislature met at Boston. In 1786, a rebellion, headed by Daniel Shays, was raised in the western part of the state, but was quelled without bloodshed in the following year. The constitution of Massachusetts has been amended three times since its promulgation, namely, in 1821, 1831, and 1833.

Biography.—John Hancock, an eminent citizen of this state, was born at Quincy, in 1737. He was educated at Harvard College, but began life as a merchant in Boston. In 1760, he travelled in England, and was present at the coronation of George III. The death of his uncle, in 1764, left him heir to a large fortune and an extensive business, both of which he

managed with great judgment and liberality. At the commencement of the revolutionary troubles, he was a member of the Massachusetts legislature, and in this station he exerted himself with so much zeal and resolution against the encroachments of Great Britain, as to draw upon himself the special indignation of Gage, the British governor of Massachusetts, who, in his proclamation offering pardon to the colonists, after the battle of Lexington, exempted from this act of grace Samuel Adams and John Hancock. This circumstance only served to raise these two individuals to a greater height of popularity. Hancock was president of the continental congress from 1775 to 1779, and had the honor of signing his name first to the Declaration of Independence. After this, he held the office of governor of Massachusetts from 1780 to 1785, and from 1787 to 1793. He also acted as president of the state convention which adopted the federal constitution. He died on the 8th of October, 1793. He was the leading political character of his day in Massachusetts, and his influence throughout the Union was very great. He had little eloquence in public debate, and seldom indulged in speech-making; but his knowledge of business, his facility in despatching it, and his keen insight into the characters of men, rendered him a most efficient politician and public officer. When Washington entertained the design of bombarding Boston, Mr. Hancock advised that it should be done immediately, if necessary, although the greater part of his property consisted of houses and stores in that town. Among the other eminent men of this state may be enumerated Cotton Mather, a prodigy of learning in the early times of New England; Benjamin Franklin, whose fame is universal; John Adams, and John Quincy Adams, distinguished statesmen, and presidents of the United States. [The former died on the 4th of July, 1826, and the latter, on the 23d of February, 1848.] Thomas Hutchinson, Jeremy Belknap, and George Richards Minot, historians; Jonathan Edwards, the metaphysician, Jacob Perkins, the mechanic, &c.



RHODE ISLAND. Annals.—Roger Williams was the founder of the state of Rhode Island. He was banished from Massachusetts, in 1635, for entertaining doctrines which were deemed subversive of civil and religious authority. In 1636, he obtained a grant of land from the Indians, and began a settlement at See-konk; but finding himself within the limits of the Plymouth patent, he removed, and founded Providence in the same year. The settlement was first known by the name of *Providence Plantation*. Adventurers and refugees from the neighboring colonies resorted thither, and a perfectly popular government was established. In 1638, Portsmouth was settled by William Coddington and others from Massachusetts. Newport was settled in the following year. The Providence and Rhode Island Plantations, having no charter, were not admitted into the New England confederacy in 1643. Williams, therefore, proceeded to England, and in 1644 obtained a charter from the parliament, which was then at war with the king: this united the two plantations of Providence and Rhode Island under one government. In 1647, the first general assembly met at Portsmouth. After the restoration of Charles II., a new charter was granted by him in 1663. Rhode Island quietly submitted to Andros in 1687, but on his overthrow, in 1689, the charter government was resumed.

Within this province was the chief seat of the Pequod Indians, who were exterminated by the Massachusetts settlers, as already related. At Mount Hope, near Bristol, was the residence of King Philip, and in this neighborhood he was killed.

In December, 1776, after Washington's army had retreated through the Jerseys across the Delaware, a British squadron, under Sir Peter Parker, took possession of Newport and the neighboring islands. In July, 1777, a small body of Americans, under Colonel

Barton, surprised and captured General Prescott, the British commander in Rhode Island, who was subsequently exchanged for General Lee. In 1778, an expedition was undertaken by the Americans to expel the British from Rhode Island. Generals Sullivan, Greene, and Lafayette commanded the land forces, while a French fleet under Count d'Estaing prepared to cooperate in the attack by sea. Sullivan landed on Rhode Island, and laid siege to Newport; but the French fleet, being driven out to sea, and damaged by a storm, was compelled to sail for Boston to refit, and the American army found it necessary to withdraw from Rhode Island. The British retained possession till the close of the war.

The ancient charter continued in force in Rhode Island till 1844. Some endeavors to set it aside a few years previous, led to serious disturbance. A portion of the inhabitants, called the *suffrage party*, in 1843 framed a new constitution of their own, without the sanction or concurrence of the existing authorities. They chose Thomas W. Dorr for their governor, and organized a legislature. The charter government declared these proceedings illegal. The suffrage party took up arms. The charter government called out the militia, and dispersed them. Dorr fled from the state in 1843, but returned after a few months, was arrested, put on trial, convicted of treason against the state, and sentenced to imprisonment for life. In January, 1845, he was set at liberty. A new constitution was adopted in 1844.

Biography.—Nathaniel Greene, one of the ablest generals of the revolution was born near Warwick, in this state, May 22, 1742. He had no education, except what he could gain from the few books which chance threw in his way; but he manifested in early life a love for the exact sciences, and in particular for the military art. In 1770, he was elected a member of the state legislature, and in 1774, he joined a company of volunteers as a private soldier. After the battle of Lexington, the state of Rhode Island raised an army, and Greene was appointed major-general. He served under Washington at Boston and New York. At the battle of Trenton, he commanded the American left wing. At the battle of Brandywine, he commanded the vanguard. He was also in the battle of Germantown and Monmouth, and was indefatigable in the service, enjoying the full confidence of Washington. In 1780, he was appointed to the chief command of the American army in the south, where General Gates had sustained serious reverses. Greene acquitted himself of his arduous duties with great ability and success, and his campaigns in the Carolinas are among the most brilliant exploits of the revolutionary war. By the victory of Eutaw Springs, he completely overthrew the power of the British in South Carolina. At the close of the war, he established himself in Georgia, where the state had made him a grant of land. He lived but a short time afterward, and died on the 19th of June, 1786, in consequence of exposure to the heat of the sun. In point of military talent, and the most important qualities of a general, he must be ranked among the revolutionary officers next to Washington.

Henry Wheaton, a native of Rhode Island, was distinguished as a statesman, a jurist, and a historian. His most popular work is the *History of the Northmen*. He was also the author of several valuable works on jurisprudence. He died in 1848.

CONNECTICUT. *Annals.*

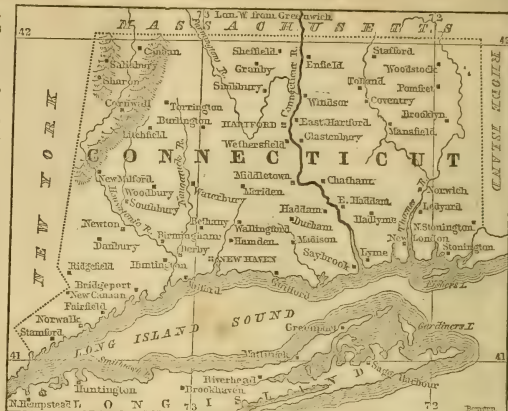
— In 1630, this region was granted by the council of Plymouth to the earl of Warwick, who transferred it in the following year to Lord Say and Seal, Lord Brooke, and others. The English from Plymouth visited the country on the Connecticut, during the same year. The Dutch of New Amsterdam built a fort at Hartford in 1633, and the English from Plymouth established a trading house at Windsor a few months afterward. In 1635, a party of settlers from Massachusetts Bay travelled through the wilderness, and established themselves at Windsor, Hartford, and Wethersfield. In 1639, a party from Boston, led by Eaton and Davenport, began the settlement of New Haven, where they established a separate government. In 1639, the towns on the Connecticut which had previously acknowledged the authority of Massachusetts, erected a government of their own, and framed a constitution. In 1650, a treaty was made with the Dutch, by which the boundaries between the English settlements and the territories of New Amsterdam were settled. In 1662, a royal charter was granted to the colony of Connecticut, and New Haven was united to it in 1665. In 1687, Andros, who had been appointed governor of all New England, went to Hartford, and demanded the charter; but before he could obtain possession of the instrument, it was conveyed away, and hidden in a tree called the *Charter Oak*. Andros, however, assumed the government, and held his authority till he was deposed at Boston as already stated, when the charter government of Connecticut was restored. In 1693, the governor of New York attempted to establish his authority over the militia of Connecticut, but was prevented by the resolute opposition of the people. Yale College was first established at Saybrook, in 1702, and afterward removed to New Haven.

The revolution made no change in the government of Connecticut, which continued to be administered according to the forms of the ancient charter. In April, 1777, the British from New York, under General Tryon, made an inroad into Connecticut, and burnt Danbury. In February, 1779, a similar expedition, under Tryon, penetrated into the state as far as Horse Neck, where General Putnam made a miraculous escape from the enemy by spurring his horse down a precipice. In July of the same year, Tryon made a third expedition, with a force of twenty-six hundred men. He burnt East Haven, Fairfield, and Norwalk, and plundered New Haven. In 1781, a British force, under General Arnold, burnt New London, and captured Forts Trumbull and Griswold, at the mouth of the Thames. Colonel Ledyard, the commander of the latter, was barbarously murdered after surrendering, and the greater part of the garrison was

put to the sword. This was the last military transaction in Connecticut during the revolutionary war. This state was one of the original members of the Union. The ancient charter remained in force till 1818, when a new constitution was established.

Biography.— Timothy Dwight, who attained to great eminence as a writer and preacher in this state, was born at Northampton, in Massachusetts, May 14, 1752. He was educated at Yale College, in New Haven, and made the state of Connecticut his residence during the greater part of his life. At the age of nineteen, he began to write an epic poem, entitled the *Conquest of Canaan*, which he finished in three years; but the work was not published till 1795, more than twenty years after its completion. He entered the American army, in 1777, as chaplain; and in addition to the usual duties of this station, he contributed not a little to heighten the enthusiasm of the soldiers by writing several patriotic songs, which obtained a wide popularity. In 1778, in consequence of the death of his father, he established himself at Northampton where he continued for five years, occupied in preaching, and in the cultivation of his farm. Toward the close of the war, he was twice elected a member of the legislature of Massachusetts. In 1783, he was settled in the ministry at Greenfield, in Connecticut. On the death of Dr. Stiles, in 1795, he was chosen to fill his place as president of Yale College. This office he held till his death, January 11, 1817. Beside several minor works, he published four volumes of *Travels in New England and New York*, and a system of theology.

Among the other eminent men of this state may be mentioned John Ledyard, the famous traveller; John Trumbull, the author of the Hudibrastic poem of *McFingal*; Joel Barlow, the author of the *Columbiad*, and distinguished in the public service of the United States; Ezra Styles, president of Yale College, distinguished for his learning; and Noah Webster, the American lexicographer.





NEW YORK.—*Annals.* Henry Hudson, a commander in the Dutch service, discovered the river which bears his name in 1609. The Dutch sent ships to traffic with the natives in 1610. Argall, an English commander, captured, in 1613, a few hovels which the Dutch had built on the Island of Manhattan; and this was the beginning of the settlement of New York. In 1615, the Dutch founded Albany, which they named *Fort Orange*. The whole country claimed by them, in virtue of Hudson's discovery, received the name of the New Netherlands. The settlement on Manhattan Island was called *New Amsterdam*. In 1625, a settlement was begun at Brooklyn, on Long Island. The Dutch claimed the whole country from Cape Cod to Cape Henlopen. The English claimed it also on the plea of a prior discovery by Cabot. In 1643, the Dutch became involved in war with the Indians, and in 1651, with the Swedes, who had settled on the Delaware. The latter were compelled to submit. In 1663, a new Indian war broke out, and the village of Esopus was captured by the savages.

The English, in the mean time, had never formally abandoned their claim to the country; and in 1664, Charles II. made a grant of it to his brother, the duke of York. An English fleet was fitted out to take possession of it, although the English and Dutch were then at peace. The Dutch at New Amsterdam were altogether unprepared for defence, and submitted quietly to the invaders; the government of England was established over the whole colony in October, 1664, and its name was changed to *New York*. In a war between England and Holland, in 1673, the colony was reconquered by the Dutch; but it was restored

to England in the following year. In 1683, a colonial assembly established a constitution, which they styled a *charter of liberties*.

In 1689, the colonists, headed by Jacob Leisler, a captain of militia, rose in rebellion, and deposed Nicholson, the governor. This measure was regarded by many as a usurpation. In the mean time, the French and Indians fell upon Schenectady, burnt the town, and massacred or captured all the inhabitants. Colonel Slougher was appointed, by the king, governor of the province in 1691, and Leisler was compelled to surrender his authority into his hands. Leisler, and Milborne, his son-in-law, were tried for rebellion, condemned, and put to death the same year. In 1741, the inhabitants of New York were thrown into a great panic, by reports of a "negro plot," supposed to have been formed for burning the city. Many blacks were arrested, tried, and convicted of being in the plot. More than thirty were executed, and some of them were burned at the stake. But after the panic was over, the whole appeared to be a groundless illusion.

The threatening appearance of the French and Indians caused a convention of the colonies to be assembled at Albany, in 1754, for the purpose of treating with the Six Nations, and securing their friendship. At this convention, Dr. Franklin pressed his "Albany Plan of Union," for a confederation of the colonies under one general government. In 1755, an expedition, under General Johnson, marched against the French at Crown Point, but was defeated. In 1756, the French captured Oswego; the next year, they captured Fort William Henry. In 1758, an English army of fifteen thousand men, under General

Abercrombie, marched against Ticonderoga, but without success. In 1759, the attempt was renewed under General Amherst, and Ticonderoga and Crown Point were captured.

The first colonial congress met at New York, in October, 1765, and issued a declaration of rights denying the power of parliament to tax America. On the breaking out of the revolutionary war, Ticonderoga and Crown Point were captured in 1775, by a small body of Americans under Ethan Allen. After the British were expelled from Boston, in March, 1776, Washington proceeded with his army to New York. Early in June, the British fleet appeared off Long Island, and landed a strong force there. Washington attempted to defend the island, but was defeated on the 27th of August, and compelled to retreat to New York. On the 15th of October, the British took possession of that city. On the 28th was fought the battle of White Plains. On the 16th and 18th of November, Forts Washington and Lee were captured by the British, and Washington retreated into New Jersey.

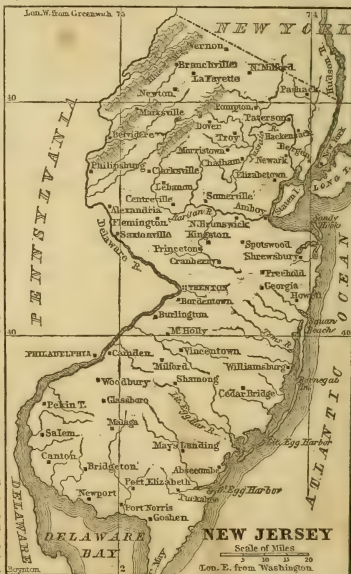
The state of New York was distinguished as the theatre of Burgoyne's campaign in 1777, which was closed by the surrender of the British army at Saratoga, on the 17th of October. After the evacuation of Philadelphia, in 1778, the British retreated to New York, which continued to be their headquarters during the remainder of the war. Washington's army was encamped on the Hudson, and here occurred the treason of Arnold, and the execution of Andre in 1780. The British retained possession of the city of New York till the end of the war, and evacuated it in November, 1783.

New York was the scene of many of the military operations of the war of 1812. The Niagara frontier was invaded by the British, and Buffalo and Fort Niagara were captured. In 1814, a large British army, under Sir George Prevost, invaded the northern frontier, but was defeated at Plattsburg on the 11th of September, while, at the same time, the whole British fleet on Lake Champlain was captured by Commodore Macdonough. The present constitution of New York was adopted in 1821.

Biography.—John Jay, an eminent jurist and statesman of this state, was born in the city of New York, on the 1st of December, 1745. He applied himself to the legal profession, and in 1774 was sent as a delegate to the congress at Philadelphia. He drew up the address to the people of Great Britain, which is one of the most eloquent state papers of that time. In 1777, he was a member of the convention which framed the constitution of New York, and the first draught of that instrument was from his pen. In 1778, he was made chief justice of that state, and in 1779, he was appointed, by congress, minister plenipotentiary to Spain, for the purpose of obtaining from that power a recognition of the independence of the colonies, a treaty of alliance, &c.; but these attempts proved abortive, and in 1782, Mr. Jay was appointed one of the commissioners for negotiating a peace with Great Britain. In 1784, he returned to the United States, and was placed at the head of the department of foreign affairs, which post he held till the adoption of the federal constitution, when he was made chief justice of the United States. He assisted Hamilton and Madison in writing the *Federalist*, a series of essays on the new constitution, in which its

principles were explained and defended. In 1794, he was sent as envoy extraordinary to Great Britain, and negotiated a treaty with that power, which caused great excitement in the United States, and was finally rejected by the government. In 1795, he was elected governor of New York, and continued in that office till 1801, when he retired to private life. He died on the 17th of May, 1829. He was a man of varied attainments and great firmness of mind, and his writings exhibit much talent.

Among the other noted citizens of this state may be mentioned George Clinton, a general in the revolutionary war, and governor of the state; Edward Livingston, the author of a new penal code, and distinguished in national politics; Dewitt Clinton, a statesman, and the chief promoter of the canal policy in New York; Lindley Murray, the author of the English Grammar; and Charlotte Lenox, the author of several works of fiction and criticism.



NEW JERSEY.—Annals. This state was at first a part of the Dutch colony of New Netherlands. The Dutch built Fort Nassau, on the eastern bank of the Delaware, in 1623, but made no permanent settlement there. The earliest settlement, appears to have been Elizabethtown, which was founded in 1664. In the same year, this territory was granted to Lord Berkeley and Sir George Carteret, and named New Jersey in compliment to the latter, who had been governor of the Island of Jersey, in the English Channel. In 1672, the colonists rose in rebellion, and expelled the gov-

error. The next year, the Dutch conquered New Jersey, but restored it to the English in 1674. The government of Andros threw this colony into much trouble. In 1676, it was divided into East and West Jersey, with separate governments. For some years, the country was in an unsettled condition, without any regular government. In 1702, New Jersey was made a royal province, and united to New York. The two colonies continued under one governor, though with distinct legislative bodies, till 1738, when New Jersey was separated from New York.

New Jersey was the scene of some of the early campaigns of the revolutionary war. After the evacuation of New York by the American army, in 1776, Washington retreated into New Jersey, and at the close of the year, was compelled to cross the Delaware into Pennsylvania. On the 25th of December, he recrossed the river, and surprised the Hessians at Trenton. On the 3d of January, 1777, he fought the battle of Princeton. In the course of this year, he recovered nearly all that part of the Jerseys which had been overrun by the British. In 1778, the British evacuated Philadelphia, and retreated across the Jerseys to New York. On the 28th of June was fought the battle of Monmouth. After this, New Jersey was abandoned by the British. The present constitution of the state was adopted on the 2d of July, 1778.

Biography.—Samuel Stanhope Smith, a distinguished writer and public character of this state, was a native of Pennsylvania, but was educated at Princeton College, in New Jersey. In 1779, he was appointed professor of moral philosophy in that seminary, and contributed greatly by his labors toward restoring the institution from the dilapidated condition to which it had been reduced by the ravages of the British soldiery. In 1783, he received the additional office of professor of theology, and in 1795, he was appointed president of the college. He was one of the committee which framed a system of government for the Presbyterian church of the United States. In 1812, his declining health compelled him to resign his office of president, and he died in 1819, in the seventieth year of his age. He was a man of learning and talents. He wrote a work entitled an *Essay on the Variety of Complexion in the Human Species*, which displays much erudition and ingenuity. His other works are, *Lectures on the Evidences of the Christian Religion*, and on *Moral Philosophy*, a system of Natural and Revealed Religion, and several volumes of

Sermons. His style has much merit for its correctness and elegance. Daniel Morgan, an able general of the revolution, was born in New Jersey. In early life he followed the occupation of a wagoner, and served in Braddock's unfortunate campaign. During the revolutionary war, he distinguished himself in many campaigns; particularly at the battle of the Cowpens. He died in 1799.

PENNSYLVANIA.—*Annals.* The first settlements in this state were made by the Swedes, from Delaware, in 1643. William Penn, in 1681, obtained from



Charles II. a grant of this territory, and in 1683, he laid the foundation of Philadelphia. In 1692, the government, which was at first vested in Penn, was taken from him by the royal authority; but it was restored two years after. The charters under which the colony was governed, were granted by Penn as proprietor; and his sons held this authority till the revolution, when the proprietary claims were purchased by the state for five hundred and eighty thousand dollars, and Pennsylvania became independent.

The second continental congress assembled at Philadelphia in September, 1773. The Declaration of Independence was issued by congress at this place, July 4, 1776. In August, 1777, the British invaded Pennsylvania by the way of the Chesapeake. On the 11th of September was fought the battle of Brandywine, and on the 26th, the British took possession of Philadelphia. Congress removed to Lancaster, in Pennsylvania. On the 4th of October was fought the battle of Germantown. Washington's army passed the winter of 1777 and 1778 at Valley Forge. On the 18th of June, 1778 the British evacuated Philadelphia. In the summer of the same year, the beautiful valley of Wyoming was ravaged by the British and Indians. The present constitution of Pennsylvania was adopted in 1790.

Biography.—David Rittenhouse, an eminent astronomer, was born near Germantown, in this state, April 8, 1732. He was brought up on his father's

farm, where his natural taste for the mathematical sciences soon distinguished him from his associates. While a youth, he made a wooden clock, without any scientific instruction or aid from any other person. After this, he gave himself up to mechanical pursuits and to study. With the help of two or three books, and no instructor, he mastered the mathematical sciences sufficiently to read the *Principia* of Newton. In the midst of his labor and study, he planned and executed an orrery, which surpassed every thing of the kind which had then been invented. In 1769, he was one of the committee appointed by the American Philosophical Society to observe the transit of Venus over the sun's disk. The reputation which he acquired by his astronomical labors attracted the attention of the government, and he was employed in many public works which required scientific knowledge and skill.

He was elected a member of numerous learned societies in America and England, and in 1791, he succeeded Franklin as president of the Philosophical Society of Pennsylvania. In 1792, he was appointed director of the mint of the United States. He died June 26, 1796. Rittenhouse, like Franklin, was a self-taught man, and his ingenuity and zeal for science are abundantly conspicuous in the works which he left behind him. Other distinguished citizens of this state are Thomas Godfrey the mathematician and inventor of the quadrant called *Hadley's*; James Ralph, the author of a valuable history of England, and many political and miscellaneous works; Benjamin Rush, the celebrated physician; Robert Fulton, the first successful practiser of steam navigation; Benjamin West, the celebrated painter; and Charles Brockden Brown, the novelist.



DELAWARE. *Annals.*—The Swedes, in 1638, began a settlement at Christiana Creek, near Wilmington. They claimed the country from Cape Henlopen to the Falls of the Delaware, opposite Trenton, and named it *New Sweden*. The Dutch built Fort Casimir, on the site of the present town of Newcastle, in order to check the encroachments of the Swedes in 1651; but the latter soon after made themselves masters of it. In 1655, however, the Dutch conquered all the Swedish settlements in this territory, and it became a part of the New Netherlands. Delaware was included in the grant of the territory made to William Penn in 1681, and formed a part of Pennsylvania till 1691, when it was allowed a separate deputy-governor. It was reunited to Pennsylvania in 1692. In 1703, Delaware was again separated from Pennsylvania, and had its own legislature, though the same governor presided over both colonies. The ancient forms of the government were preserved through the revolutionary struggle; and the existing constitution was framed in 1792. It was amended in 1802.

Biography.—James A. Bayard, an eminent politician of this state, was born in Philadelphia, in 1767. He was educated for the law, and settled early in life in Delaware, where he soon acquired practice and reputation. He was chosen a member of congress

from this state, and distinguished himself in the affair of the impeachment of Senator Blount, in which he discussed the constitutional questions of the proceeding with great ingenuity. On many other occasions he displayed high eloquence in the debates of congress. In 1812, he strenuously opposed the declaration of war against Great Britain. In 1813, he was appointed by President Madison one of the commissioners to treat for peace under the proffered mediation of the emperor of Russia. He proceeded to St. Petersburg in 1813, but the war with France prevented the emperor from effecting his plan of mediation. The negotiations with the British were afterward transferred to Ghent; and here a peace was concluded in November, 1814, by Messrs. Adams, Bayard, Clay, Russell, and Gallatin, the American commissioners. After the ratification of the treaty, Mr. Bayard was offered the post of envoy to the court of Russia, but declined it. He returned to the United States, in 1815, in a declining state of health, and died shortly after reaching his home. His reputation as a lawyer and a political orator was equalled by very few of his contemporaries. His powers of logic were of the first order. He possessed a rich and ready elocution, commanding attention as well by his fine countenance and manly person, as by his cogent reasoning and comprehensive views.

MARYLAND. *Annals.*—This state was originally included in Virginia, and the first attempts at settling it were made at Kent Island, in the Chesapeake, in 1632. In the same year, Sir George Calvert, otherwise called *Lord Baltimore*, obtained a charter for a colony here, under the name of *Maryland*. The government was proprietary. The first settlement was made in 1634, at St. Mary's, near the Potomac, and a legislative assembly was convened here in 1635. Ten years afterward, the government was seized by a body of insurgents; but the revolt was suppressed in 1646. In 1650, the legislative body was divided into two branches—the one a popular representative body, and the other appointed by the proprietors. A civil war distracted the colony in 1655 and 1656, which was occasioned by the differences between the Protestants and Catholics. In 1658, the assembly assumed all the powers of government, excluding the governor and council; but in 1660, the old order of things was restored. In 1691, the proprietary government was annulled by King William, and Maryland was made a royal province. In 1715, the authority of the proprietors was restored, and continued till the revolution. A new constitution was adopted in 1776, which has since received several amendments.

Biography.—General John E. Howard was born in this state in 1752, and entered the continental service as a captain at the commencement of the revolutionary war. In December, 1776, he received the commission of major. He was one of the most able and efficient officers in the army of General Greene during his campaigns in the Southern States. He distinguished himself in a striking manner at the battle of the Cowpens, and may be said to have turned the fortune of the day by leading on his men to a charge with fixed bayonets—a practice for which the troops of the Maryland line became famous. Colonel Howard is said to have had in his hands, at one time, during this battle, the swords of seven British officers who had surrendered to him personally. For his gallant conduct, he received the thanks of congress and a silver medal. He fought also with great courage in the battle of Eutaw Springs, where he received a severe wound, from which he never recovered. In 1788, he was elected governor of Maryland, and occupied that station for three years. In 1796, he was chosen a senator of the United States, and continued a member of that body till 1803. When a war was apprehended with France, in 1798, and Washington was appointed to the command of the army, Colonel Howard was selected by him for the post of brigadier-general. The latter part of his life was passed in retirement. He died in October, 1827, with the reputation of one of the bravest and most deserving officers of the revolution. Otho Holland Williams, a general of the revolution, was a native of this state. He served at the siege of Boston in 1775, and in many cam-

paigns at the south. He was adjutant-general of the southern army, from the period when General Gates assumed the command till the end of the war. He died in 1794. William Wirt, a distinguished lawyer and writer, was also a native of Maryland.

VIRGINIA. *Annals.*—James I. of England, in 1606, made a grant of a large extent of territory, comprising this state within its limits, to two English companies. Under this grant a charter was obtained, and adventurers proceeded to the country, and founded a settlement at Jamestown, May 23, 1606. John Smith, one of these adventurers, explored Chesapeake Bay, and the rivers flowing into it. A new charter was given to the company of settlers in 1609; and a third in 1612. A representative government was established, and the first colonial assembly was convened at Jamestown, June 29, 1619. A written constitution was granted by the London proprietors to the colonists in 1621.

In 1622, the Indians made a sudden attack on the settlements, and massacred three hundred and forty-seven men, women, and children. A war ensued, and the Indians were driven back into the wilderness. In 1624, the company of proprietors was dissolved by the authority of the king, who took the colony into



his own hands, and it thereby became a royal government. A governor and a council were appointed by the crown to administer the authority; but the colonial assemblies continued. In 1644, another Indian massacre occurred, and hostilities continued till 1646. On the breaking out of the civil war in England, the Virginians remained faithful to the king; and a fleet was sent by the parliament to subdue them. The colonists were compelled, in 1652, to acknowledge the authority of the parliament. On the restoration of Charles II., Virginia became again a royal colony.

The British navigation act injured the trade of Virginia, and other grievances existing at the same time in the colony, the Virginians, in 1676, rose in rebellion, and chose Nathaniel Bacon for their leader. They obtained some advantages over Berkeley, the royal governor, who was compelled for a time to comply with the popular demands. But the sudden death of Bacon, in the same year, put an end to the rebel-

lion, and several of those who shared in it were capitally punished.

Virginia was much exposed to the hostilities of the French and Indians. In 1753, the French began to erect forts within the limits of her territory, and Governor Dinwiddie despatched to their commander a letter, by the hands of George Washington, remonstrating against these encroachments. Washington brought back a reply from the French commander, refusing to withdraw his troops. War broke out, and in 1755, an army of English and Americans, under General Braddock, marched against the French post of Fort Du Quesne, now Pittsburg. They fell into an ambush, and were defeated, July 9, 1755. The frontiers were ravaged by the French and Indians, and more than a thousand of the inhabitants killed or carried into captivity. In 1758, an English and colonial army, under General Forbes, captured Fort Du Quesne, and changed the name of it to *Fort Pitt*.

Virginia remained quiet till the commencement of the revolution. In 1775, the governor, Lord Dunmore, raised the royal standard against the people. A battle took place near Norfolk, December 8, 1775, and the governor was defeated. He fled on board a ship of war, which bombarded Norfolk, and burnt that city, January 1, 1776. The royal authority was now at an end in Virginia, and an independent government was established. The British invaded the state in May, 1779, and plundered Norfolk, Portsmouth, and the neighborhood. In 1781, another marauding expedition, under General Arnold, — who had deserted the Americans, and entered the British service, — ravaged the shores of the Chesapeake, and plundered Richmond and Portsmouth. The British army under Lord Cornwallis invaded Virginia from the south during the same year, and several actions took place here. At length, Cornwallis was compelled to retreat to Yorktown, where he fortified himself, and was besieged by the American army under Washington, while the French fleet, under the Count de Grasse, blockaded the mouth of the Chesapeake. The siege of Yorktown was begun September 30, and Cornwallis surrendered his army of seven thousand men on the 19th of October, 1781. This ended the war in Virginia. This state accepted the federal constitution, and joined the Union in 1788. The state constitution was formed in 1776, and revised in 1830.

Biography. — Patrick Henry, one of the most

distinguished patriots and eloquent orators of the revolution, was born in Hanover county, Virginia, May 29, 1736. He received but a slender education, and was brought up to trade and agriculture; but his success was so little encouraging, that he abandoned these pursuits for the study of law; and after a preparation of six weeks, he received a license to practise. For some years he lived in a state of great destitution, and was compelled to assist his father-in-law in the business of tavern-keeping. At length, a legal case between the clergy and the colonial government gave an occasion for the display of his eloquence, and raised him at once to notoriety. In 1765, he was elected a member of the legislature of Virginia, where he distinguished himself by taking the lead in opposing the stamp act. The boldness and eloquence which he displayed on this occasion drew the attention of the whole state, and made him the most popular man of the time. He was one of the delegates from Virginia to the first general congress in 1774. On the reception of the news of the battle of Lexington, he raised a company of volunteers, which was the first military movement in Virginia. He took a leading part in all the measures which ended in the overthrow of the royal authority in Virginia, and the convention of the colony in 1775 appointed him commander-in-chief of the forces. This command, however, he soon resigned, and was chosen the first governor of Virginia as an independent state. In 1779, he retired from office, but was reelected at the end of the war. He was one of the convention called to act upon the acceptance of the federal constitution. Mr. Henry was hostile to the constitution, and used all his efforts to procure the rejection of it by Virginia; yet, after its adoption, he was not blind to its merits, and became one of its firmest supporters. He died on the 6th of June, 1796. His fame as a public speaker rests almost entirely on tradition; but it is probable that few men, either in ancient or modern times, have equalled him in powers of eloquence. Some of the other eminent men of Virginia are Arthur and Richard Henry Lee, both distinguished in the revolutionary councils; George Washington, Thomas Jefferson, James Madison, and James Monroe, presidents of the United States. Washington died on the 16th of December, 1799; Jefferson on the 4th of July, 1826; Madison on the 28th of June, 1836, and Monroe on the 4th of July, 1831.



NORTH CAROLINA. *Annals.* — Carolina was granted, in 1663, to Lord Clarendon, and other persons, and named *Albemarle County Colony*. The first settlement was made about 1660, by a company from New

England, on Oldtown Creek, near Wilmington. The government was proprietary, but a charter secured the popular liberties. In 1677, the colony was disturbed by a revolt; and in 1678, the people deposed their

governor, and banished him from their territory. In the early part of the last century, the population was increased by the arrival of large numbers of French Protestants, and Germans, from the countries on the Rhine, who had been driven from their homes by the devastations of war and religious persecution. In 1711, the settlements on Roanoke and Pamlico Sound were attacked by the Indians, and one hundred and thirty of the inhabitants massacred. In 1729, the two Carolinas, which had previously been under the superintendence of the same board of proprietors, were finally separated, and royal governments, entirely unconnected, were established over them. During the revolutionary war, the contending armies made this state the scene of their operations. The battle of King's Mountain was fought in North Carolina, October 7, 1780. The present constitution was adopted in 1776.

Biography.—Hugh Williamson, a distinguished citizen of this state, was born in Chester county, Pennsylvania, May 17, 1757. He was educated for the pulpit, but from ill health was induced to turn his attention from theology to medicine. In 1760, he was appointed professor of mathematics in the college of Philadelphia. After occupying the post three years, he visited Europe, and pursued his studies at London, Edinburgh, and Utrecht. On his return to America, he devoted himself chiefly to scientific occupations, and was one of the committee appointed by the American Philosophical Society to observe the transit of Venus. His observations are recorded in the transactions of that body. He also presented to the society a theory respecting a comet which appeared about that time. In 1773, he again visited England, and was examined by the privy council respecting the state of public feeling in the colonies. It was through his hands that Franklin obtained the letters of Hutchinson and Oliver, which were sent to Boston, and became the cause of great excitement in the colonies. He next visited Holland, and returned to America in 1777. He established himself at Edenton, in North Carolina, and became a member of the state legislature, and of congress. In 1787, he was sent as a delegate to the convention at Philadelphia, which framed the federal constitution, of which he was a strong supporter. After the adoption of the constitution, he retired to private life, in which he continued to occupy himself with literary and scientific studies. In 1811, he published a work on the climate of the United States as compared with the corresponding parts of the old continent, and in 1812, a History of North Carolina, in two volumes. He died on the 22d of May, 1819. William Hooper, another eminent citizen of this state, was born at Boston, June 17th, 1742, and began the practice of the law in that town. He emigrated to North Carolina in 1767, and soon rose to distinction in the state. He was a delegate to the first continental congress, and a signer of the Declaration of Independence. He died in October, 1790.

SOUTH CAROLINA. Annals.—Clarendon's charter embraced all the territory from Virginia to Florida. After the first settlement in North Carolina, the proprietors, in 1670, began another on Ashley River, where they founded Old Charleston. This settlement was named the *Carteret County Colony*. Slaves were introduced into this colony the same year from Barbadoes. In 1680, the present city of Charleston

was founded. A settlement was formed at Port Royal by some Scotch emigrants in 1684; but this was attacked and laid waste by the Spaniards from St. Augustine in 1686. Shortly afterward, a large number of French Protestants settled in South Carolina. From 1686 to 1693, the colony was distracted by a rebellion; the governor was deposed by the people and banished. In 1693, these troubles were partially removed by the repeal of the old government, and the establishment of a more simple and liberal form of administration. In 1702, an expedition was undertaken from South Carolina against the Spaniards at St. Augustine, which miscarried, and involved the colony deeply in debt. This led to the issue of paper money. In 1703, the Indians laid the frontier waste, but were soon reduced to submission. In 1704, the church of England was established in



South Carolina, and all dissenters were excluded from the legislature. In 1706, a French and Spanish squadron appeared off Charleston, and landed troops to attack the place, but they were repulsed. In 1715, a general Indian war broke out, headed by the Yamacoes, and involving all the Indian tribes from Cape Fear River to the Alabama. The frontiers were desolated, Port Royal was abandoned, Charleston was in danger, and the colony seemed near its ruin; but at length the Indians were defeated, on the banks of the Saskehatchie, and driven into Florida. In 1719, the people of South Carolina rose in rebellion against the proprietary government, and in 1729, the country was made a royal province. In 1776, the British made an attempt upon Charleston: they landed a strong force on Long Island, near Sullivan's Island, at the mouth of Charleston harbor, and attacked Fort Moultrie, which was bombarded on the 28th of June. The garrison, however, repulsed their assailants. In 1779, the war was again carried into this state. General Lincoln commanded the American army, and an attempt was made to drive the British from Savannah, in Georgia, but without success. In 1780, a strong British force, under Sir Henry Clinton, invaded South Carolina, and laid siege to Charleston, which surrendered on the 12th of May. The royal authority was reestablished over a great part of the state. The battle

of Camden was fought on the 16th of August. General Greene took the command of the American army in the south in 1781. The battle of the Cowpens was fought on the 17th of January, that of Guilford on the 15th of March, and that of Eutaw Springs on the 8th of September. The British authority was now restricted to Charleston and its immediate neighborhood, and their troops remained quiet in that city till December, 1783, when they evacuated the state. The existing constitution was adopted in 1790, and has been repeatedly amended.

Biography.—David Ramsay, an eminent physician and historian of this state, was born in Lancaster county, Pennsylvania, April 2, 1749. He was educated for a physician, and began his practice in Maryland, from which state, after a residence of a year, he removed to South Carolina, where he soon rose to eminence. When the revolutionary troubles commenced, he took the popular side, and labored with his pen to promote the cause of independence. For some time, he attended the army as a surgeon. After this, he became a leading member of the legislature of South Carolina, and his public services were continued in that capacity to the end of the war. When Charleston was occupied by the British, they banished him to St. Augustine, where he remained in exile nearly a year. In 1782, he was elected a delegate to congress, and for a year filled the post of president *pro tempore*, during the absence of Mr. Hancock. The latter part of his life was devoted to the practice

of his profession, and to literary pursuits. On the sixth of May, 1815, he was shot in the street near his own house by a maniac, and died of the wound two days afterward. Dr. Ramsay is best known by his historical writings. In 1785, he published a History of the Revolution in South Carolina, and in 1790, a History of the American Revolution. In 1801, he published a Life of Washington, and in 1808, a History of South Carolina. He left behind him, in manuscript, a History of the United States, from the first settlement of the colonies to the year 1808, and a Universal History Americanized. The former was published in three volumes, and the latter in twelve. Dr. Ramsay was a careful and diligent collector of facts, and his writings are among the best authorities for the history of our country. Among the other distinguished citizens of this state was Charles Cotesworth Pinckney, who served in the revolutionary army, and in several public stations, particularly in that of minister plenipotentiary to France during the administration of Washington. He died in 1825. Henry Laurens, a native of this state, was distinguished in the revolution. He was president of congress in 1776, '77, and '78, after which he was appointed minister plenipotentiary to Holland; but on his voyage to Europe, he was captured by the British, and imprisoned in the tower of London. After his release, he was one of the commissioners who negotiated the treaty of peace with Great Britain. He died in 1792.



GEORGIA. Annals.—This state remained unsettled till 1732, when General James Oglethorpe obtained a charter for establishing a colony here. The first settlement was made at Savannah. Whitefield and Wesley,

the Methodist preachers, took an interest in this undertaking, for the purpose of founding an Orphan Asylum in the colony. The Spaniards in Florida occasioned much trouble to the settlers, and hostilities were ear

ried on for some years between the two provinces. At the first settlement of Georgia, slavery was rigidly prohibited, and declared to be immoral, and contrary to the laws of England. But after some time, the inhabitants began to hire slaves of the Carolinians, and the laws against slavery were relaxed. By degrees, the prohibition was set aside, and slaves were imported into the state directly from Africa. In this manner, Georgia became, like Carolina, a planting state with slave labor. In 1752, the trustees, who had previously exercised the proprietary government, resigned their charter to the king, and Georgia was changed to a royal colony. This state was the last to join the original thirteen, which issued the Declaration of Independence. In December, 1778, the British captured Savannah, and held it till the conclusion of the war. The whole colony was reduced to their authority. In September, 1779, an attempt was made by the Americans, assisted by the French fleet under the Count d'Estaing, to recover Savannah, but without success. The state was finally evacuated by the British, in July, 1783. The present constitution was framed in 1798, and has since received amendments.

Biography.—Lyman Hall, a distinguished citizen of this state, was born in Connecticut, in 1731, and educated for the medical profession. About the year 1752, he removed, in company with forty families of New England emigrants, to the district of Medway, in Georgia. He practised his calling at Sunbury, in that state, till the commencement of the revolution. The Georgians at first did not generally embrace the revolutionary cause, but showed a disposition to submit to British authority. The district in which Mr. Hall resided, however, inclined strongly to resistance; and in March, 1775, he was chosen by his parish a delegate to the congress at Philadelphia. This parish was afterward named *Liberty*, in commemoration of the circumstance of its having been the first in the state to take the side of independence. In July, 1775, Georgia acceded to the confederacy. Mr. Hall was one of the signers of the Declaration of Independence. He continued a member of congress till 1780. When the British overran Georgia, they confiscated all his property, and compelled his family to flee from the state. At the close of the war, Mr. Hall was elected governor of Georgia. The latter part of his life was passed in retirement. He died about the year 1790. George Walton, an eminent citizen of Georgia, was born in Virginia in 1740. He was brought up as a carpenter, but after removing to Georgia, practised the profession of the law. He was a member of the continental congress, and a signer of the Declaration of Independence. He died in 1804.

ALABAMA. Annals.—This state was at first a part of Georgia, and contained, when discovered, a very numerous Indian population, which also extended into Georgia. The most considerable tribes were the Creeks, Choctawes, Chickasaws, and Chickasaws. Some of these made considerable progress in civilization. In 1817, Alabama was separated from Georgia, and made a territory of the United States. In 1819, it was admitted into the Union as a state. Since this period, the Indians have been removed to the territory west of the Mississippi.

FLORIDA. Annals.—Florida was discovered by the



Spaniards under Ponce de Leon, in 1512; but no settlements were made here till 1565; when the Spaniards founded St. Augustine, which is now the oldest town in the United States. Very little progress, however, was made in the settlement of the country, which remained a wilderness, abandoned to the Indians. In 1763, Florida was ceded to Great Britain; but in 1783, it was restored to Spain. In 1820, the United States acquired it by treaty. In 1843, it was admitted into the Union. The Indians of Florida are numerous and warlike, and have never been entirely subdued. Ever since the acquisition of the country by the United States, Florida has been disturbed by Indian hostilities at intervals. The most noted tribe is that of the *Seminoles*, a name which signifies *runaways*; this tribe consisting of individuals who have fled from the surrounding communities. A portion of this tribe, who refused to emigrate to the lands assigned them to the west of the Mississippi, carried on a war with the United States, which continued from 1835 to 1843, and in which they caused the inhabitants much annoyance. They occupied a thicket in the wilderness called the *Everglades*, from which they sallied occasionally, and made desperate attacks on the United States troops. They were at last subdued, and some of them removed to the country west of the Mississippi. The Indians who remain are still on bad terms with the settlers, and the country at the present moment (1850) is threatened with hostilities.

MISSISSIPPI. Annals.—This state was originally regarded as a part of the ancient French colony of Louisiana. In 1716, the French formed a settlement where the city of Natchez now stands. This colony was afterwards destroyed by the Indians in the vicinity. At the close of the French war, in 1763, the country was ceded to Great Britain. The Spaniards claimed it as a part of Florida; but in 1798, they relinquished their claims to the United States. It had then few white settlers, but in early times was the seat of a large Indian population. This was the native country of the Natchez tribe, who have given their name to one of the chief towns in the state, where their chief settlements existed when they were first visited by the French. Mississippi was admitted into the Union in 1817.

LOUISIANA. Annals.—The French were the first who settled in this country, though it had probably been before visited by the Spaniards of De Soto's expedition. The French claimed the territory in consequence of their discovery of the Mississippi, and in the early part of the eighteenth century, they founded New Orleans, and gave the colony the name of Louisiana, from Louis XIV. In 1763, they ceded it to Spain; but in 1800, it was conveyed back to France by treaty. When the valley of the Mississippi began to fill up with settlers, it became very important to the United States to acquire Louisiana, in order to secure the outlet of that river. It was therefore purchased of the French by the American government, in 1803, for fifteen millions of dollars. Louisiana then comprised an indefinite extent of adjoining territory, including the present states of Louisiana, Arkansas, Mississippi, with a wide tract westward, extending to the Rocky Mountains. In 1812, the present state of Louisiana was admitted into the Union. In the latter part of 1814, the British invaded Louisiana from the Gulf of Mexico, and attempted to capture New Orleans. On the 8th of January, 1815, was fought the celebrated battle near this city, which resulted in the defeat of the British, and the total miscarriage of their expedition.

many years, General Taylor has resided at Baton Rouge, Louisiana.



ARKANSAS. Annals.—This state belonged originally to Louisiana. In 1819, it was made a territorial government; and in 1836, it was admitted into the Union.

TEXAS. Annals.—Previously to 1680,

Texas formed a remote and merely nominal part of the conquest of Cortez, inhabited by predatory Indian tribes; but in that year, the Spaniards, having driven out a colony of French who had established themselves at Matagorda, made their first permanent settlement at San Francisco. On the consummation of Mexican independence, Texas was constituted one of the federal states of Mexico, in conjunction with the adjacent state of Coahuila, a union very unpopular with the Texans, and which was productive of the first disagreement with the central government. In 1821, the colonization of Texas commenced by citizens of the United States of America. A leading pioneer in these proceedings was Stephen F. Austin, of Durham, in Connecticut. His first settlement was between the Brazos and the Colorado. In the year 1835, the separation from Mexico commenced; and in 1836, the independence of Texas was fully secured by the defeat and capture of the Mexican president, Santa Anna, at San Jacinto.* This occurred on the 21st April, 1836. In 1845, an act was passed by the congress of the United States for the annexation of Texas to the Union, and this was speedily consummated by the consent of the people of that country. It was soon after admitted into the Union.



Biography. General Taylor was born in Virginia, in 1790. He entered the army at an early age; and in 1812 was in command of Fort Harrison, with the grade of captain. In the war with Great Britain, he took a prominent part, and distinguished himself in many contests with the Indians, and especially in the Seminole war. In 1845, he was placed at the head of the army of occupation at Corpus Christi, in Texas. The war with Mexico followed, throughout which he was signally victorious. He was elected president of the United States on the 7th of November, 1848. For

* In this celebrated battle, General Houston was commander; nearly the whole Mexican army was annihilated. Santa Anna was permitted to go to Washington, where he had an interview with President Jackson. He was sent back to Vera Cruz in a government vessel. He lost his power in Mexico for a time, but was again made president in 1841. He was expelled in 1844, and resided for some months at Cuba. He returned to Mexico soon after, and took a leading part in the war with Mexico.

MISSOURI. Annals.—This state was first settled by the French in 1764, when they founded St. Louis. All this part of the country was then regarded as a portion of Louisiana. The French settlements made little progress, and there were very few white inhabitants in this quarter, when, by the purchase of Louisiana, this region came into the possession of the United States. In 1804, Missouri was erected into a territory; and in 1821, it was admitted into the Union as a state.

After Missouri had applied to congress for admission into the Union, a proposition was made to exclude slavery from the state, as a condition of its admission. A violent debate ensued. A compromise was proposed by Mr. Clay, and adopted; this tolerated slavery south of lat. 36° 30' north, and prohibited it north of that line. This is called the "*Missouri Compromise*."

TENNESSEE. Annals.—This state was originally a part of North Carolina. Settlements were made here about the middle of the last century, but were destroyed by the Indians. After the expulsion of the hostile tribes in 1780, new settlers established themselves here; and in 1790, Tennessee was ceded by North Carolina to the United States, and erected into a territory. In 1796, it was admitted into the Union.

Biography.—Andrew Jackson, who was for a long time a citizen of Tennessee, was born in South Caro-



lina, March 15th 1767. At the age of twenty-one, he removed to the west district of North Carolina, which afterward became the state of Tennessee. His public career as a general and as President of the United States has been noticed in another chapter of this work. He died June 8th, 1845.



KENTUCKY. Annals.—The first white settler in this state was Daniel Boone, who established himself in the wilderness west of the Appalachian Mountains, about the year 1770. The territory was then regarded as a part of Virginia; but as the country became settled, that state agreed to a separation, and in 1792 Kentucky was admitted as a state into the Union. Its constitution was formed in 1799.

Biography.—Daniel Boone, the first white man who penetrated into the wilderness of Kentucky was born in Virginia in 1738, and in early life, manifested a great fondness for the

first rambles from home were into North Carolina. From this state, he set out on an expedition across the Cumberland Mountains, with five companions, in May, 1769. Boone and one of the company were taken



adventurous pursuit of hunting in the woods. His returned home. Boone and his companion remained

in Kentucky, and in 1773, they removed their families into that country. These were soon joined by other emigrants. Boone erected a fort in 1775 on the River Kentucky, where the town of Boonesborough is now situated: here, in 1777, he was twice besieged by the Indians, but he repulsed them. In the following year, while hunting with a number of companions, they were captured by the savages. Boone was adopted by one of the chiefs of Chillicothe, and would have been contented to remain with the Indians, had not the thoughts of his wife and children kept alive the desire to escape. After a while, he found an opportunity to effect this, and reached his home after a journey of one hundred and sixty miles, which he performed in four days, eating only one meal in all that time. Shortly afterward, his fort was besieged by a body of four hundred and fifty savages and Canadians, under British colors; but the garrison, which consisted of but fifty men, succeeded in repulsing them. Boone was engaged in many other encounters and adventures with the Indians, in which he saved his life by singular courage and dexterity. He was throughout life passionately fond of solitary roaming in the forest, and as the settlement of the country advanced, he complained that his old haunts were encroached upon by his neighbors. In 1798, he removed into Upper Louisiana, as the country on the Missouri was then called, and settled on that river, beyond the inhabited region. Here he followed his usual course of life, hunting and trapping, till his death, which took place in September, 1822.

OHIO.—*Annals.* The first settlements in this state were made by a company of revolutionary officers and soldiers, to whom the old continental congress made a grant of one million five hundred thousand acres of land. This company was organized at Boston, under the name of the Ohio company. The first emigration took place in 1786, when an association of forty-seven persons from Massachusetts, Rhode Island, and Connecticut, founded Marietta, on the 7th of April. Another settlement was made in the following year at Columbus, on the Ohio, about six miles above the spot where Cincinnati now stands. Those who established themselves here, were from the Middle States. Some French emigrants formed a settlement at Gallipolis, in 1791. Connecticut, by virtue of her charter, claimed part of the territory of Pennsylvania and of Ohio; the former she relinquished; the latter was adjusted by her receiving a tract in Ohio, which was called the *Western Reserve*. This lay along the southern shore of Lake Erie. In 1795, it was sold by Connecticut, and the money received became the foundation of her noble school fund. A settlement was made at Cleveland in 1796. The Western Reserve was mainly settled by people from Connecticut. Ohio, with a considerable part of the neighboring region, was comprised in a territorial government established by the United States in 1781, under the name of the "Territory north-west of the Ohio." Indian wars for some time checked the progress of the settlements; but the savages were at length subdued. In 1802, Ohio was admitted into the Union as a state.

Biography.—William Henry Harrison, president of the United States, and for a long time a citizen of Ohio, was born in Virginia, February 9th, 1773. He served in the army at a very early age, and was soon appointed to an important command. On the division



of the North-western Territory, he was appointed governor of the territory of Indiana. His public services have been mentioned in the history of the United States. He died April 4th, 1841, having been president only about thirty days.

INDIANA.—*Annals.* This country, which was a part of what the French called Upper Louisiana, was visited by the early French adventurers from Canada, and a settlement was formed at Vincennes, in 1730. The settlers were mostly soldiers, who had served in the armies of Louis XIV., and for thirty or forty years they remained here buried in the recesses of the wilderness, remote from civilized society, and assimilated in manners nearly to their savage neighbors. The transfer of the country to the British, in 1763, in consequence of their conquests, did not disturb them; and for a long time, no additional settlements were made in this quarter. During the revolutionary war, the French of Vincennes showed a friendly disposition toward the Americans, in consequence of which they received a grant of land, in the neighborhood of that town, at the end of the contest. Settlements of Americans began to be formed in Indiana about the close of the last century, and a territorial government was established here in 1801. The Indians gave much trouble to the settlers in this quarter, and here, in November, 1811, was fought the battle of Tippecanoe. Indiana was admitted into the Union in 1816.



ILLINOIS. — *Annals.* This state was visited by Marquette, a French traveller, in 1673; and a few years later, settlements were formed by the French at Kaskaskia and Cahokia. These, however, made little

progress, and the country remained mostly a wilderness. By the treaty of 1763, this region came into the possession of the British; it was, however, claimed by Virginia, and was a part of the territory ceded by that state to the United States, in 1787. In July of this year, the North-west territory was formed under a government by congress; it included Ohio, Indiana, Illinois, Michigan, and the territory of Wisconsin. In 1809, Illinois was made a separate territory. In 1818, it was admitted into the Union as a state.

MICHIGAN. — *Annals.* The French from Canada visited this state at an early period. Champlain explored the country on the shore of Lake Huron in 1615; and about 1650, the French made a settlement at Mackinaw, where they built a fort and established a missionary station. Some time after this, they erected a fortification on the strait connecting Lake St. Clair with Lake Erie, and named it *Fort Pontchartrain*. Here is now the city of Detroit. This place made a prominent figure in the early history of the French settlements, and



and massacred by the Indians in the same year. In 1805, Michigan was placed under a distinct territorial government. In 1812, Detroit was captured by the British, and the Indian allies of that nation committed a terrible massacre upon the Americans at Frenchtown. The enemy, however, were soon after expelled from Michigan by General Harrison. In 1836, this state was admitted into the Union.

IOWA. — *Annals.* This region, originally part of the Louisiana purchase, was erected into a territory in 1838, and became a member of the Union in 1846.

WISCONSIN. — *Annals.* This was a part of the Louisiana purchase. It was formed into a distinct territory in 1836, and became a state in 1847.

MINNESOTA. — *Annals.* This territory derives its name from the Minnesota, or St. Peter's River. A con-

siderable portion is still in possession of the Dahcotah or Sioux Indians. It was a part of the Missouri Territory till the year 1848, when it received a distinct territorial government, St. Paul's being its capital.

MISSOURI TERRITORY. NEBRASKA. Annals.—Missouri territory originally embraced the greater part of the Louisiana purchase. It contained the present Indian territory, the states of Missouri and Iowa, Minesota

territory and the present Missouri territory. The latter extends from about longitude 97° on the east to the Rocky Mountains on the west. It is bounded on the north by British America, and south by the Indian territory. It has been lately proposed to organize the whole, or a part of this, as a territory, by the name of *Nebraska*, this being one of the names of the River Platte. Missouri territory is sometimes called the *Western Territory*.



Indian Medicine Man.



Indian Chief.



Indian Chief.

INDIAN TERRITORY. Annals.—This is bounded as follows: On the north by the Platte River, on the east by the states of Missouri and Arkansas, on the south by the Red River, and on the west by a desert country approaching the Rocky Mountains. It was a part of the Louisiana purchase, and was set apart, by the government of the United States, for the permanent residence of the Indian tribes that have been removed chiefly from the South-western States. Here they are to be secured in governments of their own choice, subject to no other control from the United States than such as may be necessary to preserve peace on the frontier and among the several tribes.

The population of this region amounts to about 70,000, including various tribes removed hither from countries east of the Mississippi. The *Choctaws*, *Creeks*, and *Cherokees*, formerly occupied portions of Georgia and Alabama. These, with the *Shawnees*, have made some advances in civilization. They have framed houses, cultivated lands, horses and cattle. Some of them are mechanics, and others are merchants. The missionaries have been very successful with these Indians.

Beside these there are tribes which maintain their savage modes of life. Such are the *Pawnees*, *Osages*, *Kansas*, *Omahaws*, &c. Hunting is their chief occupation, and they frequently remove from place to place in pursuit of game. The bison, found in countless herds upon the prairies, are the chief object of pursuit with these Indians. They hunt them on horseback and on foot. In winter, they chase them on snow-shoes, and often attack them while crossing the rivers.

It is supposed that the present number of Indians within the compass of the United States is about 300,000. Their number at the period of the discovery of America, within the same territory, has been vari-

ously estimated at from 500,000 to 2,000,000. At a very remote date, it appears that the valley of the Mississippi was occupied by populous nations, who had made some advances in civilization, abundant remains of which are still to be found. But these races had disappeared long before Europeans visited the country. At the time of the settlement of New England, the whole surface of the United States appears to have been more or less thickly occupied by tribes of the present Indian race. At the north they were mere savages, living in wigwams, subsisting almost wholly by the spontaneous productions of nature, by fishing, and the chase. They were in a constant state of war, which kept their numbers reduced. To the south, and especially along the borders of the Gulf of Mexico, there appears to have been large and populous tribes, somewhat farther advanced in the knowledge of the arts. They were also of a more gentle character.

At the present day, there are only a few lingering remnants of this people to the east of the Indian Territory we have just described. All the present tribes, for the most part, have lost some of their savage characteristics. Even the rudest have exchanged the bow and arrow for the rifle, and bear-skins for blankets. Those that remain are gradually fading away, and must soon disappear before the irresistible tide of emigration, consisting of a superior race of men.

OREGON TERRITORY.—This territory is bounded on the north by British America, on the east by the Rocky Mountains, south by Upper California, and west by the Pacific. Until a recent date, it was claimed both by Great Britain and the United States. It was visited in 1792 by Captain Gray, of Boston. He discovered and entered the Columbia River, to which he gave the name of his vessel. In 1804-5, it was explored by Lewis and Clark, under the direction of

our government. In 1808, the Missouri Fur Company established a trading post on the head waters of Lewis' River. In 1811, the Pacific Fur Company, under John Jacob Astor, founded Astoria, at the mouth of the Columbia. At a more recent period, British fur companies also made establishments within the territory. A serious dispute arose between our government and that of Great Britain, founded upon their rival claims. The United States extended their line to $51^{\circ} 40'$ north latitude, and the British theirs to 42° . The dispute became threatening; but happily the British government, in 1846, proposed the parallel of 49° north latitude as the boundary. This was accepted, and is now the dividing line between Oregon and the British territory. Oregon has adopted a provisional government of its own, making Oregon city its capital. It is probable that Congress will speedily establish a territorial government here.

The chief Indian tribes of this region are the *Flatheads*, *Nez-percés*, *Wallawallas*, and *Shawnees*. Of these, there are about 20,000. They are chiefly occupied in hunting and fishing, and live on good terms with the whites. The missionaries among them have done much good.

UPPER CALIFORNIA. *Annals.*—Upper California is embraced between the 32d and 42d parallels of north latitude, and between 108° west longitude and the Pacific,—containing an area of about 400,000 square miles. It is composed of three divisions—the eastern, western, and southern. The eastern lies between the Rocky Mountains on the east and the great range of the Sierra Nevada on the west. It comprises about 200,000 square miles. With the exception of the region around the Great Salt Lake at the north, it is merely a desert of sand and mountains, occasionally surrounded with belts of verdure, and sometimes capped with eternal snow. The only white settlement is that of the Mormons, near the Salt Lake. The southern division lies between the Gila and the *Great Basin*, within the territory just described. The land is generally destitute of trees, and a large portion is without vegetation. A few feeble streams flow from the mountains which traverse this region, and their banks offer narrow strips of land capable of cultivation.

The western division of California extends from the summit of the Sierra Nevada to the shores of the Pacific, comprehending an area of about 125,000 square miles. Its main feature is the united valleys of the San Joaquin and Sacramento. The western flank of the Sierra Nevada is rich in metallic treasures. It is the point to which the attention of the civilized world has been directed by the recent marvellous discoveries of gold.

In 1526, Cortez, having reduced Mexico, attempted the conquest of California, but failed: several other attempts were made by his officers, but all were unsuccessful. In 1595, a galleon was sent to make discoveries on the shore, but was lost. In 1686, the viceroy of New Spain despatched an expedition to explore the Lake of California, as the Gulf was called. The adventurers returned with an account that Old



California was not an island, as had been supposed. In 1697, the Jesuits solicited and obtained permission to undertake the conquest of it. In 1765, they had in the country forty-three villages, separated from each other by the barrenness of the soil and the want of water. In 1813, California followed the fortunes of Mexico, in declaring its independence of Spain: in 1836, it was separated from Mexico, but had a kind of dependence upon it afterward. In 1846, it was taken military possession of by the United States, and May 30, 1848, it became a part of our territory by the ratification of the Mexican treaty.

The events which speedily followed have excited the astonishment of the world. Early in 1848, it was ascertained that gold, in considerable quantities, existed along the banks of the Sacramento. Adventurers were drawn to these regions, and their most sanguine expectations being realized, others were attracted hither. The precious metal was soon found to be inexhaustible; it was discovered not only on the Sacramento, but in other localities. An immense stream of emigration was poured in upon California, not only from the United States, but from Mexico, South America, and different parts of Europe. San Francisco was speedily swelled from an insignificant village to a population of forty or fifty thousand. Other towns sprung up as if by magic. The gold regions were thronged with eager miners of almost every kindred and tongue. In about two years, gold to the value of forty millions of dollars was sent away, and it is now estimated that fifty millions a year will be realized hereafter, at least for a time.

The social condition of California presents aspects even more extraordinary than its mines. The mass of the population gathered in this territory were of course

of a wild, irregular, and adventurous character. It is not to be doubted that thousands had sought refuge here from the justice of other countries. There was no enacted law: the bowie-knife and the rifle were the arbiters of almost every dispute. The people were of different origins, though by far the greater part were from the United States.

The course of events was not such as would have been anticipated by those who have no confidence in the people, and who deny the capacity of mankind for self-government. In the midst of the excitement, which existed, from the rush of emigration and the harvest of gold that all were reaping, the occupants of California discovered the necessity of government, and set about its formation. A convention was called for the preparation of a constitution. Such an instrument was speedily formed, and its wisdom and adaptation have excited admiration throughout the civilized world. Even the supercilious British press has bestowed upon it hearty commendation. This constitution was ratified by the people, and California became a state, with all the regular and established functions of government. San José, about sixty miles from San Francisco, was selected as the capital.

These events may well suggest to European politicians an inquiry whether there may not be something in our political system worthy of imitation on the other side of the Atlantic. When the people, oppressed beyond endurance, resort to revolution, in France, Germany, or Italy—the strongest minds seem to stagger at amidst the terrors of an earthquake. Statesmen, philosophers, and politicians propose schemes and theories, which are tried for a short space, and being found impracticable, are thrown aside for some form of monarchy, which has itself been a thousand times weighed in the balance and found wanting. What an example is set them by the less learned but more practical people who have been trained under our system! Separated as they are from all regular government, and under circumstances which are likely to overturn all established habits,—religion, morality, and sobriety of thought,—we see our brethren of California proceeding to the formation and establishment of a regular political system, as infallibly as the bees, assembled for the first time, proceed to build their cell according to the mathematical angle of their forefathers. Nor is this the work of a blind and uninstructed instinct. It is the result of education; it is the fruit of that plain common sense, which our political institutions are calculated to foster and diffuse among the masses. It is not because they are Anglo-Saxons, that the Californians have proceeded thus. A merely English community, under similar circumstances, would not, and could not, have formed or adopted the Californian constitution. It was because the mass had practised self-government, that the Californians succeeded in their important task. They were familiar as well with its theory as with its details, and, above all—brought up in our community—they possessed that habitual union of theory and practice, that constant exercise of thought and action, that just balance between the actual and

the ideal, which are essential to success in all the great concerns of life. To common sense, government is a very simple affair; to the transcendental theorist, it is a riddle which defies solution.*

DESERET, or UTAH. *Annals*.—Deseret is a name given to a portion of California by the Mormons, who have made a settlement and built a city near the Great Salt Lake. The history of this community is every way remarkable. They call themselves *Latter Day Saints*, and are believers in one Joe Smith, of Palmyra, in the state of New York. This person pretended that he had found in the ground certain gold plates with inscriptions which he only could decipher. His pretended translation of these is called the *Book of Mormon*, and claims to be a lost portion of the Bible. He collected some followers, and they built a temple at Rutland, Ohio, in 1830. They were driven hence, and also from Michigan and Missouri. At Nauvoo, in Illinois, they built a city, and had ten thousand votaries. They left this place about 1846, and it was purchased by Cabet and a body of French socialists. The Mormons moved toward California, and some, reaching the gold country, were among the first to discover its riches. The great body of them settled in the valley of the Bear River, near the Great Salt Lake, in the midst of a charming country. The whole community is said to number nearly twenty thousand. They have founded a city, and are constructing a temple of vast dimensions. They claim the territory immediately around them, and a large tract to the south. To this they first gave the name of DESERET—a word said to be derived from their Bible, and signifying *honey*. It is since proposed to call this region UTAH.† The whole sect of Mormons is said to number eighty thousand. There are societies in England and Scotland, and a few believers in France.

NEW MEXICO. *Annals*.—According to Spanish authority, New Mexico extends from 32° to 45° north latitude, and from 103° to 108° west longitude, forming an area of about 200,000 square miles. It was formerly a department of Mexico, but came into our possession during the war of 1846-7, and was confirmed to us by the treaty of 1848. That portion of the territory which lies east of the Rio Grande is claimed by Texas, and its limits are therefore not yet defined. Santa Fé is the capital. The present population of this territory is small, but there are remains of ancient Spanish towns, which appear to have been large and populous. The country was conquered by the Spaniards in 1594. It was then occupied by Indian tribes: a few submitted, but others maintained a vigorous resistance for ten years. Frequent insurrections have since taken place, and an established hostility exists between the two races. New Mexico is a mountainous country, with an extensive valley formed by the Rio del Norte. Here the lands are fertile: elsewhere they are hardly capable of cultivation. Irrigation is extensively practised by the people. Horses, cattle, mules, sheep, and goats, are the chief objects of agriculture. Gold is said to be abundant, but it is not an object of great attention.‡

* UTAH was organized as a Territory, September, 1850. (See map.)

† NEW MEXICO was organized as a Territory, September, 1850—and, at the same time, its boundaries were defined. As a portion of territory claimed by Texas was included in New Mexico, a grant of ten millions of dollars was made to Texas by Congress. (See map, p. 1084.)

* CALIFORNIA was admitted into the Union, by act of Congress, September, 1850. A large portion of its original territory is now included in the Territory of Utah, its present extent being about 100,000 square miles. Its population is 150,000 to 200,000. (See map, p. 1084.)

CHAPTER CCCCXCIII.

General View of the United States.

We have now traced the progress of the United States, from their beginning at Jamestown in 1607, to the present time. While the origin of older nations is hidden in obscurity, our history lies open to view from the very cradle. We know the first settlers even by name; and such is the fulness of the accounts, that we are able to sympathize with their joys and sorrows, their hopes and fears, not as bands and societies only, but as individuals with whom we seem to enjoy personal acquaintance and fellowship. From this beginning we are able to follow every step in the development of our institutions, thus furnishing the most complete and certain record of a nation's rise and progress to be found in the annals of mankind.

The territory of the United States, which is now estimated at three million one hundred thousand square miles, has been derived from various sources. The thirteen English colonies, which united in the revolutionary war, held the same territories which they now possess as states. Beside these, Virginia laid claim, by virtue of her charter, to an undefined tract to the west, including Kentucky, and what was afterward called the *North-Western Territory*; embracing Ohio, Indiana, Illinois, Michigan, and Wisconsin. These claims she ceded to the United States in 1787, making a small reservation of lands in Ohio, for the payment of certain state debts. Tennessee was originally a part of South Carolina. Alabama was mostly included in the original patent of Georgia. Maine was a part of the state of Massachusetts. Thus the whole of the present territory of the United States, east of the River Mississippi, excepting only the state of Florida and part of Mississippi, came to us as the possessions of the original thirteen English colonies.

Florida and the southern part of Mississippi were ceded to us by Spain in 1819, as compensation for spoils upon our commerce. The Louisiana purchase, made in 1803, gave us the whole tract lying between the Mississippi River and the Rocky Mountains, including the states of Louisiana, Arkansas, Missouri, and Iowa, with the contiguous territories of Minnesota, Missouri, and the Indian territory. Texas was obtained by a treaty of annexation in 1845; Oregon, by discovery and occupation; California and New Mexico, by treaty with Mexico after the war, in 1848.

The population of the United States may be considered as one half of English blood, and one quarter Irish and Scotch. The Germans are numerous, making nearly one eighth of the whole population. The rest consists of French, Spanish, and other races. This estimate is exclusive of three millions of slaves, of African descent, and three hundred thousand Indians, chiefly independent. The language of our country is English, which is spoken universally, except by foreigners; and what is remarkable, it is far more correctly spoken than by the masses in England. Our manners and customs have also an English basis, though they are modified by our condition and institutions. In physical appearance, our people have no striking resemblance to the English; the force of climate is visible in the leaner form and more oval face of our people, even in sections where the English blood is still unmixed.

The ratio of increase, hitherto, seems to show that our population doubles once in twenty-five years. In

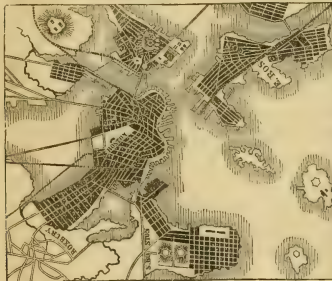
1790, we had 4,609,721 inhabitants; in 1800, 6,198,966; in 1810, 8,431,178; in 1820, 11,176,169; in 1830, 14,875,063; in 1840, 17,724,000. The census of 1850 is not yet complete; but this will doubtless show, at least, an equal ratio of increase as emigration, and the general causes of progress in population were never more active than at present. Taking these facts as the basis of calculation, it seems possible that the population of the United States will reach a hundred millions by the close of the present century.

It has been the custom in Europe, among the champions of monarchy, to foretell the speedy downfall of our political system, and the end of our national existence. We have outlived these predictions, and while the vaunted institutions of the old world are rushing into chaos and ruin, we see our own growing more steadfast by time; and amid the convulsions of the old world, we find millions flocking to our country as the only place of refuge, peace, and safety. The extent of our territory, the increase of our population, the multiplication of our states, each and all regarded as rocks upon which we must speedily be wrecked, have added to our political stability in the full ratio of our numerical and physical extension. We believe we have solved the problem as to whether a people are capable of self-government, and have proved that a government resting upon the assent, coöperation, and responsibility of an intelligent people, is the most stable and beneficent yet devised by man. Seventy years ago we were thirteen feeble colonies, with three millions of people; we are now thirty free, sovereign, independent states, all bound together as one nation, with twenty-three million of inhabitants. For seventy years we have remained at peace with each other—thus setting an example which no other country has rivalled. We have spread civilization over a space equal to one half of Europe, and in every department of science, art, and literature, have contributed our share to the general stock of human intelligence and improvement. And we have done this, not only without the sympathy and favor of the leading nations of Christendom, but in spite of the special spleen and malignity of our mother country. Against her we have been obliged to contend in two wars; and what is more, against the rancorous hostility of the British press. We have been the standing target for every species of gibe and jeer—the theme of perpetual obloquy and denunciation, the chosen object of evil prophecy and malignant interpretation. If the spirit of England is somewhat changed toward us, we are bound to regard it as flowing less from a generous sympathy toward her kindred, than respect for a nation which capable of maintaining its rights.

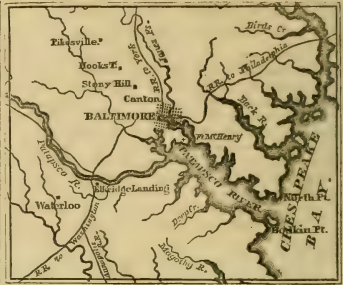
Among the most striking monuments of our national prosperity are our cities. New York is situated on an island about fifteen miles in length, which divides the Hudson into two branches. To the south-west lies the Bay, nearly encircled by land, entered from the sea by a passage called the *Narrows*. The harbor is one of the finest in the world. The multitude of vessels which surround the city, whose masts look like a forest stripped of its leaves, with the steamboats constantly arriving and departing, give evidence of the activity and extent of the trade and commerce which centre in this great metropolis. It is, in fact, the chief city of the Western Continent, and one of the greatest commercial places in the world. Its popu-

lation in 1760 was ten thousand: it is now about half a million.

Boston, the metropolis of New England, has about one hundred and forty thousand inhabitants. It was begun in 1630. Philadelphia, the second city as to population in the United States, was laid out in 1684; it now contains about two hundred and seventy-five thousand people. Baltimore, the largest city in Maryland, has one hundred and seventy thousand people. Washington City, the seat of government of the United States, has a splendid situation, and several fine public edifices; but its population does not exceed thirty thousand. New Orleans is a place of immense trade, and seems destined to be one of the great cities of the Western Continent. Its population is estimated at one hundred and fifty thousand. St. Louis, Cincinnati, Rochester, Lowell, Louisville, and some other places, have advanced in population with a rapidity almost beyond example. San Francisco furnishes an instance of increase, which, to the inhabitants of the Old World, seems to be incredible. In the space of two years, it has risen from a population of 1500 to 50,000 or 60,000. Other towns exist in California, containing streets, hotels, banks, and expresses, where, two years since, the primeval forests were standing.



Plan of the City of Boston.



Plan of the City of Baltimore.



Plan of the City of Washington.



Plan of the City of Philadelphia.



Plan of the City of New Orleans.

Mexico.



CHAPTER CCCCXCIV.

A. D. 700 to 1519.

Description of Mexico — Ancient Mexicans — The Toltecs — The Aztecs — Foundation of the Mexican Empire — Civilization of the Ancient Mexicans — Their Government and Religion — Discovery of Mexico by the Spaniards — Invasion of Cortez — The Embassy of Montezuma.



Ancient Mexicans.

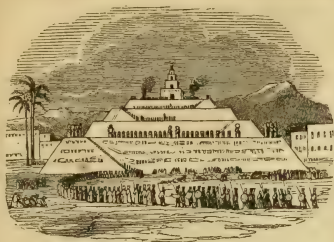
MEXICO* is bounded north by the United States, east by the Gulf of Mexico, and south and west by the

* The present extent of Mexico is about three hundred and twenty thousand square miles; population seven to eight millions. The capital is Mexico, which has from one

Pacific Ocean. The greater part of the country is elevated, and comprises a portion of that vast ridge of mountains which traverses the whole continent of America, parallel to the shore of the Pacific, known in Mexico as the chain of the Cordilleras. The middle part of this chain presents a broad table land from six thousand to eight thousand feet in height. Detached mountains occur here and there, rising above this lofty elevation into the regions of perpetual snow; among these are the volcanoes of Orizaba and Popocatepetl. The fertility of this vast table land varies with its elevation. The higher parts are barren from the want of moisture, and here the soil abounds in saline substances, which give to the wide arid plains in this quarter a resemblance to Tibet and the steppes of Central Asia. Yet a great part of Mexico must be ranked with the most fertile regions of the earth. The climate is temperate, and except in the level districts, near the sea, it is salubrious. The rivers are few in number, and small. The lakes are numerous, and appear to be the remains of others of vast extent, which formerly covered a much larger portion of this lofty plain. Mexico is rich in mines of gold and silver. Those of Guanajuato and Real del Monte are the most productive silver mines in the world.

Mexico has its historical records for many centuries preceding the conquest of the country by the Spaniards. The first inhabitants of whom any distinct notice is taken, in these annals, were the Toltecs, a race of aboriginal Americans, or possibly Asiatics,

hundred and fifty thousand to two hundred thousand inhabitants. The other important towns are Puebla, Guanajuato, Guadalajara, Vera Cruz, Acapulco, and Tampico.



Great Temple in Ancient Mexico.



Ancient Mexican House

who migrated to this country from the north, about the close of the seventh century. They established themselves in Mexico, where they appear to have begun the work of civilization by the practice of agriculture, metallurgy, architecture, &c. This country then bore the name of *Anahuac*. The Toltecs held dominion over it for four hundred years, after which they disappear from history. A century afterward, another tribe, called the *Chichimecs*, invaded Anahuac from the north-west, and were followed by tribes of higher civilization; these were called *Aztecs*, *Acolhuacs*, and *Texcucans*. In the year 1325, the Aztecs founded the city of Tenuchtitlan, afterward named Mexico, from Mexitli, the Aztec name of the god of war. This was, in fact, the foundation of the great empire of Mexico.

When the Spaniards arrived in America, Mexico formed the most powerful and populous empire in the western world. This empire had attained, in many respects, to a considerable degree of civilization. The Mexicans built large cities, and lofty and regular pyramids. They were acquainted with the art of smelting metals and cutting stone. They had a calendar more accurate than that of the Greeks and Romans. They recorded events by paintings of a peculiar character, which were little inferior to the hieroglyphics of Egypt. Their government was monarchical. There existed a regular gradation of ranks in the empire, and the exorbitant power and pride of the nobles exhibited a strong contrast with the almost enslaved condition of the body of the people. The Mexican religion was of a most revolting and sanguinary character. Human sacrifices were offered up in vast numbers, and with the most ferocious rites. Nothing could be more hideous than their idols. Their drapery consisted of twisted snakes, and two serpents supplied the place of arms. The ornaments were all in character; a necklace of human heads and skulls was fastened together by a band of entrails. The great object of the Mexicans in battle was to take captives, in order that their deity might have abundance of victims. The Mexican temples were very numerous. Every city had several hundred; some of these were small, but many were large. They were solid masses of earth, faced with brick or stone, and resembled in shape, to a considerable degree, the pyramids of ancient Egypt. They consisted of four or five stories, regularly diminishing upward. On the top were towers and altars for sacrifices.

The Mexican empire was very populous, but nothing definite can be stated as to the number of its inhabitants. Mexico, the capital city, was built in a lake at a short distance from the shore. It was connected with the main land by several wide causeways of stone, one of which was seven miles long. The streets were regular, and the temples and palaces were built in a style suitable to the metropolis of a great empire. The chief square presented a busy spectacle, where every kind of merchandise was exposed for sale, and where fifty thousand people were sometimes collected together. The population of the city was estimated at three hundred thousand. The lake was surrounded by fifty other cities, and its waters were navigated by one hundred thousand canoes.

The empire of Mexico became first known to the Spaniards about the year 1517, when Juan de Grijalva touched upon the coast, and obtained some knowledge of the wealth and populousness of the country, which he named *New Spain*. This information aroused the cupidity of the Spaniards, and an expedition was fitted out by Velasquez, the governor of Cuba, to invade this new territory. The command was intrusted to Hernando Cortez, an officer of ability and courage, but avaricious and hard-hearted, like most of the Spanish adventurers of that period. The expedition sailed from Cuba on the 10th of February, 1519, and landed in Mexico, first at Cozumel, and then at Tabasco, where Cortez took formal possession of the country. Proceeding along the coast, he arrived at St. Juan de Ulua, now Vera Cruz, on the 2d of April.

Montezuma, the emperor of Mexico, hearing of the arrival of the strangers in his country, sent ambassadors to learn their intentions. Cortez gave a haughty answer, that he would confer with no other person than the emperor himself. In the mean time, he disembarked all his men, horses, and guns, and fortified his position. The Mexicans, alarmed at the unusual appearance of the troops, the horses, the ships, and the artillery, endeavored to conciliate the Spaniards by rich presents. The ambassadors had painters in their train, who were busily employed in tracing these wonderful objects. Cortez, observing this, managed to give a greater effect to his warlike show by causing his troops to go through their manoeuvres, and fire their cannon at the trees. The Mexicans, astonished at this display, fell upon their faces in terror; the ambassadors returned to Montezuma with an account of the marvels they had seen.

CHAPTER CCCCXCV.

A. D. 1519 to 1835.

March of Cortez toward the Capital — The Zempoallans and Tlascalans — Arrival of the Spaniards in Mexico — Montezuma made Prisoner — Expulsion of the Spaniards from Mexico — Siege and Capture of the City — Subjugation of the Mexican Empire — Spanish Government in Mexico — Revolution — Hidalgo — Iturbide — Revolt of Texas.



Montezuma.

MONTEZUMA, who was of a weak and pusillanimous disposition, felt no way inclined to admit to his presence a body of visitors, of whom he had received so alarming a description. He therefore sent a fresh embassy to Cortez, with rich presents, declining the proposed interview. But these magnificent gifts served only to stimulate the avarice of the Spaniards. Cortez resolved to temporize. He changed his camp into a permanent settlement, and patiently watched from his intrenchments the course of events. He had not long continued in this position, when he received an embassy from the Zempoallans, a tribe which had long been discontented with the government of Montezuma. He immediately entered into an alliance with these disaffected subjects, and sent an embassy to Spain to procure a ratification of his powers. He then set fire to his ships, that his soldiers, being deprived of all hope of escape, should look for safety only in victory.

Having completed these preparations, Cortez under-

took the romantic and desperate enterprise of marching into the heart of an unknown country, to subdue a mighty empire, with a force consisting of only five hundred foot, fifteen horse, and six pieces of artillery. His first hostile encounter was with the Tlascalans, the most warlike race in Mexico. Their country was a republic, under the protection of the empire; and they fought with the courage of men animated by a love of freedom. But nothing could resist the Span-



Cortez and his Army coming in sight of the City of Mexico.

ish fire-arms. The Tlascalans, after several defeats, yielded themselves as vassals to the crown of Spain, and engaged to assist Cortez in all his future operations. Aided by six thousand of these new allies, he advanced to Cholula, a city within sixty miles of Mexico, where he was treacherously received by order of Montezuma; but having seasonably discovered that a plot was laid for his destruction, he took his revenge by a massacre of six thousand of the Cholulans.

In their advance toward the capital, the Spaniards were aided by the rebellious state of the surrounding country; and after a march of some days, they obtained a sight of the city of Mexico from the mountain of Chalco. The troops were filled with exultation at the prospect, and on beholding the rich and beautiful country around them, they imagined the reward of their toils and hazards to be already in their hands. On their arrival at the entrance of the city, Montezuma went forth to meet them in all the parade and magnificence of state. He saluted Cortez in a

respectful manner, and assigned to his army a lodging in the capital; this they immediately fortified in the strongest manner. The situation of the Spaniards was, however, one of great danger and perplexity. They were in a city surrounded by water; the bridges and causeways might easily be broken down, and the army, thus cut off from all communication with its allies, might be overwhelmed by superior numbers. To guard against this danger, Cortez adopted the bold resolution of seizing Montezuma, and holding him as a hostage for his own safety. This design he accomplished with the most complete success, and the emperor was carried a prisoner to the Spanish quarters.

Montezuma was detained a prisoner for six months, during which time, Cortez employed himself in collecting information respecting the country, building vessels on the lake, and dividing the gold which he had acquired among his soldiers. A danger, however, threatened him from an unexpected quarter. The governor of Cuba, anxious to share in the plunder of Mexico, sent a new armament, under the command of Narvaez, to deprive Cortez of the fruits of his victory. The latter immediately marched from Mexico, leaving a small garrison behind him, and proceeded to attack Narvaez. By a series of skilful and prudent operations, he not only overcame him, but induced his followers to enlist under his own banners. Scarcely had he returned to Mexico, when the natives rose in a general insurrection, and attacked the Spanish quarters with great fury. To appease the assailants, Cortez brought out Montezuma in his imperial robes, and persuaded him to address his subjects from the ramparts. At first they listened with respectful attention; but this was speedily followed by a shower of stones and arrows, and the unfortunate emperor was mortally wounded.

The Spaniards, after sustaining repeated attacks in Mexico, were at length compelled to retreat from the city. They were assailed furiously in their departure, and lost great numbers of men, with their artillery, ammunition and baggage, and the greater part of their gold. Having effected his escape from his enemies, Cortez fixed his head-quarters at Tezcuco, on the banks of the lake, twenty miles from the capital. The natives in this quarter became his allies, and assisted him in building a fleet, to attack Mexico by water. In this conjuncture, four vessels, fitted out by his friends in Hispaniola, arrived with a reinforcement, and Cortez immediately commenced a general assault upon the city. It was defended with great courage and perseverance by the new emperor, Guatimozin. But the Indian allies of the Spaniards now amounted to one hundred and fifty thousand soldiers, and the siege of Mexico was pushed vigorously for twenty-five days: at length, after three fourths of the city had been destroyed, the emperor attempted to make his escape, but was taken prisoner, on which the capital immediately surrendered, August 21, 1521. All the rest of the empire followed the example, and submitted to the Spaniards.

A great part of the Mexican nation, including most of the nobility and priesthood, perished in the wars and massacres of the conquest; but considerable numbers of the native population survived this calamity, and their descendants have continued to dwell in the country to the present day. The first thought of the conquerors was to seize upon the wealth of the subjugated empire, and the second, to propagate the Catholic religion among the surviving inhabitants. Mission-

aries were sent out from Spain, who converted great numbers of the Mexicans; and at length, the ancient religion of the country was completely extirpated. The hopes of acquiring immense wealth attracted crowds of Spanish emigrants, who gradually multiplied in a country abounding with all the necessities of life, and Mexico became one of the most populous and wealthy of all the Spanish colonies.

As such, however, it was very ill governed. The Indians were reduced to slavery, and the Spaniards led a life of indolence. The habit of implicit submission, and the ignorance attending it, checked all spirit of enterprise, and the country slumbered under the despotism of Spain, while the principles of civil liberty were gradually pervading the English colonies, and impelling them onward in the career of national independence. A root of discontent, however, was deeply implanted in the population of Mexico. The Creoles, or Spaniards born in America, became, in process of time, the most numerous race; yet the Spanish government, with a short-sighted policy, placed all its confidence, and vested all political power, in a small body of Spaniards sent out from Europe. The discontent of the proscribed Creoles, however, might long have fermented without an explosion, had not their ties with Europe been broken by Napoleon's invasion of Spain. The first announcement of this event in 1808, occasioned great confusion in Mexico; and at length, in 1810, a priest named Hidalgo raised the standard of revolt. After obtaining some advantages over the royal forces, his army was defeated. Hidalgo was put to death, but the troubles were not quieted. A series of disorders and insurrections followed, the details of which would be uninteresting to the reader; but the result was the gradual weakening of the royal authority in Mexico, till in 1821, the friends of liberty made themselves masters of the capital, and Mexico became finally independent of Spain.

A congress was convened to establish a new government. Augustine Iturbide, a Mexican who had commanded the army, contrived, by a series of artful manœuvres, to get himself proclaimed emperor in 1821. He had a short and troubled reign of less than a year, when he was deposed and banished to Europe by the Mexican congress, who granted him a competent annuity for his support. In 1824, he returned to Mexico, in the hope of recovering his throne; but was immediately arrested and put to death by order of the government. Mexico was declared a republic, and the forms of such a government were adopted throughout the country; but a constant succession of tumults, conspiracies, insurrections, and civil wars kept every thing unsettled, and ruined the prosperity of the nation. All European Spaniards were compelled to quit the territory of the republic, which was thus deprived of great numbers of the most wealthy, intelligent, and industrious of its citizens. The finances were involved in utter confusion, and all regular civil authority was at an end, while the army and its leader exercised the real control and monopolized the power of government. In 1835, the people of Texas declared themselves independent, and successfully resisted the attempts of the Mexicans to repossess themselves of the country. In the war which attended this revolution, the Texans captured General Santa Anna, the Mexican president. The result was the final separation of Texas from Mexico, and its annexation to the American Union.



Bombardment of Vera Cruz.

CHAPTER CCCCXCVI.

A. D. 1835 to 1850.

War with the United States — Battles of Palo Alto and Resaca de la Palma — Capture of Matamoras and Monterey — Battle of Buena Vista — Capture of Vera Cruz — Battle of Cerro Gordo — Capture of Jalapa — Guerilla Warfare — Battles of Contreras, Cherubusco, Molino del Rey, and Chapultepec — Capture of Mexico — Conquest of California and New Mexico — Peace with the United States.

THE annexation of Texas led to a war between Mexico and the United States. The western boundary of Texas was a subject of dispute—both republics claiming the territory between the Rio Grande and the Nueces. The United States forces, under General Taylor, having occupied this territory, the Mexicans pretended to view it as an act of hostility, and a collision immediately took place. The first blood was shed on the 10th of April, 1846, when Colonel Cross of the American army, on an excursion from the camp upon the eastern bank of the Rio Grande, was waylaid and murdered by the Mexicans. General Ampudia, the Mexican commander at Matamoras, issued a proclamation commanding the American troops to withdraw beyond the Nueces. General Taylor replied by warning him not to commit hostilities, and declaring his determination to maintain his ground. He also caused the mouth of the Rio Grande to be blockaded, to prevent the Mexicans from throwing reinforcements into Matamoras. On the 25th of April, a scouting party of Americans under captain Houston were surprised by a party of Mexicans; sixteen were killed and wounded, and nearly all the survivors taken prisoners.

General Taylor, who was at Fort Brown opposite Matamoras, now perceived that it was the intention

of the Mexicans to cross the river above and get into his rear, thus cutting off his communication with Point Isabel on the coast, where his magazines had been established. To defeat this manoeuvre, he took up his march for the latter place. Arista, who had succeeded Ampudia in the command at Matamoras, mistaking this movement for a retreat, immediately crossed the Rio Grande at some distance above Fort Brown, and marched in the direction of Point Isabel. A heavy cannonade was opened from Matamoras upon the fort on the third of May, which was continued at intervals for a week.

In the meantime, Taylor had reached Point Isabel, placed a strong garrison there, and was on his march back to the Rio Grande, when, on the eighth of May he encountered the enemy on the plains of Palo Alto. The Mexicans were about six thousand strong, with eight hundred cavalry, and several field pieces. The Americans did not exceed twenty-three hundred. The battle commenced at two in the afternoon. The Mexican cavalry made repeated charges, but were as often driven back. The conflict lasted five hours, and was decided chiefly by the American artillery, which was served with such skill and effect that the Mexicans were repulsed at every point, and driven off the field with the loss of two hundred killed and four hundred wounded. The Americans had nine killed, and forty-four wounded. In the night, the Mexicans retreated. The victors encamped on the field of battle and resumed their march on the next day.

The Mexicans had not retreated far. After two hours march, the Americans encountered their army drawn up in a strong position, in a ravine called Resaca de la Palma. Their batteries completely swept the road approaching them, and their artillery did such execution as to render it necessary to dislodge them from this post. Captain May was ordered to charge with his dragoons. This was immediately done. The Mexican artillerymen were driven from their guns, their pieces captured, and the Mexican general, Vega, taken

prisoner. The American infantry now charged the Mexican main body, and the battle was soon decided. The Mexicans broke their ranks, fled from the field, and were pursued by the American cavalry. The pursuit was continued till all the survivors of the Mexican army, were either taken prisoners or driven across the Rio Grande. In this battle, the American force did not exceed seventeen hundred men. The Mexicans had been reinforced after the action of Palo Alto, and were not less than six thousand strong. Their loss in the two battles was estimated at above a thousand. The military skill of General Taylor, and the courage of the American troops were strikingly evinced in these two victories. The veteran forces of the Mexicans were completely routed; eight pieces of artillery, a large number of prisoners, including fourteen officers, with all the baggage and stores of the enemy, fell into the hands of the Americans.

The tables were now turned upon the Mexicans, who found the war was about to be carried into their own country. Arista attempted to check the advance of the Americans by proposing an armistice, till the dispute between the two governments should be settled; but General Taylor had no authority to make such an arrangement. The Mexicans abandoned Matamoras, and the Americans took possession of that place on the 18th of May. General Taylor fixed his head quarters here during the summer. The towns of Mier, Camargo, Revilla, and Reynosa, also surrendered, and were garrisoned by the Americans. Reinforcements having joined the American army, General Taylor toward the end of August, had a force of nine thousand men at his disposal. It was determined to march upon Monterey, the chief city of New Leon. On the 20th of August, a division under General Worth, proceeded in that direction. General Taylor followed on the 5th of September, leaving a force of two thousand men upon the Rio Grande. On the 19th, the united forces of Taylor and Worth reached Walnut Springs, three miles from Monterey.

This place is situated at the base of the Sierra Madre mountains, in a position of great natural strength, and strongly fortified by art. The city is not only surrounded by fortifications mounted with heavy cannon, but it is in itself one great castle, consisting of straight streets lined with stone houses, the walls of which rising above the flat roofs, serve as ramparts and battlements. The population was about fifteen thousand, and the garrison amounted to seven thousand regular troops, with two or three thousand irregulars. Notwithstanding the strength of the place, and the superior numbers of the enemy, General Taylor was so confident of the courage of his own men, that he did not hesitate to storm the city. The attack was commenced on the 21st, by General Worth's division, and continued by the remainder of the army during all the next day. On the 23d, the assault became general, and a desperate conflict ensued in the streets of the city. Volleys of musketry from the house-tops, were poured upon the American troops, but they advanced from house to house, and from square to square, till the main body of the Mexicans had been driven from the lower part of the city, and had taken shelter behind their barricades. Ampudia, the Mexican commander, finding the place untenable, proposed on the morning of the 24th, to evacuate Monterey. This was agreed to by General Taylor, and the Americans took possession of the city. The loss in the storming of Mon-

terey was severe; the Americans had one hundred and twenty killed, and three hundred and thirty-seven wounded. The Mexican loss was never published.

General Taylor established his head quarters at Monterey, and detached General Worth to take possession of Saltillo. In the meantime, the Mexicans made extraordinary efforts to raise an army to drive the invaders from their country. Santa Anna, who had returned from his exile in the West Indies to Mexico, was made provisional president, and through his active exertions, a force of more than twenty thousand men, was assembled at San Luis Potosi in January 1847. These troops comprised the flower of the Mexican nation, and were completely equipped. It was the design of Santa Anna to fall at once upon General Taylor's army, overwhelm it by superiority of numbers, and pursue his conquering march to the Rio Grande, where all the American military posts and magazines would fall into his hands.

About the end of January, Gen. Taylor received information of Santa Anna's preparations. Determining at once to meet the approaching enemy, he left a garrison of fifteen hundred men in Monterey, and marched on the 31st, towards Saltillo. Passing this point on the 2d of February, he reached Agua Nueva, twenty miles south on the San Luis road, where he encamped till the 21st, where he learnt that the whole Mexican army was advancing upon him. The enemy had five times his force, and it was necessary to take a strong position, in order to balance in some degree, this great disparity of numbers. Taylor, therefore, fell back to the mountain pass of Buena Vista, where the bases of the heights are worn by the rains into deep gullies, opposing great obstacles to the operations of cavalry and artillery.

On the morning of the 22d of February, the Mexican army came in sight, full of the most confident anticipations of victory. Santa Anna sent a flag of truce, summoning the American commander to surrender at discretion. General Taylor returned a very laconic refusal. A skirmishing began which was carried on through the night, and the battle commenced early the next morning. The fighting was most desperate. The Mexicans trusting to their great superiority of numbers, were persuaded that their antagonists must be overwhelmed. They returned to the onset at every repulse, and continued the contest till night. The Americans maintained their position with inflexible courage, and the Mexicans finding their assaults repelled in every quarter, retreated under cover of the night. Their loss in killed and wounded was upwards of fifteen hundred; that of the Americans about seven hundred. In their retreat, the Mexican army was almost annihilated. This battle was of great importance, in every point of view, and must be regarded as one of the main causes of our subsequent rapid success in the war.

The military operations in this quarter were closed by the victory of Buena Vista. The whole frontier of the Rio Grande was secured from attack, and the Mexicans were too much intimidated by their repeated defeats to entertain any hope of regaining what they had lost in that part of their territory. The war was now transferred to another quarter. A scheme was projected for invading Mexico in the south, and striking a blow at the capital. In pursuance of this design, a squadron of United States ships was sent to blockade Vera Cruz. A small naval force under

Commodore Connor captured Tampico on the 12th of November, 1846. The force assembled for the attack on Vera Cruz, amounted to eleven thousand men, which included a part of the army of General Taylor. The whole were placed under command of General Scott. On the 9th of March 1847, they landed near Vera Cruz, and proceeded to attack the city. After suffering a heavy bombardment, Vera Cruz surrendered on the 26th of March, together with the strong castle of San Juan De Ulloa, which constitutes its chief defence by sea.

Early in April, General Scott, at the head of an army of 10,000 men, began his march for the interior. On reaching the mountain pass at Cerro Gordo, he found the enemy posted in great force to oppose his progress. They were commanded by Santa Anna, who, after his defeat at Buena Vista, had succeeded in raising and equipping another army. His position at Cerro Gordo was very strong, and completely commanded the road. General Scott, by skilful manœuvring, gained possession of some indirect approaches to the Mexican position, and on the 18th of April he stormed the heights of Cerro Gordo. The promptness and intrepidity of the American soldiers speedily carried the day. The Mexicans were completely routed, and put to flight; three thousand laid down their arms and surrendered prisoners of war, including five generals, and a great number of other officers. The quantity of cannon, small arms, military stores and baggage which fell into the hands of the Americans was so great, that the captors were almost embarrassed with the result of victory.

Jalapa surrendered on the day following the battle of Cerro Gordo, and on the 22d of April, the Americans took possession of the castle of Perote, one of the strongest fortresses in Mexico, containing fifty-four pieces of artillery, and a vast quantity of arms and military stores. On the 15th of May, the Americans entered the city of Puebla, one of the largest in Mexico, containing eighty thousand inhabitants. The Mexicans, finding it in vain to contend with the Americans in the field of battle, organized bands of guerilla troops, who harassed the invaders by petty skirmishing attacks, in which they were sometimes successful, cutting off escorts of prisoners and scouting parties. In one of these conflicts, at the National Bridge, a body of 1400 Mexicans was defeated.

General Scott halted at Puebla till August. On the 7th of that month, he recommenced his march for Mexico; and on the fourth day, reached the great valley in which that capital is situated. The Mexican troops had occupied all the roads, and fortified their position in the strongest manner. Santa Anna issued a gasconading proclamation, declaring that the Americans should never reach the city of Mexico, except by marching over his dead body. General Scott, instead of attacking the enemy in front, ordered a road to be cut round the southern shores of the lakes of Chalco and Xochimilco, by which he turned the right flank of the enemy's position, and rendered the Mexican fortifications useless. On the 19th of August, the Americans attacked Contreras, and a battle ensued which ended in the defeat of the Mexicans. On the following day, another battle was fought at Cherubusco, with a similar result. In these battles, the courage of the American soldiers in contending against superior numbers, and the brilliant success of their skill and intrepidity were very conspicuous.

The Mexican force engaged was estimated at over thirty thousand: that of the Americans at eight thousand. The route and dispersion of the Mexicans were complete; artillery, military stores, and prisoners, to a vast amount, fell into the hands of the victors, and the road to the capital was laid open. An armistice was now proposed by the Mexicans, and agreed to by General Scott, with the understanding that negotiations were to be immediately opened for a peace. The Mexicans, however, were desirous only to gain time, in the hope of assembling new forces. The negotiations, however, failed, and the armistice expired on the 6th of September.

On the 7th, the Americans attacked Molino del Rey, where the Mexicans had a cannon foundry; and, after a desperate action, captured the place. On the 12th, they stormed, and captured the castle of Chapultepec. Several more of the outposts of the city were successively attacked and taken; and finally, on the 13th of September, 1847, the American army entered the city of Mexico in triumph. The Mexicans had previously opened their jails and prisons, and turned the convicts loose in the streets. These wretches committed many assassinations upon the Americans during some days after the capture, but General Scott established such strict police regulations, that these disorders were soon quieted, and the city, during its occupation by the American troops, enjoyed a degree of security and tranquillity which it had never known under the Mexican government.

In the meantime, New Mexico and California, had been occupied by the American forces. The affairs of the Mexican government were in the greatest confusion, and the negotiations for peace proceeded slowly. At length, in January, 1848, a treaty was agreed upon by the American and Mexican commissioners at Guadalupe Hidalgo; and, on the 10th of March following, it was ratified by the senate of the United States. By this treaty, upper California, and a portion of New Mexico, were ceded to the United States, for the sum of fifteen millions of dollars; all the other conquests of the Americans were restored.

Since the conclusion of the war with the United States, Mexico has returned to her former condition, and is again periodically agitated by seditions, conspiracies, and scenes of disorder. The constitution is modelled after that of the United States, the several portions of the republic enjoying their local governments, and forming a federal union. So unsettled, however, are all political matters in this country, that little is known of the practical operations of the government.

CHAPTER CCCCXCVIII.

YUCATAN. — *General Views — The Capital of Mexico — Manners and Customs of the Mexicans.*

YUCATAN revolted from the Mexican government during the civil dissensions of the republic in 1839. A Mexican force invaded the province, but was repulsed with great loss, and Yucatan assumed an independent position. Afterwards, she rejoined the Mexican union on her own terms; but the convention appears to have been little more than nominal. At the present moment (1850) it is difficult to determine whether this province belongs to Mexico or not. For a year or two past, the Indians have been in a state of insur



Mexican Antiquities.

rection, and have committed great slaughter among the inhabitants. They still remain unsubdued, the government being too weak to establish its own authority in the province.

Yucatan is particularly interesting for its antiquities, which are scattered all over the country, and present a most important field for the researches of the historian. The ruins of more than forty ancient cities have been already discovered, abounding with sculptures and curiosities of architecture. The most important are those of Uxmal, Kabah, Gabna, Kewik, Labpak, Chi-chen, Ocosingo, and Santa Cruz del Quicha.

At the village of Palenque, near the borders of Yucatan, are the vestiges of a large city, which was probably, in ancient times, the capital of an empire, whose history has perished. This metropolis remained concealed, like another Herculaneum, not under ground, but overgrown with a thick forest, in the midst of a vast desert. At length, about the middle of the last century, some Spaniards, having penetrated into the midst of the dreary solitude, discovered the remains of a superb city, eighteen miles in circuit. The solid edifices, stately palaces, and magnificent public monuments, still visible at this place, strike the beholder with astonishment. The hieroglyphics, symbols, emblems, and sculptures of various kinds, which have been discovered in the temples of Palenque, bear a strong resemblance to those of the Egyptians. Ruins of a similar character to those of Palenque are to be seen at Mitla.

Mexico, the capital of the republic of Mexico, stands on the site of the ancient city of Montezuma's empire; but the lake is so diminished that the modern capital is three miles from the shore. It is a regular and beautiful city, surrounded by a picturesque neighborhood. The streets are straight, and much of the architecture is in a correct style. The national palace, and the cathedral, in particular, are magnificent structures. The population is about one hundred and forty thousand. Puebla is a beautiful city, with a cathedral, the interior of which surpasses every other in the western world for richness of ornament. Vera Cruz, the chief seaport, is a well built city, with considerable trade, but it is unhealthy. Population ten thousand.



Mexican Antiquities.

The population of Mexico is composed of several races. One half are Indians, the descendants of the ancient Mexicans; a million and a half are whites and the remainder a mixed breed, Spanish, Indian, and Negro. The whites are natives of the country, the old Spaniards having been all expelled. They were formerly denominated *Creoles*, in contradistinction to the natives of old Spain; but this name is now discarded. Many of these are descended from the first conquerors, and possess enormous fortunes, the incomes of which they expend in ostentatious living. The Indians exhibit the general features of the other aborigines of America. They have the same swarthy or copper color, flat and smooth hair, small beard, and prominent cheek-bones. Their manners are marked by a peculiar apathy. They are grave, gloomy, and silent, throwing a mysterious air over the most indifferent actions. They have a fondness for flowers which was their characteristic in the times of Cortez. They have also a strong genius for painting and carving, and imitate with facility and success any model which is presented to them.

The higher classes in Mexico display much finery in their dress. An idea of them may be formed from the following description of a Mexican on horseback, dressed for the *alameda*, or public parade of the capital. He wears a jacket, embroidered with gold, or trimmed with rich fur; breeches open at the knee, and terminating in two points considerably below it, of some extraordinary color, as pea-green or bright blue; on his head is a gold or silver bound hat. The lower part of the leg is protected by a pair of stamped leather boots, curiously wrapped round it, and attached to the knee with embroidered garters; these boots descend only as far as the ankle, where they are met by shoes of a most peculiar shape, with a sort of wing projecting on the saddle side; and the whole is terminated by spurs so enormously large that they often weigh a pound and a half. A riding-cloak is sometimes thrown over the front of the saddle, and crossed behind the rider in such a manner as to display a circular piece of blue or green velvet, beautifully embroidered. The horse is arrayed in a corresponding manner, with trappings of gilt leather, and gold and silver ornaments. These accoutrements, with a full riding dress, often cost a thousand dollars.

The apparel of the ladies, strange to say, is not so showy as that of the men. They dress, commonly, in black, except on holidays; the head is generally uncovered, or has only a light veil thrown over it. They bestow great pains upon their hair, and are particularly neat about the feet, the stocking being usually of fine silk. On holidays, and other public occasions, the dress is more gay, but comparatively, not expensive; artificial flowers are worn in abundance, and ostrich feathers sparingly. The dress of the poorer classes, and of the Indians, forms a strong contrast to the preceding. The streets of the Mexican cities abound with crowds of people destitute of shoes or stockings, or shirts, and with little more covering than a dirty blanket thrown over their shoulders. The mass of the people are catholic, and the catholic religion is established by law.

Cookery is not in a very advanced state in Mexico, and the best inns in the country are described as wretched. The beef and mutton are ordinary; though this is said to be owing to a want of skill in the butchers. As to vegetables, there are few countries that can boast of such a variety, and the consumption of them is prodigious. The common bread is the *tortilla*, which in New England we call an *Indian Johnny-cake*. Wild game is abundant. The vine is not cultivated in Mexico, and wine is scarce and dear. The common drink is *pulque*, a strong liquor made from the agave plant, of which immense quantities are drunk, chiefly by the middle and lower classes, and by the Indians.

The roads in Mexico are rough, and travelling is accomplished for the most part by mules. A Mexican inn contains little or nothing beside the bare walls. If the traveller be very much fatigued, he may stretch himself at full length on the floor, or

perhaps he may obtain the luxury of a table. To any thing beyond this he must not aspire; nor must he expect to find, except in the towns, any thing to eat beside tortillas.

The Mexicans are lively, and fond of amusement. Religious festivals and fireworks are their delight; and the dances, although very ungraceful compared with those of Old Spain, are always well attended. The love of this amusement is more general among the peasantry, who frequently dance throughout the whole night, with a regard to order and decency which is very praiseworthy. Their musical instruments are small guitars, fiddles, and harps, of their own making. Singing usually accompanies the fandango tunes. The amusements of the children are the same as those prevailing among us; but as they grow up, the love of gaming is instilled into them by the example of their parents, and this soon forms the most important occupation of their lives. Gaming, smoking cigars, and riding on horseback, are the chief pursuits of the men. Smoking is not confined to the male part of the population. Ladies may be seen at the theatre with a fan in one hand, and a cigar in the other, enveloped in a cloud of smoke.

The architecture of Mexico resembles, in its chief characteristics, that of Old Spain. The houses are spacious, but seldom above two stories in height. The roofs are flat, and as they sometimes communicate with each other for a considerable distance, when seen from an elevation, they look like immense terraces, the parapets by which they are separated being invisible at a distance. The frequency of earthquakes renders lofty structures insecure. Mexico abounds in churches and convents with very splendid interiors. The cathedral of the capital is celebrated for its magnificence.

Guatimala.

CHAPTER CCCCXCIX.

A. D. 1523 to 1850.

Description of Central America — Ancient Civilization — Conquest of the Country by Alvarado — Rebellion of the Natives — Calamities of the City of Guatimala — Spanish Government in Guatimala — Revolution — Establishment of the Republics of Central America — The Mosquito Shore.

GUATIMALA,* or the Republic of Central America, is bounded north by Mexico and the Gulf of Honduras, east by the Caribbean Sea, and south and west by the Pacific Ocean. It is a mountainous country, but does not exhibit any large tracts of table land like those of Mexico. The great chain of the Cordilleras, which rises to so lofty a height in the north, sinks very rapidly in traversing this region, and, as it approaches

the Isthmus of Panama, becomes a mere rocky dike connecting the two continents of North and South America. The western coast of Guatimala is subject to terrific earthquakes, which have sometimes overwhelmed whole cities and destroyed thousands of people.

The history of Guatimala, and the country itself, remained very little known to the rest of the world, till recent events brought them into notice; yet the records of the country appear in many respects worthy of investigation. The ancient Guatimalans had made a progress in civilization equal to that of the Mexicans. In the depths of the forests have been found the remains of ancient cities, containing monuments similar in grandeur and ornament to the great structures of Mexico. On the walls of these edifices are found well-executed sculptures, of a character denoting a common origin with that of the Mexican hieroglyphics. The Toltecs, who preceded the Aztecs, as rulers that civilized Mexico, appear to have been driven southward, and to have settled in Guatimala.

After the conquest of Mexico, Cortez despatched Christoval de Olid into the country bordering that empire on the south. Olid landed on the coast of Honduras, where he founded a town, to which he gave his own name. The fame of the Spanish conquest

* Guatimala is a narrow strip of territory about one thousand miles in length. In climate, people, and products, it resembles Mexico. It is noted for its earthquakes, volcanos, and silver mines. The government is a federal republic; the country is sometimes called the *United States of Central America*. The Catholic religion, alone, is tolerated by law.



Earthquake in Guatemala.

in Mexico spread rapidly through the country, and the Guatemalans sent ambassadors to Cortez offering to become vassals of the king of Spain. Cortez accepted their offers, and sent Pedro de Alvarado, one of his officers, who had been most active in the conquest of Mexico, to take possession of Guatemala, and receive the submission of the natives. The country was then divided into many different kingdoms, independent of each other. Alvarado marched from Mexico on the 13th of November, 1523, with a force of three hundred Spaniards, and a large body of native auxiliaries, principally Tlascalans and Cholulans. He first conquered Soconusco and Tonala. Further onward, he was met by the Quiches, who opposed his passage with resolute obstinacy. On the 14th of May, 1524, a desperate battle was fought, in which the Quiches were defeated. Alvarado then advanced into the kingdom of Kachiquel, where the Spaniards were received in a friendly manner. After reposing here for a short time, they pursued their march into the territory of the Zutugiles. On reaching a place called *Almolonga*, meaning a spring of water, they were charmed with the beauty of the spot, which lay between two lofty mountains, from one of which streams of water were running down in every direction, while volumes of smoke and fire were issuing from the summit of the other. Here they determined to establish themselves, and accordingly laid the foundation of a city which they named *St. Jago de los Caballeros de Guatemala*. This was afterward known as the "old city of Guatemala."

During the stay of Alvarado at this place, emissaries came to him from several caciques of the Pipil nation, to offer their submission. They also informed him that the natives of Escuintla, who were a very warlike race, had determined to oppose the Spaniards. Alvarado immediately proceeded to attack them. He had a large body of Kachique auxiliaries in his army; but as there were no roads in the country, they were obliged to cut their way through the woods, sometimes making a progress of only two leagues a day. At length, they reached the neighborhood of the town of Escuintepeque, without being discovered by the inhabitants, in a dark, rainy night, while the Indians were all asleep. The Spaniards made a sudden attack upon them; many fled to the woods at the first alarm, but a considerable number made a stand

in some of the largest houses, where they barricaded themselves, and fought with great desperation. After a contest of five hours, the Spaniards, seeing no appearance of submission on the part of the Indians, set fire to the town. Alvarado, at the same time, sent a message to the cacique, informing him that unless he immediately submitted to the king of Spain, he would cut up and destroy all the maize and cocoa fields. This threat had its effect, and the Escuintepeque Indians, with the other communities in the neighborhood, acknowledged themselves the vassals of the Spanish monarch. Alvarado proceeded in his march, encountering and overcoming the natives in numerous obstinate battles during a march of more than a thousand miles, till the whole country submitted to his arms.

Alvarado remained here two years. In 1526, he returned to Cortez, leaving his brother Gonzalo to command in his absence. This officer was avaricious and cruel, and resolved to improve this opportunity to enrich himself. He issued an order that eight hundred Indians should bring him every day a reed of the size of his little finger filled with fine gold, on pain of being reduced to slavery. The unfortunate victims of his rapacity exerted themselves to the utmost, but were unable to pay the tribute. Gonzalo punished them cruelly, and threatened to put them to death. The natives, driven to desperation, rose in rebellion. A force of thirty thousand men was collected, and falling suddenly upon Guatemala, they drove the Spaniards out of the place, with the loss of many killed and wounded. The Spaniards were compelled to abandon the neighborhood till the return of Alvarado, when the war was commenced against the natives. After a campaign of very severe fighting, they were again subdued. Guatemala was erected into a province, styled an *audiencia*, having a slight dependence on the viceroyalty of Mexico. No other part of Spanish America was so completely shut out from the observation of the rest of the world as Guatemala for nearly three centuries. All the intercourse between this country and Europe was carried on through the Mexican port of Vera Cruz.

The old city of Guatemala is remarkable for the calamities which mark its history. It may be regarded as the most unfortunate city that ever existed. In 1532, the neighborhood was ravaged, and the city

thrown into consternation by a wild beast of uncommon size and ferocity, which descended from the mountain called the *Water Volcano*, and devoured the cattle of the inhabitants. Alvarado was compelled to take the field against this powerful enemy; and it was only after a hunting campaign of five months, in which the whole city was engaged, that the monster was killed. In 1536, a fire broke out in the city which consumed the greater part of the buildings. A more terrible calamity occurred in September, 1541. For three days an incessant rain fell; and on the fourth, the water descended in a perfect deluge, accompanied by the most tremendous thunder and lightning. In the midst of this dreadful storm, on the morning of the 11th, the volcano in the neighborhood burst forth into flames in the most terrific manner; violent earthquakes shook the ground, and the inhabitants imagined the end of the world was at hand. An immense torrent of water then rushed down the mountain, carrying with it enormous rocks and trees. This destructive mass fell upon the city, overwhelming nearly all the houses, and burying great numbers of the inhabitants under its ruins. The city was rebuilt about a league distant from the original spot; but the inhabitants could not escape the disasters to which it seemed to be doomed. A fatal epidemic, attended with a profuse bleeding at the nose, swept away great numbers of people in 1558. Earthquakes in 1565, 1575, 1576, and 1577, threw down public buildings, and caused other serious damages. On the 27th of December, 1581, the volcano threw out such quantities of thick smoke and ashes, that the sun was entirely obscured, and lamps were lighted at noon. In 1585, earthquakes were so constant throughout the year that not an interval of eight days passed without a violent shock. For months together, the mountain was in a perpetual flame. On the 21st of December, 1586, a terrible earthquake destroyed the greater part of the city, burying the people beneath the ruins. In 1601, an unknown pestilential disorder, equal in malignity, and the suddenness of its fatal effects, to the cholera, carried off great numbers of the inhabitants.

On the 18th of February, 1651, the earth shook with a dreadful subterraneous noise. Many houses were thrown down; the tiles of the roofs flew in all directions, like straws before a gust of wind. The bells of the churches were rung by the vibrations of the steeples; great masses of rock were rolled down the mountains; and even the wild beasts were so terrified that they quitted their retreats in the forest, and fled to the habitations of men for shelter. Among these, a puma, of enormous size and fierceness, burst into the middle of the city, tore down a paper which was posted upon one of the public buildings, and then made his escape into the woods. The city was again shaken and damaged by earthquakes in 1679, 1683, 1684, 1687, and 1689. In 1686, another fatal epidemic committed great ravages among the inhabitants; and the corpses were so numerous as to be buried in a common grave. Volcanic eruptions occurred in 1705 and 1710, covering the city with impenetrable darkness at noonday. In 1717, more than one half the place was destroyed by an earthquake.

In 1733, the small-pox swept away 1500 of the inhabitants of Guatemala. In 1736, a hurricane destroyed a part of the city, burying the inhabitants under the ruins. Earthquakes and eruptions, attended

by fatal effects, ensued at different times, till 1773, when the calamities of Guatemala were brought to a climax. During May and June, earthquakes were frequent. In July, so tremendous and appalling were these convulsions, that the narrators are at a loss for language to describe them. The city was dreadfully damaged, and the earthquakes continued till December with such fatal consequences, that Guatemala was reduced to a heap of ruins. The inhabitants were, nevertheless, inclined to rebuild it upon the same spot; but the Spanish government ordered them to remove to a place twenty-five miles distant, where they erected the city of New Guatemala. For many years, the site of the old city remained deserted, but very recently it has begun to rise from its ruins.

The inhabitants of Guatemala remained quiet under the Spanish government somewhat longer than their neighbors; but at length, in 1821, they declared themselves independent. The Mexicans, at first, endeavored to retain Guatemala as an appendage to their own republic; but finding the inhabitants of the latter country strongly averse to such a connection, they submitted to the separation. A government was framed in 1823, constituting a federal republic, under the name of the *United States of Central America*. The states were four, namely, Guatemala, San Salvador, Honduras, Costa Rica, and Nicaragua. The union is similar to that of our own government in form, but it seems to be, in fact, rather nominal than real. Since the first establishment of the republic, disunions and civil wars have kept the country involved in perpetual anarchy. The supreme authority has been generally in the hands of military chieftains, and the people are ruled by the soldiery.

The population of Guatemala is about 1,800,000. One half are Indians, one fifth whites, and the remainder a mixed population. There are no blacks. New Guatemala, the capital, is a well-built, regular, and beautiful city, finely situated, though inferior in the beauty and fertility of its neighborhood to the old city. The houses are built low, to avoid danger from earthquakes. Population 35,000. Old Guatemala has about 18,000 inhabitants. Leon, in the state of Nicaragua, has 20,000. San Salvador has 12,000. The country abounds with ruins of ancient cities, which testify to its former populousness and the civilization and industry of the aboriginal inhabitants. At Copan are to be seen the massy stone walls of one of these cities, with gigantic statues and other sculptures in stone. These ruins are generally overgrown with thick forests, and there are doubtless many which remain undiscovered to this day.

The maritime district to the east of Honduras and Nicaragua, is a wild region, called the *Mosquito Shore*, and inhabited by a native race, called the *Mosquito Indians*. These aborigines have never been subjugated. Their chief is called the King of the Mosquitos. The British assert a claim to authority in the territory, and maintain that the Mosquito king is under the protection of the British crown. The United States have recently made arrangements for the construction of a canal across the Isthmus and through lake Nicaragua, in a territory which is affected by the British claim. This subject created some controversy between the two governments; but a treaty was made between them in 1850, which adjusted the difficulty. This will leave the proposed canal open to all nations.

The West Indies.*



Sugar Farm in the West Indies.

CHAPTER CCCCXCIX.

Description of the West Indies — Settlement of Cuba, Hispaniola, Porto Rico, Jamaica, &c. — History of Cuba, Hayti, Jamaica, &c.

THE West India Islands constitute an archipelago, situated between North and South America. They extend in a curve from the southern extremity of Florida, first in a south-easterly direction, and then southerly, to the mouth of the Orinoco. They are bounded north and east by the Atlantic, south by the Caribbean Sea, and west by the Gulf of Mexico. The eastern division of the group is sometimes called the Antilles, the Caribbee, or the Windward Islands. This last appellation is applied to them from the circumstance of their being exposed to the direct action of the trade winds, which always blow here from east to west.

The largest of these islands, Cuba, Hispaniola, and Jamaica, are mountainous. Most of them are highly fertile, producing nearly all of the tropical fruits and plants in high perfection. No part of the earth is better adapted to the culture of the sugar-cane than these islands, although it is not a native of the soil, but was brought from the old continent by Columbus, in his second voyage. The climate is hot, but in most of the islands it is salubrious. Dreadful hurricanes sometimes occur, which destroy the towns and lay waste the plantations.

When the Spaniards first visited these islands, they found them inhabited by two distinct races of people. All the large islands, and most of the smaller ones in their neighborhood, were peopled by a race of very mild and inoffensive character, whose manners were simple and natural, and whose life seemed to be devoted only to ease and enjoyment. They had made little progress in the useful arts, — their ingenuity not having extended further than the construction of huts, log-canoes, hammocks to sleep in, and a few other

articles of household furniture. They wore very slight dresses of coarse cotton cloth, of their own manufacture. Their government was of the simplest kind. The chiefs were called *Caciques*, and ruled with patriarchal authority.

* The West Indies have been celebrated, ever since their discovery, for their rich and valuable products. Coffee, sugar, rum, tobacco, cotton, cocoa, pimento or allspice, mahogany, logwood, &c., are exported to an immense amount, and the people receive, in return, lumber, fish, beef, pork, &c. An active trade is carried on between these islands and the various parts of Europe and America.

The whole population of the West Indies is estimated at 3,000,000, of whom only about 500,000 are whites. The rest are blacks, or mulattoes. In Hayti, and the British islands, the negroes are free; but in the other islands most of them are slaves. The following table gives a view of these islands: —

Islands.	To whom belonging.	Extent.	Population.	Capital.
Cuba,	Spain,	54,000	800,000	Havana.
Porto Rico,	do.	4,140	375,000	St. Johns.
Hayti,	Independent,	28,000	800,000	Port au Prince
Jamaica,	Great Britain,	6,400	375,000	Kingston.
Barbadoes,	do.	166	102,000	Bridgetown.
Trinidad,	do.	1,600	45,000	Port Spain.
Antigua,	do.	93	36,000	St. Johns.
Grenada,	do.	109	29,000	St. George.
St. Vincent,	do.	131	26,000	Kingston.
St. Kitt's,	do.	70	24,000	Basse Terre.
Dominica,	do.	29	20,000	Roseau.
St. Lucia,	do.	925	18,000	Carenage.
Tobago,	do.	140	14,000	Southborough.
Nevis,	do.	29	12,000	Charles-town.
Montserrat,	do.	47	8,000	Plymouth.
Tortola,	do.	—	7,000	Road Harbor.
Anguilla,	do.	—	3,000	—
Bahamas,	do.	5,500	18,000	Nassau.
Bermudas,	do.	—	10,000	Georgetown.
Guadaloupe,	France,	675	124,000	Basse Terre.
Martinico,	do.	370	119,000	St. Pierre.
Mariegalante,	do.	—	11,500	Basse Terre.
Deseada,	do.	—	1,500	—
Santa Cruz,	Denmark,	100	34,000	Christianstad
St. Thomas,	do.	40	15,000	St. Thomas.
St. John's,	do.	—	3,000	—
St. Eustasia,	Holland,	—	20,000	The Bay.
Curacao,	do.	—	19,000	Williamstad
St. Martin's,	do.	—	11,000	—
St. Barthol'w.,	Sweden,	—	8,000	Gustavia.
Margarita,	Venezuela,	—	16,000	Pompata

The other race dwelt in the Antilles, and were distinguished from their neighbors by their superior courage and martial character. They were called *Caribs*. Among themselves they lived in tolerable harmony, but were fierce and savage toward their enemies. They were skilful sailors, and capable of intense application to labor. Instead of tamely submitting to the European invaders, they bravely resisted them, and when overcome, chose rather to die than toil as slaves.

Of these two races of aborigines, the first are totally extinct, and of the latter only a few individuals are now known to exist. At the period of the discovery, the West India Islands were supposed to contain three or four millions of inhabitants. This population has been exchanged for the European and African races. The islands are all colonial possessions of the different European powers, except Hispaniola, or Hayti, which is independent.

CUBA. —This island is the largest, richest, and most important, of all the Spanish colonies in America. It is seven hundred miles long, and about ninety broad. The interior is mountainous, but it has much fertile territory. The climate is mild, and in the elevated parts very salubrious. The soil is well adapted to the cultivation of the sugar-cane and coffee, which are the staple articles of agriculture.

Cuba was discovered by Columbus in his first voyage to the west, in 1492. The appearance of the island quite enchanted him. He describes it thus: "Every thing invited me to settle here. The beauty of the streams, the clearness of the water, through which I could see the sandy bottom; the multitude of palm-trees of different kinds, the tallest and finest I had ever seen; and an infinite number of other large and flourishing trees; the birds, and the verdure of the plains, — are so amazingly beautiful, that this country exceeds all others, as far as the day surpasses the night in splendor." Columbus sent a party of men to make discoveries in the interior, thinking he had reached the shores of Hindostan or China. Here they first saw the Indians smoking tobacco.

No attempt was made to conquer the island, or form a settlement, for nineteen years. At length, in 1511, Diego Velasquez sailed from Hispaniola with a body of three hundred and seventy Spaniards, including Hernando Cortez and Bartholomew de Las Casas. They landed at Puerto de Palmas. This part of the island was under the dominion of a cacique named Hatuey. He was a native of Hispaniola, and had fled from that island to escape from the tyranny of the Spanish invaders. When he saw the sails of the Spanish fleet approaching the shores of Cuba, he summoned the chief men of the neighborhood around him, and assured them that they would be conquered and reduced to slavery, unless they made the god of their enemies propitious to them. "Gold," said he, "is the god of the Spaniards. We must not expect to prosper so long as he remains among us. He is no less our enemy than the men who worship him. They seek for him every where, and where they find him, there they fix themselves. Were he hidden in the bowels of the earth, they would discover him. Were we to swallow him down our own throats, they would plunge their hands into our bowels, and drag him out. There is no place except the bottom of the sea, that can elude their search. Let us, then, throw him into the sea that our enemies may not molest us." With these exhortations he persuaded the people to bring out all their gold,

and cast it into the sea. This story, which is related by all the early historians of the West Indies, shows a refinement in cunning quite unusual in these natives.

The artifice, however, did not produce the desired effect. The Spaniards landed, and the natives collected in great numbers to resist them. The firearms and horses of the invaders easily dispersed the multitudes of naked Indians: they were pursued through the country and Hatuey was taken. The cruel Velasquez, in order to strike terror into the natives, ordered him to be burnt alive. A Franciscan friar attended him at the stake, and exhorted him to take pity on his own soul, and not expose it to eternal fire, which he might escape, and enjoy the happiness of dwelling in Paradise forever by being baptized. Hatuey asked him if there were any Spaniards in that delightful country. "Only the good ones," answered the friar. "The best," said Hatuey, "are good for nothing, and I will not go where there is a chance of meeting one of them." Hatuey was burned, the other caciques submitted, and Cuba was conquered without the loss of a single Spaniard. The island was very populous; the inhabitants were estimated at a million.

The thirst for gold had tempted the Spaniards into this island, but they were disappointed. The inhabitants possessed some of this metal, but they appear to have obtained it from Hispaniola. The Spaniards, believing there were mines in Cuba, tortured the natives without mercy, to obtain information from them. The miseries thus inflicted upon the unhappy islanders are shocking to contemplate. At length their sufferings and despair were so excessive, that they formed a general resolution to commit suicide; but their design was frustrated by one of their Spanish tyrants, named Vasco Porcelles, who threatened to hang himself along with them, that he might have the pleasure, as he said, of tormenting them in the next world more than he had done in this. So intense was their fear of the Spaniards, whom they believed, as well they might, to be incarnate demons, that this threat completely checked their desperate design. But it was not long before the oppressions of their masters, and the ravages of the small-pox, completely exterminated the native inhabitants, and the island was reduced to a solitude. Afterward it was slowly colonized by the Spaniards.

The city of Havana was founded shortly after the conquest. The situation was selected as a convenient place for the Spanish ships to touch at in their voyages between Mexico and Spain. In 1536, it was captured by a French pirate, who obliged the inhabitants to pay seven hundred ducats, to save it from being burnt. The day after his departure, three ships arrived from Mexico, unloaded their cargoes, and sailed in pursuit of him. But such was the cowardice of the Spaniards, that the pirate took all the three ships, and returning to Havana, compelled the inhabitants to pay seven hundred ducats more for the ransom of the Mexican cargoes. The city was afterward strongly fortified, and increased gradually as the island became settled. It was captured by the buccaneers under Morgan, in 1669. In the war between Spain and Great Britain, in 1762, it was taken by the English, but was restored to Spain in the following year. In 1796, the remains of Columbus were removed from the city of St. Domingo to Havana, where they remain at present. The population of Cuba is about 80,000, less than one half of whom are whites.

HAYTI. — This island has been known by different names in the course of its history. *Hayti* was the name given it by the natives. Columbus named it *Espanola*, or Little Spain. The English altered the name to *Hispaniola*. The French called it *St. Domingo*, from the city of that name, which was at one time its capital. Since the dominion of the blacks has been established here, the aboriginal name of Hayti has been resumed.

The island is about three hundred and sixty miles long, but of very unequal breadth. In soil, climate, and geographical features, it does not differ essentially from Cuba. It was discovered by Columbus in his first voyage, and here the Spaniards formed their first settlements in the western world. The town of Isabella was founded by Columbus at his first visit; but this establishment did not flourish, and a new settlement was soon after made at San Domingo. The island, on its first discovery, was very populous; but the Spaniards soon exterminated the natives, by their inhuman oppressions, in compelling them to labor in the gold mines. After the depopulation of the island, and the exhaustion of the mines, Hispaniola was comparatively neglected by the Spaniards, and all the northern and western parts became a wilderness. The woods abounded with cattle, which had been introduced by the first settlers, and now ran wild. The Buccaneers* began their career, in this island, by hunting cattle, and selling their hides to Dutch or French traders, who resorted to the ports of Hispaniola for this traffic. They next formed a piratical establishment on the little Island of Tortuga, close to the northern coast of Hispaniola. Being here threatened by the hostilities of the Spaniards, they preferred to submit to the French, and were taken under the probate protection of Louis XIV., who sent them a governor. In 1697, the western part of Hispaniola was ceded by Spain to France, and this territory was cultivated by the French settlers with great industry and success. Cape François and Port au Prince became rich and flourishing cities, with a very active commerce. When the French revolution broke out, it was estimated that the agricultural produce of the French colony of St. Domingo amounted to upward of forty millions of dollars.

The revolution, however, proved the ruin of the colony. In 1794, the slaves were declared free by an act of the National Convention. This led to a general insurrection of the blacks and mulattoes, and the white inhabitants were all massacred or expelled from the island. After some years of anarchy and bloodshed, during which all the sugar-works on the island were destroyed, a government was established among the blacks under a leader named

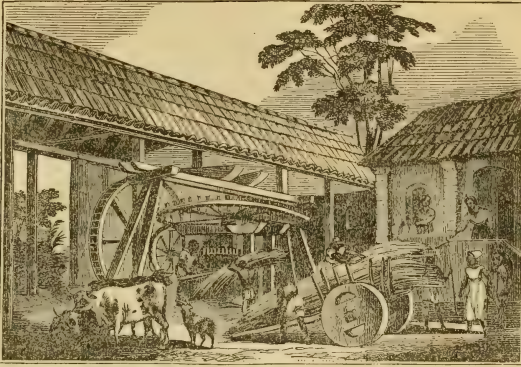
Toussaint l'Ouverture. The country enjoyed a short period of tranquillity, but Toussaint was treacherously decoyed into the hands of the French, and carried to France, where he died in prison. A French army was sent out, which recovered possession of the colony; but the blacks soon rose against them under a leader named *Dessalines*, and the French were expelled in 1803. In the following year, this leader proclaimed himself emperor of Hayti; but his reign was cut short, in 1806, by the dagger of an assassin.

The independent part of Hispaniola was now divided into two states. In the north, a negro republic was formed, under Christophe, and in the south, a mulatto republic, under Petion. These rival states were perpetually at war. Christophe made himself emperor in 1811, and reigned till 1820, when the people rose in insurrection, and he committed suicide. Boyer, the mulatto president, who had succeeded Petion, immediately marched an army into the north, and the two states were united under his authority. The Spanish government, in the mean time, had ceded, in 1795, their portion of the island to France; but as the French were unable to take possession of it, the Spaniards reoccupied it in 1808. In 1809, the inhabitants declared themselves independent, and in 1822, they submitted to the authority of Boyer, who was now ruler of the whole island. The French made a treaty with the Haytian government, in 1825, by which the independence of Hayti was acknowledged, on condition of the payment of 150,000,000 francs in five annual instalments. For some years afterward the island remained in tranquillity, but troubles and civil wars soon recurred. At length, in 1849, Faustin Soulouque, a military adventurer, overthrew the republic, and assumed the supreme authority, under the title of *Faustin I.*, Emperor of Hayti. He has established a regular system of monarchical institutions, with a court, nobility, &c. The inhabitants at present appear to acquiesce in his usurpation, but little dependence can be placed on the permanence of the present state of affairs.

The agriculture and commerce of this island are now greatly reduced. The inhabitants raise but little more of any article than is necessary for their own consumption. Port au Prince is the capital, and the chief port of trade. It has about 15,000 inhabitants. Cape Haytien, formerly Cape François, once the most wealthy and flourishing place in the West Indies, fell into decay after the revolution. On the 7th of May, 1842, the whole Island of Hispaniola was shaken by an earthquake, which completely destroyed the town of Cape Haytien, with ten thousand

In 1668 they captured Porto Bello, and obtained plunder and ransom to the amount of two hundred and fifty thousand dollars. The year after, they plundered Panama, and set it on fire. In 1683, twelve hundred Buccaneers attacked Vera Cruz, and obtained complete possession of it in one night. They pillaged the city, undisturbed, for three days. They then offered to ransom the inhabitants for two millions of dollars. Half of this was paid, and fifteen hundred slaves given as hostages for the payment of the rest. The last remarkable event in the history of the Buccaneers, is the capture of Carthagen, in 1697. The war between Great Britain and France was a severe blow to them, as they were chiefly composed of the subjects of those two powers. They turned their arms against each other, and never confederated afterward. After an existence of nearly two centuries, they disappeared, leaving not a trace behind them.

* The Buccaneers first attract notice during the sixth century, in the Island of St. Domingo. They called themselves the Brethren of the Coast, or, as the French termed them, "Flibustiers." Their occupation consisted in the hunting of wild cattle, and the selling of their hides to the Dutch. They decoyed persons to the West Indies, and made slaves of them. The Spaniards made repeated attempts to exterminate them, but without success. They at last decided to destroy all the wild cattle in St. Domingo by a general chase. This had the desired effect. The Buccaneers abandoned St. Domingo, and took refuge in the small island of Tortuga. They now turned pirates, and attacked the ships of every nation. The Spaniards, however, were the grand objects of their hostility. They rapidly increased in numbers and strength, sailed in larger vessels, and carried on their enterprises with still greater audacity. They attacked and set fire to Gibraltar and Maracaybo, in South America.



Sugar Mill.

of its inhabitants, leaving scarcely a third part remaining. The present population of the island is about eight hundred thousand.

JAMAICA. — This island is the largest of the British possessions in the West Indies. It is about one hundred and forty miles in length, and fifty in breadth. A ridge of mountains runs through its whole length, the lofty heights of which are interspersed with beautiful savannas. The sides of the mountains are clothed with forests of mahogany, lignum vitæ, logwood, and other trees. The soil in the level parts of the island is highly fertile, and is regarded as the best adapted to the cultivation of sugar that is to be found in the West Indies. The climate is temperate and generally healthy.

Jamaica was discovered by Columbus in 1494, during his second visit to America. No settlement was then attempted by the Spaniards, and Columbus, on his fourth voyage, in 1503, while exploring the coast of the continent, was driven by tempestuous weather, after losing two of his ships, to bear away with the two others for Jamaica. With great difficulty he reached a harbor on the northern side of the island, where he ran his ships aground to prevent their foundering. He remained upward of a year in this quarter, exposed to all sorts of hardships, the governor of Hispaniola refusing to relieve him. The Indians were at first disposed to be unfriendly; but Columbus gained their confidence by predicting an eclipse of the moon, which he knew was about to happen. They were so terrified at the phenomenon, that they submitted at once to the Spaniards, and supplied them with food during the remainder of their stay on the island.

As Jamaica produced none of the precious metals, the Spaniards treated it with neglect. About the beginning of the sixteenth century, they began a settlement here under Juan de Esquivel. This officer treated the natives with great mildness, and employed them in planting cotton, and other agricultural labors. His successors were less humane and considerate, and the same cruelties were exercised toward these un-

happy beings as in Hispaniola. At this day, caverns are frequently discovered among the mountains, containing human bones, the miserable remains of the unfortunate Indians, who fled to these lonely recesses to escape the swords of the Spaniards, and here perished of hunger. The population of the island, at the time of the discovery, is supposed to have been sixty thousand. They were so completely exterminated, that at the end of thirty or forty years, not one remained.

The city of St. Jago de la Vega, now called *Spanish Town*, was founded by Diego Columbus, the son of the great navigator, about 1530. When Portugal became subjected to the crown of Spain, Jamaica was transferred as a possession to the house of Braganza, and many Portuguese colonists settled in the island. In 1596, a body of English, under Sir Anthony Shirley, made a descent upon Jamaica, and plundered the capital. A similar invasion occurred about forty years afterward. Jamaica was retained by Spain, when Portugal revolted, and became an independent kingdom, in 1640. In 1655, Oliver Cromwell sent an expedition, under Admiral Penn and General Venables, against Hispaniola. The undertaking miscarried, but the armament captured Jamaica. At that time, the island was regarded as of little value; but Cromwell determined to colonize it. The first English settlement consisted of three thousand disbanded soldiers; and Jamaica was kept under a military government till the restoration of Charles II. When the English conquered the island, the negro slaves of the Spaniards fled to the mountains, and led a life of wild freedom, under the name of *Maroons*. They were for a long time very troublesome to the English planters, with whom they maintained a state of perpetual hostility till the year 1738, when a treaty was made by which they were allowed their freedom, and the possession of fifteen hundred acres of land. Under this arrangement, they remained peaceable till 1775, when a new Maroon war broke out. The negroes were at first successful, but at length the English adopted the practice of the Spaniards in the extermi-

nation of the natives. They obtained bloodhounds from Cuba, by the help of which the Maroons were driven into the mountains, and ultimately obliged to submit. Large numbers of them were transported to Nova Scotia. After this, the island remained quiet, and was the seat of an active and profitable commerce. In 1834, all the slaves in the British West Indies were emancipated by act of parliament. One of the consequences of this measure has been the gradual decline of the agriculture and trade of Jamaica.

PORTO RICO was discovered by Columbus in 1493; but the Spaniards made no attempt to settle it till 1509, when they invaded the island in search of gold, under Ponce de Leon. They met with no resistance from the natives, who had been fully informed of the hard fate which had befallen their neighbors in Hispaniola. At first, they submitted to the Spaniards, regarding them as superior beings; but a little intercourse having convinced them that the invaders were mere mortal men, they rose in insurrection, and massacred a hundred of them. Ponce de Leon made a vigorous attack upon the Indians, and defeated them with great slaughter. During the struggle, his forces were recruited by a fresh arrival from Hispaniola, which caused the natives to believe that the Spaniards whom they had massacred were come to life again. Struck with superstitious terror by this impression, they submitted again to the yoke, and subsequently met with the fate of the natives of the other islands, being condemned to labor in searching for gold, in which they all miserably perished. After its depopulation, Porto Rico was neglected till the beginning of the present century. A new era of prosperity then commenced, and it is now the seat of a flourishing and increasing trade. The value of the annual exports exceeds four millions of dollars. Two thirds of the commerce of this island are in the hands of the Americans. The capital, San Juan, is a well-built town, with a good harbor, strongly fortified.

BARBADOES, the most easterly of the West India Islands, appears to have had no aboriginal population. This was the earliest of the islands settled by the English. Some families established themselves here in 1627, but without any authority from the government. Two years afterward, a regular English colony was introduced by the earl of Carlisle, and their numbers were much increased by the emigrants who left England to escape from the political troubles in the time of Charles I. The English have retained possession of Barbadoes to this day.

ANTIGUA was also uninhabited till 1628, when some Frenchmen, who fled from the Spaniards at St. Christopher's, came to reside here. No regular settlement, however, was made till 1666, in which year Charles II. made a grant of the island to Lord Willoughby, who established a colony here. NEVIS was occupied by the English in 1628, and MONTserrat in 1632.

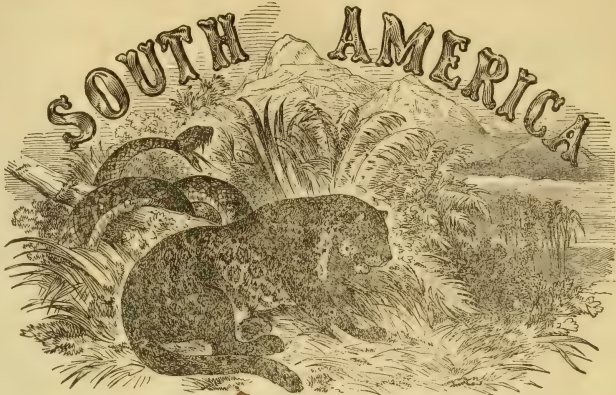
St. CHRISTOPHER'S was first settled by the French and the English, who landed in this island on the same day, in 1625. At first, they shared it between them; but in 1702, the English expelled their neighbors, and at the treaty of Utrecht, the island was assigned to Great Britain.—THE VIRGIN ISLANDS are about sixty in number, but are all small. At first, they were visited by the Spaniards, Dutch, and English, solely for the purpose of catching turtle. The English at length kept permanent possession of them, and established sugar plantations.—GRENADA was settled

by the French in 1651, but a century afterward was seized by the British, and confirmed to them at the peace of 1763.—TOBAGO was settled by the Dutch in 1632. The French and English disputed with them the possession of the island, and finally, in 1763, it was ceded to Great Britain.—St. LUCIA received a colony of English in 1639, but they were all massacred by the natives. The French next attempted a settlement, but with no better success. It was finally colonized by the English.—TRINIDAD was first settled by the Spaniards, in 1535. They retained possession of it till 1797, when it was ceded to Great Britain.—St. VINCENT'S and DOMINICA were settled by the French, and subsequently acquired by the English.

THE LUCAYOS or BAHAMA ISLANDS, as we have already related, were the first part of the western world visited by the Spaniards. After their depopulation by the conquerors, who carried off the inhabitants to work in the gold mines elsewhere, these islands fell into total neglect. In 1629, the English took possession of New Providence, but were expelled by the Spaniards in 1641. They again settled here in 1666, and were a second time expelled, in 1703. The Bahamas then became a rendezvous for pirates, who were finally suppressed by the English, under Captain Woodes Rogers. The islands were then colonized by the English, and remained quietly in their possession till 1776, when they were attacked by the American fleet, under Commodore Hopkins, who captured New Providence. In 1781, the Spaniards again made themselves masters of these islands; but they were retaken by the English, and confirmed to them by the treaty of 1783.

MARTINIQUE and GUADALOUPE were settled by the French, in 1635.—DESEADA, MARIEGALANTE, St. MARTIN'S, and the SAINTES, were occupied by them at a later date. All these now belong to the French.—CURAÇOA was settled by the Spaniards in 1527: the Dutch captured it in 1634, and retain it at the present day. They also acquired and still hold St. EUSTASIA and SABA. The Danes obtained possession of St. THOMAS, St. JOHN, and St. CROIX, or SANTA CRUZ, and still hold them. The Swedes have the single island of St. BARTHOLOMEW.

THE BERMUDAS are not, strictly speaking, a part of the West Indies; but for want of a more appropriate place, they may be described here. They are situated in the midst of the Atlantic, about six hundred miles from the coast of North Carolina, which is the nearest land in their neighborhood. They are upward of four hundred in number, but most of them are mere rocks. Only eight of them are of any real importance. They were discovered in 1522, by Juan Bermudez, a Spaniard, who found them uninhabited. Sir George Somers, an Englishman, was wrecked on them in 1609, on which account they were sometimes called after his name. He built here a small vessel of cedar, without any iron, except one bolt in the keel, and sailed to Virginia. The English began to settle on the Bermudas in 1612, and during the civil wars in the reign of Charles I., they became the asylum of many distinguished personages, among others the poet Waller, who, by celebrating in his verses the beauty of their aspect and the felicity of their climate, spread around them a poetic lustre. The Bermudas, however, have never been the seat of much commerce, and are chiefly important to Great Britain as a naval station.



CHAPTER D.

Geographical Sketch. — Political Divisions. — Historical Outline.

SOUTH AMERICA is a large peninsula, attached to North America by the narrow Isthmus of Darien. It is remarkable, in its physical structure, for its long range of lofty mountains, its numerous volcanoes, its vast plains, and its mighty rivers.

The face of the country may be divided into three parts, — the western, middle, and eastern. The western part consists of an extensive plain, or plateau, elevated nearly twelve thousand feet above the level of the sea, crowned with a vast chain of insulated peaks called the Andes, several of which are volcanic, and in constant activity. The middle portion lies to the east of this, and is several times broader. It is a great expanse of country, composed of marshy and sandy plains, furrowed by three magnificent rivers and their numerous branches. The eastern portion, embracing the maritime part of Brazil, is moderately elevated.

The climate of South America is very remarkable. In the low and level parts, near the equator, the temperature is always that of summer. The trees are clothed in perpetual verdure, the flowers are ever in blossom, and the fruits ripen at all seasons. In the elevated plains, the temperature is cool and delightful, and throughout the year, the climate has the charms of spring. On the mountains it is still colder, and at the height of fifteen or sixteen thousand feet, winter establishes a perpetual dominion. Thus, in the same latitude, and within the compass of a few hundred miles, are three distinct zones, each having its own temperature, and its peculiar classes of trees, plants, and animals.

The most remarkable animals of South America are the tapir, which resembles the hog; with a long, flexible snout, which it uses like the trunk of an elephant; the ant-eater, which feeds on ants; the llama,

resembling the camel; the jaguar, which is like the African panther; and the condor, a species of vulture, and the largest bird of flight. Beside these, there are numerous monkeys, parrots, toucans, alligators, and a variety of serpents. The birds are celebrated for their glowing plumage.

The larger part of the inhabitants of South America are descendants of the native Indians; some of these are partially civilized; but large tribes still wander in a savage state. In Terra del Fuego, they are dwarfish, and seem to be among the most degraded of the human race. There are many negroes and mestizos, especially in Guiana and Brazil. The ruling people are the descendants of Europeans, chiefly Spaniards, who maintain the manners of their original country. The Catholic religion every where prevails. The people are generally ignorant; the mass are poor, but there are a few who are very rich. The country is destitute of roads and bridges, and travelling is generally performed with horses or mules. In the free states, however, there is a general tendency to improvement. South America presents great richness and variety in the vegetable kingdom. Among the native productions are, the India rubber tree, palms of various kinds, and two hundred and fifty kinds of wood useful for carpentry and dyeing. Coffee, sugar, cotton, indigo, and grains of various kinds, are abundantly produced by cultivation. The mines of South America have been celebrated for three hundred years; and they have yielded immense quantities of gold, silver, and precious gems. The annual value of these articles, still obtained, amounts to many millions of dollars, though the mines are generally less productive than formerly, and some are quite of them exhausted.

The Amazon is the largest, though not the longest, river in the world. Its branches spread over a valley nearly as extensive as the whole of Europe, and it carries as much water to the ocean as all the rivers of that quarter of the world! The other great rivers are the Orinoco and the La Plata.



The following are the present political divisions of South America:—

Countries.	Extent.	Population.	Pop. sq. m.	Capitals.	Pop.
Guiana	160,000	250,000	2	Paramaribo	50,000
Venezuela	430,000	1,000,000	2	Caracas	20,000
New Grenada.....	430,000	1,800,000	4	Bogota	40,000
Ecuador	250,000	700,000	3	Quito	70,000
Peru	490,000	1,600,000	3	Lima	50,000
Bolivia	450,000	1,500,000	3	La Paz	30,000
Chili	172,000	1,200,000	7	Santiago	50,000
Patagonia.....					
Buenos Ayres.....	93,000	1,800,000	2	Buenos Ayres.....	80,000
Uruguay	75,000	300,000	1	Montevideo.....	32,000
Paraguay	80,000	550,000	3	Assumption.....	10,000
Brazil	3,300,000	5,000,000	2	Rio Janeiro.....	150,000

On his first and second voyages to America, the discoveries of Columbus did not go beyond the West Indies. In 1498, he came in view of the continent of South America, near the mouth of the Orinoco. Soon after, Vespucci and Ojeda explored nearly the whole circuit of the Gulf of Mexico. In 1500, Alvarez Cabral, a Portuguese, on a voyage to the East Indies, came unexpectedly in sight of the coast of Brazil. On the 29th of September, Balboa discovered the Pacific Ocean. In 1519, Magellan first circumnavigated the southern point of the continent, and passed by Cape Horn into the Pacific.

The whole of South America came into the hands of Spain, with the exception of Brazil, which was occupied by Portugal, and the small district of Guiana, which fell to the lot of Holland, England, and France. The ancient tribes of South America were of the same general stock as those of North America, and they were divided, in a similar manner, into numerous bands or nations, displaying every condition of society, from the savage to the civilized. The Spaniards proceeded to conquer the countries they discovered, robbing, enslaving, or extirpating the natives without scruple or remorse. Peru, a populous empire, far advanced in the arts, was subdued by Pizarro, in 1535, attended by acts of treachery and cruelty hardly equalled in the annals of mankind. Having been thus conquered, the several portions of the country remained as royal provinces, under the dominion of Spain and Portugal, till the present century, when they all became independent. In general, it may be said that the republics of South America have not been successful, owing, doubtless, to the fact that the Catholic religion, which is opposed to progress and general education, has prevailed in them all, and in most has been established by law.

New Grenada. Venezuela. Ecuador.

CHAPTER DI.



*The Aborigines of New Grenada—Legend of Bochica—Spanish Conquest—Revolution—Republic of Colombia—Bolivar—Formation of the three Republics of New Grenada, Venezuela, and Ecuador.**

THE republics of New Grenada, Venezuela, and Ecuador, or Ecuador, comprised the kingdom of New Grenada under the Spanish government; and their history is therefore combined till a recent period.

* Venezuela consists in part of vast llanos, or plains, which feed millions of horses and cattle. Two thirds of the people are negroes and mixed races; one half of the remainder are whites; and the rest are Indians, partially civilized. Caracas, the capital, is on a plain three thousand feet above the level of the sea. In 1812, it was visited by an earthquake, which suddenly buried ten thousand people in its ruins. Bolivar was born at Caracas in 1785, and died, near Carthagen, in 1831, having lost his high popularity. New Grenada includes the isthmus of Darien; it consists of lofty mountains and elevated plains. The inhabitants are chiefly negroes and Indians,

Previous to the arrival of the Spaniards, the country was divided into many native governments, the subjects of which differed essentially from each other, in manners, policy, and civilization. The most distinguished of all the native tribes was that of the *Muyscas*, who were not only the most numerous, but the most civilized. Their traditions reached back to a very remote period of antiquity. The most remarkable point in their traditional history was the mysterious appearance of their great legislator, Bochica, who was believed to be the offspring of the Sun. According to the tradition, while the Indians were disputing about the choice of a king, Bochica suddenly made his appearance among them. He is described as a white man, clothed in long garments, and wearing a venerable beard. After having patiently listened to the contending parties, he advised them to choose Huncahua, which they accordingly did. This chief is said to have subdued the country from the plains of San Juan to the mountains of Opon.

The Muyscas had a regularly organized society: they lived chiefly by agriculture, and wore cotton garments. They owned property independent of each other, on which taxes were levied for the support of government. They had fixed laws, and judges appointed to execute them. The *Zaque*, or Cacique, was treated with great reverence: he was carried about in a palanquin, attended by his guards and courtiers. Flow-ers were strewn along the ground wherever he was to pass. The people never approached him but with

with a small population of whites. Bogota, the capital, is situated on an elevated plain, eight thousand feet above the level of the sea. Carthagen is the principal seaport.

Ecuador derives its name from the *Equator*, which crosses Quito, the capital. Here is Cotopaxi, one of the most terrific volcanoes. Quito, situated on the ruins of extinct volcanoes, is nine thousand feet above the level of the sea. Guayaquil is on the gulf of the same name, and is a flourishing seaport. The productions of the soil, and the character of the people, are nearly the same as in the other Colombian states.

averted countenance, as if they imagined him a divinity, in whose face they dared not look.

This country was first discovered by Columbus in his third voyage to the west in 1498. He sailed into the mouth of the River Orinoco, along the coast of Paria, but made no settlement there. Alonzo de Ojeda, Amerigo Vespucci, and various other navigators, followed Columbus in exploring the coast in this quarter. Vespucci gave the first regular description of the country and the people who inhabited the coast. It is said that he falsified the date of his voyage, in order to make it appear that the discovery of the continent was made by him; but this is a disputed point. The description which he published caused the name of *America* to be given to this country.

In 1508, Ojeda and Diego Nicuessa obtained from the king of Spain extensive grants in this country. The northern part was named by them Golden Castile, and afterwards *Tierra Firme*: the English called it the Spanish Main. These two adventurers sailed from Hispaniola in 1510, to take possession of the country. Ojeda landed at Caramari, where the city of Carthagena was afterward built. Here he imprudently attacked the natives, who defended themselves with such bravery that they killed almost all the Spaniards, and reduced the remainder to great extremity; but just as they had given themselves up for lost, they were relieved by the arrival of Nicuessa. The settlement at Caramari was abandoned, and another, called San Sebastian, was begun in the Gulf of Darien. Here the colonists were soon in danger of starving, and Ojeda sailed for Hispaniola to procure supplies. He was shipwrecked on the voyage, lost all his property, and soon after died of want.

The colony being reduced to great distress, most of the settlers went back to Caramari; but meeting with reinforcements from Hispaniola, they returned to San Sebastian. Here they found their town in ruins, from an attack of the Indians. In addition to this misfortune, their ships were driven ashore; but by great exertion they were got afloat again, and the whole colony, by the advice of Nunez de Balboa, sailed to the River of Darien, where they attacked and conquered an Indian tribe, and founded a settlement, which they named *Santa Maria Antigua del Darien*. In the mean time, Nicuessa had encountered great disasters in attempting to establish a colony at Nombre de Dios. He was solicited to come to Santa Maria and assume the government. On his arrival at that place, he found the colonists involved in great dissensions; and Nicuessa, instead of being made governor, was sent to sea in a rotten vessel, and never heard of afterward.

Balboa led a small party of Spaniards into the interior on an exploring expedition. The Indians informed him that by ascending a certain mountain, he might obtain a sight of the Great South Sea. Balboa went up the mountain, and first saw the waters of the Pacific on the 25th of September, 1513. He pursued his march to the shore, and was the first who embarked on that ocean. He explored a part of the western coast of the isthmus in a canoe, and on his return made known to the Spaniards the existence of another great ocean in the west. In 1514, the province of *Tierra Firme*, including both the grants of Nicuessa and Ojeda, was given by another charter to Pedro Arias de Avila. Under the government of this person, Balboa was beheaded for being concerned in a revolt. In 1518, the western coast of Panama, Vera-

gua, and Darien, was explored under the orders of Avila, and the town of Panama was founded. In 1536, the Spaniards, under Benalcazar, invaded the southern part of New Grenada, from Quito, while Gonzalo Ximenes de Quesada overran the northern district from Santa Maria. They met with much resistance from the natives, but finally succeeded in reducing the whole country to submission. It received the name of the *Kingdom of New Grenada* in 1547. At first it was governed by a captain-general: this officer was exchanged for a viceroy in 1718, restored in 1724, and again exchanged for a viceroy in 1740.

New Grenada never attained to the golden fame of Mexico and Peru, but its fine upper valleys and table lands became the seat of considerable agriculture, and a tolerably numerous and industrious population was gradually formed here. It was in this viceroyalty that the spirit of independence first broke out, after it had been long secretly forming throughout Spanish America. As early as 1781, the introduction of an oppressive tax caused a revolt, which for some time bore a threatening aspect. This time, however, the attempt was suppressed. The French revolution caused a new excitement; but the exertions of the government checked the rising spirit of independence. The discontents of the people, however, were not quieted; and General Miranda, a native of Caracas, raised a body of adventurers in the United States, and in 1806, landed with them on the northern coast of the viceroyalty, for the purpose of raising an insurrection. The people of the neighborhood were so slow to join him, that he was compelled to abandon his undertaking.

But at length a revolution burst out in 1810. The Spanish officers were deposed, and popular meetings were convened to organize a new government. At first separate republics were formed in New Grenada and Venezuela. The Spanish government, in the mean time, made the most desperate efforts to recover this revolted province. They sent successive expeditions under the command of Morillo, one of their ablest generals. Many of the large towns were captured, and the insurgents were driven to hide themselves among the rocks of the Andes and the marshes of the Orinoco. The control of the revolution, however, soon became engrossed in the hands of one individual: this was Simon Bolivar, a native of Caracas, who for many years became the most prominent and powerful man in South America, and distinguished himself by his military genius and talent for command. After repeated vicissitudes and immense bloodshed and suffering, the independent cause triumphed. In November, 1823, the Spaniards evacuated the country. Previous to this, in 1819, Venezuela and New Grenada had been united into one government, under the title of the *Republic of Colombia*.

The first general congress of Colombia met at Rosario de Cucuta in May, 1821. Bolivar was elected president. But the new republic was soon distracted by civil discords, and it became evident that a central and consolidated government was unsuited to so large an extent of territory. The people of Venezuela refused obedience to the Colombian constitution, and the disaffection spread to other parts of the country. The result of these movements was, that the republic of Colombia was dismembered, and in 1831, three separate governments were formed out of it, namely, New Grenada, Venezuela, and Ecuador.

Peru and Bolivia.



CHAPTER DII.

The Ancient Peruvians—Manco Capac—Spanish Conquest—Revolution—Formation of the Republics of Peru and Bolivia.

PERU,* an empire supposed to contain ten millions of inhabitants, was invaded and conquered by a small company of Spanish adventurers, under the direction of Pizarro, Almagro, and Luque. The chief leader was Pizarro: he crossed the isthmus to the Pacific, sailed along the coast, and landed in Peru in 1531. At this juncture the nation was divided by a civil war

* The ancient Peruvians had made great progress in civilization before the arrival of the Spaniards. According to the traditions of the ink-bitsute, Manco Capac and his wife Mama Oella, two unknown individuals, came among them in the thirteenth century, and first taught them the useful arts of life,—agriculture, architecture, spinning, weaving, &c. These persons founded a dynasty of princes in Peru, called *Incas*. They were believed to be the children of the sun, which luminary became the chief deity of the Peruvians, and this royal race were not permitted to intermarry with the common people. The empire founded by the Incas was very populous, powerful, and well governed. Its civilization was strongly contrasted with that of the Mexicans. Instead of the fierce spirit, the bloody wars, and the ferocious rites of religion which prevailed among the latter people, a spirit of mildness and beneficence reigned in the institutions of the Peruvians. Complete order and obedience were established throughout a dominion more than two thousand miles in extent. The land was carefully cultivated; the waters of the rivers were diverted into channels for the purpose of irrigation; mountains were formed into terraces to receive the water, and walls built to prevent it from escaping. An imperial road was constructed fifteen hundred miles in length, across the mountainous part of the country, connecting the two chief cities of Cuzco and Quito, and another of the same length, running parallel to it along the sea-coast. The architecture of the Peruvians displayed great ingenuity, as well as labor. Their ancient structures were not lofty, which was probably owing to the frequency of earthquakes in this country; but the walls were very massive, and formed of immense blocks of stone accurately jointed. Some of these enclosed enormous spaces of ground, and were divided into an infinity of apartments. In one of them, which is yet standing, there is room for five thousand men. Gold was very abundant in Peru. The two great cities of Cuzco and Quito abounded in stately buildings, many of which were lavishly adorned with gold and silver. The Peruvians had neither letters nor hieroglyphics, but made use of *quipos*, or knotted cord, to preserve the memory of events.

Modern Peru consists of lofty table lands, crossed by the Andes. The climate is mild, and the plains are fertile. The mines of Peru are still rich in gold and silver, though they have been drained for three centuries by the avarice of Europeans.

Lima, the capital, was founded by Pizarro, and is nine miles from the Pacific. It abounds in splendid churches, loaded with ornaments of gold and silver. The climate is that of perpetual summer. Cuzco is five hundred and fifty miles south-east of Lima, and has some magnificent ruins of its ancient structures, especially of the Temple of the Sun, which was the chief seat of Peruvian worship. When taken by Pizarro, in 1534, this city contained an almost incredible amount of silver, gold, and precious stones.

between the sons of the deceased Inca. Huascar, the elder, was dethroned by his brother Atahualpa, and detained in captivity, while his partisans were secretly maturing plans for his restoration. Pizarro advanced into the country with the professed design of acting as a mediator, but with the perfidious purpose of making himself master of Atahualpa, as Cortez had seized the unfortunate Montezuma. He prepared for the execution of his scheme with the same deliberation, and with as little compunction, as if he were engaged in the most honorable enterprise. When the Spaniards approached the capital, the Inca was easily persuaded to consent to an interview, and he visited the invaders with a barbarous magnificence, which inflamed the cupidity of the Spaniards almost beyond the power of restraint.

When Atahualpa reached the Spanish camp, he was addressed by Valverde, the chaplain of the expedition, in a long discourse, in which the priest expatiated upon the mysteries of creation and redemption, and the supremacy of the pope. He then informed the Inca that Pope Alexander had bestowed the dominion of Peru upon the king of Spain, and that the Inca must immediately embrace Christianity, and acknowledge himself a vassal of that monarch. Atahualpa, as we may well imagine, was quite astonished at a speech so absurd, and inquired where the priest had learned such wonderful things. "In this book," replied Valverde, offering him his Breviary. The Inca took the book, turned over the leaves, and put it to his ear. "This tells me nothing," he exclaimed, flinging it to the ground. The priest, in real or feigned indignation, immediately cried out, "Blasphemy! blasphemy! To arms! to arms! Christians, avenge the profanation of God's word!" This solemn farce appears to have been preconcerted: all was ready for the assault; the trumpet immediately sounded a charge, and the artillery and musketry opened a heavy fire; the cavalry rushed upon the unarmed multitude, who could make no defence, and

Atahualpa was taken prisoner. He was conveyed to the Spanish camp, while his captors, after massacring thousands of the helpless natives, loaded themselves with rich plunder.

The unhappy Inca attempted to obtain his liberty by offering an immense sum of gold for his ransom; but Pizarro, after receiving the gold, resolved to put him to death. Atahualpa was thereupon subjected to a mock trial, and then strangled. The Spaniards, after the murder of the Inca, quarrelled among themselves about the division of the spoils, and the Peruvians took advantage of the discord to raise a formidable insurrection; but this was quelled after a great effusion of blood. The leaders in the conquest came to a violent end. Almagro was put to death, on a charge of treason, by his associate Pizarro, and the latter was assassinated shortly afterward by the son of Almagro. The country was disturbed by factions, and it was not till a quarter of a century had elapsed after the conquest, that the royal authority was fully established in Peru. Most of the large cities in this country were founded by Pizarro. Among these was Lima, the capital, which soon rose to great wealth.

The Spanish authority was more firmly established in Peru than in any other part of South America. The government, also, was more iniquitous and oppressive to the conquered race. The mines were, from the first moment of the conquest, almost the only object which engaged the attention of the Spaniards. The Indians were compelled to work in them by a system of the most horrible cruelty, which destroyed every year four out of every five of the laborers. They submitted passively to the dreadful oppression till the latter part of the last century. In 1780, they rose in rebellion under Tupac Amaru, a descendant of the ancient Incas, and were not quieted until the country had been filled with bloodshed and devastation, and all its resources utterly exhausted.

Another attempt at revolution was made in Peru in 1805. The chief leader in this design was Ubalde, an eminent jurist. A considerable party entered into his schemes; but before they could be matured, the government took the alarm. Ubalde and eight of his adherents were seized and put to death, and upward of a hundred others were exiled. The particulars of this plot were never fully divulged, but it is pretty clear that independence was the object. After the suppression of this attempt, Peru remained tranquil, though the disaffection of the people was by no means removed. The neighboring provinces engaged in the war of independence at a much earlier date; and at length the Chilians, having defeated the Spaniards in the decisive battle of Mappu, in 1818, conceived the design of securing their independence, by expelling them from Peru. A naval armament was accordingly fitted out in 1819, and commenced hostilities by blockading the Peruvian ports and capturing their ships. It was commanded by Lord Cochrane, an English adventurer, and a great portion of the crew were English and Americans. In August, 1820, a land expedition of five thousand men, called the Liberating Army, under General San Martin, embarked at Valparaiso for the invasion of Peru. They landed at Pisco, about one hundred miles south of Lima, on the 11th of September. After a campaign of little bloodshed, San Martin entered Lima on the 12th of July, 1821, and on the 28th of that month the independence of Peru was formally declared.

Callao, the port of Lima, surrendered in the following year. But the revolution was marked by many vicissitudes: the royalists gained some advantage over their opponents; the Peruvians solicited aid from the Colombians, and Bolivar marched into Peru with a strong force. The Spaniards were defeated in several battles, and at length were finally overthrown at Ayacucho in December, 1824. This was the last effort of Spain for the recovery of her dominion in South America, although the castle of Callao held out till January, 1826, when it surrendered to the Peruvians.



View of Potosi.

Through the exertions of Bolivar, the district of Upper Peru was erected into an independent state, and named BOLIVIA.* A constitution was formed under his auspices, and he was appointed president of Bolivia for life. In 1826, he managed to procure the adoption of this constitution in Peru, where it added greatly to his power, as it not only confirmed him in the government of the country for life, but likewise allowed him to appoint his successor, and released him from all responsibility for his actions. This arbitrary government proved highly distasteful to the Peruvians, and they seized the occasion when Bolivar was absent in Colombia to rise in insurrection. In January, 1827, a complete revolution was effected in Peru. The Bolivian constitution was annulled, and a new government formed, combining the properties of a federal and a central system, with a president chosen for four years, a national congress, and separate provincial governments. From this time, Peru has remained distinct from Bolivia, but the country has been perpetually distracted by parties struggling for power, and by civil wars and revolutions growing out of the conflicts of these parties. The government, though nominally republican, is commonly in the hands of ambitious party leaders, struggling to maintain themselves in power.

* In Bolivia, the Andes rise to their greatest elevation; and here we find the pinnacle of Sorato, twenty-five thousand three hundred and eighty feet, or nearly five miles, in height. Here, also, is Illimani, which is little less elevated. The general surface of the country is rough and mountainous. There are extensive valleys, which are marked with fertility. The climate, in the high grounds, is cold and variable; on the plains it is mild and salubrious. Between the Andes and the ocean is the Desert of Atacama, three hundred miles in length, and extending into Chili. Titicaca, the only considerable lake in South America, is partly in Bolivia. It is remarkable as containing the island upon which Manco Capac, the founder of the ancient Peruvian empire, is said first to have appeared to the inhabitants, to teach them the arts of civilization, and the sublime worship of the sun. Potosi is situated on the southern declivity of the Cerro del Potosi, and, being thirteen thousand two hundred and sixty-five feet above the level of the sea, is the most elevated town on the globe. The silver mines, the most celebrated in the world, are said to have been first discovered by a slave, who was climbing the mountain in pursuit of a wild animal.

Chili and Patagonia.

CHAPTER DIII.



Caupolican.

Spanish Conquest of Chili — Wars with the Araucanians — Revolution — Formation of the Republic of Chili — Description of Patagonia.

THE Spanish conquerors, as soon as they had effected the subjugation of Peru, undertook an expedition against Chili.* In 1535, Almagro collected a force of five hundred and seventy Spaniards and fifteen thousand Peruvian Indians, and set out for the invasion. There were but two routes which led to Chili, and both were then regarded as almost impassable. The first ran along the sea-shore, across the burning sands of the desert of Atacama, which afforded neither water nor any other means of subsistence for a traveller. The other road led across steep mountains of prodigious height, covered with perpetual snows. These difficulties did not discourage Almagro, and he determined upon the latter route as being the shortest. In this attempt the invaders encountered the most dreadful sufferings; a hundred and fifty of the Spaniards and ten thousand of the Indians perished from

cold. Almagro reached Chili, but the state of affairs in Peru compelled him to return without effecting the conquest of the country which he had invaded.

A second Spanish army, under Pedro de Valdivia, invaded Chili in 1541. The country was found peopled by a race of natives very different from the unwarlike and pusillanimous Peruvians. The most distinguished tribe were the Araucanians, the bravest and most martial of all the South American nations. Valdivia found his progress through the country constantly obstructed by the activity and courage of his enemies. The war of invasion lasted for ten years: some districts were overrun by the Spaniards, and the natives, harassed by repeated losses, reluctantly submitted; but most of them obstinately persisted in the defence of their liberty. The Araucanians resisted all the attempts of the Spaniards to subdue them. Their great leader was Caupolican, whose exploits have been celebrated by the Spanish poets Ercilla and Lope de Vega. His military skill would have done credit to the warfare of more civilized nations. He formed thirteen companies of a thousand men each, and arranged them according to a system of tactics invented by himself. The novelty of this mode of fighting disconcerted the Spaniards; and in one of the battles, Valdivia maintained a severe struggle against the forces of Caupolican, without gaining any advantage. The Spaniards, wearied with the length of the contest, retreated toward a defile, which they judged an advantageous place for defence; but the Araucanians did not allow them sufficient time to secure their retreat. Caupolican detached a strong body of men to march through by-ways and take possession of the defile, while he pushed on and followed close upon the retreating Spaniards with so much precaution and skill, that the whole Spanish force was surrounded and defeated. Valdivia was taken prisoner, and brought into the presence of Caupolican, who was willing to spare his life, but another chieftain struck him dead with a club. It is said that the Indians poured melted gold down his throat, exclaiming, "Glut thyself with that metal of which thou art so fond."

Valdivia had founded the city which bears his name, and those of Concepcion and Quillota. The Araucanians ravaged the Spanish settlements, after this victory, burning the cities and towns, and compelling the inhabitants to escape northward. The invaders would have been completely expelled from Chili, had they not received timely assistance by large reinforcements from Peru, which enabled them to defend their remaining ports, and recover some of those which they had lost. These fatal hostilities were renewed, as the Spaniards attempted to extend their conquests. Many bloody battles were fought, and for a long course of years the war was interrupted only by short truces. Caupolican was taken prisoner by the Spaniards, and put to death at the stake in the most barbarous manner; but the Araucanians were never subdued, and continue to maintain their independence in the southern part of Chili to the present day.

During the long period in which Chili remained a Spanish colony, some attempts were made by the Dutch and English to form settlements here, but with-

* Modern Chili is a narrow tract along the Pacific, one thousand miles long. The climate is fine; the tops of the Andes are covered with perpetual snow. There are numerous plains with luxuriant pastures. There are mines of copper, gold, and silver. Valparaiso is the principal commercial city in Chili. Concepcion is situated on one of the finest bays in South America. Valdivia, Chillan, Copuabó, Copiapó, St. Fernando, and Potorca, are the other most important towns.

out success. At first, the colonial authority of Peru was extended over this country but in 1567, Chili was separated from Peru, and placed under a captain-general, dependent solely on the king of Spain.

A revolutionary movement took place in Chili, as early as 1810, in consequence of the intelligence of the seizure of the crown of Spain by Napoleon. The captain-general was compelled to resign, and a general congress convened, which issued a decree permitting all persons who were dissatisfied with the change in the government to leave the country, with their property, within six months. The new government, however, were soon beset with difficulties. A royalist force was despatched from Peru to suppress the revolutionary movement. Much discord existed in the insurgent party, on which account the Peruvian army was enabled to defeat their forces, and drive them across the Andes toward Mendoza. San Martin, the governor of that city, received and supported them, and soon after put himself at the head of the revolutionary armies in that part of South America. He assembled a large force, and in January, 1817, marched across the Andes into Chili. He met the royalist army at Chacabuco, on the 12th of February, and obtained a decisive victory. He pursued his conquering march to Santiago, the capital, where he was received with acclamations. The Spanish forces were compelled to take refuge in the port of Concepcion.

The viceroy of Peru, however, resolved upon making a desperate effort for the restoration of the royal power in Chili. He collected all his disposable troops, and sent them to reinforce those at Concepcion. This combined army obtained at first some considerable advantage over the Chilians; but at length at the battle of Maypu, on the 5th of April, 1818, the Spanish army was completely overthrown, and the independence of Chili secured. At first, the authority was placed in the hands of O'Higgins, an officer in the army of San Martin, who governed with the title of Supreme Director; but in a short time he attempted to rule by a self-elected senate, and became unpopular; in consequence of which, he was obliged to resign his authority in 1823 to General Ramon Freyre. In January, 1826, the archipelago of Chiloe, which till then had remained in the hands of the Spaniards, submitted to the government of Chili. In 1827, some changes were made in the constitution; but after a period of dissension, the country became quiet, and has since been prosperous.

For several years the frontiers of Chili were disturbed by the depredations of a Spanish outlaw named Benavides, who put himself at the head of a body of Araucanian Indians, and desolated the country with fire and sword, and the commission of bloody atrocities, unsurpassed in the history of savage warfare. His continued successes, and the authority which he had acquired over the Indians, induced him to think himself a powerful monarch, and he attempted to establish a navy. He captured several English and American vessels which touched upon the coast for supplies, and made himself master of a large amount of property, arms, and military stores. The Spaniards encouraged him in his piracies and murders, and furnished him with troops and artillery. But his career of blood was at length cut short by the Chilians, who despatched an expedition against him in October, 1821. Arauco, his stronghold, was taken, his forces were defeated, and Benavides attempted to save himself by flight. He

was captured shortly after, tried, and executed in February, 1822.



On the western coast of South America, four hundred miles from the coast, are a group of islands, called Juan Fernandez. These took their name from a Spanish navigator who discovered them. The Buccaneers made them a place of resort, during the seventeenth century. In 1705, a Scotch sailor named Alexander Selkirk was put on shore here, where he remained four years. His adventures gave rise to the story of Robinson Crusoe.

PATAGONIA, which forms the southern part of South America, is a desolate region, and can hardly be said to have a history. It was discovered by Magellan in 1518. This navigator drew considerable attention to the country, by the description he gave of the inhabitants, whom he represented as of a gigantic size. Many other voyagers, who visited Patagonia afterward, confirmed these descriptions. Captain Byron, who saw the Patagonians about the middle of the last century, stated that many of them were eight and nine feet in height. These accounts, however, were contradicted by other persons, and there is reason to think there was much exaggeration in the first descriptions. For a long time, very little was actually known of these people; but within the present century, Patagonia has been more accurately explored by various voyagers and travellers. Captain Fitzroy, of the British discovery ships *Adventure* and *Beagle*, visited this country about twenty years ago, and has furnished the most accurate account of the people, which we possess. According to his statement, the Patagonians, though not altogether the race of giants which they have been represented, are yet a people of uncommon height. The people of *Terra del Fuego*, on the contrary, are represented as a miserable, weak race, of small stature.

United Provinces of La Plata.

CHAPTER DIV.



Catching Wild Cattle with the Llanos.

Discovery and Conquest of La Plata — Revolution and Establishment of the Argentine Republic. — PARAGUAY. — Establishments of the Jesuits — Dictatorship of Dr. Francia — URUGUAY. — Separation from Buenos Ayres — War with the Brazilians.

THE great river called the *Rio de la Plata*,* or 'River of Silver,' was discovered by the Spaniards, under Juan de Solis, in 1515. Sebastian Cabot, the discoverer of Newfoundland, made a voyage to this quarter, in the service of the king of Spain, in 1530, and sailed up the river. He gave it the name of La Plata, because, among the spoils of a few Indians killed by the Spaniards, some ornaments of silver were found. He built a fortress here, and returned to Spain, leaving a garrison behind, who were all massacred by the natives.

Another expedition, led by Mendoza, laid the foundation of the city of Buenos Ayres in 1535. The Indians besieged this place, and the Spaniards, to avoid starvation, were compelled in the following year to abandon it, and proceed farther up the river, where they founded Asuncion, in Paraguay. The natives continued hostile, and the Spaniards, in order to gain their friendship, took wives from among the Indian women. By these intermarriages was begun the race of *Mestizoes*, which in process of time became so common in South America. The thirst of gold perpetuated the cruelty of the Spaniards, even after the connections which they had formed; but their search for the precious metal was fruitless. The situation of Asuncion was unfavorable for obtaining supplies from Spain. Several ships which were bring-

ing troops and ammunition were lost in the river, and at length the settlers were compelled, by orders from the court of Spain, to return to Buenos Ayres. This city was accordingly rebuilt in 1580. Some of the native tribes in the neighborhood submitted to the Spaniards: those who set a higher value upon their liberty removed to a distance, as the Spanish settlements were extended. Buenos Ayres derived its first importance from a few cattle having strayed into the immense plains in the neighborhood, where they multiplied with astonishing rapidity amid the rich pastures. The hides of these animals soon became a great staple of commerce, and continue so at the present day.

On its first settlement this country was attached to the government of Peru. The Jesuits established their missions here in the seventeenth century, and met with great success in converting the Indians to Christianity, and reclaiming them from a savage life. In the course of a century, more than a hundred thousand of the natives of different tribes were collected together in villages and communities, where they were governed with strict discipline by their spiritual teachers. When the order of the Jesuits was suppressed in the eighteenth century, these Indian establishments were broken up or fell into decay. In 1778, Buenos Ayres was separated from Peru, and erected into a viceroyalty, including all the Spanish provinces east of the Andes; these limits embraced Upper Peru, with the mines of Potosi, which rendered the viceroyalty of Buenos Ayres the most important division of South America, next to Mexico.

The people of Buenos Ayres were among the first of the Spanish Americans who showed a disposition to throw off the dominion of the mother country. In 1806, when Spain was at war with Great Britain, the British government sent an expedition against Buenos Ayres, which captured that city by surprise. But after holding possession of it for fifteen days, the captors were compelled to abandon it. An attempt of the British to regain it was triumphantly repulsed by the inhabitants in 1808. Napoleon shortly afterward seized the throne of Spain, and endeavored by his emissaries to induce the Spanish Americans to acquiesce in the change of dynasty. But the Buenos Ayreans refused to submit to his authority; and in 1810, they organized a new government, which recognized Ferdinand VII. as a sovereign, but was in reality independent. This was followed by a long series of disturbances and vicissitudes. Monte Video resisted the authority of Buenos Ayres. It was subdued by General Artigas, who subsequently assumed the political authority in Monte Video, and made himself an independent chief.

The Portuguese of Brazil, tempted by the intestine discords of their neighbors, invaded the country and seized Monte Video, with the whole of the territory east of the river, called the *Banda Oriental*. This invasion was resisted by the Buenos Ayreans vigorously and successfully, and the Brazilians were compelled to evacuate the territory which they had occupied. The *Banda Oriental* was erected into an independent republic, and Paraguay detached itself from Buenos Ayres, under the dictatorship of Dr. Francia.

* Most of the territory of Buenos Ayres consists of the pampas, which extend from the Atlantic to the Andes. They are covered with rank herbage, which affords support to immense numbers of horses and cattle. Multitudes of these are wild, and are caught by the inhabitants with a rope called a *lasso*. The Gauchos are a people who inhabit the pampas, and live chiefly upon the flesh of wild cattle. They are excellent horsemen, and are so used to riding as hardly to be able to walk. The soil of this country is good, but agriculture is little attended to. Buenos Ayres, on the La Plata, two hundred miles from the sea, is the capital. It is the centre of trade for this portion of South America, and has an extensive foreign commerce. Cordova and Mendoza are places of some note.

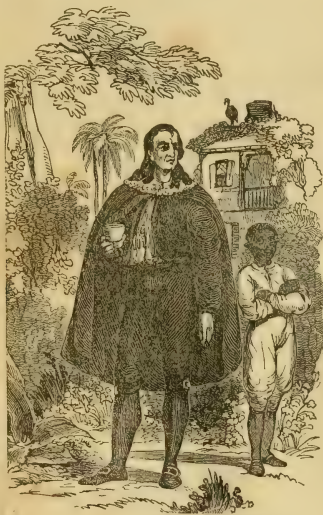
The other provinces of the viceroyalty, with the exception of Upper Peru, held a general congress at Tucuman in March, 1816, and in the following year an independent republic was established, under the title of the *United Provinces of the Rio de la Plata*. The constitution first established was similar to that of the United States; but the government has since undergone many changes, and the country has hardly, at any time, been free from civil war and public disturbances. The chief authority has long been in the

hands of General Rosas, who exercises all the power of a dictator, though he often makes a show of resigning his power.

The population of the United Provinces is about one million eight hundred thousand. Buenos Ayres, the capital, stands on the southern shore of the La Plata. It is regularly and handsomely built of brick, and has a population of eighty thousand. It is the chief seat of the commerce of this country.

Paraguay and Uruguay.

CHAPTER DV.



Dr. Gaspar Rodriguez Francia.

Discovery, History, and Insurrection.

THE republic of Paraguay* is bounded north and east by Brazil, south by Uruguay and La Plata, and west by La Plata and Bolivia. The northern part is mountainous; the remainder consists of savannas and wooded plains, interspersed with hilly tracts. It is one of the most beautiful and fertile portions of South America.

We have already mentioned the foundation of Asuncion in this country, as early as 1536. This settlement, however, made very little progress; and Par-

aguay can hardly be said to have a history for a long time after the first visit of the Spaniards. The country was included in the government of Buenos Ayres, and it obtained notice in the last century chiefly from Indian establishments formed here by the Jesuits. Before the arrival of the Spaniards, Paraguay had contained a great number of native tribes, who lived by hunting and fishing, and upon wild fruits and honey, which were found in great abundance in the forests. For more than a century the Spaniards laid waste the country by their wars with the natives, whose enmity they perpetuated by every species of cruel treatment, when the Jesuits conceived the design of gaining the friendship of the savages by a system of conciliation and friendly offices. The scheme which they finally determined on was to draw them out of the forest, in which they had dispersed themselves to escape the merciless swords of the Spaniards, and collect them in villages at a safe distance from the Spanish settlements. This scheme was crowned with great success. The Jesuits penetrated into the forests in search of the natives, and prevailed upon great numbers of them to renounce their old customs and prejudices, and to embrace the Christian religion. The establishments thus formed were models of their kind: the Indians paid implicit obedience to their spiritual direction; the utmost order and regularity of government was established among them.

The Jesuits had the wisdom to civilize the savages in some measure before they attempted to convert them to a religion which it was impossible for them to understand while under the influence of their savage notions. They did not pretend to make them avowed Christians, till they had made them feel in some degree like men. As soon as they had succeeded in gathering them into communities, they exerted themselves to provide every thing for their subsistence and comfort. In this manner, by rendering them contented and tractable, they found it much easier to persuade them to adopt the Christian religion. The Jesuits imitated the example of the Incas of Peru in the division of the land into three portions, — for religious purposes, for the public, and for individuals. They encouraged working for orphans and destitute people; they rewarded meritorious actions; they inspected the morals of the people; they promoted industry, educated the children, and taught them to sing hymns, while they marched in long processions. The use of money was unknown in the Jesuit establishments, for those who exercised mechanical trades deposited their works in the public warehouses. They were supplied with

* The soil of Paraguay is fertile, and the climate delightful. Mate, or Paraguay tea, is largely cultivated, and much used by the inhabitants. Asuncion is the capital.

the common necessities of life, from the labors of the husbandmen. After the example of the Incas, the Jesuits established a theocratical government, with an additional feature peculiar to the Catholic religion : this was the practice of confession, which in Paraguay brought the guilty person to the feet of the magistrate. Every one was his own accuser, and voluntarily submitted to punishment. The priests took great pains to learn the languages of the Indians, but prohibited them from learning Spanish. Their authority and influence, obtained in this manner, were long perpetuated over the converted natives.

The abolition of the order of the Jesuits by the pope, in the eighteenth century, caused the ruin of their establishments in the western world. In 1768, the missions of Paraguay were taken out of their hands, by order of the Spanish court, and intrusted to ecclesiastics of other denominations. This change, with the attempt to transfer many of the Indian associations to different parts of the country, led to the speedy decline and final dissolution of the communities which had exhibited such unparalleled success in the endeavor to civilize the American aborigines.

An attempt at revolution was made in Paraguay in the early part of the last century. Don Joseph de Antequera, a knight of Alcantara, having been appointed governor of this province by the administrative council, in a manner somewhat illegal, in consequence of the disaffection of the inhabitants toward his predecessor, was compelled to maintain himself by force against the authorities of Peru and Buenos Ayres, who sent armies to depose him from his office. His success against his enemies was so brilliant, that he gave himself the airs of a sovereign ruler, and it was believed that he intended to proclaim himself king of Paraguay. With a little more promptness and decision he might have secured this object ; but he delayed action till the popular feeling in his favor had subsided, and an army from Peru expelled him from Paraguay. He was subsequently taken prisoner, and put to death in 1731. Several insurrections followed, and the authority of Spain was not fully reestablished till 1735.

We have already given an account of the manner in which Paraguay became detached from the government of Buenos Ayres, shortly after the revolt from the mother country in 1810. The people of Paraguay, like those of all the other revolted Spanish colonies, began their career of independence by various puerile attempts to establish republican forms and titles in their government. They created consuls and legislative bodies ; but after the lapse of three or four years, the whole state sunk under the power of one man, — Dr. Gaspar Rodrigo Francia, a native of Paraguay. He was educated by the monks of Asuncion, and afterward studied at the university of Cordova in Tucuman, where he received the degree of doctor of theology. He was never out of South America ; and when the revolution began, he was in the practice of the law at Asuncion.

Francia was elected to a popular office, behaved

independently, flattered no party, and professed his sole political object to be the entire separation of Paraguay from Spain, and its erection into an independent republic. He ultimately became the ruler of this country, and exercised the most despotic sway. He attempted to cut off all intercourse with other countries, and permitted no strangers who came to Paraguay to leave the country.

He perpetuated his power by maintaining an army of five thousand men, whom he attached to his interests by allowing them great license among the people, though he enforced the strictest discipline in their military services. Yet he lived in constant fear of assassination, and cooked his own food as a precaution against poison. His conduct displayed strong marks of eccentricity, and sometimes of a disordered intellect. His behavior, in general, bore a resemblance to that of Charles XII. of Sweden. He maintained his despotic government to the last, and died in 1842, at about eighty years of age. Since this event the country has preserved its usual tranquillity : the government is administered by a directory of five consuls ; but Paraguay is still very little known to the rest of the world.

URUGUAY. — The republic of Uruguay* was formerly known by the name of the Banda Oriental, or "eastern side." It was first settled by the Spaniards from Buenos Ayres, and was regarded by them as appertaining to that colony ; but the Portuguese government professed to consider it as a part of Brazil, and the claim to this territory was long a subject of dispute between the two powers. When Buenos Ayres revolted from Spain, the people of the Banda Oriental joined them. General Artigas, as we have already related, obtained the chief authority here, defeated the Buenos Ayrean troops, and assumed independent power. For nine years he maintained himself in authority ; but in 1816, the government of Brazil, fearing the introduction of revolutionary doctrines into that country from this quarter, sent an army of ten thousand men, which captured Monte Video in January, 1817 : the whole district submitted to the conquerors, and was incorporated with Brazil. In this state it remained till 1825, when the inhabitants rose in insurrection, and declared themselves independent. The Brazilians were expelled, and at the end of a war of two years, the emperor of Brazil acknowledged the independence of the Banda, which was erected into a republic under the name of *Uruguay*. A constitution similar to that of the United States was adopted in 1830. The government of Buenos Ayres, however, has never relinquished its claim to the sovereignty of this territory, and hostilities have continued between the two republics ever since, to the great detriment of both parties, and the serious inconvenience of foreign nations which have commercial intercourse with them.

* Uruguay is the smallest of the South American republics. The country is a fertile region, but badly cultivated. Monte Video, the capital, is on the north bank of the La Plats, and has a good harbor.

Brazil and Guiana.

CHAPTER DVI.

Discovery and Settlement of Brazil—Conquest and Expulsion of the Dutch—Discovery of Gold and Diamonds—Revolution—Independence of Brazil.—GUIANA.—Story of El Dorado.

BRAZIL,* was discovered by Alvarez de Cabral, the commander of a Portuguese squadron, on his voyage to India in 1501, as we have already stated. Cabral, however, did not ascertain whether it was an island or a part of the continent; and this long remained a matter of doubt. For nearly fifty years the Portuguese government made no attempt to establish colonies in this fine region. Their right to the territory, in fact, was regarded as very uncertain, according to the principles of international policy, as they were then understood. The pope had granted to the king of Spain the dominion over all newly discovered territories in the west, and to the Portuguese all in the east: by virtue of this grant, it was assumed that the king of Spain was entitled to the possession of the whole western continent. But as the Spaniards pursued their conquests in America, and made themselves masters of the rich empires of Mexico and Peru, the envy of the Portuguese was strongly excited by their success, and the court of Lisbon determined to take possession of Brazil. Accordingly, in 1549, a body of colonists was sent out, who founded San Salvador. Cabral had given the whole country the name of *Santa Cruz*, or the Holy Cross, agreeably to the common practice of the Portuguese and Spaniards, in bestowing religious appellations upon the territories which they discovered. But this name did not continue long. The country was found to produce in great abundance, a red dye-wood, which was called *brazil*, from *brazza*, the Portuguese word for a coal of fire. This wood was the first commercial article exported from the country, which, in consequence, soon obtained the name of the "country of *brazil*;" and the new name, at last, entirely supplanted the old one.

The Indians of Brazil were very different from those of Mexico and Peru. They had made little progress in civilization, and were divided into a number of petty states, or tribes, constantly at war with each other. The Portuguese were few in number, yet they found it easy to subdue the natives, by exciting animosities among the rival nations, and taking part with one after another, according as they saw the fortune of war inclining. Without resorting to this policy, it is doubtful whether the Portuguese would have been able to maintain their footing in the country, as the natives were distinguished for their bravery, and showed great skill in the use of their rude weapons, which consisted of bows and arrows, darts and clubs.

* Brazil is the most extensive state in America. It occupies the great basin of the Amazon, one of the most fertile regions on the globe. It embraces nearly one-half of South America, and is almost equal in extent to the whole of Europe. The climate is generally mild, and the productions are rich and varied. Agriculture receives little attention. The rearing of cattle, which are produced in vast numbers, is the leading pursuit. Gold is obtained in considerable quantities; but the diamond mines are still more important. These are wrought on account of the government, and furnish the greater part of the diamonds. Rio Janeiro is the capital.

The first settlers were chiefly convicts taken from the jails of Portugal. This was unfortunate for the infant colony, and contributed to check its prosperity, as these persons were often unruly, and caused great disorders. The Spanish government also attempted to interfere, by setting up a claim to Brazil, founded on the Pope's grant. This dispute was at length settled, and the king of Spain renounced, in favor of the Portuguese, all pretension to the territory lying between the River Amazon and the River of Plate. After this arrangement, the settlement of the country advanced more rapidly. Grants of land were made to adventurers of respectable character, and many of the Portuguese nobility interested themselves in a colony which now began to promise rich returns to the settlers. The government was remodelled; the cultivation of the sugar cane was introduced, and negroes were imported from Africa. Brazil soon became a rich and flourishing colony.

The other maritime nations of Europe showed an inclination to dispute the possession of so extensive a domain by the Portuguese. The French made a serious attempt to found a colony in Brazil. The Sieur de Villegagnon conducted a body of French Huguenots to Rio Janeiro in 1555, and gave this country the name of *Antarctic France*. The English made an endeavor to establish themselves at Paraiba. The Portuguese of that day, however, manifested a vast deal more courage and enterprise than their countrymen of the present time seem to possess; and their resolute and persevering attacks soon expelled the intruders from all parts of Brazil. When, however, this country was transferred, along with Portugal, to the Spanish crown, in 1580, the bravery and national spirit of the Portuguese sensibly declined; and the Dutch, who were then at war with Spain, sent out formidable expeditions, which conquered all the northern part of Brazil. They kept possession of their conquests for half a century, and by prudent management might have retained it permanently. But a course of maleadministration alienated the attachment of the Portuguese inhabitants, and about the middle of the seventeenth century, their enemies in Brazil commenced a series of attacks, by which they soon expelled the Dutch from all their conquests. After many vain endeavors to retrieve their affairs, both by arms and negotiation, the Dutch, in 1661, found themselves compelled to make a final cession of Brazil to Portugal.

The great prosperity of this colony dates from the year 1699, when gold was first discovered here. The circumstances of this discovery are variously related. It is said that an exploring party from Rio Janeiro penetrated into the interior in 1695, and found the Indians in possession of some gold dust. A few years afterward, a company of soldiers, traversing one of the inland districts, met with Indians using gold fish-hooks. Upon this information, strict search was made for the precious metal. The result was precisely similar to what has recently taken place in California: few veins of gold were found capable of being worked by mining, but the gullies, and beds of mountain torrents, yielded lumps and particles of gold in almost incredible abundance. The labor of collecting it was performed chiefly by negroes. The yearly

product was supposed to exceed fifteen millions of dollars.*

The southern part of Brazil, in the eighteenth century, was for some time subjected to the dominion of the Paulists, a community of freebooters, who took their name from the town of St. Paul, in that quarter. They were originally criminal convicts sent from Portugal to Brazil. On their first arrival, they were allowed to live free; but when it became necessary to subject them to the restraints of law, they ran away into the woods, married Indian wives, and broke off all intercourse with the settlers. A large number of these desperadoes collected at the town of St. Paul, which became their head-quarters. The situation of the place was such that it could be defended by a handful of men against the most powerful armies that could be sent against them. This inspired them with the resolution to make themselves independent; and their ambition was successful. Desperate and profligate characters from all quarters resorted to St. Paul. None were allowed to visit the place, except with a view of settling there; and candidates to obtain admittance were subjected to a severe trial. Those who could not pass through that kind of novitiate, or who were suspected of treachery, were barbarously murdered, as well as all who showed any inclination to quit the community. The Paulists for a long time defied the power of the Portuguese government. Their chief exploits were slave-hunts among the Indians. In these enterprises they ravaged the country in every direction, committing the most horrid cruelties. They are said to have destroyed upward of a million of the natives. These dangerous undertakings, however, diminished the numbers of the Paulists, and at length they became too feeble to maintain their independence, and were finally exterminated.

The policy of the court of Lisbon toward Brazil was narrow and illiberal, like that of Spain toward her colonies. Industry was little encouraged, and commerce was fettered by restrictions and monopolies: the attention of the government was engrossed in the search for gold and diamonds. No vessel of any foreign nation was allowed to touch at a Brazilian port, and strangers were rigidly excluded from the country or jealously watched. Trade was confined almost exclusively to the fortified ports. This state of things continued till the beginning of the present century, when a great change was effected in the political condition of Brazil by the events in Europe. The design of removing the court of Portugal to this country, as an asylum from the oppressions of powerful neighbors,

had been long entertained in the mother country. The Marquis de Pombal, in 1761, had determined on such a measure, and preparations were made to transport the royal family across the Atlantic, when the Spaniards threatened to march upon Lisbon; but as the danger of invasion subsided, the project was abandoned.

The separation of Brazil from Portugal was occasioned by Napoleon's attempt to seize the latter kingdom. In 1807, a French army under Junot took possession of Lisbon. The prince regent, with all his court, abandoned the country, and sailed for Brazil on the 25th of January, 1808. The court was established at Rio Janeiro, and the inhabitants soon realized the benefits of the change. A royal charter was issued, abolishing the old, exclusive system of trade, and granting to the Brazilians free commerce with all foreign nations. Another decree permitted the free exercise of industry to all classes of people. The press, which for three centuries had been excluded, was now established in the country, and in 1808, the first book was printed in Brazil. This single fact shows the deplorable state of ignorance and darkness in which this great country had been kept by the government.

The downfall of Napoleon restored to the prince regent, then king, the dominion of Portugal; but he still lingered in Brazil, which seemed to be regarded as decidedly the most valuable and important portion of the empire. It was made a separate state in 1815, when a royal decree elevated it to the dignity of a kingdom. The whole Portuguese monarchy, under this new arrangement, was entitled the *United Kingdoms of Portugal, the Algarves, and Brazil*. This political system, however, was destined to be of short continuance. In 1817, an insurrection broke out at Pernambuco, which, though quelled for the time, left the country in an uneasy and disturbed state. The king returned to Portugal in 1821. The Brazilians had now a strong desire to separate themselves entirely from Portugal; and this was soon so openly displayed, that a constituent assembly of deputies from every part of the country was convened to take the subject into consideration. On the 12th of October, 1822, Don Pedro, son of the king, was proclaimed constitutional emperor of Brazil: all connection with Portugal was dissolved by the popular voice, and Brazil became an independent power. The king of Portugal acknowledged the independence of the Brazilians, in consideration of the sum of ten millions of dollars paid him for the loss of that part of his empire. The king was also recognized as emperor, with the succession of Don Pedro, who, in the mean time, was to govern Brazil in the capacity of regent. By the death of his father, in March, 1826, he became emperor.

The country, however, continued in an unquiet state, and prospered so little under his reign, that the people compelled him to abdicate the crown in April, 1831. His infant son, Don Pedro II., succeeded him, and the government was administered by a regency in his name. Since this period, Brazil has enjoyed more tranquillity than any other South American state except Paraguay, and but for the difficulties which arise from the continuance of negro slavery, this country would seem to enjoy every fair prospect of advancing rapidly in social prosperity and political importance.

* The discovery of diamonds, a few years later, added another prolific source of revenue to Brazil. Nodiamonds had ever been found in any part of the world except Hindustan, till, in the early part of the eighteenth century, they were discovered to exist in the Serrô de Frio, in Brazil. The slaves, who were employed in seeking for gold in this quarter, used to find little sparkling stones, which they threw away along with the sand and gravel. At length many of them were collected as playthings for children. Some of them happened to be seen by Pedro de Almeida, governor-general of the mine, who had been in the East Indies. He suspected them to be diamonds; but it was difficult to make any one believe that such precious stones could originate any where except in the East. The court of Lisbon were unable to satisfy themselves till they sent a number of them to Holland, where they were cut by able artificers, and pronounced genuine diamonds. A vigilant search was immediately made for them in Brazil, and the result was so successful, that the Rio Janeiro fleet, in 1753, brought home diamonds to the value of many millions of dollars. This caused them to fall considerably in price; but the government took such measures as soon raised them to their original value, which they have ever since maintained. They conferred on a company the exclusive right of searching for and selling diamonds, all above a certain size being reserved for the king. These two discoveries of gold and diamonds placed Brazil on a level with the richest of the Spanish American possessions; at the same time the fertility of the soil was fully ascertained, and considerable progress was made in causing it to yield the richest articles of tropical produce.



Indians of South America.

GUIANA.*—Columbus, in 1498, discovered the mouth of the Orinoco, and Pinzon made further discoveries on this coast in the following year; but the country was neglected by the Spaniards for many years. They seem to have made some attempts to explore it in 1535, but being disappointed in their search after mines, they regarded it as of little value. Afterward it became the scene of a most extraordinary delusion, in which the thirst of gold tempted the Spaniards into adventures surpassing the fictions of romance. In this quarter was supposed to be situated the fabulous region of El Dorado. Along the coast rumors prevailed of an inland country abounding in gold. It was said that a brother of Atahualpa, the Inca of Peru, fled from that country after the invasion of the Spaniards, carrying with him an immense quantity of treasures, and founded an empire in a remote part of Guiana, of which the most marvellous descriptions were given. The capital of the empire was called *Manoa*, and, according to the story, abounded to such a degree in the precious metals, that in one street there were no less than three thousand silversmiths. The palace of the king or emperor stood on an island in a lake; it was built of white stone, having two towers at the entrance, and between them a column with a large silver moon on the top, and two lions, or *pumas*, fastened to its base by chains of gold. Within was a quadrangular court planted with trees, and watered by a silver fountain, which spouted water through four golden pipes. The columns of the palace were of porphyry and alabaster; the galleries of ebony and cedar; the throne was of ivory, with steps of gold. An altar of silver stood in front, supporting a golden sun, and four lamps were kept burning before it day and night. The sovereign of the empire was called *El Dorado*, or the "Gilded One," because, according to the extravagant story, he was covered every day with gold dust, which was fastened to his skin with fragrant gum; this was washed off at night and renewed the next morning.

In those days no fiction was too absurd to gain belief

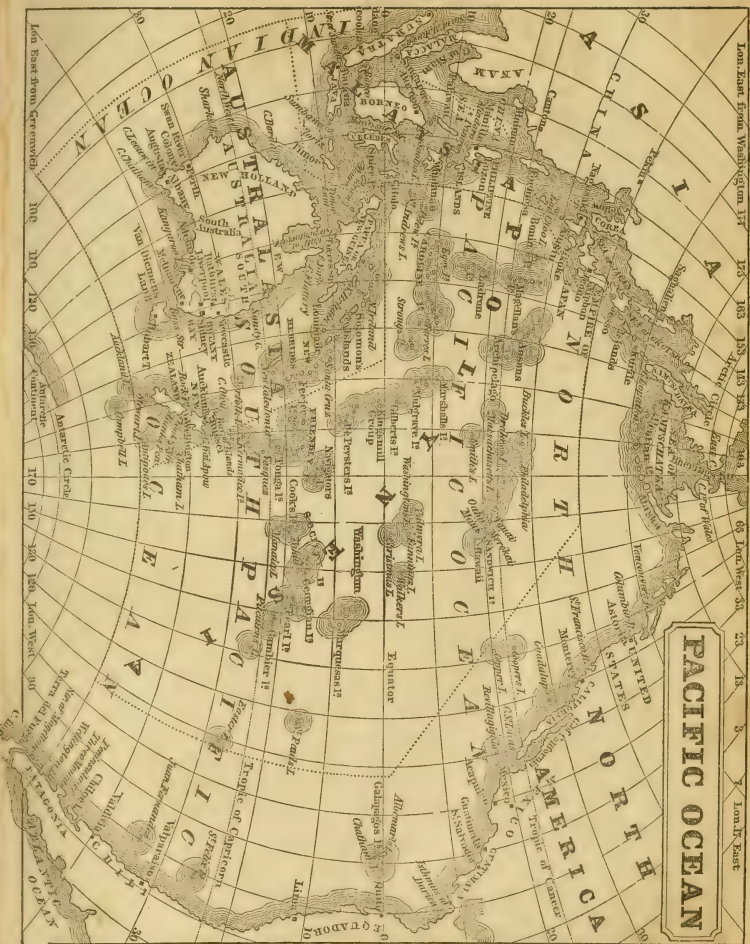
among the adventurers in the western world. The Spaniards made innumerable attempts to reach this fabulous region. They marched thousands of miles through pathless woods, encountering incredible fatigues and sufferings: yet in vain. The glittering vision of El Dorado fled before them as they advanced; but they were still tempted to pursue it. The belief in the existence of this country cost the Spaniards a greater expenditure of life and treasure than all their other conquests in America. This belief was not extinct at the end of the sixteenth century. Sir Walter Raleigh made use of the fable of El Dorado to allure the English into a scheme of his own for conquering Guiana, though it is doubtful whether he believed the marvellous part of the story. In the year 1600, he sailed from England at the head of an expedition, landed in Guiana, and made an unsuccessful attempt to penetrate into the interior. The whole design miscarried, and he was compelled to return, in disgrace, to England. This affair finally brought thim to the scaffold.

About the year 1590, the Dutch began settlements in Guiana, on the River Demerara, and at other places. These fell into the hands of the French and English some time afterward, but were recovered by the Dutch, and retained by them till 1781, when the colonies on the Demerara and Essequibo put themselves under British protection. In 1787, the French again took possession of them: the British conquered them in 1796; they were restored to the Dutch in 1802, recaptured by the British in 1803, and remain in their possession at the present day.

The French formed a settlement at Cayenne in 1635; but this, after experiencing many disasters, was abandoned to the Dutch. The French renewed their attempt in 1663, and expelled the Dutch from Cayenne. The English became masters of this colony in 1667, and the Dutch a second time in 1676. The French, however, subsequently recovered possession of it, and hold it at the present day.

Guiana formerly comprised five divisions; Spanish, French, Dutch, English, and Portuguese. Spanish Guiana now forms a part of the republic of Venezuela, and Portuguese Guiana is incorporated with the empire of Brazil. The remainder is now divided between the French, British, and Dutch. The whole population is about 250,000.

* Guiana is now the only part of South America which is in a state of colonial dependence. It is divided into three parts: the eastern belongs to the French, the middle to the Dutch, and the western to the British. The interior is still in the possession of warlike tribes of native Indians, and runaway negroes, called Maroons. The country along the coast, only, is occupied by the whites. It is a low, flat, and unhealthy region, with a hot, oppressive climate. It is, however, exceedingly fertile.





CHAPTER DVII.

Geographical Description.

THE Pacific Ocean* is studded with groups of islands, many of which are extensive and populous, and which are embraced, by geographers, under the title of *Oceanica*. The land surface is estimated at four millions five hundred thousand square miles, and the population at twenty millions. Many of the islands of the Pacific are volcanic, and send forth terrific volumes of lava, smoke, and ashes. Many, also, are evidently built up by myriads of corallines, which are sea-animals, so small as to be scarcely observed by the naked eye. Most of the islands are within, or near the tropics, and have warm climates. Some of them are exceedingly prolific. Among the peculiar vegetable products are various rich spices, sandal-wood, the bread-fruit tree, plantain, yam, and other fruits. Among the remarkable animals of Oceanica are the orang-outang, the largest species of ape; the anaconda, a gigantic kind of serpent; and the cassowary, resembling the ostrich. These are confined to the Asiatic islands. New Holland produces some very curious animals. The natives of Oceanica chiefly belong to two races—the Malays, and a kind of negro. The latter are dull and degraded, and are confined to New Holland, New Guinea, and Van Diemen's Land. The former, scattered over all the other islands of the Pacific, are active and intelligent. Most of the larger islands are now controlled by Europeans; the natives being, for the most part, in a

savage state. Oceanica is divided into three portions: the *Asiatic Islands*, or *Malaysia*, *Australasia*, and *Polynesia*. Malaysia contains several important and fruitful islands, most of which are under the government of foreign nations.

The following table exhibits the principal Asiatic islands:—

Names.	Possessed by.	Extent.	Population.	Chief Towns.
Sumatra,	Natives,	160,000	4,500,000	Bencoolen.
Java,	Dutch,	52,000	4,200,000	Batavia.
Borneo,	do.	5,000	50,000	Lifé.
Timor,	Dutch & Port., .	8,800	100,000	Amboyna.
Amboyna,	Dutch,	450	45,000	Amboyna.
Ceram,	do.	4,000	120,000	—
Gilolo,	do.	12,000	—	Santang.
Malacca Islands,	do.	—	—	—
Borneo,	Natives,	300,000	3,500,000	Borneo.
Celebes,	Dutch,	75,000	2,500,000	Macassar.
Luzon,	Spaniards,	70,000	1,200,000	Manilla.
Mindanao,	do.	30,000	900,000	Mindanao.
Palawan,	do.	800	84,000	—
Negros,	do.	500	75,000	—

Sumatra produces great quantities of pepper and camphor, and Mount Ophir here rises to the height of thirteen thousand feet. Java, the most cultivated of the Sunda Isles, yields coffee, sugar, rice, &c. The Moluccas, or Spice Islands, are famous for producing cloves and nutmegs, which are cultivated in no other part of the world. Borneo, the largest island of Malacca, has rich mines of gold and diamonds. Celebes is inhabited in the south by an active and commercial people. The Philippine Isles are rich in sugar, rice, &c.

The following table exhibits the extent, population, &c., of the Australasian islands.

Names.	Square Miles.	White Pop.	Native Pop.	Total Pop.
New Holland,	3,000,000	110,000	60,000	170,000
Van Diemen's Land,	12,309	50,000	2,000	52,000
New Caledonia,	6,108	—	40,000	40,000
New Hebrides,	2,351	—	150,000	150,000
St. Charles's Island,	1,557	—	30,000	30,000
Solomon's Isles,	17,510	—	100,000	100,000
Louisiana,	764	—	10,000	10,000
New Britain,	24,433	—	65,000	65,000
New Guinea,	305,540	—	500,000	500,000
New Zealand,	—	—	250,000	250,000
		160,000	1,508,000	1,668,000

sific Ocean is the largest on the globe, and covers more than the earth's surface. The width of the Pacific at the equator, on Ecuador, in South America, to the peninsula of Malacca, is hundred and eighty degrees, or one half the circumference of the extent of about twelve thousand miles. Toward the north, the two approach each other, and only the narrow Straits of Bering, wide, separate America from Asia, and connect the Pacific with the Arctic Ocean. The Pacific derives its name from the early navigators, who deemed it more tranquil than other seas. Though this may be its general character, yet it is subject to violent tempests, especially upon the coast of Asia. There is a general current in the Pacific, near the equator, setting from east to west, from the American to the Asiatic shore. There are also various other currents, especially among the islands and broken coasts of Asia. There are, likewise, trade-winds, blowing constantly in one direction, and monsoons, blowing six months one way, and six months the other.

New Holland, the largest island on the globe, and almost equal to Europe in extent, is held by Great Britain. It seems like a new world; for its vegetable as well as animal kingdom is unlike that of all other countries. Here is the kangaroo, an animal as large as a sheep, that sits on its hind legs, carries its young in a pocket or pouch, and leaps fifty feet at a bound. Here, also, is the bird of paradise, the black swan, and the lyre-bird, the tall feathers of the latter being shaped like an ancient lyre or harp. The natives are an ignorant and degraded race of negroes. The British have several settlements:—one at New South Wales, of which Sidney is the chief town; one at Swan River, and one at King George's Sound. Botany Bay, near Sidney, was established as a place of banishment for persons in Great Britain who had been convicted of crimes A. D. 1788; and since that period, New South Wales has been a penal colony. Many of the convicts, however, live good lives, and become rich and respectable.

There are British settlements at Van Diemen's Land and New Zealand; the rest of the Australian islands are occupied by the natives. The negro races are chiefly confined to New Holland and New Guinea, as already stated. The New Zealanders are of the Malay stock, and are a vigorous and interesting people.

Polynesia comprises the numerous groups of islands lying to the east of Malaysia and Australasia. Among these groups, the principal are the Ladrões, Caroline, Mulgrave, Friendly, Society, Marquesas, and Sandwich Isles. Most of them are fruitful, and yield the bread-fruit, plantain, banana, cocoa-nut, with citrons, oranges, pineapples, and other tropical productions. The natives are of the Malay race, though rendered gentle by a soft climate. They are, however, fierce and passionate when excited. They are all savages, and addicted to absurd idolatries, except so far as they have been changed by missionary efforts. The Sandwich Islands are particularly interesting, the people having been converted to Christianity and civilization by the American missionaries. Honolulu, on the Island of Oahu, is the capital, and contains six thousand inhabitants, mostly natives. On these islands are churches, books, newspapers, magazines, and printing offices; and in the port of the capital, foreign vessels are always to be seen. Pitcairn's island is noted as the residence of about one hundred and forty descendants of some British sailors, who mutinied and settled here, with some Otaheitan women, in 1790.

CHAPTER DVIII.

Discoveries in the Pacific — The Antartic Continent.

THE ancients had some faint notion of the existence of islands beyond the region which they denominated Farther India; but we have no account of any voyage made in this quarter till the middle of the ninth century, when the Arab navigators, in their intercourse with China, visited some of the Islands of the Indian Archipelago. Of these voyages, however, we have no particular narrative. The islands appear to have had a native population at the earliest period, and settlements were made among them by the Malay adventurers at different times. Marco Polo, a Venetian, who travelled to China through Tartary, toward the end of the thirteenth century, returned to Europe by

way of the China Sea, and the Indian Ocean. He describes two islands, which he calls *Great and Little Java*: these seem to be Borneo and Sumatra. At this period, the countries beyond Farther India were hardly better known than in the time of the Romans.

The Portuguese, as we have seen, were the first Europeans who began the career of maritime discovery in the East. They arrived in India by the route of the Cape of Good Hope, at the close of the fifteenth century. By the year 1510, they had visited all the islands of the Malay Archipelago, as far as the Moluccas. The Spaniards, in the mean time, under Columbus and his successors, were pushing their discoveries and conquests in the West. As these two courses must necessarily meet on the opposite side of the globe, a dispute arose between the two nations as to the limits of their respective discoveries. While this point was in dispute, Magellan, a Portuguese navigator in the Spanish service, sailed into the South Sea, by the straits which bear his name, in 1519. He steered to the north-west for three months and twenty days, without seeing land, when he fell in with two small islands, to which he gave the name of *Desaventurados*, or Unlucky, as they afforded neither food nor water, when his crew were famishing for both. The smoothness of the sea, during this long voyage, caused him to bestow upon it the name of the *PACIFIC OCEAN*, which it is likely to retain permanently, though some geographers and historians have proposed to call it the *Magellanic Ocean*.

Having crossed the great ocean, Magellan reached the Ladrone Islands in March, 1520. He then steered westerly, and fell in with a number of islands which, he named the *Archipelago of St. Lazarus*. Afterward they received the name of the Philippines, from Philip II., king of Spain. The first island upon which the voyagers landed was Zebu. The inhabitants were at war with their neighbors, and Magellan, very unwisely taking a part in the hostilities, was killed. His ships then continued their route to the west, and discovered Borneo, the Moluccas, and Timor. After many disasters, one ship only, out of the five which began the expedition, returned to Spain round the Cape of Good Hope. The crew were greatly surprised to find they had lost a day in their reckoning, — a circumstance which every schoolboy can now account for — in circumnavigating the globe.

Magellan's voyage was succeeded by many others, conducted by navigators of different nations, to the Pacific and Indian Oceans. In 1527, New Guinea is supposed to have been discovered by a Portuguese, though the Spaniards affirm that one of their countrymen, named Saavedra, first visited the island in 1530, and gave it the name of Papua. There are good reasons also for supposing that the Portuguese were the first Europeans that discovered New Holland, which event appears to have taken place about 1535. Among the Spanish navigators of the 16th century, the most enterprising was Alvarez Mendana. His discoveries were made chiefly between 1568 and 1595. He first sailed from Peru across the Pacific, and discovered an archipelago, to which he gave the name of *Solomon's Islands*.

On a second voyage to these islands, Mendana made further discoveries. In a third voyage, he carried a number of priests and soldiers, — the former to convert the natives, and the latter to reduce them to slavery; two objects, which, in the Spanish system

of colonization, have always gone hand in hand. The project, in this instance, miscarried. Mendana died at Santa Cruz, one of the islands which he had discovered; and with him expired all schemes of colonization in this quarter. Subsequent navigators could not find the Solomon's Islands in the position allotted to them by Mendana; they were successively placed by geographers in parts of the Pacific very distant from each other, and at length altogether omitted in the charts. At a later date they were identified with the easternmost of the Papua Archipelago, seen by Carteret, Bougainville, and others. Mendana, in his last voyage, discovered the group now known as the Marquesas.

Quiros, a companion of Mendana, and animated by the same spirit of enterprise, sailed from Lima on a voyage of discovery in 1606. He met with an island which he called Sagittaria, evidently the one now known as Otaheite, or Tahiti: another, named by him Terra del Espiritu Santo, appears to be the principal island of the New Hebrides visited by Captain Cook.

In 1615, two Dutch commanders, Lemaire and Schouten, sailed on an expedition to the South Sea. The Dutch government had granted a monopoly of the East India trade to a company, and had prohibited all their other subjects from voyaging to the Indian Ocean, either by the Cape of Good Hope, or the Strait of Magellan. The object of this undertaking was, therefore, to discover a passage which would enable private adventurers to share in the trade to India, without infringing the law. The western continent had been traced south as far as the Straits of Magellan, but not beyond: it was then supposed that the main land extended to the south pole. Lemaire and Schouten steered south from the straits, and discovered the passage called the Straits of Lemaire, with the island to the east, which they named *Staaten Land*. Continuing their course to the south, on the 31st of January, 1615, they doubled the southern point of Terra del Fuego, which they named Cape Horn, after one of their ships. From this point they steered north-westerly across the Pacific, and discovered several islands, to which they gave the name of the *Mischievous Islands*, from the reefs and shoals which surrounded them. Here they gave up their search for a southern continent, and directed their course to the east of the Papuan Archipelago. Thence, steering west, they discovered the east coast of the island, afterward called *New Ireland*. They supposed it to be a part of New Guinea, along which island they coasted, and at length arrived at the Moluccas.

Between 1616 and 1640, several Dutch explorers visited the north and west coasts of New Holland. In 1642, Abel Jansen Tasman, a Dutch navigator, sailed from Batavia, coasted along the southern part of New Holland, and gave the name of *Van Diemen's Land* to an island, which he supposed to be a part of that island. Steering from this quarter, he discovered New Zealand, which was supposed to be a portion of a great southern continent. He then proceeded to the north, and fell in with many islands: one group, called by him *Prince William's Group*, are evidently those now known as the Fœjee Islands.

Dampier, an English voyager, discovered, in 1683, the strait which separates New Guinea from New Britain. In 1721, Roggewein, a commander in the service of the Dutch East India Company, sailed round Cape Horn, in search of a southern continent. He discovered first Easter Island, a solitary rock ris-

ing from the abyss of the ocean, at an immense distance from any other land. Steering from this point to the north-west, he met with several islands, some of which are evidently those called *Palliser's Islands*, by Cook. It is remarkable, that in this voyage of Roggewein we find the first recorded notice of the luminous appearance of the sea.

The English commander Byron, in 1764, discovered some islands in the Pacific. In 1766, Captain Wallis, his companion, sailed on a second voyage, accompanied by Captain Carteret. They separated in the Straits of Magellan. Wallis discovered several islands, particularly Otaheite, which he named *King George's Island*. Carteret discovered a group, on which he bestowed the name of *Queen Charlotte*, though a part of them, at least, must have been seen previously by Mendana. Bougainville, a French commander, visited Otaheite shortly after the discovery by Wallis. He gave it the name of *New Cythera*. He also met with many islands which he supposed to be new discoveries, but most of them had been visited by the navigators above mentioned. On his return, he discovered the land east of New Guinea, which he named *Louisiade*. In 1769, Surville, another Frenchman, discovered land north of New Guinea, which he called the *Land of Assassins*, from the attack made upon him by the natives.

In 1768, Captain Cook sailed on his first voyage to the Pacific Ocean. He touched at Otaheite, where the British astronomers made their observations on the transit of Venus over the sun's disk. He then steered to New Holland, and explored the eastern coast of that continent, which he named *New South Wales*. He also visited New Zealand, and discovered the straits which divide it into two islands. The Society Islands received their name from Captain Cook. In 1772, Kenguelen, a Frenchman, discovered the island named *Kenguelen's Land*.

In 1773, Cook sailed upon his second voyage, with instructions to circumnavigate the globe in a high southern latitude, and to explore those parts so effectually, as to settle the question whether a southern continent existed, accessible to navigation. In this voyage he discovered Sandwich Land, and ascertained the extent of the archipelago of the New Hebrides. He also discovered New Caledonia and the Friendly Islands. His third voyage was commenced in 1776. He discovered several islands in the South Pacific, including Pitcairn's Island, and in the North, the group of the Sandwich Islands, at one of which, named Owhyhee, or Hawaii, he was killed. Vancouver was sent out, by the British government, to make discoveries in the Pacific, in 1770. He coasted along the south-west side of New Holland, called *Lion's Land*, for more than three hundred miles, and took possession of it in the name of the king of England.

During the present century, various English, French, and American navigators have explored almost every part of the Pacific Ocean, and rendered it quite certain that there remain no territories of any considerable extent now undiscovered, except in the immediate neighborhood of the south pole. The most recent explorations have been made in that quarter. A considerable extent of coast, denominated an *Antarctic Continent*, was discovered by Captain Wilkes, of the American exploring expedition, in 1840, and another portion, called *Victoria Land*, was visited by Captain Ross, of the English expedition, in 1841.

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